



The Advent  
Review and Herald  
Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., February 17, 1910

No. 7

### The Indispensable Christ

I AM so weak, dear Lord, I can not stand  
One moment without Thee;  
But, O, the tenderness of Thy enfolding!  
And, O, the faithfulness of Thy upholding  
And of the strength of Thy right hand! —  
That strength is enough for me.

I am so needy, Lord, and yet I know  
All fulness dwells in Thee;  
And, hour by hour, that never-failing treasure  
Supplies and fills in overflowing measure  
My last and greatest need, and so  
Thy grace is enough for me.

It is so sweet to trust Thy word alone;  
I do not ask to see  
The unveiling of Thy purpose, or the shining  
Of future light on mysteries untwining;  
Thy promise-roll is all my own —  
Thy word is enough for me.

There were strange soul-depths, restless, vast, and broad,  
Unfathomed as the sea —  
An infinite craving for some infinite stiling;  
But now Thy perfect love is perfect filling;  
Lord Jesus Christ, my Lord, my God,  
Thou, Thou art enough for me.

— George Macdonald.

Behold  
The  
Covenant

to the  
Law and  
Testimony

# The Protestant Magazine



Protesting against ecclesiastical error, and promoting gospel truth.

Teaching fundamental principles of true Christianity.

Revealing the difference between genuine and professed Protestantism.

Showing wherein Protestant principles are repudiated by Protestants.

Exposing the arrogant claims of the Papacy to unlimited power over both the church and the state.

Contrasting the truths of Christianity with the teachings practised by the Catholic Church.

## *The First Issue, 1910*

The first issue of the PROTESTANT MAGAZINE deals with some of the dangerous errors of Catholicism, and sets forth many of the essential principles of true Protestantism without abuse or condemnation of those holding to wrong principles.

While it is unalterably opposed to the doctrines of the Roman Catholic Church, it opposes in a strong, dignified, and convincing manner the PRINCIPLES and DOCTRINES of the church, without attacking any member of that communion.

It reveals the rapid development of the Papacy, and the present "peace and safety" attitude of the Protestant churches — a situation remarkably favorable to the full establishment of the Image of the Beast, and the fulfilment of all the prophecies pertaining to its work. It gives full evidence of a thorough knowledge of the present critical situation. In it are the following —

## *Propositions Established*

That true Protestantism means absolute separation from Romanism.

That the Papacy claims unlimited power over the church and the state.

That Christ did not abolish the Law — the Ten Commandments.

That tradition has supplanted the Scriptures in the Roman Catholic Church.

That the true principles of Rome are revealed in their Episcopal Oath of Allegiance to the Pope.

That by means of the churches of the Reformation, God broke the great power of the Roman universal church.

That the leading articles of the Roman Catholic faith have only tradition for their authority.

That the Roman Catholic hierarchy is making a systematic effort to entangle the United States government in the toils of the Papacy.

That falsity and vain deceit, when brought to the supposed help of Christian truth, belittle and degrade that truth and its Author.

That the decree of the Roman Catholic justification is self-contradictory, and completely out of harmony with the principles of true Christianity.

That the Papacy seeks not only to control man's outward life, but also to have absolute control over his conscience in all the minutia of religious worship.

That the departure of the leaders of Protestantism from the fundamental truths of the gospel is preparing the way for the revival of Roman Catholicism.

That the essence of the Roman Catholic belief is, "One only Catholic and Apostolic Church," standing as the representative of our absent Lord.

That the rapid growth of the Catholic Church in this country of late years is the result of evangelical Christianity dropping its distinctive and positive testimony against Roman Catholic doctrines and practises.

That the growth of Roman Catholicism in the United States from the year 1776 has been from 1 in 120 of the population, to 1 in 6, or from a membership of 25,000 to 15,600,000.

That the only safe and consistent course for Protestants is to accept and to obey the Word of God in its entirety, regardless of creeds, traditions, and customs.

*Order of State Tract Society, or*

**REVIEW AND HERALD PUBLISHING ASSOCIATION**

*Washington, D. C.*

# 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. 87

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 17, 1910

No. 7

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance  
One Year.....\$1.75 Six Months.....90  
Three Months.....50

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

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

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

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

## Editorial

**The Unbroken Circuit.**—On the first page of the first number of the REVIEW was printed an article by James White, the editor, on the unbroken circuit of the weekly Sabbath, through all time. Under the title, "The Sabbath Not Lost," he wrote:—

"Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This language is definite; and while it assures us that the day here commanded to be observed is the same in its weekly returns with the day on which God rested, it assures us against any derangement of the week, or loss of time which might have been produced in the long lapse of time from the creation, by the general apostasy from the true worship of God. Had the true Sabbath been lost, it was certainly restored; and the day then known as the seventh day received the divine sanction. The same remark is applicable to the subject during the succeeding history of the Jewish nation. Had the weekly Sabbath fallen into total neglect, and the day of its regular recurrence been forgotten, our Lord Jesus Christ, by giving his divine example in favor of the day known by the Jewish nation as the proper seventh day of the decalogue, has settled the question conclusively, down to that time; so that the day known in the New Testament as the Sabbath, was the seventh day in regular succession from the creation of the world. A perfect uniformity among all the nations in the known world, as to the days of the week, both before and since the advent of Christ, is a further testimony that no derange-

ment of the days of the week has ever taken place. Indeed, it will not be pretended that the account of time has been lost since the introduction of Christianity. Since that period, the Jews as a people have maintained a perfect uniformity in the observance of the ancient Sabbath, though scattered through every nation of the globe; and the Christian church, in all its divisions, has been known to observe either the seventh or the first day of the week; and for a considerable length of time, both of these days. So that we are as certain that the day now known as the seventh day of the week is the same with that enjoined in the fourth commandment, as we are of any fact for the knowledge of which we are dependent on the testimony of mankind.

## Bible Finance

"AND JESUS sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12:41-44.

## God's Voice or the Higher Critic

A QUESTIONER asks the editor of the *Outlook* if God really spoke to the people of old, or if what we have been taught to believe as God's declarations to his people were merely the words of zealous religious men who believed they were speaking in accord with the mind of God. Replying to this question, the editor, who is a supporter of the Higher Criticism, replies:—

The phrase, "Thus saith the Lord," is the common Hebrew formula of an authoritative declaration, and means simply the same as the modern preacher's phrase, "God knows that what I say is true."

The editor further declares that,—the prophets themselves heard only the inner voice that we describe as the voice of conscience. It is only in conscience that a voice recognized as divine ever makes itself heard.

If this be true, then there is just as much evidence of inspiration in the utterances of the modern preachers as there is in the recorded words of the prophets which go to make up our Bible. Some hold that there are contradictions in the

Bible, and have tried hard and long to prove that such is the case. But the veriest tyro in Biblical study would have no difficulty in showing contradictions, inconsistencies, variations from proved truth, unscientific statements, glaring misrepresentations of God's character, and perversions of fact, in such a bible as the accumulated utterances of modern theologians would be—modern theologians, especially, who are drifting so far away from the teachings of that Book of books which is the Word of God, the foundation of purity and truth and life. It is because of this drift away from God's Word that these contradictions and inconsistencies are so prevalent in the teachings of modern theologians.

But the statement of the *Outlook* is not true. There is an infinite difference between "holy men of God" speaking "as they were moved by the Holy Ghost," and modern religious teachers speaking what they believe to be true, especially when such teachers are teaching that what "holy men of God spake" aforesaid was merely the outbreathings of their own finite convictions. They can not both be true. They can not both be the word of God. If the "convictions" of the modern theologians are true, then the utterances of the "holy men of God" who spoke in times past "as they were moved by the Holy Ghost" are not true; and the movings of the Spirit now contradict the movings of that same Spirit as manifested in the inspired writings. By such inconsistent teachings are the minds of the unstable to-day being turned away from God's Word and his truth. There is a studied and persistent attempt on the part of such teachers to undermine and shatter the Rock upon which the true church of God is builded. Some will even be convinced that that Rock has been undermined and toppled over into the abyss of everlasting darkness, or that it has been shattered into a million fragments and scattered to the ends of the universe on the winds of the Higher Criticism; just as Christian Science is teaching its devotees that things do not exist which are actually in evidence.

The day is not far distant when such teachings will be put to the test—and will be found wanting; and that Rock of truth, the Word of God, which men thought they had undermined and shattered, will be seen then standing at the entrance of the Valley of Eden, the

great El Capitan of the universe, sheer and white, unshattered and unshaken, and yet an impassable barrier to every one who has flung invectives at it or pummeled his little fist against its eternal base.

There is one Rock of truth, and on that is builded the true church of the living God. That Rock is the Lord Jesus Christ, the Voice of the eternal Father, the Speaker of the words the prophets uttered. "Did God ever speak to man in an audible voice before the time of Christ?"—He did; and it was so intensely audible that those men besought Moses in these words: "Let not God speak with us, lest we die." Ex. 20:19. In verse 22 the Lord himself declares: "Ye have seen that I have talked with you from heaven." Again: "Moses spake, and God answered him by a voice." Ex. 19:19. The inspired record of this event reads: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone." Deut. 5:22.

The world would fain forget that God ever spoke to man with an audible voice, especially when those audible words were the great, unchangeable law of his kingdom. But the record stands, and all who will may read it. There is also the record of Elijah's experience, when, standing in the mouth of the cave, he harkened to the "still small voice" of the Lord, and the Lord gave him positive audible instructions in regard to his work. See 1 Kings 19:12-18. He talked with Abraham concerning the destruction of the cities of the plain, and also concerning his heir and inheritance. He spoke to Samuel when the wickedness of the sons of Eli made it impossible for the Lord to instruct them or carry on his work through them.

We read in Heb. 1:1 that God "at sundry times and in divers manners spake in time past unto the fathers by the prophets." The Higher Critics teach us that this means that those men "heard only the inner voice that we describe as the voice of conscience." But the Bible declares that God spoke by the prophets. The Bible and the Higher Critic can not both be right. "Let God be true." The Bible tells us that those men spoke "as they were moved by the Holy Ghost." 2 Peter 1:21. The Higher Critic teaches that they heard the inner voice of conscience, and spoke that. They can not both be right. "Let God be true."

The Higher Criticism is infidelity's first lieutenant, and is doing perhaps more strenuous service than its captain himself in overthrowing the faith of those who are not rooted and grounded in the truth. It is nothing less than one of

those marvelous workings of Satan that were to be so prevalent in the last days. "When the Son of man cometh, shall he find faith on the earth?"—Not if the Higher Criticism can prevent it. It will be scarce, but it will not be totally extinct. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This is said of those who have faith. It will not be said of those who have been trying to destroy it.

C. M. S.

### *Led of the Lord to Light*

As Cornelius, the centurion, prayed for light at Cæsarea, he saw in vision an angel, who said:—

"Thy prayers and thine alms are come up as a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."

How encouragingly direct and personal is the connection between heaven and earth in the Scripture story. The Lord sent conviction, and heard prayer, and angels knew where sinners were seeking light, and how to lead such to servants of God who had the light and instruction to give. And that same loving Father is our God, and the same angels are ministers of his.

Of all the manifest leadings of Providence in bringing souls into contact with the truth, we could not attempt to tell. Our workers are continually meeting the evidence that shows a direct contact between heaven and earth, and the ministry of the Holy Spirit and of the divinely sent messengers. But here is an experience, related by Brother A. S. Booth at the last Southern California camp-meeting, which is rather out of the ordinary, and bears testimony to the Lord's gracious working to save sinners. I summarize it briefly, from memory, as follows:—

Brother Booth and an associate were holding tent-meetings in a Southern California town. Some miles away in the country lived a man who had led a worldly and irreligious life. One night, as he was in bed, the conviction of sin came upon him so powerfully and so distressingly that he was impelled to get up and pray for mercy and for relief. The conviction continued with him a day or two, bringing him great mental distress. I believe he got hold of a New Testament and began to read it. Then, in his trouble, he left his ranch in the mountains, and went down to the town to seek for help.

The first evening he attended a Salvation Army meeting; but when it closed, he had not found the relief he sought. That night at midnight he was walking the street in his distress of soul. A policeman noted him as a stranger, apparently loitering in the night, and accosted him as a suspicious character. The man told of his trouble, and why he had come to the town. "I'll tell you,

if that is what you want," said the policeman; "you go down to that tent, where those boys are preaching [directing him to our tent-meeting]; they have got the truth there."

So next morning the man found our brethren; and there, too, he found release from his burden, and joy in the acceptance of the truth. Then he begged that one of the workers might go back with him to teach the way to his household. Brother Booth visited the brother's home, and there the blessing of the Lord brought salvation to his house. In one of the last Bible studies at the ranch, Brother Booth told us, they read how Cornelius prayed and the Lord led him to send for Peter to come to teach him the way of life. The new brother's heart was melted with gratitude and love as he saw that the same God had in mercy convicted him of sin, through no human agency, and then providentially led him to those who could teach him the truth for these last days.

There is a definite message for these closing hours of earth's history. We know it by the sure, unfailing Word; and we know by multiplied experiences in all parts of the world that the Lord is pouring out his Spirit in the latter rain, and making bare his mighty arm for the finishing of the work. At home and abroad, we are seeing more and more the revelation of his direct providences in the work. Every day the Lord of life is in touch with every soul. He knows where hearts are longing for help. It will not take him long to finish the work, now that the time has come for the witness to be borne in every unwarned field.

Well may we be of good cheer, and surrender ourselves to be used of God in giving the words of life to others. It is by the ministry of God's Holy Word, under the converting power of the Holy Spirit, that the work is being done.

W. A. S.

### *Confidence Among Brethren*

CONFIDENCE in one's fellows is one of the essentials of true prosperity in every department of the world's great work. Let the spirit of distrust and suspicion once gain a foothold, even in the business world, and conditions are created inimical to prosperity and happiness. Some of the great financial crises of the world have resulted from this lack of confidence. The same principle is true as applied to the church of God. In this communion, higher and holier than any relationship which the world affords, confidence and trust will bear effectual fruit; and just as truly will distrust and suspicion produce baneful results.

That man is to be pitied, who, in consequence of reverses and untoward circumstances in his experience, has lost faith in his fellows, either in the church or in the world. We may see those around us, even our brethren and sisters, who do wrong. We may see them hold views

contrary to our views, and follow plans and methods against which our judgment revolts; and yet while we may recognize this, we may still credit them with possessing good motives and laboring with good intentions. The cultivation of this view of the question will serve to cultivate a generosity of heart in us, and put us in a position where we can help those in error.

The great Master Builder takes us, rough, unhewn stones from the quarry, and sees with the eyes of faith the development of qualities and attributes entirely hidden to the natural gaze. When we fall, he lifts us up. When we slight his mercy, he again trusts us with his blessing. His infinite gaze can search out our weaknesses and recognize them far more certainly than we can recognize the weaknesses of our fellow men; and yet, with this perfect knowledge on his part, he still treats man on this basis of confidence and trust.

Let us seek to cultivate in our lives this same generous-heartedness. If some of our brethren fall, let us seek to raise them up, trusting that the second trial may bring them out victors. We can not know the full reason for their fall. We can not appreciate the traits which have been transmitted to them through heredity, the weaknesses which have come through early environment, the education for which they perhaps were not responsible, nor do we know how much they resisted before they fell. Possibly, had we been in their place we would have done far worse. Let us then be charitable, and instead of crushing the bruised reed, or extinguishing the smoking flax, let us seek to bind up the broken, and to kindle into new life the smoldering embers. By this course, we may save a soul from death, and may be the means in God's hands of helping to develop a truly noble character, which shall shine in resplendent glory throughout eternity.

Instead of drawing apart and finding fault with each other, let us seek to draw together. A divided church becomes the prey of the adversary; a united church under God may make a noble fight for truth and righteousness. Let us suppress the critical word, the unkind thought, and cultivate toward all our fellows, and especially toward our brethren and sisters in the church of God, a spirit of confidence and trust and love. Confidence will beget confidence. Love will cause returning love to spring forth; and that which we seek to give to others will return to us in sevenfold measure and blessing. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing."

F. M. W.

## Note and Comment

### *Soiling Soul and Body*

ONE significant sign of the times, in indicating the degeneracy coming into the professed church of Christ, is the marked tendency of many church-members to mingle freely with the world and in the world's sports. The line of demarcation between professors and non-professors is rapidly being obliterated. Says the *United Presbyterian*, of January 20:—

It was known there is a great change in the practise of members of the churches with respect to theatergoing, but it may be a surprise to learn from the *Christian Work* that theatergoing, within its observation, is now the rule, and abstinence the exception. It accompanies this statement with a strong plea for the still larger patronage of the play by church people, applying the usual arguments as to the dramatic instincts of human nature, and the duty of encouraging those who are providing what is clean and wholesome.

As indicating how men and women who have indulged in theatergoing and have been converted to the Lord regard the influence of their former pastimes, another journal announces the conversion of an eminent German actress, Frau Hedwig Wangel. She has boldly renounced the theater, declaring it had "soiled her soul and body," and this would be the testimony of scores of actors and actresses throughout the world if they were to speak the honest sentiments of their hearts. Strange that there should be found Christian people and great religious journals that would be advocating the duty of Christians to attend recreations of this character. Higher and holier motives and purposes will inspire the hearts of the truly devoted followers of the Master. Their pleasure, instead of being found among the godless and indifferent, will find its highest exercise in humbly walking in the steps of the Master.

### *Christ's Spirit in Politics*

A PROMINENT layman of a prominent church recently addressed a number of public men, asking their opinion as to the dominance of the ideas of Jesus Christ in political affairs. The answers showed a very imperfect appreciation of what the principles of the kingdom of Christ are and what the purpose of our Saviour was in making them known to men. It was far from his purpose merely to give men a set of rules which would make them well spoken of and prosperous in this world's affairs. Said one of the most prominent politicians of the country in reply to the gentleman's query: "I do not believe it is disadvantageous to any man in any calling to be a professing Christian." To be sure, it ought not to be, but that is one

of the last considerations in becoming truly a Christian. This politician believed that the spirit of Christ was permeating business and politics to a greater extent than ever before. Another public man, whose name has been in the mouth of every American during the last few weeks, said:—

I believe it is a strong advantage for a public man to-day to be a professing Christian. It gives him confidence in himself, and it gives others confidence in him.

But "confidence in himself" is not one of the most prominent characteristics of the true Christian. Paul says: "We . . . glory in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. The psalmist says it is "better to trust in the Lord than to put confidence in man." Ps. 118:8. The business of Jesus in this world was not to found a system that would help men to get votes and win the confidence of the people. He who would hold before the eyes of men the worldly advantages accruing to them through a profession of Christianity puts religion upon the lowest plane and injures the cause he advocates by blinding the eyes of men to the real purpose of Christ and inducing men to profess Christianity who do so for the advantage such profession may bring them.

### *Sunday Laws Not Needed in Madagascar*

STRONG efforts have been made during the last few years to thwart the efforts of Christian missions in Madagascar. The governor of the island has been unfavorable to Christianity, and has encouraged persecution, resulting, in some cases, in martyrdom, and has promoted the practise of heathen rites. Recently he has been replaced, and Mr. Henry Cor, at one time governor of Tahiti, has been appointed to the position. In speaking of the status of Christianity in the island under the administration of the former governor, a missionary writes:—

In our own mission churches we have 29,319 members, and a total of 116,986 adherents. That is the bitter pill for our antireligious opponents. In spite of all the bribery by which it is sought to draw the natives away from Christianity, in spite of the "Sunday entertainments and other efforts put forth to make the people give up their worship in the Christian churches on the Lord's day, the people stand firm. Indeed, they are getting refined by the things they suffer, and the Malagasy Christians are of a higher type to-day than ever before.

Sunday-law advocates may learn a lesson from this testimony. When once the spirit of real Christian devotion enters into the hearts of the people of any nationality, there will be no need of laws requiring Sabbath observance. They will worship the Lord from choice.

# CONTRIBUTED ARTICLES

## Consolation

L. D. SANTEE

THE friends I have loved, that have passed from my side,

I shall meet in this earth-life never,  
And yet are the tears of my sorrowing dried,

For we shall not be parted forever.  
There comes to me now through the word of the seers

A wonderful, touching story —  
That ever through heaven's inexhaustible years,

The soul wears a mantle of glory.

For those who are sleeping so low in the earth

Only wait till the Saviour shall call them,—

Only rest till they wake to an angelic birth,

Where no evil or harm can befall them.

I left them in anguish, my cheeks they were wet;

There was death, and a casket before me;

But e'en in that hour I could not forget  
That the promise of God hovered o'er me.

And now, though I'm mourning their absence below,

My heart grows light through my weeping,

For the grave has no terrors for mourners who know

'Tis a chamber their loved ones keeping

Till the voice of the Master shall bid them arise.

They have slumbered through earth's dreary weather,

But soon, through the bending, the radiant, skies

We'll all enter heaven together.

And the odor and bloom of the beautiful years

We'll share in the rapture of gladness,  
And laughter shall fill all the measures of tears.

And joy shall remove every sadness.  
O ye, who are mourning o'er ridges of clay,

Whose desolate bosoms are aching,  
Look up to the light of that glorious day

That soon on the world will be breaking.

Moline, Ill.

## A Lesson in Health Reform<sup>1</sup>

MRS. E. G. WHITE

(Concluded)

WE desire that the meetings which are held during the General Conference shall have a telling influence on every soul. Let us prove ourselves worthy of being trusted by God,—worthy of his confi-

dence in our determination that we will not betray our sacred trust. Let us open the way for the light of God to shine into the chambers of the mind. Thus we shall be prepared to help others. To those who appreciate the truth as it is in Jesus, and who desire to reveal the truth in its beauty, its power, and its sanctifying grace, God will give strength to stand against temptation.

Intelligence is a gift of God,—one that he desires us to use to his glory. Students need not talk of their attainments in the so-called higher education if they have not learned to eat and drink to the glory of God, and to exercise brain, bone, and muscle in such a way as to prepare for the highest possible service. The whole being must be brought into exercise if we would secure a healthy condition of mind; the mental and the physical powers should be used proportionately.

To those who are desirous of being efficient laborers in God's cause, I would say, If you are putting an undue weight of labor on the brain, thinking you will lose ground unless you study all the time, you had better change your views and your course of action. Unless greater care is exercised in this respect, there are many who will go down to the grave prematurely. This you can not afford to do; for there is a world to be saved.

A great work is to be done,—a work that we have scarcely begun as yet. Everywhere, everywhere the truth is to stand forth in its glorious power and in its simplicity. Do not boast of what you know, but take your case to God. Say to him, I comply with the conditions. Now, Lord, as I educate my appetites and tastes, so that a healthy current of blood may flow through my veins, wilt thou sustain me? Teach me how to use my powers in presenting the most precious truths that have ever come to mortals for the fitting up of character for the future, immortal life.

Fathers and mothers, you have a solemn work to do. The eternal salvation of your children depends upon your course of action. How will you successfully educate your children? Not by scolding; for it will do no good. Talk to your children as if you had confidence in their intelligence. Deal with them kindly, tenderly, lovingly. Tell them what God would have them do. Tell them that God would have them educated and trained to be laborers together with him. When you act your part, you can trust the Lord to act his part. Be strong in faith, and teach your children that we are all dependent upon God. Read to them the story of the four Hebrew children, and impress their minds with a realization of the

influence for good that was exerted in Daniel's time because of strict adherence to principle.

In connection with your home, have a garden if possible, where your children can work and where you can work with them. So instruct them and so arrange their work that their spare time will not be spent in idleness. Give them something definite to do, and let them feel that they are doing something to help father and mother, to sustain the family. Let the older ones feel the responsibility of giving a right example to the younger children. Let all act a part according to their years. When the children thus trained attend school, they will have clear minds. They will be able to reason for themselves, and will not accept that which this one says or what that one says without some proof.

I wish to say to every father and mother, If you have a hasty temper, seek God for help to overcome it. When you are provoked to impatience, go to your chamber, and kneel down and ask God to help you that you may have a right influence over your children. Your children are God's children; they are to have a life that measures with the life of God. Can you comprehend it?—a life that measures with the life of God. It was to give them this that God sent his Son into the world. For this Christ laid off his royal robe and kingly crown and came to this sinful world as a helpless babe. He was educated under the supervision of heavenly angels. He worked at the carpenter's trade,—he who was the Prince of life, the Saviour of all that would believe in him.

When Christ came to our world, in him were combined divinity and humanity. In his humanity he could lay hold of humanity; by virtue of his divinity he could bring power and health and grace to mankind. Thus he would make men and women partakers of the divine nature and able to escape the corruption that is in the world through lust.

To us is given the work of overcoming. This is no haphazard work. Only as we become partakers of the divine nature can we overcome our hereditary and cultivated tendencies to evil. We must be trained to understand and follow Bible principles; we must learn of Christ the science of eating and drinking to the glory of God.

The Lord desires that his people shall be a wise people, and carry a sensible influence wherever they go. He has given us capabilities, and a part to act in his work. Let us act our part as faithfully as the four Hebrew worthies acted theirs. Then angels of God will preside in our homes.

You remember the story of the woman who was healed by touching Christ's garment when in the midst of a dense throng. Her disease was such that no earthly physician's power could help her. She saw Jesus healing the sick, and hope sprang up in her heart. She thought she would wait her opportunity, and when she got within reach of the Saviour,

<sup>1</sup> Address at the General Conference, Washington, D. C., May 26, 1909.

she put forth her finger and touched the hem of his garment; and immediately she was made whole. In this experience there was a lesson that Christ desired to impress on the throng about him. Humanity had connected with divinity, and the blessing had been received.

Christ came to the earth to bring divinity to humanity. We need that divinity; young and old need it. If you do not know anything about this power, I beseech you for Christ's sake to seek for it. Endeavor to live a consistent life. Take hold of Christ by living, active faith. Come to him just as you are, helpless and dependent, and say, "Lord, I believe; help thou mine unbelief." Help me to study thy life, thy self-denial and self-sacrifice; help me to become a Christian in every sense of the word.

### *The History of the Hebrew Sanctuary—No. 4*

J. O. CORLISS

#### *The Consecration of Its First Ministers*

ORDER is said to be heaven's first law. If by "order" is meant organization, and by "law" is meant rule, so that the statement might read: Organization is heaven's first rule, every thoughtful person readily would recognize its conformity to fact. As at the creation, regularity and precision were assured in the succession of days, months, and seasons upon earth through organized forces, so in the provision to keep Jehovah daily before the nation of Israel, an elaborate organization was formed. Indeed, the very arrangement of the sanctuary demanded this, inasmuch as no enclosed limit could possibly be made large enough to accommodate, in mass, the millions of that nation.

In due order the sanctuary and all its vessels and furniture were anointed and consecrated, also the priests who were to serve for the people in the sanctuary. Even the clothing of the priests was significant of their calling and purpose. Over the long white "coat," or robe, worn by the high priest, was the linen "ephod," or cape, curiously wrought with gold, blue, purple, and scarlet. On each shoulder of this was a beautiful stone in a setting of gold. To these "ouches" of gold were fastened chains from which were suspended before the breast a golden plate on which was inscribed "Holiness to the Lord," accompanied by the names of the twelve tribes, in four rows, three names in each row. The mysterious Urim and Thummim also found place there, but in just what form we do not know. Exodus 28.

The object of the ephod, with its breastplate, seems to have been twofold. The first purpose is plainly stated to be that the high priest might on this bear the names and the "judgment" (a peculiar word meaning the whole course of conduct and its results) of the people by their tribes before the Lord, in his sanctuary work. The mystic jeweled Urim and Thummim were used for prophetic purposes. In great emergencies and perplexities, these were consulted for

directions. The promise to Joshua when taking lead of Israel's journeyings was that the priest would stand ready always to "ask counsel for him after the judgment of Urim before the Lord." Num. 27: 21.

The prophetic answer of the high priest was not dependent in any case on his personal morality. It was the vestment alone with which God's authority had clothed him, that was supposed to give a correct answer to the question involved. These answers were strictly limited to the inquiry, covering scarcely more than a single positive statement, or command. One instance to this effect will suffice as an illustration. When David was hiding from Saul in Keilah, Abiathar the priest appeared there, bringing an ephod in his hand. Knowing the treachery of the people of Keilah, David feared for his safety upon Saul's arrival at that place in search of him. To settle his duty in view of the situation, he ordered the ephod brought before him. As Abiathar came in wearing the ephod, and breastplate (which never was to be detached from the ephod, Ex. 28:28), David sought God's counsel before it in these words: "O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard?" The Lord's brief answer was, "He will come down." 1 Sam. 23: 11.

But though assured by this word that Saul would seek him at Keilah, David was not satisfied regarding his first question. So he again asked, "Will the men of Keilah deliver me and my men into the hand of Saul?" The characteristic answer of the oracle was, "They will deliver thee up." That was enough. No direct counsel concerning the course to pursue was needed; so the responsibility for that part of the program was left with David, and he acted accordingly. Every one can see clearly that it was enough for God to make known the situation, and then leave the matter to be worked out by those who had inquired of God for the needed knowledge. Well had it been for the professed people of God all along had they promptly acted on this principle.

Inasmuch as God had promised that his counsels and commands to Israel were to be delivered from the mercy-seat which was above the ark (Ex. 25: 22; Num. 7: 89), it would seem that the Urim and Thummim were to supply the needs of the people in their absence from the sanctuary, with its sacred ark and attendant glory, which, as learned in a foregoing paper, was to the people in the place of a visible Leader. The prophetic function of Urim and Thummim was a precious gift, and had it been properly cherished, would probably not have been so soon lost to those who, at times, so sorely stood in need of it. The latest high priest whom we know to have answered questions through this mysterious source, was Abiathar, the last one of the line of Ithamar.

Upon the return of the Jews from their Babylonian captivity, much perplexity was experienced in determining who were eligible to the priesthood, since no attention had been given to its true succession for the many years of the captivity. Some who presented themselves for the office were rejected because their pedigree could not be traced in the priestly register. To settle the matter with them, the governor declared that they should not be entitled to partake of the things of the altar until a priest with Urim and Thummim should appear to settle the question. Ezra 2: 63; Neh. 7: 65. But no such priest is recorded as having appeared, and so the people lost one of the best gifts ever vouchsafed to them.

The dedication of the priests to their work was not only a solemn occasion, but a most significant ceremony as well. After being arrayed in their specially prepared vestments, a touch of blood from a consecrated ram was put upon the right ear, on the right-hand thumb, and the great toe of the right foot. A right-hand member of the body anciently stood for the principal member of its kind, and so in the setting apart of the principal one, both participated. Thus by the touch of blood to the principal ear, both were consecrated, uniformly to the voice of God. The dedication of the hands by blood, through its touch to the thumb, the principal member of the hand, was to devote them to the absolute performance of the commands of God, as heard through the consecrated ears. In like manner the feet were set apart to cooperate with the other dedicated members in performing the service of Jehovah in behalf of his people.

But the subsequent history of the priesthood reveals a growing moral turpitude of character, which made their consecration a mere formal affair, and the people they represented were the sufferers, in that like the priest, so the people acted. Alas that those charged with such solemn responsibilities should make it necessary for their separation from the high trust committed to them! This phase of history will, however, be considered later.

*Mountain View, Cal.*

### *Worldly Associates*

CLARENCE SANTEE

"BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God." 2 Cor. 6: 14-16.

To-day there is a strange tendency among those who profess to keep "the commandments of God, and the faith of Jesus" to ignore this text, to their eternal loss. Fathers and mothers who have lost a companion by death, often choose a second companion from the world.

How, then, can they teach their children, who are passing through the most dangerous period, in many ways, of life, to heed the injunction of the Spirit of God, "Be ye not unequally yoked together with unbelievers"? This text also applies to the choice of associates, by young men or young women, from the world. Here is the first misstep. A young lady said to me, "If I do not accept the company of a young man of the world, I will have none, as there are no young men here who are in the truth." But must a question of this kind stand in the way of obedience to God? This may be the test of loyalty for that soul. God has said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

"I was then shown a young girl . . . who had departed from God, and was enshrouded in darkness. Said the angel, 'She did run well for a season; what did hinder her?' I was pointed back, and saw that it was a change of surroundings. She was associating with youth like herself, who were filled with hilarity and glee, pride, and love of the world. Had she regarded the words of Christ, she need not have yielded to the enemy."—*Testimonies for the Church, Vol. II, pages 100, 101.*

"But," one says, "if I break off this association, he [or she] will turn away from his favorable attitude to the truth." Or, "He is so favorable to the truth that if I unite with him in marriage, I know he will accept." Listen to the words of one who knows:—

"I have been shown the cases of some who profess to believe the truth, who have made a great mistake by marrying unbelievers. The hope was cherished by them that the unbelieving party would embrace the truth; but after his object is gained, he is further from the truth than before. . . . Many are now losing their interest and confidence in the truth, because they have taken unbelief into close connection with themselves. . . . Those who profess the truth trample on the will of God in marrying unbelievers. They lose his favor and make bitter work for repentance. . . . God strictly forbade the intermarrying of his ancient people with other nations. The plea is now offered that this prohibition was made in order to prevent the Hebrews from marrying idolaters, and forming connection with heathen families. But the heathen were in a more favorable condition than are the impenitent in this age, who, having the light of truth, yet persistently refuse to accept it."—*Id., Vol. IV, pages 504-508.*

There are many to-day, who, not having heeded the command of God, are yoked with unbelievers, and are suffering the bitter consequences. Every spiritual aspiration seems blasted. In many cases they can not meet with the people of God for spiritual encouragement, without scenes of bitterness, and reproach at home, and thus, one by one, they fall out by the way.

If through conscientious convictions

that can not be stifled, they remain steadfast, those dearer to them than their own lives, their children, turn away to the world, and there is no hope. One faithful sister wrote me that her only daughter had died, and while life seemed buried with her, she felt that it was better thus, as she was the only one left of her children who stood with her for the Lord, and she knew not what the future might have brought. O, the bitterness, the anguish, the heart-breaks, the loss of eternal life, that have come by accepting the company of those who were not in the truth! Samson, who was so honored of God at one time, has left only a monument of hopeless failure. Disobeying the counsels of his parents, choosing the association of worldlings, he sold the secret of God, prostituted his Nazarene vow, and would have miserably perished had he not while blind and enslaved, sought in bitterness of soul, pardon from God. Ahab, by marrying out of Israel, brought all Israel to shame, while himself and wife died, to be execrated forever. The names of many eminent in Israel may be added to the list, yet the lesson has not been learned. "Except the Lord build the house, they labor in vain that build it." Ps. 127:1.

Should the believing one, then, part from the unbelieving companion?—No. do not add sin to sin, but seek God for that forgiveness which alone, when assured, will prepare you to do the work a faithful companion should do just where you are. "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." 1 Cor. 7:13. But if a person marries an unbeliever, expecting that God's mercies will bring forgiveness, and thus lightly regards the judgments of God, it is likely that he will continue lightly to regard his requirements, and will be lost. Obedience is the only safe way.

If the first step had not been taken, the others would never have come. One will say, "I only accept of the attentions of this person for company, I would never think of marrying him." Beware; you are trifling with the most sacred feelings of a human being. You are not secure yourself; neither have you a right to trifle with the feelings of another. Murders, suicides, and a host of other evils, caused by a light trifling with feelings, should warn us forever from the forbidden ground. "Great peace have they which love thy law." This love is shown by obedience. God lays it upon parents to have a part in the selection of associates for their children, yet how many are there who do so? Speaking of the duty of parents to children, God has said, "It is their duty to select the society for them, and not suffer them to choose for themselves. . . . Sabbath-keeping children may become impatient of restraint, and think their parents too strict; hard feelings may even arise in their hearts, and discontented, unhappy thoughts may be cherished by them against those who are working for their present and their future and eternal good.

But if life shall be spared for a few years, they will bless their parents for that strict care and faithfulness in watching over them in their years of inexperience."—*Id., Vol. I, page 400.*

Parents, when you undertake to carry out these instructions of the Lord, your own besetments will come to the surface, and unless entirely shielded by the grace and Spirit of the Lord, you will only sow tares where you had hoped to sow the seed of the kingdom. God has this counsel for you: "Fathers and mothers, speak kindly to your children, remember how sensitive you are, how little you can bear to be blamed; reflect, and know that your children are like you. That which you can not bear, do not lay upon them."—*Id., page 401.* "Parents, the recording angel writes every impatient, fretful word you utter to your children."—*Id., page 399.* These are solemn words.

We must correct, guide, and look for the companionship of our children. The tender Spirit of Christ must be manifest in all this, so there will be a continual school in which we must learn self-control, as well as our children. There is another element in our association that Satan nourishes with special care. It is the undue familiarity that is manifested by persons with the opposite sex, for the purpose of drawing them to the truth. "To encourage an unbecoming familiarity in the association of men and women, boys and girls, under the pretext of seeking conversion and sanctification, is to foster an evil whose influence is of the worst character."—*Gospel Workers, page 274.*

Then to sum up: to the youth God has spoken, admonishing them to accept of the attentions of no person of the opposite sex who is not in the truth. To all, old and young, he has said that "those who know the truth, trample on the will of God by marrying unbelievers." To "trample on the will of God" is to "crucify the Son of God afresh." Youth should not become impatient and resentful when parents assist in choosing proper associations, neither should parents criticize or correct in a hasty or unkind frame of mind. The censure or blame that would grieve the parent should not be given to the child. The love of God accepted, and dwelling in the heart, will guide both parents and children, until they form unbroken families in the kingdom of God.

*Keene, Tex.*

It scarcely seems credible to persons who are not more than middle-aged that till 1870 no Bible in a modern language was allowed to be brought into Rome; and there are many stories of tourists having their Bibles taken from them. But since that year of emancipation there have grown up in the sacred city thirteen or fourteen church buildings, three English Episcopalian, one Presbyterian, two Methodist, four Baptist, one Waldensian, one German Lutheran, and one of the "Free Italian Church."—*Missionary Review.*





### *A Prayer for the Home*

DEAR Father, bless this home.

Fill it with joy and cheer.

Give perfect love and perfect peace

To all abiding here.

When morning floods the world

With radiance ever new,  
May every heart within these walls  
Have strength to dare and do.

In noontide's golden hours,

When tides of life run strong,  
Turn labor into joy,  
And fill all toil with song.

When darkness folds the earth,

And shadows gather deep,  
Touch weary heart and brain,  
And give refreshing sleep.

Through sheen of waving bloom,

Through whirl of falling snow,  
In every changing season, Lord,  
Let thine own presence glow.

And if some sorrow come,

As sorrow sometime may,  
May thy sweet, gentle face  
Be clearest seen that day.

O, fill with friendships true

This happy home so dear,  
But let Christ be the dearest friend,  
Abiding ever here.

— *Angeline W. Wray.*

### *Mothers*

DANIEL NETTLETON

"The rulers ceased in Israel, they ceased,  
Until that I Deborah arose,  
That I arose a mother in Israel."

Judges 5:7.

WE, as conference laborers have been asked to report our work in the REVIEW and in conference papers, and we should comply with this request. Our people desire to hear from their ministers and workers. I am thankful we have periodicals that gather up and rehearse what God has done with us in the places to which we have been sent.

But there is one class of workers who do not report, and I presume we shall never see their names in our conference papers. The name of these workers has been chosen as the title of this article. Their failure to report is not because they are idle; I believe they are doing as real and important work as any of us who do report.

The most important thing about a steamship is not its gilded name and pleasant decks where the passengers promenade, but its mighty engines that make it go; and they are out of sight. The essential thing about a watch is not the face and hands, though they may be looked at often, but the "works;" and they are in the case out of sight: so I

believe the thing that is making this third angel's message go, is the workers in the homes of our people, the mothers and the fathers; and they are largely out of sight; and sometimes, I fear, are forgotten, and not appreciated as they should be. Therefore, please let me report for them. I am sure we will all concede, as the text says, that the rulers, the leaders in Israel, would soon cease if there were no mothers.

As I visit our schools, colleges, and sanitariums,—and they are growing in numbers and efficiency,—I see a large number of young people who are preparing for a place in the work of God. And I ask, Who is building all these institutions and furnishing them with teachers and students? Whence come all these strong young men and bright young women who are so earnest and eager in the work of preparing for whitening fields beyond? I have the answer, but I did not get it from our conference paper; for this class of workers for whom I speak, never send in reports. I got it from the homes of our people. I have visited those homes, and know of what I speak. I have sat at their tables and heard the parents speak of the dear ones at school. I have knelt with them at the family altar, and prayed with them for their dear sons and daughters who were absent.

Yes, it is this class of workers that make it possible for us to have institutions that are sending out missionaries to the field whence come our reports. They have been and are doing a work in silence and obscurity that erelong, like the silent seed, will produce a plant that will blossom into fragrance and beauty, or like the sun, which has been hid by dark mountains and clouds, come forth to give light to those that sit in darkness, to guide their feet into paths of peace. "One hour of silent sunshine will do more to change the face of nature than the toil of a million men in a lifetime."

And to the young people who may chance to read these lines, let me say, If you have left the old home, and are in some one of our schools or sanitariums, do not forget or permit the press of study or work to keep you from writing often to father and mother. No doubt you often get something from them that keeps you "going to school." O! how much good it will do the folks at home to hear from you! St. Paul said, "Let them learn first to show piety at home."

As I read my Bible, I am impressed with the prominence and importance given to motherhood. In God's Word we read of great men, such as Moses, Samuel, David, Solomon, Peter, Paul, John, and others, who were prophets, priests, kings,

and leaders in Israel. We also read in Ps. 68: 11, R. V.: "The Lord giveth the word: the women that publish the tidings are a great host." Among this great host are the names of Jochebed, Hannah, Ruth, Esther, Elizabeth, and she who was highly favored above all women—Mary, the mother of Jesus. To her was given the responsibility of training and caring for him on whose shoulders was to rest the "government,"—whose name is Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

This Prince of Peace spent thirty years in the home of Joseph and Mary at Nazareth, and was subject unto them. The child Jesus did not receive instruction in the synagogue school. His mother was his first human teacher. From her lips and from the scrolls of the prophets he learned of heavenly things. Under her care and tuition he increased in wisdom and stature, and in favor with God and man.

It was Hannah's prayer that gave to Israel one of her greatest prophets. Samuel established the school of prophets, and led backslidden Israel back to God. It was the baby cry from the opened ark of bulrushes that reached the heart of Pharaoh's daughter, and made Moses heir to the throne and all "the treasures in Egypt." That helpless babe appealed to her mother instinct, and she took him for her own son, and he was instructed in all the wisdom of the Egyptians, and was mighty in words and works; but it was Jochebed's prayers and careful training for twelve years, when she was his mother nurse, that made him the man of God, the deliverer of his people, the greatest author and poet of all the ages. It was Eunice, his mother, and Lois, his grandmother, that made Timothy a great evangelist and St. Paul's favorite helper.

A great artist, when asked the secret of his success, answered, "It was my mother's smile that made me a painter." When a child, he would steal away to the attic and paint pictures. One day his mother quietly followed him, and unobserved, for a time, she watched him paint. Finally he discovered her watching him. He was frightened at first, and thought he might be punished for wasting time and paint. But his mother smiled, and laying her hand lovingly upon his head, said, "My son, you are doing well." That smile and kindly word opened the door of success to him, and hung on the walls of the great art galleries of Europe and America superb paintings before which admiring thousands stand and extol the skill of the author. But who ever thinks of or extols the mother whose smile made him a painter, and to whom he is indebted for all his glory?

When Paul would tell us of the liberty of God's people, and the blessedness of their Eden home, he said, "Jerusalem which is above is free, which is the mother of us all;" and when the Lord would illustrate his tender compassion and comforting love, he says, "As one

whom his mother comforteth, so will I comfort you." Isa. 66:13.

Dear fathers and mothers in Israel, do not be discouraged or complain at your obscure and humble lot. Your work shall be rewarded. See Jer. 31:15, 16. I had rather be a humble father or mother toiler in my home field than be enrolled among the famous kings or bloody conquerors of earth.

These are some of the workers, a few of that great company who in obscurity and silence are toiling on from year to year, and whose patient, loving service is making men great. The results of their toil may not be recorded here, but on the pages of the books of heaven, recorded by angel hands, their deeds of love are written in plain and glowing lines. And as long as sun, moon, and stars shall shine, and constellations circle on to the music of the spheres, the praises of these mother toilers shall be sung by the immortal tongues of angels and men.

Port Townsend, Wash.

### The Useful Woman

I WOULD like to captivate you by the force of that common but glorious word, "usefulness." I want to inspire you with an aim to be useful. Aspire to the honor of doing good. It is not enough to be good. The world is full of good people—goody-good—so goody-good that they are good for nothing.

You dwell in a vale of tears, and the female heart is supposed to be the very dwelling-place of mercy. An unfeeling woman is a libel upon her sex, and is useless. Loathe that spurious sentimentality which weeps over the imaginary woes of a novel, but turns away with a callous heart from those real sufferings which are found on every hand. Your highest interests are in the path of benevolence. You do most for yourselves when you do most for others—you are most useful. Don't be a mere sponge in society, which merely absorbs.

How blessed is woman on errands of mercy! How sweet are her soothing words to the disconsolate! How consoling her tears of sympathy to the mourning! How fresh her spirit of hope to the sick! The young woman who does these works of practical useful benevolence is educating her moral powers in the school of earnest and glorious life: she is laying the foundations for a noble womanhood.

It is not enough that you pity the sorrows of the poor, that you weep over their sufferings. Your hands must be taught to heed the pleadings of your pitying heart. What you feel, you must do. You must be useful.

Is it not lamentable to see how many women live only as a waste, and wait on fast-flying time? You were made for better companionship than those of whom it is said:—

"Their only labor is to kill time,  
And labor it is, and weary woe;  
They sit and loll, turn o'er some idle line,  
Or saunter forth with tottering step  
and slow."

—Dr. Madison C. Peters.

# THE WORLD-WIDE FIELD

## The Bahama Islands Mission

W. A. SWEANY

ALTHOUGH rents are very high, we secured a suitable and comfortable dwelling, in a respectable, quiet, cool, pleasant locality, near the sea, for a reasonable rental. There is land enough to enable us to keep a horse, a cow, and some goats and chickens. The value of these will be better understood when it is known that there is no means of transportation here except cabs at twelve cents a mile; milk is twenty cents a

as many more can stand, or where seats can be placed if necessary. Those on the veranda can see and hear as well as those inside, as there are three doors and two windows on that side. We held our first meeting Sunday night, December 5, with all the seats full and the veranda crowded, and some went away for lack of room.

We held a service every night for a week, and on Sunday, Tuesday, and Thursday nights since, and the attendance still keeps up, and the interest

deepens. I have never faced a more attentive audience. We have a question box and scores of questions are placed therein, touching almost every phase of the message. Answering these serves to clear away error and make plain the truth. They make liberal donations, thus refunding a part of the heavy, personal outlay in securing, remodel-



VICTORIA AVENUE, NASSAU, BAHAMA ISLANDS

quart, and eggs fifty cents a dozen, and everything else in proportion.

Shortly after coming we found two lone, widowed sisters, who had for years been keeping the Sabbath, as the result of the work done by Brother C. F. Parmele about fifteen years ago, he having spent some time here in canvassing and other house-to-house work. This made an encouraging addition to our family Sabbath-school, as one of these sisters had three daughters in their teens, who also attended. This sister has since died, leaving the daughters alone in this hard, friendless world.

We were unable for some time to find a place for public meetings, as there are few suitable places to be had, and rent is so high.

Finally we found a building in a very desirable locality, that we were able to secure by the payment of six months, rent in advance, at \$7.20 a month. By the removal of two partitions and some repairs and other changes, we have transformed it into a very nice hall, eighteen by twenty-eight feet, with a room at one end, twelve by eighteen feet. We believe the Lord sent us here to establish the work, so we moved out by faith, and made seats that will serve for a church later; we also bought lamps that will light the church when we have one to light, as we trust we shall have by and by.

Our hall will seat one hundred twenty-five, and there is a wide covered veranda the full length of one side, where nearly

ing, and furnishing the hall. They also buy some books and other literature at the close of the meetings.

We began canvassing and other house-to-house work as soon as we arrived, and this created an interest for the public meetings.

We have sold several hundred ten-cent magazines and other papers and some books, and have distributed many tracts and papers freely.

Of course all this is bound to stir up opposition. A series of very bitter articles has just appeared in one of the daily papers, to which the editor is giving us space to reply, thus enabling us to expose error and proclaim the truth to many who might not otherwise hear it.

We have not yet been able to visit any of the other islands, of which there are about twenty-five permanently inhabited, to say nothing of nearly three thousand islets, cays, and rocks and reefs, stretching over a distance of nearly eight hundred miles north and south, and about half as far east and west. We greatly need one or two good evangelistic canvassers to assist in carrying the message to all these islands, as it is the only way they all can be reached. There is frequent communication with all of them by sailing vessels, which is not, of course, the pleasantest mode of traveling, especially in the event of either a storm or a calm, both of which are very common occurrences.

Barring the hurricanes that sweep these seas so frequently during the sum-

mer months, the climate here is about as nearly perfect as can be found on this old sin-cursed earth. The people, as is always the case in small communities, and especially in English colonies, are very friendly and hospitable, though many of them are poor. A canvasser who has learned to "endure hardness as a good soldier of Jesus," and to "eat what is set before him, asking no questions for conscience' sake," and "to be content with such things as he receives," will find this a very interesting and fruitful field. Agents are not so common as to be a nuisance, and the people are rather glad to see a stranger,

### Among the Eskimos

SEVERAL years ago Brother B. Robb, of British Columbia, was in Alaska, and did some work among the Eskimos near Cape Nome. Returning to this country, he felt a burden to see something further done for that people. He has recently received communications from a Seventh-day Adventist sister, formerly of Oakland, Cal., but now residing in Nome; her husband being engaged in business there. Brother Robb has sent us two letters from this sister, the first dated Aug. 14, 1909. She says:—

"This letter is written on account of the Sabbath truth, which I still hold dear.

he should be baptized? and do you think the Eskimos should have the attention of Seventh-day Adventists? If every nation, kindred, tongue, and people are to be represented in heaven, I think some Eskimos must get to heaven, too.

"I do the best I can, but I think a regular missionary, or at least a man, could do better than I can. These people have come to my cabin home a number of Sabbaths, and I have taught them the best I could from pictures. One has to show them pictures and talk to them as one would to children. Most of them, even Brother Jack, used to go to the Catholic Church. But Brother Jack told



HAPPY JACK, FAMILY, AND DOGS, NOME, ALASKA

especially one who they find wants to do them good and not evil.

Hundreds of tourists come here to spend the winter. This makes the winter the most prosperous time of the year, as they spend much money. They are beginning to come now, and the hotels are opening, and times brightening up. We hope to place some of our truth-filled literature in the hands of the tourists while they are here. We shall be glad to receive late, clean copies of any of our magazines or other papers, for free distribution. Please prepay postage fully. Letter postage to these islands is five cents instead of two.

We are well and searching diligently for some pearls that will shine in the temple of truth throughout eternity.

*Nassau.*

The hope of our soon-coming Saviour is a great comfort to me, as I am alone in the truth in this place.

"I have found a number of Eskimo men and women who have kept the Sabbath for three snows, as they say, which means three years. One Eskimo man, whom the white people call Happy Jack, is an ivory engraver. He speaks some English, and wishes to be baptized and to learn more of the truths held by Seventh-day Adventists. He wants to work among the Eskimos. He expected to go to the Seattle Fair to do engraving, but his wife is sick, so he can not leave. He says that there are other Eskimos who wish to be baptized.

"As you are the nearest Sabbath-keeper that I know of, I write to you regarding Brother Jack. Do you think

the priest that he must 'go one day back,' meaning the seventh day. Brother Jack told me, 'Priest very mad.' But he seems not to mind that. The Eskimos sing 'Happy Day' with me, or 'Sweet Promise, I Will Come Again,' and 'The Home Where Changes Never Come.'"

In another letter, dated October 15, this sister repeats her request in behalf of the Eskimos, and reports that in the meantime she had been pleased to meet Dr. F. E. Braucht and wife, who spent the last summer in Alaska. She was glad indeed to meet with fellow believers. Concerning the Eskimos she says again:—

"I hope I did right in sending word to the Seventh-day Adventists about the Eskimos. Of course you know they are only ignorant natives, yet Jack seems

very earnest and wants to learn to read, and to know more about the Seventh-day Adventist faith. They are much like Indians in their way of living. They use much seal oil, and dress in furs.

"One Sabbath seventeen squaws, with their husbands and children, came to my little home. I sang with them, and talked to them the best I could, using Bible pictures. Brother Jack translated for the others. It is not convenient to have them come to my cabin, however, as my husband is sometimes away at the mine.

"Nome is quite a town. It has four churches. The Catholics have the only hospital here, the Holy Cross Hospital, a three-story building, managed by Sisters of Charity. The town is quite dull this year. Alaska is like California in having plenty of gold, but just where it is is the puzzle. Some find it, and some spend small fortunes and leave Alaska poor. Mining is expensive sometimes, and that takes the profits. Now and then, when miners come to clean up, they find themselves in debt."

### *Borabora Island*

GEO. L. STERLING

We arrived in Papeete, Tahiti, in July a year ago. After staying four or five days at the headquarters, we took steamer for Raiatea, about one hundred twenty miles distant. Here was to be our home; and we were soon settled on the mission plantation, and ready for work. We began by teaching in English the few English-speaking children who were there; these were mostly young people from Pitcairn. We also took some native Tahitian children who wished to learn English. This association with the native children was a source of great help to us in learning the native language, which we realized was essential for us before we could labor directly for the native people. Our school was never large. We had only about twenty-five students.

School work for these people has never proved what we would like to see. There did not seem to be the demand for the school that there was for some other kinds of work. So at our conference, held in Papeete, Tahiti, in July, it was decided to change our plans somewhat, and not try to have a large school. If a few desired to attend school, it was thought that the one in charge of the plantation could arrange to teach them. This left us free to do something else, and the conference, very early in its session, voted to send us out with some other young native workers into new island territory.

As soon as possible after the conference, we left on our missionary schooner "Tiare" (flower) for our new field of labor. We first stopped at the island of Huahine. Here we have a neat little church building, and a few native Sabbath-keepers. Our schooner went on with her load of freight, and we remained with these people till the schooner's return. During this time we studied the prophecies with our believers and the people of the village, and visited nearly

all the subscribers to our native paper, on this island. We secured a few new subscribers, and handed out quite a little reading-matter.

Just two weeks and three days brought our schooner again. We packed up our few belongings and boarded her that same day to return to Raiatea again. Here we remained about four weeks. We held a few meetings, and assisted our little companies in their Sabbath meetings. Brother Deane, the native young man with us, being a blacksmith, improved a few days of his stay in doing some needed repair work on the mission farm wagons. I took the opportunity to go around the island in the interests of our native paper. This required nearly a week.

As soon as possible, we planned to go to our new field. This was the island of Borabora. We took passage on a little cutter, and after eighteen hours with light head wind, we reached what was to be for a time our home and field of labor.

Assisted by a kind white man of the island, we soon found a comfortable frame house with galvanized iron roof, which, when we had washed and scrubbed thoroughly, furnished a very neat home for us.

Here we are now, having been located only a few weeks. This is not a large island. One can easily walk around it in two days. We hope to be able to get the truth before every person on the island. This will necessitate our traveling about quite a little, for there are two settlements besides scattered houses outside of the little settlement in which we live. This is practically new territory for our truth. Brother B. J. Cady visited the island about a year ago, and stayed two or three days. He found the people anxious that he should stay, or that he should send some one to teach them. They seemed pleased that we have come. Of course they are more ready to receive us and talk with us than they are to receive the message that we bring, but we hope for some fruit as the result of our labor in this place. They seem much interested in the prophecies, and say that they know the seventh day is the true Sabbath. Pray for us that we may so present the blessed truth to these people that some of them will accept it.

*Society Islands.*

### *The Silesian Conference*

GUY DAIL

JANUARY 5-9 about two hundred of our brethren assembled for their annual meeting at Breslau, Silesia, the second city of Prussia in size, with over half a million inhabitants. Besides the local workers, Elder L. R. Conradi, H. F. Schuberth, O. Lupke, and the writer were present. We were favored with pleasant weather. The business sessions were held in the chapel rented by the Breslau church one of our neatest chapels in all Germany, while the public lectures (attended by from three hundred to seven hundred persons) were delivered

in two of the finest halls of the town. The illustrated lectures of Elder Schuberth were of special interest. The missionary spirit made itself felt by the delegates again voting one thousand marks for the Galician Mission, and four hundred marks toward the educational fund for the training of laborers in the German Union Conference. To assist in the payment of the money demanded by the purchase of seventy acres of land recently secured at a very reasonable figure for the Friedensau school, over thirteen hundred marks in pledges and cash was raised in about half an hour. Thirty copies of "Ministry of Healing" were sold among the delegates (seventy-two in number) and among the other brethren in attendance. The results of the tent-meetings conducted by others of the conferences in the union encouraged the Silesian Conference to vote that a gospel tent be secured for the summer's effort. The discussion of the young people's work and the training of our children proved of more than usual interest.

As to the growth of the field: three new companies, with a combined membership of thirty-eight, were received; during the year, one hundred twenty-eight persons were baptized, six were added by vote, the net gain being eighty-three; so that the present membership of the two provinces in this field (Posen and Silesia, with about seven million people, among whom are many Poles) is six hundred seventy-four, belonging to thirty-one churches and companies. The tithe of 1909 was thirty-one thousand eighty-eight marks, against twenty-seven thousand two hundred fifty-three the previous year. After settling all the bills, there was a small surplus left for the year 1909.

One instance was related, showing how a Catholic family became interested in the Bible, purchased a copy of the Holy Scripture, and how the priest, through the help of the servant girl, who secretly took it from the house, got possession of the book and had it burned. The priest invited the man to visit him, while the man in turn asked the priest to take the time to call upon him and his family in their own home, to speak with them concerning the Word of God; but the priest did not come. Later the man, with his wife and one of his daughters, was baptized; and through their zeal in scattering our literature among their customers, often from sixty to seventy persons assembled in their house to hear the truth explained, and as a result, an earnest, wide-awake company was received at this conference.

In another place, after fourteen lectures had been held, the clergy of the town invited a man to come and speak against the Adventists. Our worker, knowing what to expect, carefully presented the Sabbath question the day before the minister referred to arrived. The clergyman came; he spoke against us. He started out to prove his assertions by the Bible, but used tradition and the Fathers much more than he did the Word of God. He gave one unique ex-

planation of Antichrist; it is, according to him, "Antiochus, who will be resurrected from the dead in the last days, and go out to deceive the nations." He sneered at *Farmer Miller*, the founder of Adventism, forgetting that the lad Martin Luther was a poor boy, singing from house to house that he might secure the coveted education. This opposition has served very largely to create still more interest, and to bring to a knowledge of the message those who are seeking for light.

Brother G. Perk, who was again chosen president, and the dozen workers assisting him, desire to be remembered before the throne of grace by our brethren everywhere, that the work of God in their field may advance more rapidly than ever. There is special need for laborers among the Poles, as we have only one man who can give his whole time to this nationality, and the work among this Catholic people goes slowly here, although it does move some. Let us not cease to think on the cause in the Silesian Conference.

*Insterburg, Germany.*

## Missions of New Guinea

S. W. CARR

THERE are four missionary societies at work in Papua besides our own, in the separate districts allotted to them. They are the London Missionary Society, Roman Catholic, Methodist, and Anglican. The London Missionary Society was the first to commence operations in the Torres Straits in 1871, under Messrs. Murray and McFarlane, of the Loyalty Islands, together with a number of Loyalty islanders; but actual work on the mainland commenced at Port Moresby with the arrival of the Rev. W. C. Lawes, of Niue, and a number of South Sea island teachers, in 1874. The location was found to be very unhealthful; for within two years the local cemetery contained eighteen graves. Since then native teachers from Rarotonga, Samoa, Niue, and the Loyalty Islands have, under the London Missionary Society, been used of God in bringing the savage tribes along the southern coast to a knowledge of the gospel. Much, very much, remains to be done, both on the coast and inland, and the spirit displayed by many of these South Sea islanders deserves our highest commendation. During the first twenty years more than one hundred twenty of these died in New Guinea of fever, or were poisoned or murdered.

The following reveals the true missionary spirit. The natives on Darnley Islands tried to prevent the Lifu teachers from going to Murray Islands to carry the gospel. "There are alligators on Murray Islands, and snakes, and centipedes," said they. "Hold!" said one of the teachers named Tepeso, "are there men there?" "O, yes," was the reply, "there are men, of course, but they are such dreadful savages that it is no use thinking of living among them." "That will do," said he, "wherever there are

men, missionaries are bound to go." Later Tepeso, with his wife and child, fell victims to the fever. These South Sea teachers receive from fourteen to twenty pounds a year in wages.

The names of Dr. Lawes and James Chalmers will ever be connected with the early history of New Guinea. The former translated the New Testament and a number of the Old Testament books into Motuan, and was for many years connected with the work at Port Moresby, and later established the main London Missionary Society training-school at Kapakapa. Retiring from active mission work in 1906, he died in Sydney the following year. Chalmers, or "Tamate," as he was called by the natives, spent many years of arduous labor exploring and establishing stations, and was eventually murdered, together with the Rev. O. F. Tomkins, in 1901, at Goaribari, an island in the Gulf of Papua. These are the only white missionaries who have been murdered in New Guinea.

The territory of the London Missionary Society extends from the Dutch boundary, taking in the Torres Strait Islands, right along the southern coast to East Cape, a distance of more than one thousand miles. There are thirteen white missionaries at as many stations, one only being located inland, about forty miles from Kapakapa.

The gospel is being preached in many different languages and dialects in this vast territory, and in six of these, portions of the Bible have been translated. There are eighty-six South Sea and eighty-nine New Guinea teachers employed, and school is conducted three or four days a week in every village where a teacher is stationed, the total attendance being about five thousand.

The white missionaries seem excellent Christian people, with whom we hope to continue on good terms. The London Missionary Society spends about thirteen thousand pounds each year in the territory, but on account of financial difficulties word lately came from the directors of the society in England to retrench. May the heart of every Seventh-day Adventist be filled with the same spirit as prompted the following reply from one of the missionaries: "*How can we go back! Let those who order us to retreat furnish us with the spirit of retreat.*"

*Port Moresby.*

## Father of the White Man and Indian

THE following touching incident is related by Dr. Egerton R. Young, the "missionary pathfinder of Canada:"—

"Missionary," said a savage, stalwart-looking Indian to him, "gray hairs here, and grandchildren in the wigwam, tell me that I am getting to be an old man, and yet I never before heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as

you can, missionary; tell us much of these things; and when you have to go away, come back soon."

"He turned as if he would go back to his place and sit down," said Dr. Young in narrating the story, "but he only went a step or two ere he turned round and said:—

"Missionary, may I say more?"

"Talk on," I replied; "I am here now to listen."

"You said just now, "*Notawenan*" [our Father]."

"Yes, I did say, "*Our Father.*"

"That is very new and sweet to us," he replied. "We never thought of the Great Spirit as Father. We heard him in the thunder, and saw him in the lightning and tempest and blizzard, and we were afraid. So, when you tell us of the Great Spirit as Father — that is very beautiful to us."

"Hesitating a moment, he stood there, a wild, picturesque Indian; yet my heart had strangely gone out in loving interest and sympathy to him. Lifting up his eyes to mine again, he said:—

"May I say more?"

"Yes," I answered; "say on."

"You say, "*Notawenan*" [our Father]; he is *your* Father?"

"Yes, he is my Father."

"Then," he said, while his eyes and voice yearned for the answer: "Does it mean he is my Father — poor Indian's Father?"

"Yes, O, yes!" I exclaimed, "he is your Father, too."

"Your Father — missionary's Father — and Indian's Father, too?" he repeated.

"Yes, that is true."

"Then we are brothers!" he almost shouted out.

"Yes, we are brothers!" I replied to this inquiry."

"The excitement in the audience had become something wonderful, and when the conversation with the old man had reached this point, and in such an unexpected and yet dramatic manner had so clearly brought out, not only the Fatherhood of God, but the oneness of the human family, the people could hardly restrain their expressions of delight.

"The old man, however, had not yet finished, and so, quietly restraining the most demonstrative ones, he again turned and said: "May I say more, missionary?"

"Yes, say on; say all that is in your heart."

"Then came his last question, which millions of weary souls dissatisfied with their false régimes are asking:—

"Missionary, I do not want to be rude, but why has my white brother been so long time in coming with that Great Book and its wonderful story?"

WHEN we shall live in that Day, we shall look with wonder on one another, and say, "Shame, that we were not of better cheer, braver, stronger, and more joyful, to trust Christ and to endure all tribulations and crosses and persecutions, since this glory is so great."—*Luther.*

# THE FIELD WORK

## Spread of the Truth Among the Jews

WE are sure there are many of our dear people who are interested in the advancement of the third angel's message among the lost sheep of Israel. These people, to whom the Lord originally gave the oracles to give unto our fathers, certainly must have the last warning message before the blessed Messiah comes to earth the second time.

The work among these people must be conducted on plans quite different from those employed in work for other nationalities, still we can thank God and take courage at the omens which we constantly see as we progress. The bitter spirit of opposition and persecution is waning wherever the words of truth penetrate; because the Jews are made to see that

what they supposed was the Christian religion is not Christianity at all.

In laboring for the Jews the great difficulty is to get them to see the relation between Sabbath-keeping and Christianity; between the Old Testament and the New Testament; between Jesus and the Jews. So-called Christianity, under the guise of Roman and Greek

Catholicism, has so bitterly and relentlessly persecuted the Jews that the masses have for centuries regarded the Christian religion as their most-to-be-dreaded foe. But we thank the blessed Lord that there is balm in Gilead for them; and the oil of grace, which can heal their wounds and their mistakes, is the gospel of Jesus, as given in the blessed third angel's message.

For some time the Jews, in localities where we have been laboring, have noted a difference between us and other Christian workers among them. They call us "the Sabbath Christians," while they call the others "the Sunday Christians." It is wonderful how the bitter prejudice of the Jew is stilled when he learns that there are Christians who observe the seventh day of the week, and who abstain from the eating of swine's flesh. It is a marvel to many of them when they learn there is a whole denomination of Christian people who have implicit faith in Moses and the prophets, and who really believe the decalogue as spoken by Jehovah upon the summit of Sinai.

I am sure of this: if our dear people everywhere could realize what a mighty weapon the blessed Christ has placed in their hands to utterly destroy all Jewish prejudice, they would make more strenuous efforts to bring this truth to the Jews. We do not have to go to them as we do to the Gentiles. We do not have to argue or discuss with them

about the Sabbath, or the sanctuary, or the tithing, or many of these other things which the Gentiles regard as so singular and so strange. These are the Jews by birth and by inheritance.

But what they need to see is that Jesus is the Christ, the Son of the living God, and that this Jesus is portrayed in the Old Testament; that Jesus, their Messiah, observed the same laws and ordinances that the Lord told them to observe, and that this same Jesus told his followers to do the same thing; and that there are to-day thousands all over the world who are following the same Jesus in all the commandments which Jehovah gave to his people through Moses and the prophets.

Beloved reader, if you have never talked on these subjects with the Jewish friends and neighbors in your commu-



GOOD TIDINGS HOME, CONCORD, MASS.

nity, just try it. Send to the Good Tidings Home, Concord, Mass., for a supply of Jewish literature, and then call on some of your Jewish friends and neighbors, telling them that you have some Jewish literature you would like to have them read, and also that this literature is not given away by the people whom they regard as missionaries, but by a denomination who are Christian Sabbath-keepers.

We are sure that you will be agreeably surprised to see how many Jews there are, who, though at first they may refuse to receive your literature, will accept it eagerly when they learn some things about your belief. The Jew must know Seventh-day Adventists. He must know there is such a people in existence. When he learns this, there will come a great change over him concerning the truth of the gospel.

We are glad to say that we are receiving constant encouragement from Jews as well as from our people, where this literature is being circulated. God is certainly moving upon the hearts of the Jews at this time. The angel has indeed come down, and has troubled the waters: Those who step in will surely be healed. We must do what we can to persuade the Jews to step in. Here is a sample letter from a Jew touching this point:—

"DEAR FRIEND GILBERT: I ask you to please read my letter through, and give

me a right answer. As I heard you speaking many times, I found out that it is the best way to get acquainted with you. I read certain books [meaning tracts], and while reading them, they gave me much love, and I want you to give me more love, and to take away the darkness of my eyes, and give me the true light; for I realize that I am a sinner. I see that the suffering Messiah is calling me, Come to me, poor sinner, and I will give you rest. And I want to have this rest. I want to study the Word of God. I want to have his holy name, who was pierced for our sins, and believe on him; of whom the prophet wrote that the suffering Messiah will give his life for us poor sinners.

"How happy I am to tell you that I found the true light, religion. Please answer me, for I want to study the Word of God, and give my heart to him, and be cleansed through his blood.

"Lord God, bless me, and give me strength and light to come through thy Son. Bless Brother Gilbert, and all who believe in him. Amen.

"Please, Brother Gilbert, answer me at this address, me a poor sinner.

"LOUIS ROSENTHAL."

We might give many similar letters, which convince us that the Holy Spirit is able to work upon the Jewish hearts if we will but work together with God.

We are glad to say that at the present time we have three young Jewish people at the South Lancaster Academy, and we trust they are preparing to enter the work of the Lord. The Lord has been blessing the work at the Good Tidings Home at Concord, Mass., and we feel that this Home is destined to do a good work for the poor lost sheep of Israel.

In the *Good Tidings of the Messiah*, a monthly magazine, you will find much that will teach you how to work for the Jews. If you do not read it, send to Good Tidings of the Messiah, Concord, Mass., for a sample copy, or send your subscription for a year (twenty-five cents).

Be sure to pray for the work among the Jews. The Lord loves them, and has a people among them yet to be saved.

F. C. GILBERT.

## Another Forward Move

It is a matter of interest to note with what rapidity one forward move follows another in the advance of the message. This time it is three new quarterly magazines that are being launched by the International Publishing Association, of College View, Neb.,—one in the German language, *Die Zeichen der Zeit* (Signs of the Times), another, the *Tidens Tecken* (The Signs of the Times), in the Swedish language, the subscription price of each being, singly, thirty cents a year. These two magazines will occupy the same position among the vast population of Germans and Swedes in this country that the *Signs of the Times* and *The Watchman* do among the English-speaking people. A magazine is also being launched in the Danish-Norwegian, *Lys Over Landet* (Light over the Land), a health and temperance quarterly, at thirty-five cents a year, single subscription.

Any of these magazines may be obtained in quantities of five to forty at five cents a copy, and fifty or more at four cents a copy; and they sell at

ten cents each, the same as the *Signs of the Times* and *The Watchman* magazines.

We truly feel that this is an important move, and one that should prove a great blessing to the work; and this will be so if all will take hold and give them a wide circulation. First of all, we may rightly expect that our German and Scandinavian brethren and sisters will take a lively interest in the circulation of these publications. We have all noted with much interest the success that has attended the sale of the magazines in the English, and there can be no reason why there should not be the same success in these foreign languages. We urge our people of the foreign nationalities to take a hearty interest in this move, and to improve the opportunity here afforded to bring the message to thousands of our fellow foreigners through the circulation of these magazines.

This opportunity is not confined to our German and Scandinavian people, but is equally open and available to all our people. Those engaged in selling our magazines in the English language will find it to their great advantage also to carry these in the German and Scandinavian. By this means, they will not only advance their own sales, but will also have the satisfaction of bringing the truth to the people of these nationalities.

Neither is this good work confined to those who devote all their time to selling our magazines, but an opportunity is thus opened to all our people to engage in a missionary work that will be productive of great good, by bringing the truth in these magazines to thousands of souls that have not heard it as yet.

In many a community where our English-speaking people live will be found Germans, Swedes, Danes, and Norwegians, that are easily accessible, and here is an excellent opportunity to do good missionary work. Even though you can not speak any of these foreign languages, you can bring them the truth in these magazines in their own language, and not only in these magazines, but we have also other publications in these same languages presenting the various lines of truth, and these should be freely circulated among all who can read.

Has not the time fully come when we should enter upon a campaign for the circulation of literature bearing this last message in advance of anything that we have done heretofore? The whole situation certainly calls for a decisive forward move, and when all take hold with a whole-hearted zeal and interest, we shall see much accomplished. Holy angels stand ready to co-operate with human agencies to make the work effectual, and in a little from this will be the glorious harvest ingathering.

O. A. OLSEN.

### *The Canvassing Work in South Africa*

THE statement in the Testimonies that "there shall be delay no longer," is meeting its fulfillment in the South African field to-day.

For about six years the average sale of books per annum in this territory has been between four thousand and five thousand dollars. When I arrived here the last of August, 1909, there were seven canvassers bravely "holding the

fort" under very discouraging circumstances.

The time for the Lord to work had fully come. Before leaving America, the secretary of the Publishing Department advised me to start with a few canvassers in the field; but in less than four months we have thirty canvassers for books and six for papers and magazines. Eight of these are students from Union College, Cape Town, who are earning scholarships. This is the first time that an effort to earn scholarships has been made in this field.

During the camp-meeting at Johannesburg, the Spirit of the Lord was abundantly poured out, and about twenty persons decided to attend the canvassers' institute which followed immediately. This institute was greatly blessed of God. The report for the first three weeks following this institute totals a value of twenty-three hundred seventy-two dollars in that one conference alone.

In the Cape Colony Conference we expect to hold a two-weeks' institute at the close of the camp-meeting. Doubtless

richa, Hugh Williams, the fourteen-year-old son of Elder E. R. Williams, recently secured twelve orders for "Coming King" in eight hours. The total orders for books, including the sale of papers, since the first of September have amounted to seven thousand one hundred fifty-two dollars.

We have given these facts and figures, not because we wish to emphasize the value of the books sold, but because we wish to set forth the wonderful manner in which the Lord is working for us. Beloved, let us all take our place in this closing work of God.

G. H. CLARK.

### *The Danish-Norwegian Seminary*

THE accompanying picture presents the building recently purchased by the Northern Union Conference for the Danish-Norwegian school. The artist said that it was impossible to get as good a picture of the building in the winter as could be secured in the summer season. As has already been stated in a



G. H. CLARK, GENERAL AGENT OF THE SOUTH AFRICAN UNION CONFERENCE, WITH HIS COMPANY OF CANVASSERS AT THE CAMP-MEETING AT JOHANNESBURG

several new canvassers will be secured at that time.

It is wonderful how the Lord is laying this work upon our strong young men and women from twenty to thirty-five years of age. They are enjoying the work very much, and the Lord is greatly blessing them.

The officers of the union and local conferences have labored most earnestly with me in an effort to bring this branch of the Lord's work into its rightful place. The Lord is doing, and will continue to do, a mighty work in South Africa.

Almost every week our Sabbath-keepers are asking for something to do. We are encouraging them to enter the field and distribute the printed page. The average results from the work of our agents are indicated by the fact that during the past four or five weeks, nine of our agents have sold books to the value of three thousand seventy-five dollars, or an average of seventy-five dollars a week for each agent.

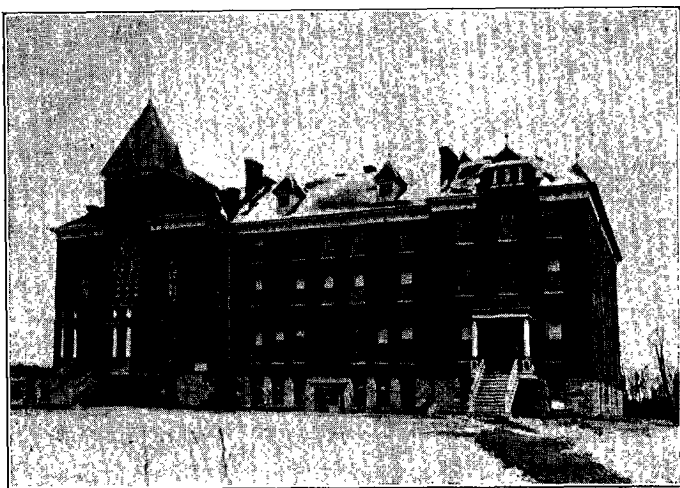
Our youngest canvasser in South Af-

rica, Hugh Williams, the fourteen-year-old son of Elder E. R. Williams, recently secured twelve orders for "Coming King" in eight hours. The total orders for books, including the sale of papers, since the first of September have amounted to seven thousand one hundred fifty-two dollars.

previously issue of the REVIEW, it cost about forty thousand dollars to erect this building. It is in good repair at the present time, it having been built but seven years ago. The structure has solid brick walls. The inside floors are all hardwood and hardwood finish. The chapel is on the second floor in the left end of the building. It is a beautiful assembly-room. There are sixty-two students' rooms in the building, and a large dining-room in the basement. Extending to the left of the building, which is but slightly shown in the picture, is a covered basement, the erection of which cost seven thousand dollars. The plan was to have this left wing of the building correspond to the right wing from the center of the building. There is a large gymnasium and several classrooms in this basement, which we shall be able to utilize in the school.

Since writing my former article, our committee has received title to the furniture that was in the college, which consists of chapel seats, dining-room chairs,

tables, sixty-two iron bedsteads, mattresses, and other fixtures. Through the generosity of the Hutchinson people, this furniture, which had been inventoried at about thirteen hundred dollars, we secured for three hundred dollars, the citizens making up the difference. Brother George Axselsen, wife and daughter, are now living in the building. We have purchased a good team of horses at a cost of four hundred thirty-five dollars. Brother Axselsen has already begun to cut timber for the dimension material to go into a barn which will have to be built this summer. We must have a barn that will accommodate not less than four horses and about twenty cows. The barn will be located about



NEW DANISH-NORWEGIAN SEMINARY BUILDING

twenty-five rods to the left of the college building. The building faces the south. The grove in the rear is not seen in the picture. Lying just north and west of the seminary are about ten acres that will make a beautiful grove. This will not be cleared, but kept for the campus of the school.

February 1 we passed over to Mr. Jones, in addition to the two thousand dollars we had already paid, thirty-five hundred dollars, and gave notes for the remaining purchase price of the school building. The abstract of the land, which includes the one hundred sixty acres, is in readiness; however, it will take about a month for it to pass through the court in the county in which it is located before we can secure a title.

I am glad to report that a number of isolated friends who are interested in seeing the Danish-Norwegian people have a seminary in which their own youth will receive a special training, have responded with donations of from five to a thousand dollars. We are very anxious that this school shall be all paid for before we open it next fall. The notes that we are obliged to give for the property will be interest bearing. Possibly there may be some of our brethren who would be glad to lend The Northern Union Conference Association, Incorporated, some means at a low rate of interest, or without interest, for a time, until the donations come in sufficiently to cover the expense of equipping this school.

This morning's mail brought a touching letter from a brother in Nebraska, who is over eighty years of age, lying upon his bed unable to sit up. He expressed his great interest in the school, and accompanied the letter by a check for twenty-five dollars. To such as he and others who may give to assist this

school I can say that a statement found in the Testimonies places our schools in no second position in connection with our work. In a leaflet sent out to teachers and students, dated October, 1893, is the following important statement: "Of all institutions in our world the school is the most important." When we consider the influence and the effect of the training of the student for service in the cause of Christ, and the unmeasured duration of the influence going out from our schools, we shall recognize that this statement is none too strong. Surely there is no enterprise or object to which we can give our means that can possibly bring greater results and more satisfactory rewards than the means invested

in preparing a place for the training of our youth in our colleges and seminaries. I wish to thank those who have already responded to the invitation to assist in placing this school upon its feet, and still say that there is opportunity and a great need of others quickly responding to this providential opening to plant this institution as a tower of strength and a beacon of light to the world in connection with

the third angel's message. Send all contributions to T. D. Gibson, treasurer of the Northern Union Conference, 2718 Third Ave., South, Minneapolis, Minn.

R. A. UNDERWOOD.

### Experiences in New Jersey

It may be of interest to some to learn of the work here in Elizabeth, N. J. June 11, 1909, I began loaning tracts, using the "Fireside Free Circulating Library Envelopes," filling them according to a carefully arranged plan, having in view the thought of leading the readers along without unnecessary prejudice through some of the most important truths for this time.

I visited each family every week, giving out new envelopes and gathering up the old ones. In this way one soon gets acquainted with the people, and the way is opened for personal Bible study.

In filling the envelopes, I found that small tracts and those asking questions answered by a text of Scripture made the best impression. I try to keep before the reader's mind the idea that we are trying to encourage the study of the Bible in the homes.

I am now holding Bible studies with about fifteen families, and eighty others have been reading regularly for six months. There are five persons keeping the Sabbath.

We have started a mission Sabbath-school, which has steadily increased in numbers to twenty-nine; also a children's meeting every Thursday.

The children tell the lesson to the parents, and homes once closed to us by prejudice are open for Bible studies.

Sister Ira Bingham has rendered valuable help in the work with the children.

B. H. WELCH.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL

Secretary

W. A. COLCORD

Corresponding Secretary

### Another Religious Liberty Mass-Meeting in Washington

ANOTHER interesting and successful religious liberty mass-meeting was held in Washington, D. C., Sunday night, February 6. Although the weather was unfavorable for such a meeting, being extremely cold, and this accentuated by a high wind, there was a good attendance, the hall in which the meeting was held, having a seating capacity of over eight hundred, being quite well filled.

The meeting was held in the National Rifles' Armory, the same place in which a similar mass-meeting was held nearly two years ago, March 11, 1908. This hall is located in the very heart of the business portion of the city, and is therefore easily accessible to citizens of the District.

Our own people in the District turned out well, considering the weather, and, as might be expected, composed a considerable proportion of the audience. We are thankful that the work has developed in the city of Washington so that we now have so good a representation and so considerable a constituency of our people here at the capital of the nation.

The meeting was well advertised on bulletin-boards, by quarter cards placed in shop windows, by several thousand hand cards distributed throughout the city, and by announcements in the daily papers. The cards distributed read as follows: "Mass-meeting. Sunday Laws Versus Civil and Religious Liberty. A Protest Against the Encroachments upon the Civil and Religious Rights of the People. Shall Congress Prescribe Your Religion? The Johnston Bill Discussed," followed by the announcement of the place, date, and speakers.

All four of the Washington daily papers the following day gave reports of the meeting, the *Washington Herald*, a leading morning paper, devoting a column to it, and giving it first-column, first-page position. The various headings under which these reports were given were: "Protest En Masse to Sunday Bill;" "Sunday Bill Opposed;" "Denounce Sunday Bill;" and "Johnston Measure Meets Opposition."

The speakers of the evening were Elders K. C. Russell, E. W. Farnsworth, W. W. Prescott, and the writer. We can here give but a brief outline of the addresses delivered:—

*Introductory Address by K. C. Russell*

Elder K. C. Russell, the chairman of the meeting, said:—

"We believe in the Christian religion, and therefore in the Christian Sabbath. We believe that those who voluntarily and truly observe the Sabbath receive a blessing. We believe that the state, or civil government, is ordained of God, and that it is the duty of every citizen to obey civil government in civil things, and for Christians to pray for those in authority.

"We do not believe, however, that the



state can rightfully enforce upon any of its citizens the observance of any religious duty, such as the observance of the Sabbath. The state would have no more right to enforce Sabbath observance than it would baptism or the Lord's supper. For any one to ask the state to enforce the observance of the Sabbath is to lower it to the level of worldly and common things.

"We therefore protest against the passage of the Johnston Sunday bill or any like measure, not because of any opposition or hostility we have to religion, to the Sabbath, or to civil government, but because of our fidelity to these and our loyalty to the Constitution of the United States.

"On this point the eminent Baptist clergyman, Charles H. Spurgeon, has said: 'I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake!'

"In a tribute to Col. Richard M. Johnson, the author of the famous Congressional Sunday Mail Reports, of 1829 and 1830, who opposed the demand upon Congress to enact a Sunday law, his biographer says: 'Charge him not with hostility to the principles of religion, because he opposed the wishes and thwarted the designs of the clergy; rather say that he has proved himself the friend of pure religion, by guarding it against a contaminating alliance with politics.'

*Address by E. W. Farnsworth*

Elder E. W. Farnsworth spoke as follows:—

"We protest against the passage of the Johnston Sunday bill and all like legislation, not because Sunday is not the Sabbath, as most intelligent men know; and not because the seventh day, Saturday, is the Sabbath, as every one ought to know; but because the Sabbath is truly and only a religious institution, and Sabbath-keeping is a religious exercise. Therefore to enforce Sabbath-keeping by civil law is to enforce religion by civil law. The enforcement of religious enactments by civil law is a union of church and state, and against such an unholy alliance we make unqualified protest.

"We affirm that members of Congress have no right to leave the civil realm to which they were elected, and step over into the religious realm to which they were not elected.

"The constituencies that sent their representatives to Congress gave them full liberty in things civil. They expect these men will discuss and legislate on the tariff, the conservation of natural resources, trusts, and a thousand other civil things, and that they will enact such laws concerning these things as may to them seem best; but they would be shocked to learn that Congress had attempted to settle, by civil statute, whether men should be sprinkled, poured, or immersed, or whether they should be baptized at all. There would be voices of protest everywhere if Congress should attempt, by law, to force every one to partake of the Lord's supper. Every one would say that such legislation was religious, and that with such things Congress has nothing whatever to do. The voters all over this fair land would say, 'We sent you to Congress to represent us in civil things only, and we never gave

you the right to legislate concerning our religious duties or convictions.'

"Further than this, they would say to members of Congress: 'It is none of your business how a man is baptized, or whether he is baptized at all. You have no right to inquire whether a man partakes of the Lord's supper every three months, once a week, or not at all. It is not a part of your duty to know whether your constituents pray once or twice a day, or never.'

"It is well to pray, to be baptized, to partake of the Lord's supper, and to keep the Sabbath. The speaker believes in all these, and practises them all. He firmly believes the world would be immeasurably benefited if every individual would comply with the Bible requirements concerning these Christian duties; but they are one and all beyond the realm of human legislation. They all relate to a man's personal relations with God, and over such duties Congress can, of right, have no jurisdiction.

"That the Sabbath is religious is abundantly affirmed by its Author and Maker. 'Remember the Sabbath day, to keep it holy'—not civilly—is the command of God. 'Verily my Sabbaths ye shall keep. . . . Ye shall keep the Sabbath therefore; for it is holy unto you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord'—not civilly to the state. 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day.' You will notice that the Sabbath is God's 'holy day.' It is not a civil day, nor a holiday, nor is it something to be kept or observed for the state. It is God's day, and 'he that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.' 'I was in the Spirit on the Lord's day,' not the day of the state or the nation.

"The Sabbath was sanctified by God, hence it is his holy day. Having made the day holy, God commands men to keep it holy. As well might civil government attempt to enforce the Lord's prayer, the Lord's baptism, or the Lord's supper, as to enforce the Lord's day. If we concede the right of government to enforce one, we are bound, logically, to concede it has the right to enforce all."

*The Johnston Bill Discussed by W. W. Prescott*

Elder W. W. Prescott then discussed the character of the proposed legislation as indicated by the discussion on the floor of the Senate. He thought that there were sufficient arguments produced in the discussion to condemn the bill, even in its amended form, and called attention to three features of the opposition, as follows:—

"1. A senator declared that those who were asking for this legislation probably would never have thought about the matter except as religionists, although they made their demand as citizens. The real purpose of this measure is thus clearly indicated, which is to secure preference by law for some religious tenet or institution. But it was not the intent of the founders of this government that the power of Congress should be invoked by any class of religionists, nor to give them a preference over their fellow religionists, or over unbelievers. Congress can not properly deal with men as religionists, but simply as citizens, and all on a common footing.

"2. It was emphasized by the chair-

man of the Committee on the District of Columbia that at present there is no Sunday rest law in the District of Columbia. It follows, therefore, that any such legislation would be a departure from a policy which has been followed for more than a century and a quarter, and yet in the face of this fact, a witness at a hearing before the House Committee on the District of Columbia, during the last session of Congress, admitted in reply to a question by a member of the committee, that he knew of no city in which Sunday was better observed than in Washington. It appears, then, that the Sunday laws in the various States have not contributed to a quieter Sunday than is found in the District of Columbia without such a law. Nearly a century ago Congress refused to recognize any distinction between the days of the week in favor of any class of citizens, and has constantly adhered to that policy until the present time. A departure from this policy would be a step backward.

"3. The proposed legislation would be a first step in a part fraught with much danger. One senator declared: 'I think in a republican form of government, one of the most dangerous programs that legislators can enter upon is anything looking toward the establishment of a religious test through a court of law.' Another senator declared: 'When we get reforms in the hands of reformers, they are generally emotional people with small development of the rational faculty, and prompted by their repeated successes, they go from one reform to another, and it is proposed that one shall attend church on Sunday; then a particular church; then a constable is permitted to invade one's home if he does not attend church, to see whether or not he is sick; then one can not kiss his wife on Sunday. The beginnings of these things are very innocent.'

"The history of religious legislation in the past justifies this view of the case. The only safe course for Congress is to avoid the first step."

*Address by W. A. Colcord*

Before introducing the resolutions, the writer spoke briefly of the history of Sunday legislation in both Europe and America, and what this shows as to the character and object of such legislation. He said:—

"The Boston Post of April 14, 1907, spoke truly when, referring to the present Sunday laws of Massachusetts, it said, 'These Sunday laws are a survival of the complete union of church and state which existed at the founding of the colony.' And what is true of the Massachusetts Sunday laws is true of American Sunday laws in general. They are simply relics of a complete union of church and state.

"The early Sunday laws of Massachusetts and Virginia required church attendance. The present movement for Sunday enforcement is for the same purpose. At the hearing on the Blair Sunday bill, Dec. 13, 1888, the first speaker, Dr. Crafts, urged the passage of the bill on the ground that work in post-offices on Sunday on the part of employees 'would prevent them from going to church,' and said, 'A law forbidding the opening of the United States post-office during the usual hours of public worship would remedy this difficulty.' 'Give us good Sunday laws, well enforced by men in local authority,' says another, 'and

our churches will be full of worshipers.' "In agitations of this kind there is heard the ever-recurring argument of majority rule. The House Sunday Mail Report, of 1830, well answered this when it said: 'The principles of our government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man.' 'The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community.'

"But conscience will be little respected if this Sunday-law movement succeeds. Says the *Christian Advocate*, of Dallas, Tex., 'It will not be long, at the present rate of progress, until Sunday will be left to the conscience of the individual.' What a calamity that would be, wouldn't it?"

"No greater wrong can man do to man than to trample upon the rights of conscience. No greater calamity can come to the church or state than the evils resulting from a union of the two. So long as a church remains pure, it does not seek the power of the state for the furtherance of its ends. With the Word of God in its hand, it appeals only to the hearts and consciences of men. So long as it holds only to Bible truth, it asks for no laws enforcing its faith and practice. But when it departs from the faith, then it asks that the strong arm of the civil power shall come to its aid, and dissenters are made to feel the hands of oppression. This is what is wrapped up in this Sunday-law movement. This is what we shall see in this land if this movement succeeds."

#### Resolutions Adopted

At the close of the addresses the following resolutions were adopted by a rising vote:—

"Whereas, There is a wide-spread and persistent effort being made, both in Washington and throughout the country, to secure national religious legislation, particularly in the matter of Sunday observance; and,—

"Whereas, All such legislation is subversive of human rights, contrary to the spirit and teachings of Christ and pure Christianity and to the letter and spirit of the Constitution of the United States, inimical to the best interests of both the church and the state, and, in the end, can result only in a complete union of church and state, the great desolating scourge of all time; and,—

"Whereas, In order to conceal the real character of the movement, the measures sought are frequently styled 'civil enactments,' 'police regulations,' 'temperance measures,' and 'laboring men's laws;' therefore,—

"Resolved, That we, citizens of Washington, in mass-meeting assembled, in the interests of peace, prosperity, pure religion, and good government, hereby respectfully but most earnestly protest against the passage by Congress of any law for the enforced observance of Sunday as a Sabbath, or day of rest; that we express our disapproval of any movement calling for such legislation, and also of the effort to conceal its religious character, and that we pledge ourselves to do all we can to perpetuate in this country the blessings of civil and religious liberty."

Seconding the motion to adopt the resolution, Elder W. A. Hennig made a few brief, well-chosen remarks, illustrative of how great evils spring from very small beginnings.

Excellent music was rendered by the Takoma orchestra and male quartet. The singing of the religious liberty "Glory Song," led by Miss Nellie Macmillan, with the audience joining in the chorus, was also much appreciated.

Two days later the Washington Chamber of Commerce, in a meeting attended by twenty-five leading business men of the city, unanimously adopted a report disapproving of the Johnston bill as "in bad form and inimical to the best interests of the majority of the residents of the District," thus echoing our meeting, it would seem, both in sentiment and in expression.

The four dailies reporting the meeting reach practically the entire city. On the whole, therefore, we feel that the meeting was a grand success.

W. A. C.

## Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN - - - - - Secretary  
MATILDA ERICKSON - - - - - Corresponding Secretary

### The Church and the Missionary Volunteer Work

SABBATH, February 26, has been appointed by the General Conference Committee as "Missionary Volunteer day." This appointment has been made in the interests of the young people of our denomination. We have a large number of children, youth, and young people in our ranks. They are steadily increasing in numbers and advancing in years. Their salvation is a matter of supreme interest to us. Their value to the cause of God may be very great if their hearts are converted and their activities rightly directed. And it is during their young days—the formative period of life—that they can most easily be led to the Saviour and trained for efficient service in his cause.

The Young People's Missionary Volunteer Department of the General Conference was created for the purpose of rendering helpful service in saving, educating, and training our young people for the Lord's work. But it should be very clearly understood that this department can not take the place of the home or the church along this line. A responsibility rests upon parents which can not be delegated to other persons or organizations. Their influence in the home at just the right time over the children is greater than can be exercised by any one else. Next to the home stands the local church in responsibility and influence. The elder can do much to lead the young people in his church to devote their lives to the Lord's work, and the brethren and sisters can teach them how to begin to work while they are young.

The Missionary Volunteer Department is a servant of the home, the church, and the young people. Its mission is to render help. It endeavors to awaken the conscience, to save from a life of sin, and to train for effective service. To accomplish this the depart-

ment sends out helpful suggestions for the home and the church, prepares and issues literature adapted to the young, arranges reading courses, holds before our young people the importance of securing a Christian education, conducts institutes, plans for young people's services at camp-meetings, encourages the young to give their money to home and foreign missionary enterprises and finally to volunteer for service in either the home or the foreign field.

This, and much more, the Missionary Volunteer Department is doing in its efforts to help parents and churches to work effectively for our young people. This department has been organized only two and a half years. It could hardly be expected to do more than to get under good headway during the short time, but it has already done great things for our children and youth. A great awakening has taken place, a new era for our young people has begun, and great possibilities are in sight.

Now this Missionary Volunteer Department should have the most prompt and earnest support of those whom it lives to serve. The work to be done is so important and imperative that there should be no delay or failure to carry into effect every good suggestion and plan agreed upon. But here is where many fail. They do not take hold of the plans of work promptly and vigorously. In some cases the officers of the department are obliged to wait, and even to plead with those upon whom rests the responsibility of carrying out the plans of work in order to get the work done. It is to be hoped that the coming Missionary Volunteer day will arouse our people from ocean to ocean to a greater realization of the importance of this work, and to greater earnestness in carrying it forward.

A. G. DANIELLS.

THE young people's movement is the response of the youth of this denomination to the call of the hour. It is far more than a young people's society. It is a movement—a great crusade, definitely aiming at a definite work, the carrying of this message that we love to every creature, at home and abroad. As we drew near to the final crisis in this conflict of truth with error, the message came that the young people were to be organized for service.

The knowledge that they were needed, that the Heavenly Commander was calling for every youth to step into the line of action, thrilled the hearts of our youth. The first call from the great Leader, "Come into line," awakened a response among the youth in every land where our work has a foothold. This young people's movement has centered the attention of the youth upon the work before us, and guided thousands of them into the way of preparation for service.

We thank God for what the movement is doing. There is not a mission field, at home or abroad, that has not felt already the stimulus of this organization of youthful energy and devotion; and the work of the Missionary Volunteer movement is but begun. In more than one field our youth have already been called upon to bear the brunt of witnessing for God and maintaining loyalty to him and his holy Sabbath, even amid bonds and imprisonments. And the grace of God makes the young strong

to endure, even as it does the older believer.

Thank God, he has need for all in this finishing work. Let those who are older in the way cheer on the gathering thousands in the young people's movement by helping and encouraging each local society in its endeavors, and by laying the hand of sympathy and confidence upon each individual youth. All are needed. Within a few years we must storm every citadel of the enemy at home and abroad. This is our only hope. These young people are to be scattered everywhere up and down the earth as witnesses for God. No material for service is to be overlooked. The untried hands are to be helped to handle the weapons of our warfare. Here is a work to engage every affection of our hearts, and command every ambition of the life.

Just about ten years ago the real organization of the youth for service was begun. I believe these ten years have witnessed a tenfold increase in the power and efficiency of the youth in this closing message. Let us labor and pray to see this movement become an ever-stronger factor in winning souls and hastening the end.

W. A. SPICER.

(For continuation of this department, see page 20)

**Field Notes**

EIGHT more members have been added to the church at Marlow, Ala., during the past year.

R. J. BELLOWS reports the baptism of three precious souls at Menominee, Mich., recently.

AT Osceola, Iowa, two persons have recently been baptized, and united with the church at that place.

A NUMBER of patients at the Loma Linda (Cal.) Sanitarium have recently begun to keep the Sabbath.

BAPTISMAL services were held at New Haven, Conn., on Sabbath, January 8, when four persons were buried with their Lord in baptism.

THREE persons have accepted the truth and united with the church at Jonesboro, Ind., as the result of Bible work done by Sister Mary Kent.

AT Kansas City, Kan., two persons recently took their stand for the truth as a result of some Bible readings which were held at that place.

ELDER M. STUCKRATH, our new German minister at Milwaukee, Wis., baptized two persons last week, and they were received into the church there.

A REPORT comes from Hutchinson, Kan., that three persons have recently accepted the truth there, and that several others have shown good interest in the gospel message.

THE church at Clay Center, Kan., reports two new converts, who have been added to its membership. Also eight have been taken into the church at Liberal, Kan., two by letter and five by profession of faith.

**The Missionary and Publishing Work**

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

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

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

**A Comparative Summary of Three Interesting Years**

THE accompanying summary shows the value of orders taken for our subscription books in each conference and union conference during the years 1891, 1908, and 1909.

The year 1891 was by far the most successful year during "the good old times." With much interest, as well as painstaking effort, we have collected all the items by conferences and unions from *The Missionary*, in which the general canvassing agent, Elder F. L. Mead, reported the work in full every month.

Since that time several conferences have been divided, or the conference ter-

ritory has been adjusted, but we have so arranged the subdivisions that they come together in immediate connection with the figures showing the sales for that territory. For example, take the first item in the summary: the territory which was known as the Atlantic Conference is now the New Jersey and Chesapeake conferences: therefore, the orders taken in the Atlantic Conference during 1891 are reported from the New Jersey Conference, with the Chesapeake, immediately following, left blank. This plan has been followed throughout in giving the summary for 1891.

The totals in this summary do not correspond precisely with totals previously published in the REVIEW, as some adjustments and corrections have been made. It will, of course, be understood by our readers that these figures do not give the full sales of literature for the years mentioned. This is a summary showing the orders taken for subscription books only.

Our workers especially will study these comparative figures with interest, and will not overlook the following points which appear on the surface:—

1. The increased territory in which successful work is now being done as compared with nineteen years ago.

**Canvassers' Annual Comparative Summaries for 1891, 1908, and 1909**

**Atlantic Union Conference**

	1891	1908	1909
Maine .....	\$ 2,209.30	\$ 2,913.82	\$ 3,316.95
Vermont .....	3,509.98	3,131.40	3,071.35
Central New England .....	31,454.97	9,780.34	10,364.10
Southern New England .....	.....	1,423.78	3,341.30
New York .....	20,430.41	7,350.77	5,586.15
Western New York .....	.....	7,030.72	6,698.60
Greater New York .....	.....	6,260.90	3,081.40
Totals .....	57,604.66	37,891.73	35,460.85

**Columbia Union Conference**

New Jersey .....	25,058.21	10,618.96	7,774.80*
Chesapeake .....	.....	10,468.45	10,040.95
Eastern Pennsylvania .....	26,187.66	7,934.15	8,066.41
West Pennsylvania .....	.....	4,340.07	9,178.14
Ohio .....	10,470.30	8,057.70	19,041.59
Virginia .....	4,256.93	6,099.69	2,523.03
West Virginia .....	4,407.24	4,172.44	5,459.60
Totals .....	70,380.34	51,691.46	62,084.52

**Lake Union Conference**

West Michigan .....	17,265.41	1,337.45	1,347.40
East Michigan .....	.....	4,024.60	5,073.20
North Michigan .....	.....	2,505.90	5,706.25
Indiana .....	16,147.32	3,783.15	3,633.10
Northern Illinois .....	41,796.89	5,331.20	7,020.30
Southern Illinois .....	.....	5,097.80	7,698.10
Wisconsin .....	14,462.26	6,299.65	7,035.45
Totals .....	89,671.88	28,361.75	37,513.80

**Canadian Union Conference**

Ontario .....	18,724.00	3,691.45	3,676.10
Quebec .....	2,918.10	752.50	1,230.20
Maritime .....	8,091.75	3,680.65	2,033.60
Newfoundland .....	.....	.....	295.50
Totals .....	29,733.85	8,124.60	7,235.40

**Southern Union Conference**

Tennessee River .....	2,451.20	6,048.70	7,892.50
Kentucky .....	.....	4,875.55	7,663.85
Alabama .....	3,487.60	9,247.52	10,649.95
Mississippi .....	895.10	3,875.65	7,482.26
Louisiana .....	13,125.96	7,069.92	9,744.81
Totals .....	19,959.86	31,117.34	43,433.37

	1891	1908	1909
<b>Southeastern Union Conference</b>			
Cumberland .....	\$ 350.35	\$ 8,082.80	\$ 7,370.37
North Carolina .....	5,250.15	4,936.80	8,617.15
South Carolina .....	216.15	9,998.98	6,131.95
Georgia .....	7,639.25	7,911.15	11,360.63
Florida .....	2,335.50	3,095.56	2,835.74
Totals .....	15,791.40	34,025.29	36,815.84
<b>Southwestern Union Conference</b>			
Oklahoma .....	7,009.48	16,023.04	19,636.65
Arkansas .....	12,842.98	12,674.95	14,262.40
Texas .....	23,800.35	18,047.50	35,531.05
West Texas .....		2,729.95	3,423.80
New Mexico .....		1,482.00	2,520.70
Totals .....	43,652.81	50,957.44	75,374.60
<b>Central Union Conference</b>			
Kansas .....	3,972.39	20,550.44	12,883.80
Nebraska .....	4,513.83	9,621.37	10,904.10
Wyoming .....		4,533.25	4,598.30
North Missouri .....	15,065.48	10,008.75	5,291.00
Southern Missouri .....			10,780.41
Colorado .....	4,823.93	5,654.30	2,531.60
West Colorado .....			3,331.53
Totals .....	28,375.63	50,368.11	50,320.74
<b>Northern Union Conference</b>			
Minnesota .....	22,525.40	9,410.78	6,748.75
Iowa .....	6,768.94	5,399.05	7,331.65
North Dakota .....	6,797.20	4,369.55	9,706.66
South Dakota .....		9,133.54	9,303.20
Miscellaneous .....		1,000.00	
Totals .....	36,091.54	29,312.92	33,090.26
<b>Western Canadian Union Conference</b>			
Manitoba .....	3,655.75	4,780.85	4,811.05
Alberta .....		3,355.00	4,320.55
Saskatchewan .....		4,477.10	4,763.20
British Columbia .....		3,606.90	704.05
Totals .....	3,655.75	16,219.85	14,598.85
<b>Pacific Union Conference</b>			
California-Nevada .....	41,346.66	12,852.74	10,218.55
Southern California .....		6,827.04	8,499.05
Arizona .....		245.00	1,260.05
Utah .....		693.00	
Totals .....	41,346.66	20,617.78	19,977.65
<b>North Pacific Union Conference</b>			
Western Washington .....	2,318.25	10,507.65	10,618.25
Western Oregon .....		10,841.00	6,086.05
Upper Columbia .....	1,823.60	6,420.50	10,615.49
Southern Idaho .....		3,029.55	1,861.75
Montana .....	485.00	2,868.50	6,213.15
Alaska .....			427.90
Totals .....	4,626.85	33,667.20	35,822.59
<b>Foreign Union Conferences and Missions</b>			
British .....	17,765.34	54,845.58	65,595.58
Scandinavian .....	9,624.69	50,703.46	69,679.09
Finland .....			719.31
German .....	4,061.67	88,333.68	85,484.79
Russian .....			6,962.81
Latin .....	2,303.88	10,967.04	2,442.00
South African .....	35,696.05	5,517.72	3,264.64
Australasian .....	53,570.36	62,794.44	69,491.85
Philippines .....			757.50
Brazil .....		3,598.34	3,986.57
Argentina .....			873.00
Chile .....			624.91
Peru .....			1,837.76
Mexican Mission .....		2,498.48	8,065.09
West Indian .....		11,350.90	
China Mission .....		891.00	
Japan .....			235.00
Porto Rico .....			409.85
Foreign totals .....	123,021.99	291,500.64	320,429.75
U. S. and Canada totals .....	440,891.23	392,355.47	451,728.47
Grand totals .....	\$563,913.22	\$683,856.11	\$772,158.22

2. The even, steady growth in all parts of the field.

3. The success of the work in every field that is well organized.

4. The great work of nineteen years ago in fields where the work was pushed with a will under a strong system of education and organization.

5. When we see the grand work done so many years ago in some of the older conferences, when the constituency was not so great as it is now, we shall certainly feel humbled with the thought of the disintegrating policy which has brought such a reversal in those conferences.

6. The figures showing what a great work was done so long ago in a part of our territory, will give a glimpse of what may be done when we are organized and working throughout all the world, even as successfully as we worked in some portions of the field at that time.

7. This summary will certainly convince all that we are still struggling in the foot-hills, and that the great peaks of success are yet beyond and above us.

Dear fellow workers, let us keep on climbing, looking well to our footsteps, that we slip not by the way. Let us work shoulder to shoulder, and trust in God for help to enable us to attain all the blessed possibilities he has in store for us as a people.

E. R. P.

(Continued from the Young People's Work Department on page 19)

[The following article for use in the Sabbath program of January 26, was received too late for insertion in the Young People's Work Department.]

### Shall the Third Angel's Message Go to the Moslem World?

So far as the work of the third angel's message is concerned, the great Mohammedan world is almost an entirely unentered territory. It presents some very formidable obstacles, too, when we take into account that the religion of the Moslems, from their point of view, is in reality a rival of Christianity. They count Christ a good and holy man, even a prophet, admitting that he was the Word of God, but stoutly deny him to be God's Son sent from heaven to redeem men.

A Moslem's faith is a veritable example of what politics and religion, united in one individual, really is. He is a fighting zealot. To oppose his religion, means, to his mind, to oppose his kingdom; and to antagonize his temporal government, in nearly every essential feature, is likewise counted an attack upon his religion.

We can grasp a little of the immensity of the work to be done for the Mohammedan world when we consider that of the world's population, including all other religions and the vast hordes in heathenism besides, one eighth of this great mass of people are Mohammedans. That is, were the people of the world arranged along in a row, every eighth person could be picked out and set aside as a Moslem.

The word Mohammedanism comes from the religion founded by their prophet, Mohammed the son of Abdallah, who was born about the year 570 A. D. The word Mohammedanism is not used by the Mohammedans themselves. The Moslems speak and write of their religion as *Al-Islam*.

The faith of the Moslems can be summed up briefly, as follows: "Mohammedanism, whether Shiah or Sunni, is founded on four 'pillars': (1) the Koran; (2) the traditions; (3) *Ijmaa*, the unanimous consent of the learned doctors; (4) *Qyas*, or the reasoning of learned divines. It has six articles of faith: (1) God, (2) the angels of God, (3) the books of God, (4) the prophets of God, (5) the day of judgment, and (6) predestination. It has five pillars of religious duty: (1) Bearing witness that there is no god but God, and Mohammed is his apostle; (2) reciting in daily prayer; (3) giving the legal alms; (4) observing the Ramazan, or monthly fast; (5) making a *hadj*, or pilgrimage to Mecca, once in a lifetime."

The above constitutes one a Mohammedan in good and regular standing. Yea, much less, to profess to the above admits one into Moslem ranks.

One hundred years after the birth of this Arab Mohammed, his name, "joined to that of the Almighty, was called out from ten thousand minarets five times daily from the Persian Gulf to the Atlantic, and his new religion was sweeping everything before it in three continents."

It seems to be a mystery as to what should make this religion spread with such great rapidity. One writer, in summing up apparent reasons, gives as the most probable causes the following: "The weaknesses of the Oriental churches; their corrupt state; the condition of the Roman and Persian empires; the easy-going moral character of the new religion; the power of the sword and of fanaticism; the great truths of Islam [there are always some winning truths mixed with every system of error]; the genius of Mohammed's successors; the hope of plunder, and the love of conquest."

Surely this great system, embracing more than two hundred twenty-five million people in the toils of a false religion, presents a mighty challenge of faith to the believer in the Bible and Christ, that one Name given us among men whereby we must be saved. Then it comes as a still greater challenge to our faith, when we ponder that out from among these same millions representatives must come to form a part of that last company who are to stand triumphant with harp and palm and crown upon the sea of glass, redeemed from among the last generation, out of every nation, and kindred, and tongue, and people, by the power of the third angel's message.

In closing, it may be of interest to know that the Moslems are not being overlooked, but that a beginning is being made among them. Brother Guy Dail, in a recent report from Constantinople, says:—

"A Turkish tract, 'Who is Jesus?' written especially for the Moslems, is meeting with considerable favor. The other evening, the young Armenian brother (who was formerly a simple village shepherd boy) came to the mission with a joyful face, as he related the experience of the day. Some one complained to the police because Brother Dikran—for that is his name—was circulating such literature among the Mohammedans. The youth was arrested, and taken to police headquarters. Here the higher official took his tracts, and investigated their contents. One asked,

'How dare you sell such things to the Moslems?' He replied that the literature was good, and well adapted to the educated and the cultured, so he went among such people, rather than simply to the *hummals* (the carriers on the streets). A high officer took the tract, and retired. He was gone about half an hour. He returned, and told Brother Dikran: 'I have read this through. Would that more such good literature were circulated, in the place of so much cheap trash! It contains many quotations from the Gospels. Go and sell all these tracts you can.' So the brother was allowed to go free. He sells from twenty-five to forty a day. It is our intention to increase our Turkish literature by adding a tract on Daniel 2, and one on Daniel 7."

Are there not others upon whom God can lay the burden to go and labor among the Moslems? And are there not many others who can give of their means who could not go? Christ's "Go ye therefore, and teach all nations," surely must include the Mohammedans within its scope. And, again, they form no small part of the population of the world, and Jesus said, "The field is the world."

T. E. BOWEN.

## NOTICES AND APPOINTMENTS

### Otsego Academy (Incorporated)

THE first annual meeting of the Otsego Academy (incorporated), will be held in the Seventh-day Adventist church, Grand Rapids, Mich., at 11 A. M., Tuesday, March 22, 1910. A board of seven trustees will be elected, and such other business transacted as may be found appropriate at the time. Article VI of the articles of association reads as follows:—

"The constituent body of this corporation, to be known as members, shall consist of the accredited delegates to the regular annual session of the West Michigan Conference of Seventh-day Adventists (unincorporated)."

ALLEN G. HAUGHEY, *President*,  
ELLSWORTH L. RICHMOND, *Secretary*.

### West Michigan Conference

THE eighth annual session of the West Michigan Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, 22 Cass Ave., Grand Rapids, Mich., March 21-24, 1910. The first meeting will be called to order at 7 P. M., March 21. The election of officers and such other business as may properly come before the conference will be attended to at this session.

Article IV, section 2, of the constitution, quoted in full, explains the membership.

"This conference shall be composed in its business assemblies of duly accredited delegates from the various churches composing it, chosen at the rate of one delegate for each church organization and one additional delegate from every church for every full twenty-five active members belonging to the church; of the members of the executive committee of the conference; and of all persons holding ministerial or missionary credentials or licenses from the conference."

ALLEN G. HAUGHEY, *President*,  
ELLSWORTH L. RICHMOND, *Secretary*.

### West Michigan Conference Association of Seventh-day Adventists

THE seventh annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church at Grand Rapids, Mich., Tuesday, March 22, 1910, at 10 A. M., for the

election of trustees and such other business as may properly be transacted at that time. Article I of the by-laws reads as follows:—

"The members of this association shall be accredited delegates to the regular annual session of the West Michigan Conference of Seventh-day Adventists (unincorporated), from the following counties in the State of Michigan, which constitute territorially said conference; viz.:—

"Berrien, Cass, St. Joseph, Branch, Calhoun, Kalamazoo, Van Buren, Eaton, Barry, Allegan, Ionia, Kent, Ottawa, Muskegon, Oceana, Newaygo, Montcalm, Mecosta, and Isabella."

ALLEN G. HAUGHEY, *President*,  
ELLSWORTH L. RICHMOND, *Secretary*.

### Canvassers' Institute for South Missouri

WE will hold a canvassers' institute in Springfield, February 27 to March 13. Was there ever a more opportune time to take up the work? Why defer action longer? Take your stand now for God and his work. Come to the institute and get the instruction, and enjoy this year of service with us.

A. A. CONE, *Field Agent*.

### Publications Wanted

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

H. W. Oliver, Roseburg, Ore., desires copies of *Signs, Watchman*, and any of our publications suitable for reading-rack.

W. B. Warrington, La Junta, Colo., desires copies of the *Signs, Watchman*, and *Life and Health* to be used in reading-racks.

Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill., desires a continuous supply of our publications for use in missionary work.

Mrs. George H. Hurd, R. F. D. 1, Union, N. H., would like a continuous supply of *Signs, Watchman, Protestant Magazine, Life and Health*, and tracts.

### Addresses Wanted

ANY one knowing the addresses of S. B. Taft, Mrs. Nellie Bennett, Mrs. Mary Hays, Mrs. Josie Kring, Mrs. Bertha Devore, and Dora Reed, will confer a favor by sending such information to Mrs. L. B. Sweney, clerk of the Seventh-day Adventist church, Albuquerque, N. M.

### Business Notices

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

No advertisements of "agents wanted," and no "promotion" or "colonization" enterprises will be printed in this column. 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.**

FOR SALE.—A fifteen-acre fruit ranch in the beautiful Santa Clara Valley, Cal. Over eleven acres in prunes in full bearing, with some other fruit. Neat six-room house, small barn, good windmill and tank, and unfailing water-supply. A good paying proposition, but owner unable longer to carry it on. No more healthful locality in California. Price, \$4,000. Address Edward Snow, Morgan Hill, Cal.

WANTED.—A partner in a sawmill. Unusual opportunity. Write for particulars. Must be an Adventist. Address Lew A. Wilson, 1035 Warm Spring Ave., Boise, Idaho.

WANTED.—As many as six copies of "Healthful Living." We desire to correspond with those who may have copies of this book to spare. Address Illinois Tract Society, Room 650, 824 Dearborn St., Chicago, Ill.

FOR SALE.—My home adjoining Fruithurst, Ala., 10 acres of land; 6 in timber, 4 cleared. All fenced. Good house, cellar, and out-buildings. Fine climate; good water; plenty of fruit. Address B. E. Parkins, Fruithurst, Ala.

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

WANTED AT ONCE.—A steady single man for farm and dairy work. Must be a good milker and like to do chores. Church ¼ mile distant. Board furnished. Good wages to the right man. Address F. M. Shepherd, Wakeman, Ohio.

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

WANTED.—By an Adventist family, a good married man who understands farming and caring for stock, with a small family in a three-room house. Adventist only reply. Write for further information. Address Mrs. H. Teesdale, R. F. D. 1, Pontoosuc, Ill.

STRAWBERRY PLANTS.—The best standard and new varieties. For only 10 cts. and the address of one party that wants strawberry plants, we will give you a year's subscription to *Fruitman and Gardener*. For free catalogue address Lake View Nursery, Box 10, Poy Sippi, Wis.

FOR SALE.—Ranch in Cook County, Wyoming. 160 acres on creek; about 60 acres valley and bottom rich land. Small house, stable, hay corral, wire fence. 12 miles to R. R., 4 to church, 1½ to church-school. Timber handy. For particulars, address E. L. Davis, Sheldon, Wyo.

FOR SALE.—Nine-room house and three lots, set partly to fruit, one block from Boulder Sanitarium. House modern, including bath, electric lights, and furnace. Good church-school privileges. Price \$4,500. \$1,000 cash. Easy terms on balance. Address C. R. Kite, Boulder, Colo.

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

WANTED AT ONCE.—A strong, reliable, fully consecrated young man to take charge of our general work, consisting of lawn work, gardening, care of fires, horse, etc. Work the year round for a single man. Send references when you write. Address Business Manager, Tri-City Sanitarium, Moline, Ill.

NOTICE.—We have a special offer on Malt Extract. We know this will interest all who want to improve their foods at home. To properly understand the value of this wonderful product of nature you should read "Starchy Food Indigestion" in December *Life and Health*. We have printed this valuable article on our special Malt Extract circular, offering your first lot free for a short time. Unless your name is on our mailing list, you should write at once. Address Nashville Sanitarium Food Factory, Nashville, Tenn.

FOR SALE AT TAKOMA PARK, Md.—On Flower Ave., opposite the Washington Sanitarium, beautiful tract of land, 5 acres, all under cultivation. 2 houses; one 6 rooms and one 4 rooms; stable and outbuildings. Two good wells. Great opportunity for fruit growing, poultry, or truck gardening, and close to good market. This property will be sold very cheap, or will consider exchanging for property in or near Battle Creek, Mich. For further particulars address G. P. Bickford, Takoma Park, D. C.

## Obituaries

KONIGMACHER.—Ruth Rosalie Konigmacher, infant daughter of Brother and Sister Joseph Konigmacher, died at Pittsburg, Pa., Jan. 22, 1910, from bronchial pneumonia, being at the time of her death only six weeks old. The little one made a hard struggle for its life, but in vain. Words of comfort were spoken by the writer. N. S. ASHTON.

MATHISON.—Died at Cordell, Okla., Dec. 3, 1909, Lottie Amelia Mathison, daughter of B. F. and Cora Stuckey, aged 20 years, 5 months, and 6 days. She was born at Leona, Kan. When a small child, her parents moved to Washita County, Oklahoma, where she has ever since lived. Feb. 11, 1909, she was united in marriage with Dalgren Mathison. Her constant comfort in suffering was the thought, "He Leadeth Me." This, and other hymns, were sung at her request when affliction seemed too hard to bear. Words of comfort were spoken by the writer. I. A. CRANE.

LAY.—Sister Mary S. Lay was born in Clinton, N. Y., Aug. 13, 1840, and died Jan. 20, 1910, in Monterey, Mich. She accepted the third angel's message about forty years ago and united with the Monterey church, where she continued a life of faithfulness and Christian devotion till called away in death. We laid her to rest in Poplar Hill Cemetery, where Elder Joseph Bates and many others to whom this truth was precious are sleeping, there to await the coming of the Life-giver. She leaves a husband, two sons and their wives, and one grandson to mourn their loss. Words of comfort and admonition were spoken from Rev. 21:4, by the writer. JOHN W. COVERT.

SELL.—Died at Palisade, Colo., Dec. 26, 1909, Brother Valentine Sell, aged sixty-two years and nine months. Brother Sell was born in Berks County, Pennsylvania. He embraced the third angel's message twenty-five years ago under the labors of Brother Carrier. His home was always open to the homeless and friendless. In the summer of 1908, he met with a misfortune which caused his loss of all things earthly, he and his wife and two adopted daughters barely escaping with their lives. This affected his heart, causing his death. He leaves a wife and two adopted daughters, who expect to meet him in the resurrection morning. Words of comfort were spoken by the writer, from Job 14:14 and 1 Thess. 4:13-18. A. J. WATERS.

WINN.—Thomas W. Winn was born in Sumner County, Tennessee, March 2, 1833, and died Jan. 9, 1910, in Memphis, in the seventy-seventh year of his age. On Oct. 23, 1856, he was married to Susan A. Malone, who died eighteen years ago. His three daughters survive him. Brother Winn was always a great reader of the Bible, and loved to explain it to others, and during his life had organized several Sunday-schools. A few years ago he became acquainted with the truths of the third angel's message and was baptized, though at that time he was the only Sabbath-keeper in his county, and has never had the privilege of uniting with any church. The funeral was very largely attended by his friends and neighbors. His life was a sermon. Words of comfort were spoken by the writer, from Job 5:26. J. S. WASHBURN.

MOORE.—Lillian Ruth, only child of Isaiah and Lura Moore, was born in Des Moines, Iowa, Sept. 8, 1907, and died Dec. 18, 1909, at Albia, Iowa, aged 2 years, 3 months, and 10 days. Her life was brief, but her gentle and loving disposition endeared her to all. We know she will come again from the land of the enemy. Words of comfort were spoken by Brother C. W. Hollingsworth, from Ps. 116:15. J. E. MOORE.

BUTTLER.—Albert Buttler was born in Canada, Nov. 9, 1833, and died Jan. 15, 1910, at Mountain View, Cal. He accepted the message at Otsego, Mich., in 1886, and was faithful to his profession. He was married Nov. 28, 1885, and for the past five years has lived in California. The services were conducted in the Mountain View church by the undersigned, assisted by Elder Wm. Healey, of San Diego. J. H. BEHRENS.

FRIZZELL.—Died in Woodburn, Iowa, Jan. 12, 1910, Frank Frizzell, aged sixty-six years and nineteen days. He had long believed the truth, but made no public profession of his faith till about three years ago, and on account of poor health was not baptized till shortly before his death. He was patient and considerate during his sickness, and peacefully fell asleep. Words of comfort were spoken by the writer, to an attentive audience, from Heb. 9:27. He was buried in the Oak Hill Cemetery, there to rest until the resurrection of the just. C. W. NEAL.

REED.—Died at his home in Dunbar, Neb., Nov. 5, 1909, Elias Clarence Reed, in the fifty-first year of his age. The immediate cause of his death was kidney trouble; and yet the end was not expected so soon. Brother Reed was a man of sterling worth, beloved by all who knew him, unassuming, unpretentious, and stalwart in principle. His work was done, and his record is on high. He leaves a wife, son, and married daughter to mourn their loss. The writer spoke to a houseful of his neighbors and friends on the occasion of his funeral, from John 11:23. R. F. ANDREWS.

LOWE.—Died Nov. 27, 1909, at Everett, Wash., Brother Thomas Lowe, aged 84 years, 4 months, and 9 days. He was born in Nova Scotia in 1825, came to the United States in 1845, and served in the Civil War in 1864. About twenty-four years ago he, with his wife, began the observance of the seventh-day Sabbath, and joined the Seventh-day Baptists. Later, when they moved to the State of Washington, they were united with the Seventh-day Adventist church, of which he was a worthy member till the time of his death. Words of comfort were spoken by the writer to a large congregation, from Rev. 14:13. WM. J. BOYNTON.

ARMITAGE.—Died at his home near Marshfield, Wis., on Jan. 3, 1910, our beloved brother, Benjamin Armitage, at the age of 79 years, 2 months, and 23 days. His death was caused by old age. Brother Armitage was one of the true and faithful ones. He accepted the truth in 1863. On July 12, 1856, he was married to Miss Mary Strayer. To this union five children were born. On Oct. 28, 1888, death claimed his wife. On July 10, 1890, he was married to Miss Josie Holmes, to whom one son was born. We laid him to rest on Jan. 6, 1910, in the Bethel Cemetery. Words of comfort were spoken by the writer, from Rev. 14:13. A. J. OLSEN.

TRANER.—Miss Hopee Brindle was born April 18, 1845, in Lee County, Iowa. She was married to Benjamin F. Traner, Jan. 19, 1879, near Greencastle, Mo. She died at College Place, Wash., Dec. 4, 1909. At the age of ten years she gave her heart to God. About fourteen years ago she accepted present truth, and kept the Sabbath some time before hearing a sermon on the subject. When she knew she must soon fall asleep, she praised the Lord for his goodness, and bade all rejoice with her and meet her in the earth made new. She leaves an aged companion, a daughter, and two sons, who mourn the loss of a kind and loving wife and mother. Words of comfort were spoken at the funeral by the writer, from John 11:23. OSCAR HILL.

WYND.—Theodore F. Wynd was born in Tremont, Ill., Jan. 13, 1832, and died at his home in East Peoria, Ill., Jan. 27, 1910, aged sixty-eight years and fourteen days. Brother Wynd accepted the doctrines taught by Seventh-day Adventists about four years ago, and he and his wife were baptized at that time and united with the Peoria church. He leaves a wife, one son, and three daughters. A large number of relatives and friends were present at the funeral service, which was conducted by the writer, assisted by Elder S. E. Wight. The sermon was based on Num. 23: 10. C. H. BLISS.

GINLEY.—Arthur H. Ginley was born at Bower, Mich., Aug. 18, 1855. He was the son of the late Dr. J. H. and Mrs. Ginley, of Copersville, who were early pioneers in the advent message, and associates in founding the original Battle Creek Sanitarium. He died in the fifty-fourth year of his age, at the home of his daughter in Grand Rapids, Mich., Nov. 30, 1909, after an illness of several weeks. He is survived by his wife, son, and daughter, also his mother and two sisters. Services were held at the home of his son-in-law, Mr. A. T. Benjamin, conducted by the writer, assisted by Elder W. M. Mathews, of the Grand Rapids church. J. M. WILBUR.

SEIBER.—Brother Jacob Seiber died at his home at North Yakima, Wash. He was born in Canton Bend, Switzerland, Nov. 17, 1849, and at his death was 59 years, 11 months, and 22 days old. Brother and Sister Seiber came from Switzerland to America, locating in Wisconsin in 1879. Eight years later they came to North Yakima, where they have since resided. Brother Seiber attended the Lutheran Church until 1894, when he accepted present truth, and became one of the charter members of the Yakima Seventh-day Adventist church. He lived a true, consistent Christian life, always mindful of others, seeking to help them in time of need. E. W. CATLIN.

STONE.—Anna Nora Stone was born near Savoy, Fannin Co., Tex., Dec. 3, 1886. Her death occurred Jan. 25, 1910. She was then 23 years, 1 month, and 22 days old. When scarcely across the threshold of life she became afflicted, and for twenty-one years was an invalid. While sharing few of the joys that come with youth and health in this life, her relatives and friends confidently look for a glad reunion when Christ comes, and that then she will share in the "fulness of joy" in his presence, and the "pleasures forever more" at his right hand. A lesson of comfort was drawn from Isa. 35: 3-6, 10. Elder L. W. Terry assisted in the service which was held at the grave. CLARENCE SANTEE.

WATTS.—James Marcus Watts, a half-brother of Elder G. G. Rupert, was born in Mercer County, Ohio, Dec. 23, 1835, and died Jan. 8, 1910, aged seventy-four years and sixteen days. He leaves a wife, three sons, and one daughter, one brother, and one half-brother. In the fall of 1872 he heard Elder H. A. St. John deliver a course of lectures, and he and his wife fully accepted the message. For several years he was quite active in helping forward the mission work in Ohio. Brother Watts was very charitable, and a loving husband and father, a good neighbor, and he died happy in the Lord. Funeral service was conducted by the writer. E. J. VAN HORN.

DRANGMEISTER.—Sister Ella Drangmeister was born March 8, 1880, in Bovenden, Germany, and died Dec. 24, 1909, of fever. She was baptized Feb. 6, 1900, and soon afterward became a faithful Bible worker, and during the summer of 1908 she was united in marriage to Brother Drangmeister, and accompanied the writer to German East Africa in the fall of 1908. They both immediately took hold of the study of the language, and soon Sister Drangmeister was able to look after the girls' school. Surely her faithful labors will be missed in that mission field and in her home. But we are assured that she rests in the bright hope of the first resurrection. L. R. CONRADI.

HAMILTON.—Edith M. Hamilton was born in Salem, Ore., May 21, 1887, and died near Los Angeles, Cal., Jan. 27, 1910, aged 22 years, 7 months, and 6 days. Funeral service was held in the cemetery near her home in the country. J. W. ADAMS.

BLAKENEY.—Died at her home, on January 16, 1910, Sister Florence Anna Blakeney, aged 31 years, 9 months, and 12 days. She was united in marriage to Norman Blakeney in October, 1895. To this union were born seven children, two boys and five girls, all of whom are living, together with their father, to mourn the loss of a kind wife and loving mother. Sister Blakeney and her husband accepted the faith of Seventh-day Adventists twelve years ago, under the labors of Elder George Langdon. Sister Blakeney had suffered a long time with that dread disease, consumption of the lungs, but she bore it all with patience. Her hope was bright, as she expressed her expectation to meet her Saviour at the resurrection. Words of comfort were spoken by the writer, from Job 14: 14. J. O. MILLER.

NUTTING.—Sister Elizabeth Hoyt Nutting was born in Magog, Canada, Aug. 12, 1857, and died at Takoma Park, Washington, D. C., Feb. 2, 1910. Her parents moved to West Union, Fayette Co., Iowa, in her infancy. Here she grew to womanhood, and was married to Brother E. W. Nutting. To them were born two daughters, one dying when four years of age, the other lived to womanhood, and died four years ago. For the past twenty-two years the family have lived in Duluth, Minn. Last June Sister Nutting suffered a stroke of paralysis, and from that time her strength gradually failed, and other complications followed. Last October she came to the home of her sister, Mrs. A. G. Daniels, at Takoma Park, where she received all the care that a loving husband and sister could give. During her last illness Sister Nutting spoke of her hope and confidence in the Lord, and of her willingness to sleep till the resurrection, if that was the Lord's will. The funeral services, which were conducted by Elder J. L. Shaw and the writer, were held in the Memorial Church, Washington, D. C., and she was buried in Rock Creek Cemetery, not far from Takoma Park. E. W. FARNSWORTH.

SMITH.—John George Smith was born in Oberlauterbach, Alsace-Lorraine, Oct. 8, 1816, and died Jan. 20, 1910, of old age, being ninety-three years and three months old. At the age of sixteen, he, with his parents, came to the United States, settling in Buffalo, N. Y. At the age of twenty-three he was married to Catharine Meyers. To this union were born ten children, five of whom are living. His wife died in 1893. He removed to Milan, Ohio, uniting with the Methodist Church. Here he soon became interested with the advent movement of 1840-44, and because of his faith was one of those thrust out of the church, and also one of the first to accept the seventh day as the Sabbath, and this was a great consolation to him to the day of his death. He was elder of the church at Milan, Ohio, for years, afterward removing to Waldo, Fla. He was familiar with the French, German, and English languages, an active missionary worker, and widely known. He became a member of the James White Home family June 14, 1897, and was married to Mrs. E. A. Baker, matron of the Home, in 1898. Two years later he was suddenly stricken with blindness. He was a diligent Bible student, and much of it was stored in his memory, and it was a great comfort to him during his nine years' passage through the dark valley, and yet his spiritual lamp was ever trimmed and burning. His was a faith triumphant. The affliction of the husband was most beautifully requited in calling out from his devoted wife the best of her womanly nature in the comfort and love bestowed by her in making bright and enjoyable the dark solitary years of his closing life. Appropriate funeral services were held at the Home, conducted by Elder H. Nicola, assisted by the writer. Interment at Quincy, Mich. L. McCoy.

FULTON.—Elizabeth G. Fulton died Jan. 13, 1910, in San Diego, Cal., aged sixty-three years. In her death one of the pioneers in the third angel's message has passed away. She, with her husband, who now sleeps awaiting the great Life-giver, accepted the truth in Hutchinson, Minn., in 1872. Their hearts were filled with a desire to tell others the wonderful message they had heard, and almost immediately they enlisted in the fight, bearing the burden in the heat of the day, and were instrumental in helping to start the St. Helena and Colorado sanitariums. Many will remember them as a father and mother in these institutions. Sister Fulton's life was one of continual sacrifice for the Master. She was constantly thinking of others, and how she might tell them of the soon coming of Jesus, an event she looked forward to with great joy. She fell asleep in Jesus at the home of her sister, Maggie J. Sutherland. Words of comfort were spoken by the writer, from Rev. 14: 13. T. S. WHITELOCK, M. D.

KOON.—Louis Eben Koon was born at Greenbush, Rensselaer Co., N. Y., March 30, 1844. Having spent a large part of his early life in Cayuga County, New York, he moved to Nebraska in 1879. While living in this State, he and his companion heard and accepted the truths held by Seventh-day Adventists, and he was later appointed as auditor of the Central Union Conference. Having shown great proficiency in this line of work, he was also asked to act as auditor of the Northern Union Conference. The united burdens proved too heavy, and he was finally obliged to lay them down and seek renewed health in western Colorado. The seeds of disease were, however, planted, and developed into an internal cancer, which proved to be beyond the possibilities of medical or surgical relief, and resulted in death on the morning of Jan. 31, 1910, at Montrose, Colo. His life was consistent with the grand truth with which he was connected. Five children were born to the deceased, of whom three remain, besides a brother and sister, to mourn their loss. WM. M. ANDRESS.

WARFLE.—All who were acquainted with Elder Milo D. Warfle were grieved when the sad intelligence reached them of his death, which occurred Sabbath, Jan. 15, 1910. Elder Warfle was born in Michigan, Jan. 3, 1878, making him thirty-two years and twelve days of age at the time of his death. In June, 1899, he was married to Miss Mae Roberts, and received his first license to preach the following September. He entered early into the service of his Master, from which he never retired. But years of hard work made it necessary for him to go to New Mexico on account of his health. For six years he labored there under the direction of the Colorado Conference. The Lord blessed his labors with many precious souls. He also experienced the blessing of returned health. In 1907 he came to Colorado and began work in Longmont, but after five weeks he met with his final breakdown in health, after which he went to Boulder. During the past two years he has been confined most of the time to his bed. Repeated hemorrhages of the lungs caused him to grow constantly weaker, until last fall it was evident that he could last but little longer. He was told that the end was very near, but he had a strong desire to live to see his thirty-second birthday, which he did, and twelve days more. The funeral services were conducted in the church at Boulder, Wednesday afternoon, January 19. The church was well filled with the appreciative friends who came to pay their last tribute of respect to our beloved brother. His life was filled with tireless service in the message. We laid him to rest in the Green Mountain Cemetery at Boulder to await the coming of one who said, "I am the resurrection and the life," when he will call forth his sleeping servant and to him will say, "Well done, enter thou into the joy of thy Lord." Words of comfort were spoken by the writer, from Rev. 14: 13. Dr. J. O. Stowe assisted in the services. H. F. KETRING.



WASHINGTON, D. C., FEBRUARY 17, 1910

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

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

## CONTENTS

### Editorial

Bible Finance — God's Voice or the Higher Critic — Led of the Lord to Light — Confidence Among Brethren... 3-5

### Contributed Articles

Consolation (poetry), <i>L. D. Santee</i> .....	6
A Lesson in Health Reform, <i>Mrs. E. G. White</i> .....	6
The History of the Hebrew Sanctuary, No. 4, <i>J. O. Corliss</i> .....	7
Worldly Associates, <i>Clarence Santee</i> .....	7
<i>Home and Health</i> .....	9, 10
<i>The World-Wide Field</i> .....	10-13
<i>The Field Work</i> .....	14-16
<i>Christian Liberty</i> .....	16-18
<i>Young People's Work</i> .....	18-21
<i>Missionary and Publishing Work</i> .....	19, 20
<i>Miscellaneous</i> .....	21-23

THIS week the large committee appointed to determine the location of the German school in this country is meeting at Kansas City.

DR. W. A. RUBLE, secretary of the Medical Department, returned last week from the South. He has attended the two union conference sessions in the South and visited the Southern institutions, and brings back an encouraging report.

ALL will be glad to note, by one report in this issue, that there is a call to us for help from the Eskimos of the far North. The whole world has a right to expect Seventh-day Adventists to be in every dark corner of the earth with this message within a few years.

WE recently had the pleasure of seeing in Washington, Dr. J. E. Froom, of Idaho, who is now taking postgraduate work in New York City. The doctor has been blessed and prospered in his work in Idaho. He was the first secretary of the Medical Department after the removal of the General Conference to Washington.

THE question of healthful living is a vital one to people in these days of sickness and disease. It is of special importance to those engaged in this movement. They should welcome every ray of truth which comes through divine revelation, or as the result of the researches of science. The articles from the pen of Sister E. G. White on the subject of healthful living should be read and studied by all. They contain excellent instruction.

THIS week Elder W. T. Knox, treasurer of the General Conference, left Washington to attend the Lake Union conference, at Battle Creek.

WE congratulate our Danish-Norwegian brethren on the appearance of the school building which they have purchased. See Elder R. A. Underwood's report on page 16.

ELDER O. A. OLSEN, of the Foreign Department, has been making a tour of German churches in Oklahoma and Kansas, in company with Elder G. F. Haffner, superintendent of the German work.

WE see by the *Pacific Union Recorder* that Elder G. A. Irwin, vice-president of the General Conference and president of the Washington Sanitarium Association, has been elected president of the Pacific Union Conference.

UNDER date of January 16, Elder W. A. Westworth reported his family safe and sound at Yokohama, Japan, en route to China. He had met Elder F. W. Field, and spent a few hours at our Tokyo headquarters.

AFTER spending a few weeks at the Foreign Mission Seminary, Elder W. H. Anderson, of South Africa, has gone westward, to attend the Lake Union conference and other meetings. He will doubtless visit some of the schools in the Middle West while in this country.

THE Review and Herald Publishing Association held its annual meetings in Battle Creek, Mich., last week. S. N. Curtiss, D. W. Reavis, and I. A. Ford, of Washington, attended the meeting. A report of the proceedings, and of the work of the association for the last year, will appear later.

BEGINNING with 1910, the *Oriental Watchman*, published in Lucknow, India; comes out in magazine form, a two-column, twenty-four-page journal. Elder G. F. Enoch is the editor. The January number affords a splendid presentation of Bible truth on a variety of subjects. The key-note of the journal is the proclamation of this last great message. The *Watchman* has become a power in India in behalf of the message of truth, and we trust that the form in which it is now printed may greatly aid it in its sale and circulation among the millions of this great mission field.

LAST week Prof. Howard Lee and wife (*née* Miss Carrie Scott) left Washington for the West, to sail for Korea on the twenty-third, from San Francisco. Brother Lee was released from the South Lancaster faculty to respond to this call for a school man in Korea. Mrs. Lee had also been a South Lancaster student, and later attended the Foreign Mission Seminary. The parents of both these young people are with us in Washington, and for the second time have given children to the mission fields, Brother Fred Lee being in China, and Miss May Scott in Korea. This work calls for sacrifice and giving at every step of the way.

LAST week Dr. D. H. Kress, of the Medical Department, left Washington for the Lake Union Conference meeting. He will attend other meetings in the West.

WE are glad to welcome to our Washington Office force Brother R. O. Eastman, of Battle Creek, Mich. For several years he has represented the advertising interests of the association, and will continue this work now under more favorable conditions, being directly connected with the publishing house.

Do not forget that Sabbath, February 26, has been set apart by the General Conference Committee as Missionary Volunteer day. The regular service in all churches should be devoted to the program sent with the Second Sabbath Reading to church elders. The person who gives the "Review of Missionary Volunteer Work" should condense the article in the "Missionary Volunteer Sheet" considerably. This issue of the *Review*, and also the *Instructor* of February 15, gives some interesting items concerning the Mohammedan field, to which the offerings of Missionary Volunteer day go.

## Not Yet a Law

ALL should understand that the Johnston Sunday bill is not yet a law. It has only passed the Senate. Before it can become a law, it must pass the House of Representatives and be signed by the President. The bill is still known as S. 404, but has now been passed on to the House of Representatives. It is at present in the hands of the District Committee of the House of Representatives, this committee having referred it to a subcommittee known as the Judiciary Committee, whose personnel is as follows:—

Philip P. Campbell, Kansas, chairman; George A. Pearre, Maryland; Frank E. Guernsey, Maine; Samuel W. Smith, Michigan; Ben Johnson, Kentucky; William P. Borland, Missouri; and Samuel L. Gilmore, Louisiana.

Regardless of the State in which you reside, you should write these committeemen, urging them to protest against the Johnston bill and all other similar measures; but you should also write the representative from the Congressional district in which you reside, and send your petitions to him. Please do not send the petitions to us, nor to the Senate; but to the Congressmen in the House of Representatives from your district.

This bill may not be reported from the committee to which it has been referred. Should it be considered by the committee, we have been promised a hearing; and in the event the committee reports the bill favorably to the House, there is still a possibility of its failing to pass. Should the House amend this bill in any way, it would have to be referred back to the Senate for ratification before it could be passed on to the President for his signature.

Now is the time for every Seventh-day Adventist to do most earnest work with the petitions, and in teaching the principles of religious liberty by personal interviews, and in the distribution of religious liberty literature.

K. C. RUSSELL.