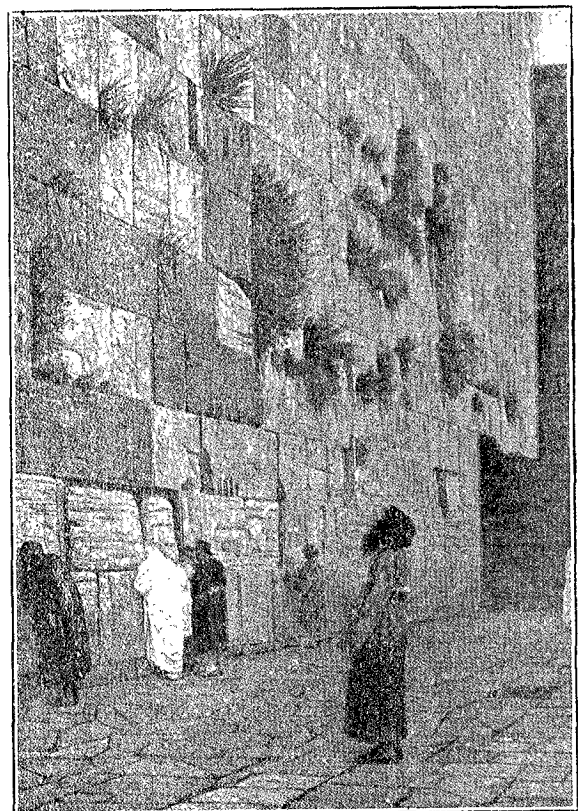


The Advent
Review and Herald
Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., April 8, 1909

No. 14



THE WAILING PLACE OF THE JEWS AT JERUSALEM
(Article on page 19)

Behold
He
Cometh

To the
Sabbath
and
the
Testimony

THE WORK — AND — THE WORKERS

THE April issue of *Life and Health* sells well. This magazine appeals to all classes of people.

THERE are three reasons for buying the "R. & H." clear-type Bible,— clear print, light weight, serviceable and attractive bindings. Ask for the new booklet, "Three Reasons." It tells how to select a good Bible.

ONE good brother proposes to walk all the way from Alabama to Washington, D. C., to attend the General Conference, selling *Life and Health* as he goes. Evidently Thoreau was not the only person who believed in discarding railway fares.

THE new, artistic, two-color cover design of *Liberty* magazine for the second quarter has elicited one or more exclamations of *pleased surprise* from every agent who has seen this number. Without exception, all predict that it will sell the best of any number yet produced.

THE revised edition of "Story of Daniel" is now ready. The new illustrations which have been added make the work very attractive. It will prove an excellent companion volume to "Seer of Patmos." Styles and prices uniform. Plain, \$1; half cloth, marbled, \$1.25; full cloth, \$1.50.

EVERY boy and girl will be interested in "Elo, the Eagle." The stories of "Elo, the Eagle;" "Dick, the Bear;" "Sobersides, the Toad;" and many other animal heroes are of thrilling interest. The book sells so readily that even boys and girls may act as agents, with good success. There are over two hundred pages in the complete book. The text is attractively illustrated with original drawings. Price, \$1.

NEARLY twenty thousand copies of the new "Christ in Song" have already been sold. Has your Sabbath-school adopted the new book? Think of its advantages: nine hundred fifty of the very best gospel songs, three hundred of which were not included in the old edition; a topically arranged index covering one hundred subjects; eleven pages of Scripture readings. In fact, the new "Christ in Song" is the *best* song-book published. Prices: cloth, 60 cents; half morocco, \$1; Turkey morocco, \$2.50; flexible levant morocco, \$3.

ELDER M. C. ISRAEL, of California, though seventy-five years of age, still desires to be counted among our active periodical agents. He writes: "Enclosed find draft for \$2.75, in payment of fifty copies of the Temperance number of the *Youth's Instructor* and a club of five copies of the *Protestant Magazine*." And, speaking of *Liberty* and *Life and Health*, he remarks: "We can do more with these than with the doctrinal literature. Shall be glad to do all I can. When agents get to be seventy-five years old, you do not expect so much of them." How encouraging it is that the aged, as well as the young, may have a successful part in the great work of distributing our periodicals.

UP to last Tuesday 67,460 copies of the Temperance number of the *Youth's Instructor* had been ordered.

BROTHER D. D. FITCH, of California, holds the record for the largest number of the Temperance number of the *Youth's Instructor* ordered by one individual. Thus far, he has ordered and paid for 3,380 copies.

A LETTER just recently received from Mrs. S. N. Haskell contains an order for one thousand copies of the April *Life and Health*. She says: "The five hundred March copies are all sold out. I have not a copy left, and if I had two or three hundred more, I could sell them. With best wishes."

ONE agent recently ordered six "R. & H." clear-type Bibles at one time, at a retail value of \$25. You might be able to sell one of these Bibles to your next-door neighbor—if you tried. The profit on the sale would help pay for that new Bible you expect to buy for yourself. A postal will bring the agent's price-list.

ONE of our college students has already left school to earn his next year's scholarship by selling *Life and Health* to the miners in the coal regions of Pennsylvania. His first order is for two hundred fifty copies. He is the only Seventh-day Adventist in his family, his father being a Methodist minister. Let us pray that he may succeed.

"ESSENTIALS OF ENGLISH" is a practical book on the study of the English language. It will be found especially helpful to those who are studying at home, and who have not had the advantage of a higher English course than the grammar school affords. The work is divided into five parts, as follows: Part I, "Applied Grammar;" Part II, "Punctuation;" Part III, "Letter-Writing;" Part IV, "Principles of Effective Composition;" Part V, "Accuracy in the Use of Words." 308 pages, cloth, \$1.

PRESIDENTS U. S. GRANT AND JAMES A. GARFIELD, and other great leaders among men, earned their college scholarships by selling the printed page from door to door. Are you planning to earn your scholarship for next year? If so, write us for our leaflet, "How to Earn a Scholarship." Usually the profits on the sale of, say, twenty-five hundred copies of *Life and Health*, *Liberty*, or the *Protestant Magazine*, will be sufficient to pay for a year's tuition in any of our academies or colleges. A few weeks' earnest labor should ordinarily suffice for the sale of this number of ten-cent magazines.

"I'M not strong, and can not work long each day," writes one of our *Life and Health* sales-ladies. "However, in twenty-three full hours' work since I left home (a week ago), I sold six hundred thirty-one magazines and took three subscriptions. I kept strict account of my time." Her profit on these six hundred thirty-one periodicals was \$44.17. She generally orders five hundred to one thousand copies at one time. Send \$1 for twenty-five copies of the April number, and sell them to your neighbors and townspeople. Or, send 50 cents for ten copies, or 25 cents for five. Always sell them at ten cents a copy. Address *Life and Health*, Washington, D. C.

THE first 456 orders for the Temperance number of the *Youth's Instructor* called for 50,177 copies, an average of 110 copies an order.

"PUT my name down as one of the 24,999 charter subscribers to the *Protestant Magazine*," says one of our ministers who writes enthusiastically concerning the future of this new publication.

ONE of the Foreign Mission Seminary students, a native of Finland, sold fifty-one copies of *Life and Health* and *Signs of the Times Monthly* in the city of Washington one afternoon last week. He sold half of them in one of the large apartment houses.

THE best help in the study of the Sabbath-school lessons for the next quarter, is "Desire of Ages." We can supply the trade edition in cloth for \$1.50; in leather, for \$2. The regular subscription edition is furnished in cloth, \$3; half morocco, \$4.50; in full morocco, \$6.

COLDS are receiving more or less individual attention, just now. A large percent of the trouble can easily be eliminated by use of the helpful suggestions found in "Colds; Their Cause, Prevention, and Cure," by Dr. G. H. Heald. The author not only tells how to cure a cold, but, better still, how to prevent taking cold. Twenty-five cents will bring the book by return mail.

FOUR hundred thousand Religious Liberty Leaflets have already been printed. This seems like a large number, yet it would supply leaflets to only one twentieth of the people in the United States. Nine cents will supply you with one set (15 numbers) of these leaflets. Why not see that at least your nearest neighbors know the principles involved in this great question of religious liberty?

AT last accounts, the following twelve States were in the lead in the sale of the Temperance number of the *Youth's Instructor*, in the order named: California, with 7,746 copies to its credit; Michigan, with 7,632 copies; Washington, with 6,273; Colorado, with 5,537; Indiana, with 3,780; Nebraska, with 2,478; Iowa, with 2,453; Oregon, with 2,357; New York, with 1,901; Illinois, with 1,626; Missouri, with 1,556; Pennsylvania, with 1,491 copies received. Information concerning the other States will be gladly furnished on application.

"AFTER reading the advertisement of the new quarterly, the *Protestant Magazine*," writes the president of our Young People's Society in Baltimore, Md., "and bringing the matter before our society, we felt so aroused that we have decided to place this new magazine in the hands of every judge in this State, and as many other prominent men as our means will justify. Shall start with a club of eighty subscriptions. We feel that it is just the publication for this time." Why should not all our Missionary Volunteers take a like interest in this new quarterly? Remember that from now until May 1, yearly subscriptions will be received as follows: Five or more copies, one year, to one address, or to separate addresses, cash with order, *only fifteen cents* each. Ten copies, one year, would thus cost only \$1.50. Address the *Protestant Magazine*, Takoma Park, 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. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 8, 1909

No. 14

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: in Advance

One Year \$1.50 Six Months75
Eight Months 1.00 Four Months50

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

Address all communications and make all Drafts and 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

"BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This is the divine rule for Christian labor for those in error. Its observance will give added power in labor.

It requires no great mental ability to find fault with another or with his work. There are many cynics in the world who never see good in others, but look only for the evil. Helpful criticism—which, while it sees the evil, seeks by kindly encouragement and counsel to point out a better way—is always in demand. The church needs this spirit of helpfulness, and blesses the one who thus seeks its uplifting and betterment. But the sour, morose kind, which sees perfection only in self, has no part in helpful Christian work. It is inspired by the great "accuser." Avoid it.

To rightly correct evil in others, there is required much skilful tact and discernment. The human mind is a delicate mechanism, and can be skilfully dealt with only by the wisdom of the Spirit. The particular time and place, the form of expression employed, the tone of voice, the expression of the face,—all have to do with the success of the mission, and are agencies which may either aid or thwart the operations of the Spirit. The end sought will justify careful means, and earnest preparation; for no reward, however great, can equal the value of a redeemed soul.

The Second Advent

THE leading editorial article in the *Christian Advocate* (Methodist), New York, of March 25, is devoted to the Seventh-day Adventists and their teaching concerning the nearness of the coming of Christ. From this article, whose title, "Indefatigable Proselyters," reveals the Methodist estimate of this whole movement, we quote:—

The Seventh-day Adventists maintain that "the end of all things is at hand," and believe that the world should be warned of that event. . . . They do not now fix a day, but they feel certain that his [Christ's] coming is near at hand. Through the whole career of Christianity, people have been teaching that same thing. Believing, as we do, in the Gospels, and that the words and passages in the Bible which relate to the coming of Christ must be compatible with the lapse of nineteen hundred years, though they seem in their letter to imply his speedy coming, we infer that what is compatible with nineteen hundred years may be compatible with ten times that number. We trust that the Seventh-day Adventists, whom we respect for their energy and adherence to an unpopular doctrine, will not think us inclined to scoff when we show that Saint Peter meets the case in a way which convinces us of the entire uncertainty of the time of Christ's coming, and that he may not come for thousands of years; and further, that the reason he is delaying is that more souls may be saved.

In the third chapter of the Second Epistle of Peter it is written that, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." He then draws a parallel between the people who did not believe the flood was coming but were mistaken, and proceeds: "But, beloved, be not ignorant of this one thing; that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." In stating that with the Lord one day is as a thousand years and a thousand years as one day, the apostle overturns the view that undertakes to determine whether he is coming soon or will long delay.

We hope that our energy and our adherence to an unpopular doctrine may never lead us to do anything which would justly forfeit the respect of our fellow Christians, among whom we reckon the Methodists, but we must speak plainly when a vital truth of the gospel is at stake.

We understand the position of the *Christian Advocate* as herein set forth

to be, briefly stated, this: since things have continued for nineteen hundred years since the first advent, we are warranted in concluding that they may continue nineteen thousand years; although there are passages in the Bible which "seem in their letter to imply his [Christ's] speedy coming," yet the apostle Peter establishes clearly "the entire uncertainty of the time of Christ's coming."

As to the first assertion, it seems fortunate or unfortunate, according to the standpoint from which the matter is viewed, that the *Advocate* in its own article quoted the scripture which so clearly applies to its own position. It is in reply to a certain class of persons, from whose company the *Advocate* desires to be excluded, who in the last days would argue against the doctrine of the second advent, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," that the apostle Peter cites the deluge as a positive contradiction of the claim "that all things continue as they were from the beginning of the creation," and then declares that the long-continued delay in the final destruction of the world by fire is not due to any slackness on the Lord's part, but to his long-suffering. His statement, however, that "one day is with the Lord as a thousand years, and a thousand years as one day," furnishes no warrant for declaring that the same is true of man, and that therefore it is impossible to apply with any certainty the definite time periods mentioned in the Scriptures. To make such a claim as this is to array one portion of the Scriptures against another, and to lay upon God the responsibility of deceiving and misleading his people through the utterances of his prophets.

In view of the position taken by the *Advocate*, it seems proper to call attention to a few of the time prophecies which have been clearly fulfilled. To Abram it was revealed that his seed should be afflicted in the land of Egypt four hundred years, and at the close of that period, "even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

To Ahaz, king of Judah, the prophet Isaiah made known the word of the Lord that "within threescore and five years shall Ephraim be broken, that it be not a people." This prophecy was liter-

ally fulfilled; for "when the predicted sixty-five years had fully run out, in the year B. C. 676, . . . Esarhaddon, son of Sennacherib, king of Assyria, invaded the land of Ephraim, carried captive another detachment of Israelites, and thus finally destroyed the national existence of the ten tribes."

In the time of Nebuchadnezzar, the prophet Jeremiah bore this message concerning the land of Judah: "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." When this period was fulfilled, "the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom," bringing to an end the Babylonian captivity, and permitting the Jews to return to their own land.

To the prophet Daniel, the heavenly messenger made this remarkable announcement: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." That these sixty-nine weeks were weeks of years, and that they extended to the public appearance of Christ as the Messiah, is shown by his own words as recorded in Mark 1:14, 15: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Because the time was fulfilled, there was a general spirit of expectation among the Jewish people, insomuch that it is declared that "the people were in suspense," while some, like Simeon and Anna, who were "waiting for the consolation of Israel," recognized by the Spirit the child Jesus as the promised Messiah.

In the time of Abram, or of Ahaz, or of Nebuchadnezzar, or of Daniel, it was just as true as it was when the apostle Peter wrote it, "that one day is with the Lord as a thousand years, and a thousand years as one day," and yet literal time prophecies were given and fulfilled according to the finite method of measuring time usually employed among men. It is certain therefore that there is nothing in this statement made by the apostle Peter which militates against positive knowledge concerning the definite fulfilment of the prophetic word.

The prophecies relating to events of olden time and culminating in the first advent are no more definite than those relating to the Christian era and culminating in the period of the second advent. The ten days (years) of tribulation (A. D. 303-313), the thousand two hundred and threescore days (years) during which the church was in the wild-

erness (A. D. 538-1798) in the time of the papal supremacy, and the two thousand and three hundred days (years) which covered the period until the time of the cleansing of the sanctuary (B. C. 457 to A. D. 1844), not to mention other prophetic periods, have all been fulfilled with the utmost definiteness, and yet the *Advocate* throws all these facts to the winds, covers the whole field of prophetic study with a fog of uncertainty, and perverts the statement of the apostle Peter into a testimony which "overturns the view that undertakes to determine whether he [Christ] is coming soon or will long delay."

Furthermore, the view urged by the *Advocate* is tantamount to the charge that when our Lord replied to the inquiry of the disciples, "What shall be the sign of thy coming, and of the end of the world?" he merely tantalized them with glittering generalities, or else raised false hopes in their minds by statements apparently clear and definite, but which in reality could not be positively interpreted by any one; and yet after giving a list of latter-day signs,—signs which would be hung out in the heavens to attract the attention of all,—our Lord said, "When ye shall see all these things, know that he is near, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." The "signs in the sun, and in the moon, and in the stars," have appeared according to our Saviour's prediction, and we therefore believe that we are living in the generation which "shall see the Son of man coming in the clouds of heaven with power and great glory," while on the other hand, the *Advocate* believes "that he may not come for thousands of years." If this latter view is correct, then our Lord's great prophecy was mere words—an answer which was no answer at all.

It is plain from the Scriptures, that just as John the Baptist was a forerunner of Jesus, and by his teaching prepared the way for his first advent, so there will be a message of preparation proclaimed to the world in the generation just before the second advent; but according to the teaching of the *Advocate* it will be impossible to give such a message with any certainty, as no one would know when the prophecies had been fulfilled, and when the warning of the nearness of the advent should be given. An interpretation which practically renders valueless no inconsiderable portion of the Scriptures, and which leaves the people of God entirely in the dark concerning the great consummation which has been their hope in all ages, is a travesty on exegesis, and makes the word of God of none effect through tradition. In marked contrast with this teaching of uncertainty is the view, more

Scriptural and more satisfying, which has been well expressed in these words:—

The God of providence and Author of inspiration has seen fit to assign chronological limits to historical episodes, as much as to day and night, cycle and season; he who adjusts the axial and orbital revolutions of the globe to harmonize with the physical requirements of nature and of man, has in his wisdom and goodness adjusted also the revolutions and changes of history, the duration of empires and of kingdoms, the birth of new eras and the dates of closing revolutions, with a view to the moral and spiritual good of the human race, and the manifestation of his own glory. Further, he has been pleased to *reveal* his chronological purposes as well as his moral purposes, and to make plain to his people in these days the fact that in those eternal counsels "the mystery of God" is well-nigh finished, and the manifestation of his kingdom at hand.

Our Imperishable Inheritance

A Stranger in the Universe

INTO the capital of the universe there came one day a stranger—Death. This intruder was not there through invitation of the Master of the house. No fiat from divinity went forth for his creation. He was not created, but evolved. In the cozy waves of the turbid sea of jealousy there was developed the protoplasm, the ameba, the protozoan, and finally the full-finished monster itself, able to rise upon its feet and stalk abroad among the children of the realm.

Every occupant of the realm, save this one, was created by the mighty power of God. This one alone was evolved. The sea of jealousy which brought it forth surged in the heart of one of God's bright beings. One unholy thought harbored developed into this stranger, who has flung his poisoned shafts at every creature in the household, even at the very Son of God himself.

Lucifer, the light-bearer, beautiful of face and form, standing next to the throne of God, nurtured that malignant thought. Said God to the Son, "Let us make man in our image." Said Lucifer to himself: "A slight has been put upon me. I, the beautiful one, the shining, the gorgeous one, why am I excluded from this council? I will be avenged."

Says Jehovah concerning the one who fostered this evil purpose: "Thou searest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering; . . . Thou wast the anointed cherub that covereth; and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquitousness was found in thee. . . .

Therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28: 12-17.

The truly humble and righteous soul rejoices in every good that comes to another; but selfishness, envious and evil-eyed, sits watching like a bird of prey, ready to strike beak or talon into whatever bequest of good may come to another. Selfishness grows with every gratification of its appetite. It builds on the ruins of others' hopes and happiness, and the taller it grows, the more it sees to stimulate its desire.

Thus, to Lucifer, honored of heaven, standing by the very throne of God, there came the temptation to covet the honor bestowed upon the Son. He had allowed himself to dwell upon his own beauty and glory until that occupation had "corrupted" his wisdom. The fact that he was not called into the council was evidence to him of a biased judgment on the part of the Ruler of heaven. As he dwelt upon his fancied wrongs, his purpose took shape, and this was the scope of it as revealed by Inspiration:—

"Thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isa. 14: 13, 14.

Here was open rebellion against the government of the universe. Lucifer had broken the command, "Thou shalt have no other gods before me;" for he was worshiping himself. He dishonored the Father of all by stealing away the affection of heavenly beings from the Author of their being, and starting a rebellion in the household of heaven. He broke the command, "Thou shalt not covet," by coveting the place and power of the very One who gave the command. He broke the command which forbids false witness by falsely accusing his Maker to the rest of heaven's inhabitants. He broke the command, "Thou shalt not kill," by instituting a work which could end only in death—the death of himself, and of all the angels and men who have permitted themselves to be deceived by him.

Such a campaign could not be permitted forever. For the safety of the universe it was necessary that he be "cast . . . as profane out of the mountain of God." But he did not go alone. By his beauty and his persuasive eloquence he had won a host to his standard. This is shown in the fact that he felt himself sufficiently strong to give battle within the precincts of heaven to the hosts that would not prove false

to the government of God. So we read: "There was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." Rev. 12: 7-9. It is of this same company that Jude speaks: "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." Jude 6. And Christ, speaking of the day of Satan's expulsion from heaven, said: "I beheld Satan fallen as lightning from heaven." Luke 10: 18.

Satan's entrance, with his expatriated followers, into the new-created earth was synchronous with the entrance of sin. He was sin personified, and sin was his mission here. He took up his business in earth where he left it off in heaven. There he was contemning God, breaking his law, accusing him before his creatures. He had coveted God's position in heaven; he coveted man's position in the earth. He was cast out of heaven for the work he did there; he will one day be cast out of the earth for the work he has done here; but that casting out will be by the destruction of himself and his hosts. That is shown in Christ's mission to this earth: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8. And Christ's work for man is consummated in the great event described in the following scriptures: "The devil that deceived them was cast into the lake of fire and brimstone." Rev. 20: 10. "Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

God made man the prince of the new-made world. This is his commission: "God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." Gen. 1: 28. That left nothing in the earth not subject to man's control. Under God, his rule was absolute. But Satan was not forbidden to enter here. Man, who was "made a little lower than the angels,"

must bear the same test the angels had borne. Man was not unwarned. Loyalty to God is the test alike of angels and of men. Will man be loyal to his Maker, or yield to the false accusations of a fallen prince of heaven against his Maker?

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16, 17. The prohibition is plain; the penalty is explicit; there is no excuse for disobedience. But the fallen angel is there with a sneer and a falsehood. "Yea," or aha, said he, "hath God said, Ye shall not eat of any tree of the garden?" When the answer to the sneering question is given, Satan is ready with his bold contradiction of God. God had said, "In the day that thou eatest thereof thou shalt surely die." Satan said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." Gen. 3: 4, 5. In this there was a little truth mixed with a terrible falsehood. Hitherto they had known only the good; now they knew evil as well. And their eyes were opened to see what they need never have seen; that is, death and all that leads up to it. A stranger—a most hideous and unwelcome sojourner—was to be with them and their posterity to the end of time.

C. M. S.

Gospel Order—No. 3 Old Testament Illustrations

THE account of the efforts of Balaam to curse Israel throws an interesting sidelight upon the influence of unity and order as a testimony to the world and a protection to the church. By two means the children of God bear witness to the world of the divine origin of the church,—by the purity of their faith and by their unity. These two features are mentioned in Christ's prayer: "Sanctify them through thy truth," and, "That they all may be one." Paul refers to the same points in Col. 2: 5: "Beholding your order, and the steadfastness of your faith."

When Balaam sought to bring a curse upon Israel, he found that their thorough organization interposed a barrier to his hopes. The spirit of prophecy says:—

As Balaam looked upon the encampment of Israel, he beheld with astonishment the evidence of their prosperity. They had been represented to him as a rude, disorganized multitude, . . . but their appearance was the reverse of all this. He saw the vast extent and perfect arrangement of their camp, everything bearing marks of thorough discipline and order. He was shown the favor with which God regarded Israel, and their distinctive character as his

chosen people.—“*Patriarchs and Prophets*,” page 447.

Their order was evidence that God was with Israel, and Balaam was constrained to say, “The Lord his God is with him, and the shout of a king is among them.” Thereupon he set himself to corrupt their faith. These have ever been the two lines of attack—to introduce error and to break up the unity.

The Lord does not design that his children shall be isolated from one another, each going his way independent of others. In fellowship is strength, and “in the multitude of counselors there is safety.” When the children of Israel became settled in their land, the families and tribes were not to maintain themselves in isolation. By their annual gatherings they were brought together, not only to worship before the Lord at Jerusalem, but to have the benefit of association. In commenting on this arrangement, the spirit of prophecy says:—

We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of his Word lose their vividness and importance in our minds. . . . In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself, is not filling the position that God designed he should.—“*Patriarchs and Prophets*,” page 541.

No individual, no church, no section, can prosper, severed from the body of believers.

The description of the band of men who brought David to his throne teaches a lesson in organization. We read (1 Chronicles 12) that among them were “the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.” The fact that they all knew what Israel ought to do in that critical time was assurance that they would, in the language of Paul, be “subject one to another,” choosing earnest leaders to secure harmonious action, in order that every man’s work might count for the most. Of the entire body gathered from different tribes of Israel, we read: “All these men of war, that could keep rank, came with a perfect heart.” The disposition and ability to keep rank and work loyally together in fellowship comes with the “perfect heart” as a gift of God. All together they were “a great host like the host of God.” “And David consulted with the captains of thousands and hundreds, and with every leader.” 1 Chron. 13:1.

In the rebuilding of Jerusalem, after the captivity, Nehemiah gives an illustration of the strength there is in union of effort. The work was systematically planned, so that each company knew ex-

actly the portion of the entire task for which it was directly responsible. Yet no one’s work was finished until all was done. As the work drew toward completion, the enemies of Israel without the camp and within frantically renewed their efforts to throw the work and workers into confusion, and to break down the organized effort. But as the people prayed and watched, and more thoroughly organized their forces, the counsels of the enemy were brought to naught. While half of the people wrought at the work, the other half were on guard. The people “had a mind to work,” and they co-operated as one man. Signals were arranged by those having general supervision, so that all could rally to the same point in a crisis. Nehemiah said to the leaders and people: “The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.” Neh. 4:19, 20. It was one work, one wall, one people; and a united effort at last achieved success.

This lesson is written for our learning; for the work of the gospel message that is to gather out the residue of God’s people, including the remnant church, from every land and nation, is likened by Inspiration to the building up again of the ruins of the tabernacle of David, which had fallen down. Acts 15:15-17. With our lines extending throughout the whole earth, and the enemy ever watching to break up the forces and weaken the hands of the workers, more than ever at any time in the history of God’s work is there need for such thorough organization as will enable the whole body of believers to strengthen one another’s hands in the service. It is one world-wide work, and a united people is to do it. The Old Testament prophets, who in vision saw the final triumph of the church, bear witness to this. “Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.” Isa. 52:8.

w. A. S.

Easter; Its Origin and Character

MODERN thought and belief are shaped to no inconsiderable degree by the faiths and customs of the past. The influence of old pagan philosophies and superstitions is still felt in many observances called Christian, observances which are generally supposed to trace their origin to Bible teaching or apostolic authority. Particularly is this true of the Easter festival, which, with much show and ostentation, will soon be celebrated in many churches throughout the world in honor of Christ’s resurrection. During

the last few years, much has been made of this service, and its claims are being urged anew upon the attention of Christendom.

The Scriptures nowhere enjoin the celebration of Easter, or any other day, in commemoration of the Lord’s resurrection. The Bible gives one memorial, and one only, of the burial, and resurrection of the Lord, and that is found in the one true mode of baptism; namely, by immersion. Rom. 6:1-6. The effort of the enemy has been to set aside this true memorial, substituting therefor sprinkling or pouring, and then to substitute as a memorial of the resurrection his own invention, the Easter observance. The reason why he has done this will appear in considering the origin of the festival.

The word Easter is from the Anglo-Saxon *Estre* or *Eoster* and the German *Ostern*. *Ostara* was an Anglo-Saxon goddess of spring. She was called “goddess of the morning light,” or “goddess of the return of the sun.” The fourth month of the year, corresponding to our April, was dedicated to her worship, and was called *Eostur-monath*.

The worship of *Ostara* was derived from that of Baal, Ashtaroth, Ishtar, Ashtarte, Tammuz, etc. These were sun deities, the worship of which extends back through all pagan history. The early Britons were sun-worshippers, so that the veneration of *Ostara* in their experience had a very direct relationship to the worship of the heavenly bodies.

For long ages, antedating the Christian era, the pagans celebrated a great annual spring festival in honor of the sun, under the name of Tammuz. When the sun returned in the spring of the year, bringing new life and causing vegetation to revive, a great feast of rejoicing was held. The worshippers decked themselves with evergreen and flowers, and engaged in parade and gorgeous display. The worship of Tammuz, as was all sun-worship, was the worship of nature, the worship of life or reproduction. Hence this worship was attended with lascivious rites. In consequence the egg came to be used as the most fitting symbol of this nature worship. The pagans also believed that Astarte, one of the sun deities, was hatched from a large egg which fell down from heaven. Preceding the Tammuz festival, the pagans celebrated a fast of forty days. This was a time of lamenting and weeping.

Surrounded by these conditions, and receiving into its communion half-pagan converts, the church of the third and fourth centuries became leavened with heathen superstitions. There was developed a marked spirit to cater to the prejudices and customs of their heathen associates, hoping thereby to win the favor of the unconverted, and bring them

within the fold of the church. Expediency rather than principle became the controlling motive.

A tendency was manifested in the church to perpetuate the old passover celebration with special reference to its Christian signification in the sacrifice of Christ. This was called the Pasch service or festival, and occurred at the same season of year as the heathen festival. Seizing upon this spirit of celebration as a pretext to bring about closer concord between professed Christians and the heathen, the work of transformation was insidiously entered upon. Pagan temples were reconsecrated as Christian churches, and little by little the church sought to make its services conform to the spirit of heathen celebrations. In this way the heathen festival of Tammuz was taken, and on the pretext of commemorating the resurrection of the Lord, it was transplanted to the Christian church. This was a transformation in name only; the character of the festival was but little changed. It was still celebrated with display and ostentation. The flower and evergreen adornment was retained, as was also in various ways the employment of the pagan symbolic egg. This prayer was used by Pope Paul V, and taught by him to his adherents: "Bless, O Lord, we beseech thee, this thy creature of eggs, that it may become a wholesome sustenance unto thy servants, eating it in remembrance of our Lord Jesus Christ." Nor was the forty-day fast period used by the heathen omitted in this work of amalgamating Christianity and paganism. This was made the lenten period preceding the Easter festival, the same as it was the period of fasting preceding the festival in honor of the sun goddess Tammuz. Of this work of molding the church after pagan models, Hislop, in "Two Babylons," speaks as follows:—

To conciliate the pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and pagan festivals amalgamated, and by a complicated, but skilful adjustment of the calendar, it was found no difficult matter in general, to get paganism and Christianity, now far sunk in idolatry, in this as in many other things, to shake hands.

This, in brief, is the history of Easter. It was a combination of the old so-called Pasch with the heathen festival in honor of the sun. The period of lent was copied wholly from pagan practise. The whole was given a Christian setting, but with a retention of old pagan forms and symbols. The reason for this, as already suggested, was to win over to the church the favor of the heathen. Possibly a worthy motive prompted the effort; but a most questionable and costly method, for in thus lowering her standard to heathen ideals, the church corrupted her own morals.

As to the relationship which Bible Christians should sustain to this festival, there can be no question. They must reject it the same as they reject other ordinances and observances founded only upon the tradition of the church and the carnal commandments of men. The revival of the Easter celebration only shows a decline in vital godliness. As the church backslides from God, and turns a deaf ear to his truth, it naturally reaches out for something to take the place of its lost power. It again seeks by ritualism and imposing services to attract the multitude as the church of the past has done. These may satisfy the thoughtless and indifferent, but they can never give to the hearts of true worshippers the portion of spiritual food for which they seek. God's children should conform their beliefs and church observances to the purity and simplicity of the Bible standard. Tradition and heathen philosophy should make no appeal to Christian duty. The Scriptures only can be taken as the basis of faith, the rule of conduct, and the standard of morals.

F. M. W.

Note and Comment

Preparation for War

THE American nation has in the past sought to avoid militarism. For that reason the government has never sanctioned a large standing army; and its navy, until within recent years, has stood low in the list of the world's navies in the number of vessels. At the conclusion of the war with Spain there came a change. The standing army was increased more than one hundred per cent, and at the present time the navy stands second in the list of the world's navies, being exceeded by England only. Near the close of President Roosevelt's administration, that is, on January 27 of this year, a commission was appointed by the President to consider the needs of the navy, and to report. The growth of the military spirit and the abandonment of the national *modus operandi* upon this matter are shown in the following excerpt from the report of that commission:—

In conclusion, it should be distinctly laid down as a cardinal principle that no scheme of naval organization can possibly be effective which does not recognize that the requirement of war is the true standard of efficiency in an administrative military system; that success in war, and victory, can be assured only by that constant preparedness and that superior fighting efficiency which logically result from placing the control and responsibility in time of peace upon the same individuals and the same agencies that must control in time of war.

There should be no shock or change of method in expanding from a state of peace to a state of war. This is not militarism; it is a simple business prin-

ciple, based upon the fact that success in war is the only return the people and the nation can get from the investment of many millions in the building and maintenance of a great navy.

If the nation is to be always ready for war, it is impossible to escape the spirit of militarism. One might reason that with a navy second only to that of Great Britain, there was much less reason for anxiety over the matter of preparation for war than when our navy stood fifth in the list. But the spirit of militarism does not work along these lines. The more it is fed, the greater are its demands. That fact accounts for the present race between Great Britain and Germany in the building of "Dreadnaughts." Canada also has begun to imbibe the spirit, the result, no doubt, of the agitation in England and the purpose of the United States to forge ahead in these matters in spite of the fact that the world, outwardly, is at peace. Spain, whose navy was practically destroyed, has declared her intention of building again, and has let contracts for three battle-ships. Russia is rebuilding her navy. Argentina, Chile, and Brazil have begun the work of creating strong navies. The spirit of war preparation on land and on sea was never so great as now, and no one is able to see the end.

An Achievement of Man

IN a recent address before the students of the Chicago University, Dr. Geo. B. Foster is reported to have said:—

Religion is not of divine or miraculous origin. It is not a donation from God, but an achievement of man. . . . The fact that religion is an achievement of man and not a donation is the best proof that it is good for man.

It would be difficult to put into fewer words a more sweeping denial of the entire purpose and providence of God toward men. The expounder of such views sets man above God, by making him a better judge than God as to what is best for man. It needs hardly be said that in such a system there is no place for prophecy; no need of the reconciliation Christ gave his life to effect; no place for the sacrifice of the Lamb of God, or of the return of the risen Lord for the resurrection and glorification of his saints. If man's judgment and desires are the highest standard for man, the whole foundation laid in the Word of God is laid on sand. This is the ultimate of the ruinous teachings concerning religion and the Bible so prevalent in the great institutions of learning where pastors of the present generation are "fitted" for their work. With young pastors sitting at the feet of infidels to learn theology, is it to be wondered at that the flock is being scattered and that the wolves are finding easy prey?

General Articles

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

The Priceless Lesson

I've learned as days have passed me,
Fretting never lifts the load,
And that worry, much or little,
Never smooths an irksome road;
For you know that, somehow, always,
Doors are opened, ways are made,
When we work and live in patience
Under all the crosses laid.

He who waters meadow-lilies
With the dew from out the sky,
He who feeds the fluttering sparrows
When in need of food they cry,
Never fails to aid his children
In their stress, though great or small,
For his ears are always open
To their faintest far-off call.
— Evening Star.

The Need of the Holy Spirit in Our Lives¹

MRS. E. G. WHITE
(Concluded)

THE gift of the Holy Spirit is promised to all who believe. But we shall find that it makes every difference whether or not we bear a living testimony in character, in mind, in intellect, and serve the Lord with full purpose of heart as we work to bring the light of truth to souls in every place.

There are places that have never yet been entered with the message of truth. Our camp-meetings in many instances have been held in the same place again and again. The Lord wants us to make a change in this respect. He wants us to work so that the truth will come to all ears and to all hearts, that the world may know what we believe. There are many, many places where such meetings should be held. Perhaps in these places fewer will come out to hear the word, but it is our duty to take the truth to these new places, letting the light of truth shine to every soul possible. When we follow the directions of the Lord, the workings of his Spirit will be seen among us. God will bless the speakers, giving them the words that are essential to the needs of the people, and that will lead them to take hold of the living promises of God, and to enjoy an experience similar to that which those enjoyed who were led to accept Christ by the teachings of the disciples on the day of pentecost.

The Prince of heaven, he who was one with the Father in the creation of the world, came to our world to labor for the salvation of men. He laid off his royal robes and glorious crown, and clothed his divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the strength of Omnipotence. In this strength he

¹ Sermon preached at Oakland, Cal., Monday, February 8.

could successfully wrestle with the powers of darkness. Often in his labors, when opposition grew strong, and his enemies would have taken him, he said to his disciples, "Let us go to another place; my time has not yet come." By this he meant that the time of his final suffering and the closing of his earthly work had not yet come. So he would leave the city, and start out for the fields. There company after company would join him until thousands were listening to his words.

We read of one occasion when five thousand men besides women and children were gathered to hear him. When the day was far spent, the disciples came to the Saviour, and urged him to send the people away. Some were fainting by the way, and they had nothing to eat. To the question of Christ, "What food have you?" the reply was given, "Five barley loaves, and two small fishes." "Bring them hither to me," said Christ, and then, breaking the loaves into pieces, he handed to his disciples, and the disciples to the multitude. The hungry multitude ate of the food provided, until all were satisfied. While the food was being passed from hand to hand, the wonderful miracle was wrought that converted that small supply into sufficient to feed so great a multitude. Then said Christ, "Gather up the fragments that remain, that nothing be lost." "And they took up twelve baskets full of the fragments, and of the fishes."

Just such experiences as this in spiritual lines will come to us as we work in faith and obedience to God. As we seek to proclaim the truth for this time, angels of God will be present to minister to the hearts of the people. These heavenly angels are all around us, waiting for opportunities to impress the minds of the people, that they in turn may become instruments in carrying the truth to other souls.

My brethren and sisters, we need to be converted. We need the power of the living God to come upon us, for many of us are without spiritual strength. Let us begin to put forth earnest efforts to carry the truth to places where it is needed. Let us seek for the souls that are perishing around us. Christ is a living Christ to-day. He is waiting to impart his great grace, his salvation and truth, to all who will seek for it with the simplicity of a child. We can not do anything to help ourselves, for we are poor mortals beset with temptations on the right hand and on the left. But with the help that Christ will give us, we may become established in the doctrines of the Word, and give its teachings to others. As we explain the Word of God, heavenly angels will be present to minister grace to the speaker and to the hearers.

Our hearts need to be softened by the Holy Spirit of God. Our own will and ways, our own inclinations and education, will mold and fashion us so that our message to the people will have but little effect. The Lord desires that our hearts shall be subdued by the grace of

Christ. He would have us susceptible to the influences of his Holy Spirit.

The Holy Spirit is an educating power wherever it is found. To have the higher education is to have the religion of Christ, the sanctification of the Spirit of God. It is to have close friendship with God, to be in that place where we can have communion with him, and work under the ministration of his Spirit. The reason why I have been so anxious that we should open our proposed new training-school in California is that many youth may be encouraged to seek for this higher education. We want this school to be altogether different from many of the schools that have been established among us. It is to pattern after the schools of the prophets. We want that here the higher education shall be understood and sought for, — the education that comes from Christ and is imparted by God to his people.

We are to teach the youth how to learn of God, how to overcome their unhappy temperaments, how to cling to the Mighty One, that when the gates of the city of God are thrown back on their glittering hinges, and the nation that has kept the truth shall enter in, they will find an entrance there, and join in the song of triumph in the kingdom of glory. My brethren, we need the converting power of God upon us if we would pass safely through the perils of the last days. I want to see the King in his beauty, and I want, by the message I shall give, to help in preparing a people to lay hold of the might and power of God. To obtain a fitness for the coming of Christ in the clouds of heaven should be considered of more importance than anything else. We need to have heaven brought into our souls, and Christ manifested in our lives. We need to be willing to deny self, and to sacrifice our own wills and ways to the will and way of God. It is our privilege to be overcomers by the blood of the Lamb and the word of our testimony. We may follow on to know the Lord, and know that his goings forth are prepared as the morning.

It is our privilege to have a living experience, and to sustain that relation to heaven that the truth will go forth from us as a lamp that burneth. Those who have a living experience in the things of God, will long to see the truth go to places where it has not been. Christ says to his followers, "Ye are the light of the world." Let us take the lamp from under the bushel, that it may give light to all that are in the house. Many of us are asleep, and the end of all things is at hand. Everything testifies to the fact that we are living in the closing days of the earth's history. We should be able at this time to bear a living testimony of a living experience. When we ourselves are converted, we shall be able to strengthen others.

I would say to you, husband your means, that when any call comes to help in extending the knowledge of the truth, you may be able to respond. Let the truth go forth from place to place, that

hearts may be converted. We need to make known to the world a new religion. We need to reveal in words and actions what higher education is. At times I have felt so deeply about this matter that I have lain upon my bed and cried to God. "Lord," I have said, "the case seems hopeless. What can we do to arouse the people? What can we say to make them see that the common experience that many are having will never give them an entrance into the kingdom of God?" God's people are to learn what it means to be taught of God, what it means to deny self, to sacrifice self. Heaven is full of power, and this power would come to us did we but feel the need of it. But many of us are satisfied with a common, cheap experience, and do not arise to the emergency. God help us to arise to the emergency.

I will not hold you any longer, but I would say that I greatly desire that the glory of God shall be revealed in his people. Shall we not, right here, make a covenant with God by sacrifice? Shall we not come up to the help of the Lord against the mighty powers of darkness? Who will pledge themselves to-day to seek the Lord while he may be found? You can not convert others until you find God for yourselves. Only when you have found him yourselves can you make him known to others. Will you not open your hearts and minds to the influence of the Spirit of God, so that the testimony borne will be lasting in its results? The servants of God may wear out their lives in service for you without result unless you co-operate with them. Unless you make determined efforts for yourselves, the Holy Spirit will not come upon you, and the results seen after the outpouring of the Spirit on the day-of pentecost will not be seen among you. Who now, I ask, will make a determined effort to obtain the higher education? Those who will, make it manifest by rising to your feet. [The congregation rose.] Here is the whole congregation. May God help you to keep your pledge. Let us pray.

[Praying]. Heavenly Father, I come to thee at this time, just as I am, poor, weak, unworthy, and I ask thee to impress the hearts of this people gathered here to-day. I have spoken to them thy words, but, O Lord, thou alone canst make the word effective. I ask thee to forgive those who have failed in serving thee. Reveal thyself to them. Impress their minds. Let the converting power of God come upon them. Present before them in clear gospel light their privilege to reflect the character of Christ in words, in actions. Teach them that in order to be partakers in the strife, in order to obtain victories, spiritual victories, they must be partakers of the divine nature.

We beseech thee, for Christ's sake, to sweep away this awful darkness that would hide from view the religion of Christ. We can not do this, for we are mortal; but we can ask thee, thou God of heaven. Impress the minds of this people as thou hast never done before.

Reveal it to them that there is a heaven to win and a hell to shun. Grant them the presence of thine angels in every home. These who have pledged themselves to seek the Lord,—help them to be in earnest, help them to understand that they are to be living lights bringing to others the convicting power of the Spirit of God.

We want our school to be established. Lord, thou knowest all about this. We know that we have looked to thee in this matter, that we have cried to thee in the night seasons, asking thee to take charge here. O, I pray thee that thou wilt make it such a school as has never yet been established among us! Let angels of God take charge of the work, and carry it through to thine own name's glory. Let the Spirit of God be present to enlighten the minds and touch the hearts of the students as the teachers give instruction that ought to be given. Let the glory of God come in, and let hearts and minds grasp the truths of the Word of God as they have never before grasped them.

Lord, prepare thy people to meet thee in peace. We need the Holy Spirit of God in every heart. Let thy converting power come upon us as it came upon thy people on the day of pentecost. O God, reveal thyself to us!

Let thy blessing rest upon us, dear Saviour. Let light shine into the chambers of the mind and into the soul temple, that we may see light in thy light, and joy in thy joy, as we see sinners turning to God with the whole heart. We have no power but in thee. We ask thee to mold and fashion us, and give us an experience after the divine similitude.

O God, I beseech of thee to work! Thou didst send 'one equal with thyself to live in the world a life of poverty and toil. Traveling on foot from place to place, he endured hardness and hunger. My Father, we are ashamed of the presentation we have made. Wilt thou not baptize us, Lord? Let thy converting power come upon this people. Help them to make a determined effort to resist the enemy, that he may flee from them; and thy blessed name shall have all the glory.

The Third Angel's Message

GEORGE I. BUTLER

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the

same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

In close connection with these events follow the coming of Christ and the end of this dispensation.

I have quoted the scripture containing the series of the three angels' messages, in order that the reader may see their close connection with each other, and especially that they all together form one connected platform of truth upon which God's people must stand as a necessary preparation for the coming of Christ.

The second coming of Christ will be the grandest event that has ever occurred since the creation of this globe. Yea, it will be an event in which all the universe of worlds will be interested; for then God will put down all rebellion, and destroy sin and sinners, and Satan and his rebel angels, and will establish the reign of truth and righteousness forevermore. These three angels' messages united form one grand warning proclamation to the world. It is composed of three great divisions; namely, (1) a grand announcement to the world of the soon-coming Messiah and the beginning of the great assize of the preliminary judgment period for mankind; (2) the statement of the rejection of this light, and the consequent spiritual darkness and apostasy which comes in and becomes more and more apparent as the years go by, till God's people are finally called out of Babylon, and her sad end comes; (3) the last and most solemn and awful message ever given to poor fallen humanity,—a warning against the rejection of light, showing the necessity of an entire separation from all the apostasies of the past and present and of a coming back to all the holy truths of God's Word, summed up in the commandments of God and the faith of Jesus Christ. These truths contained in the third angel's message, if accepted and practised, will result in a full and complete reformation from the errors and false doctrines taught by the papacy in past and present ages. The grand Protestant movement was a reformation in part; but before Christ comes, there must be complete reformation,—a radical turning away from all that system of mixed truth and error fully comprehended in the great apostasy. Who will have the assurance to say that these three great divisions do not contain matters of sufficient importance to constitute a platform of truth sufficient for God's people to stand upon, and thence to proclaim to the whole world a warning of their great danger, and rescue all who will obey? The believers in these messages

feel confident that they are authorized to do this very work.

The book of Revelation is peculiar in that it presents important facts of prophetic history in the form of series: we have in it the series of seven churches; of seven seals; of seven trumpets; and the three angels' messages, the latter embracing three leading features in preparing the minds of the people for the coming of Christ. Previous to the deluge and the destruction of the wicked antediluvians, Noah, a preacher of righteousness, warned the world for one hundred twenty years. A work of preparation for the leading of God's captive people, a race of slaves, out of Egypt, was given to Moses and Aaron. Jeremiah and Ezekiel specially warned the Jews of their going into captivity. Even wicked idolaters were warned by Jonah of their impending danger. Previous to Christ's coming the first time, John the Baptist was specially raised up to perform the work of preparing the people for the Messiah's advent. Shall we suppose the last generation of men will be an exception to God's uniform course of action through all the ages of the past, and that no message of merciful warning will be given? that Christ's coming in the greatest possible glory will instantaneously burst upon the world like a grand electric illumination at midnight? Such a terrible thought is a reflection upon the character of God. All then might truly say, "We had no warning, Lord, of thy coming. Had we been warned, we would have prepared for it." Ah! God is not a being of such a character as that would imply. These messages furnish just such a specific, complete, and illuminating warning as the times demand, and such as a merciful God would give to every intelligent creature. The thoroughness of its proclamation will surpass that of all previous warnings in the same proportions as the greatness of its issues surpass all other events ever seen in this world. It will go to every nation, tongue, and people. And "the earth will be lightened with its glory." None of those living when Christ comes can truly say they had no knowledge of it. They may reject and despise, scoff and deride it as the antediluvians did Noah's preaching, but God will see that it shall be proclaimed to the ends of the earth with a "loud voice."

As conclusive evidence that these messages form a series, we quote one expression: "And the third angel followed them," that is, the two preceding ones. It is impossible to have a "third" without having two preceding ones. The context clearly shows that no other follows which could be called a fourth; for Christ's personal appearing is the next event. There are just three, and no more, of these warning messages of Christ's second coming.

One more interesting fact will close this article. In all the history of the past, previous to the present movement, nothing has ever occurred that could be called a fulfilment of Rev. 14:6-12. No history records such an event. And had

there been such a movement, events have proved it could not have been true. It is remarkable how the leading, prominent commentators have passed by these most important passages. They have not attempted their explanation. Take the third message as an example. Here is the most solemn message found in all the Bible, yet the great lights of Protestantism have not attempted an explanation of it. It is impossible for them to do it without stultifying themselves. The great Protestant bodies are not pretending to fulfil it; and they seem to know it. But behold the change. When the great signs are fulfilled which Christ and the prophets foretold would occur previous to his coming, lo and behold, all over the world the first message is proclaimed. The leading men of that movement announced to the world that they were fulfilling the time message. "the hour [period] of his judgment is come." It was a mighty movement, and was heard all over the world. But these teachers did not proclaim the truths of the third angel's message. The time had not yet come to proclaim that; but after the great disappointment which occurred at the passing of the time, a people did arise proclaiming the fulfilment of the third angel's message of the series. It is now being proclaimed to the ends of the earth. In succeeding articles many points of interest in its fulfilment will be brought out.

Bowling Green, Fla.

A Convention of Spiritualists in Missouri

JOHN S. WIGHTMAN

THE State Progressive Spiritualists' Association of Missouri held its annual convention at Kansas City, Mo., February 24-26. At this convention there were present Dr. George B. Warne, of Chicago, president of the National Spiritualists' Association; Dr. Thomas Grimshaw, of St. Louis, a leading Spiritualist lecturer; and others. The meeting, though locally confined within State lines, was entirely representative of the national organization, both as to views and as to members.

The writer was present, and by careful observation and some investigation of certain conditions, is well satisfied of one thing: Spiritualism as an organization, as an organized force influential and growing in numbers—is slowly but surely dying. Of this there can be no doubt. As a psychic force, a belief, a religion, if it may be called such, Spiritualism is rapidly gaining ground, gaining its many converts under other more plausible and attractive hypotheses, marching under far more pleasing and attractive banners.

The association speakers could point to no increase in its numbers, boast of no remarkable accomplishment of its present-day mediumship, show no satisfactory increase of its financial ability or social strength. Chiefly, the work of the convention was an apologetic defense of the disputed character of its mediums

and propagandists in general, a plea for the future existence of the organization and for the loyal adherence of its members to first principles. It is unmistakable that Spiritualism sees in the Psychological Research Society of Prof. James H. Hyslop, and his work, an able competitor in the business of "seeking familiar spirits," "from the living to the dead;" a serious menace to the very life of the organization of the Spiritualists. But the association takes the most hopeful view possible; it predicts that all these will yet come together upon an indistinguishable plane.

Dr. Warne said: "Professor Hyslop and his confrères are not so very far away from us. Our ways are nearly parallel to-day, but like the lengthening reach of rails, they meet and continue on together in the distance. I plead with you to be just a little patient; wait, for Professor Hyslop is nearer our side of the line than many of you think. . . . Professor Hyslop has asked us to turn over to him the phenomena and the scientific side of our belief, and attend solely to the ethical, mental, and moral side of Spiritualism. Spiritualism has chosen those through which it should be made known to the world. It was not the scientist. It was the lowly and untutored mind to whom the first revelation that has brought about this great revelation of the thinking world was given."

Thomas Grimshaw, leading lecturer and trustee of the National Spiritualists' Association, said: "We are not Spiritualists because of something we have been taught to believe. It is a matter of personal experience. Death is not the end, but the beginning, of life. These phenomena of communicating with those who have passed into the other world are true phenomena; and if you have not experienced them, it is your misfortune."

I think some considerable significance will be attached to the following statement by Dr. Grimshaw: "The Psychological Research Society is doing much to disarm the suspicion of the general public by their study of the phenomena that attend the Spiritualistic seance, in the same way that they pursue their studies of physical phenomena."

In this connection, that is an intensely interesting statement found in "Great Controversy:" "It is true that Spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for nearly forty years, and in these its real character stands revealed." These teachings can not be "denied or hidden."

The president of the National Spiritualists' Association said: "The propagation of Spiritualism may be taken entirely out of our hands by others receiving communications from the spiritual world." And this, in the opinion of the writer, is just what is being done. Professor Hyslop's work and that of others is taking out of the hands of the Spiritualists' society the work both of demonstration and of propagation,—taking the

same deceptive, soul-destroying work, arraying it in doctrinal robes of white, and sending this ancient theory of the "immortality of the soul" forth upon the "wings of light." It conquers the nations, and if it were possible, would deceive the very elect.

Dr. Warne called attention to the fact that W. T. Stead, the famous London editor and writer, and "universal peace" advocate, was a Spiritualist, had written a book entitled "How I Know the Dead Return," and had stated to him (Dr. Warne), while visiting at his home in Chicago, that he writes through the influence of Miss Frances Willard and a former noted Chicago woman, and that he always converses with his dead friends once every week. "Christian Science, New Thought, Theosophy, etc., are all sciences that have sprung from Spiritualism," said Dr. Warne. Those, I am sure, who have carefully compared the doctrines and beliefs of these modern "isms" will quite agree with Dr. Warne.

That Spiritualists have not changed their attitude toward the Bible, denying, in fact, that it is of divine origin, appears from the many utterances made at this convention. For instance, the president of the National Spiritualists' Association said: "Matthew Arnold, the great English critic, once said: 'The first requisite to knowing anything about the Bible is to realize that the men who wrote it, not only could err, but that they did err. The Bible is a humanly edited book, and there is no department of human effort which it touches in which it is infallible. It is full of high hopes, unrivaled poetry, and damnable morality.'"

To recapitulate: the Missouri organization of Spiritualists regards Spiritualism as a religion that will yet take the place of, and become more popular than, the Christian religion; in its hymn-books reference is made to "angels" and "spirits," but none to God and Christ; its medium lecturers prayed to Lucifer, and the "god of nature," but not once to God or Christ; the convention denied the divinity and vicarious atonement of Christ; it ridiculed the Bible. It is the same ancient philosophy born in the garden of Eden,— "Thou shalt not surely die,"— and in its new and brighter garb, in its multifarious forms so distinctly separate from that heretofore known as Spiritualism, feared, despised, and ridiculed,— as Christian Science, New Thought, Theosophy, Psychical Research, Emmanuel Movement, etc., the doctrine of Spiritualism, which is the doctrine, the very essence of the doctrine, of the "natural immortality of the soul," will honeycomb society, permeate the churches, "deceive the nations." In fact, Spiritualism — in these many new forms and phases, so seductive and pleasing,— will deceive, and finally control, all whose names are "not written in the book of life."

It is worthy of mention that the Spiritualists were welcomed to Kansas City in a public address delivered by the mayor of the city. The newspapers had

very little to say about the convention, with the exception of one journal that gave a reasonably fair report. Before adjourning, a number of resolutions were adopted, chief of which was one relating to the building of schools to teach Spiritualism and mediumship, and the putting of books on Spiritualism and psychical research in the public libraries.

The following extract from the spirit of prophecy is worthy of thought in this connection:—

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when under the influence of this threefold union our country shall repudiate every principle of its Constitution, as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we know that the time has come for the marvelous workings of Satan, and that the end is near."

College View, Neb.

"Dost Thou Steal?"

G. B. STARR

"DOES who steal?" did you inquire? "Thou that preachest a man should not steal"—the man who believes and teaches the ten commandments. "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

But you say, "Whom do you mean?" We mean the man who is stealing, and yet at the same time is teaching that men should not steal; the man who abhors idols, and would be shocked at the intimation that he was an idolater. "Thou that abhorrest idols, dost thou commit sacrilege?" Sacrilege is stealing holy things belonging to the sacred service of God. So it is holy stealing, or rather, unholy stealing of holy things, that persons are in danger of doing who profess to keep the law of God. You will find all this discussed in Romans 2.

Do you know of anything that God has especially set apart for his service, for the support of his servants and service, that the people are in danger of stealing? If you do not, you might find it in Lev. 27:28-34; Malachi 3; and Hebrews 7. It would seem that Seventh-day Adventists who love the law are in danger on this point.

Wahroonga, N. S. W., Australia.

Earnestness

L. F. STARR

IN the preaching of the gospel, earnestness is indispensable. A lazy, lifeless, indifferent method of speech will rob any message of its power. All preachers can not be learned or eloquent, but no man whom God has sent should lack earnestness, and earnestness and intensity are more effective than eloquence or oratory. But earnestness is not simply noise. A man may rave and rant and still not be in earnest. Howling and screaming are no proof of sincere interest or conviction. A man running a

mock auction will sometimes bawl and scream, and yet his head is cool, and his only object is to gain money. A whisper may be far more earnest than a scream, and it may tell deeper feeling and more intense desire, but a man who should train himself to speak in whispers would lose much of his power.

When any man begins to shape his words and regulate his tones, he is liable to become artificial. The man who is thoroughly in earnest, may find that his style needs pruning and criticizing, but such criticism should be kindly administered by his best and most intelligent friends. But the man must not be cramped; he must have something to say, and liberty to say it; and until his whole soul is aroused to the conviction of the truth and the importance of the things he declares, his words will be of little worth. Sheridan, the actor, once said, "I like to go and hear Rowland Hill because his ideas come red-hot from the heart." But the heart must burn from within, or these burning words can never be spoken. No graces of oratory, no skill of elocution, will take the place of the positive conviction of those who know the truths which they speak, and see the danger against which they warn men. The apostle Paul ceased not to warn men "night and day with tears," and those who desire that their words shall be effective must remember that we must be affected ourselves by the things we speak in order to affect others by them.

Takoma Park, D. C.

The Sure Word of Prophecy

R. D. QUINN

THERE is nothing more certain in all this world than the "more sure word of prophecy." Whosoever truly believes and builds upon that word can never fail or be deceived. Every great movement under God with which human agencies have been connected since the days of Noah, has been in direct fulfillment of prophecy; for, "Surely the Lord God will do nothing, but he will reveal his secret unto his servants the prophets." "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith."

The deliverance of the children of Israel from Egypt and their occupation of the land of promise were in direct fulfillment of the prophecy made to their father Abraham centuries before, that in the fourth generation they would come into possession of that land: "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." When the fulness of the time came, men found their place in prophecy, and went forward.

The great movement which preceded Christ's first coming was in fulfillment of prophecy. When the priests and Levites asked John the Baptist who he was, he

spoke with absolute certainty as to his identity, mission, and work. His reply was: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." His work and message had all been outlined centuries before, and when he came on the stage of action, he found his place in the plan of God, and fulfilled his high commission.

When Jesus Christ began his public ministry, and there was delivered unto him in the synagogue the book of the prophet Esaias, he turned to the prophecy which briefly outlined his life-work, and read it aloud. Then "he began to say unto them, This day is this scripture fulfilled in your ears." He said, "In the volume of the book it is written of me." Christ found himself spoken of in the Scriptures, and it was the "more sure word of prophecy" that declared his connection with heaven. He searched the Scriptures daily, knowing that they testified of him. Everything that happened to Jesus Christ while in this world was foretold in prophecy, and that is why he said that all things must be fulfilled which were written in the law and in the prophets and in the psalms concerning him. John the Baptist and Christ spoke and taught with authority. They had definite convictions, based upon the more sure word of prophecy, as to who they were, and what they were to do and be. Their teaching was in the power and demonstration of the Spirit, and it moved the people. What could they have done in an unbelieving and scoffing world with a mere theory of what they ought to be, or what the prophecy had foretold that they would be?

Now to the central thought that is before us. Is it not likewise true of us that in the volume of the book it is written of us? Is it not a fact that more has been written concerning the character and work of the remnant church than of any other people who have lived upon the earth? " whatsoever things were written aforetime were written for our learning," and also "for our admonition, upon whom the ends of the world are come." The work we are to do, and the character we are to develop, are clearly outlined in the "more sure word of prophecy."

It has cost something to fulfil the prophecy in the past. It cost Noah all his earthly possessions and one hundred twenty years of faithfully witnessing for God in the midst of a crooked and perverse generation. It cost Moses the throne of Egypt and the highest honors this world could bestow. It cost John the Baptist his head, and the Saviour of the world a cruel death upon the cross. It has cost a great deal to make history and to fulfil prophecy. There is still before us the high and exalted privilege of being instruments in the fulfilment of prophecy.

The prophecies of Revelation that point to the final completion of God's eternal purpose will not be accomplished without great personal sacrifice, and the surrender of our all to God,—time, tal-

ent, and means upon the altar of loving service. But the reward will be in proportion to the sacrifice we make.

And now let us ask ourselves these living questions: Have we counted the cost, and are we willing to pay the price? Have we that faith in the "more sure word of prophecy" yet to be fulfilled that we will now definitely take our stand anew upon the word that declares that the everlasting gospel shall be preached to every nation, kindred, tongue, and people, and that this generation shall see the end? If so, let us heed the counsel of the True Witness to the Laodiceans, and read our experience by the triumphs of faith in Rev. 14:12: "Here is the *patience* of the saints: here are they that *keep* the commandments of God, and the faith of Jesus."

Bozeman, Mont.

The Happy People

W. E. LUKINBEAL

"Happy is that people, whose God is the Lord." Ps. 144:15.

HAPPINESS is universally desired. Men of all ranks and stations are earnestly seeking it. The general inquiry is, Who will show us any good? To this, one replies: "Seek it in bags of gold, in the riches of the world; money answereth all things." Another replies: "Seek it in the path of human greatness and earthly glory." A third says: "You will find it in the avenues of pleasure, or the soft luxurious walks of worldly enjoyment."

What is the result? The poor deluded soul tries each of these remedies; and instead of finding his anguish removed, the feverish excitement is increased, and he is more dissatisfied and wretched than ever. True religion opens the only door to real happiness, and sweetly whispers the sentiment of the text, "Happy is that people, whose God is the Lord." They are happy in the enjoyment of the divine favor. In his favor is life. His loving-kindness is better than life. God is their friend, their affectionate Father. He loves them with an unbounded and inconceivable love. They are his delight, his jewels; and he will "spare them, as a man spareth his own son that serveth him." They are happy in the possession of divine peace. They have peace with God through Christ Jesus their Lord. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Besides, they have peace of conscience, possess the spirit of peace, and are at peace with all mankind.

They are happy, in being entitled to all the privileges of adoption. They have the family name, family costume, access to the family table; and they have all the family dignities, immunities, and privileges. They are happy in being interested in all the precious promises. These all belong to them—temporal promises, of food, raiment, preservation, and guidance; promises which relate to the dwellings and families of the righteous, to

their posterity, to the work of their hands, to their basket and store; promises of all the arrangements of providence, promoting their well-being; promises of angelic ministrations, of supplies of grace, and of all the good they can possibly need. 2 Peter 1:4.

They are happy in the enjoyment of the Spirit of God. The Spirit of God dwelleth in them, as a spirit of adoption, as their comforter and guide into all truth, as the earnest of the glory that shall be revealed. Rom. 8:9-18. They are happy in the prospect of eternal glory. To this glory they are called; for this glory they have a title and a growing meetness; and they know in whom they have believed, and that he will keep what they have committed to him against that day. They know that to live is Christ, but to die, eternal gain. They are looking with joy and glowing hope for the coming of the great God, even Jesus Christ, who shall come to be magnified in his saints, and admired and loved by all them that believe. 2 Thess. 1:10.

The happiness of the people of God extends to all places. In secret, in public, at home, and abroad, they are always in God's presence, and his watchful eye is over them. It extends to all times, — times of prosperity or adversity, health or sickness, life or death, time and eternity. It extends to all their need, in every possible variety of condition and circumstance. He watches, blesses, and supplies all their need, so that they may be happy in him all the day long; and he also gives them songs in the night. It is happiness which is permanent. The world can neither give it nor take it away; for God is their sun, shield, refuge, strength of their heart, exceeding great reward and portion forever.

Let the people of God rejoice in the loving-kindness of the Lord. They may, indeed, exult in God, and rejoice evermore.

Spokane, Wash.

The Great Temptation

It is not easy to know when we are being confronted with our greatest temptations. For the really great temptations of life are great because they do not seem to be temptations at all. President Frost, of Berea College, Kentucky, calls attention to this truth when he says that he used to suppose a great temptation was the temptation to commit a great sin. As he grew older, he says, he came to realize that "a great temptation is not when one is faced with the choice between something very good and something very bad. It is when one is faced with the choice between something very good — and something better." The man who never falls into great sin may fall day after day through life in failing to choose the "something better," and thus utterly fail in making of his life that which God had planned for him. Let us pray for strength to meet the great temptation. — S. S. Times.

THE WORLD-WIDE FIELD

One Who Loves Me

I KNOW not what is before me,
And why should I care to know?
Some One that I know and who loves me
Is on the path I go.

True, the sunlight high above me
Is hidden by clouds hung low;
But I'm sure the One who loves me
Is holding the clouds just so.

Yes, the path looks rough beyond me—
With bramble and brier and stone;
But One who watches and loves me
Will not let me walk alone.

It is true, night falls about me
So silent, so strange and still;
But the One is near who loves me,
My safety is in his will.

The light that pierces the darkness
Is Judah's lantern, I know;
But the Christ is there beside me—
Close to me, kneeling low.

The day brings trial and sorrow,
Brings agony, pain, and loss;
But Jesus, my King and my Saviour,
Near me, beareth my cross.

—Margaret R. Radcliffe.

Austria

J. WOLFGARTEN

"THE Lord hath done great things for us; whereof we are glad." The readers of the REVIEW may be interested to know what progress the last message of mercy is making in this dark land. After we had organized our society during the latter part of December, 1907, we began in the early part of January of this year [1908] with our public lectures. There was a small attendance at first, but after a while it became larger, until an average of fifty or sixty friends and enemies were present. The Lord ever held his protecting hand over us; and "if God be for us, who can be against us?" Up to the end of September, we were permitted to baptize fifteen souls. Several others are preparing to be baptized sometime during the coming November [1908]. Brother F. Gruber assisted me in the work.

The last of June I visited Gratz, the capital of Styria. This city has over one hundred fifty thousand inhabitants. We have here six believers in the present truth. I made some preparations for the work we were to undertake during the autumn. While in Gratz, the riots of the students took place. Late in the evening, the students seeking for liberty, protested in a street gathering against the attacks and encroachments of the clerical faction.

On July 2 I was permitted to baptize a dear soul in the Danube. This sister had previously heard the truth in Ger-

many. Linz is the capital of Upper Austria, and has more than eighty thousand inhabitants. The sister who was baptized is the only Adventist in that province.

In the newly built cathedral at Linz, there is a statue of St. Peter, with the following inscription: "This statue of the holy Peter is of the same shape and size as the one that comes down to us from the fifth century and is venerated in St. Peter's at Rome. Pope Pius IX,



STATUE OF ST. PETER, IN LINZ CATHEDRAL

in a brief of May 15, 1857, granted an indulgence of fifty days to all who devoutly kissed the foot of this statue of St. Peter, and prayed for the unity of the Christian princes, and for the extirpation of heresies, and for the exaltation of the holy church. Pope Leo XIII granted a similar indulgence on April 24, 1890, for all times to come, to the believers who venerated the statue of the holy Peter in the cathedral at Linz in the same way."

Soon the day must come when a better gospel will be preached in this city, where Catholicism reigns supreme, in order that the upright in heart may be led out. Brethren, remember in your prayers the

work that must be done in these dark places; for the "effectual fervent prayer of a righteous man availeth much."

At present I am holding lectures in Gratz, which are well attended, but I will give a report of these later on. Please send the *Hausfreund* to your relatives and acquaintances, your friends and enemies, in this country, and let us have their addresses if we are to look them up.

The Relation Between the Local Church and the Distant Fields—No. 4

T. E. BOWEN

Mission Finances

ALL are familiar with the different funds, such as annual, midsummer, ten-cent-a-week, First-day, and Sabbath-school, which go to make up the incoming offerings to missions. These funds are kept separate on the books of conference and union treasurers, also designated by their different names at the General Conference treasury. But, inasmuch as all the missions must be cared for in common, these different funds are united into one general mission fund upon the books of the Mission Board, from remittances which are to be made to the different mission treasuries. In case offerings are specified to certain fields, these are carefully accounted for, so that they shall be used in the field designated. Some may get the impression that because of the large amounts coming into the mission treasury, some bank here in Washington must have a tremendous amount in its vaults, because of the deposits made by the Mission Board. But this is not the case. Often the bank balance in favor of the Mission Board treasury is not so large as that carried by some of the union, or even local, conference treasurers. By this it should not be gathered that our work is on the verge of insolvency. This is not true. But while large amounts are coming in, there are also large remittances going out, so there is no hoarding of funds anywhere, but a healthy inflow and an outflow to the treasuries of the needy mission fields. Only the demand is usually much greater than the supply.

The Prompt Forwarding of Funds

Every church treasurer is expected to make it a special point to get into the hands of the conference treasurer all funds intended for the general work, by the close of each calendar month. This enables the conference treasurer to close his books with the month. Then he is asked to send the tithe due the union, and the general offerings to go to the Mission Board, to the union treasury by the tenth of the next month, so that on that date each union conference treasurer can forward all funds designed for the general work to the General Conference treasurer. This plan works well, and by this system, if all the treasurers are prompt, it will be seen that funds paid into the local church treasury quickly go on to the general treasury.

In this way each local and union conference is able to keep an accurate account of all funds raised in its territory, whether used in local or general work. This is as it should be, because much confusion results by sending donations direct from local churches to the Mission Board, hoping thus to save a little time. Rather than hastening matters, such a course hinders; for it becomes necessary to report back such offerings to the conference from which they come.

On to the Missions

Each year, at the meeting of the General Conference Committee or Mission Board, a budget of mission field appropriations is made up. This is necessary. Some approximate estimate of what will be expected from the general treasury for the year ahead must be made. To arrive at this, the local committees in charge of the different mission fields, like China, India, Africa, etc., are asked to make out a careful estimate of the money they will need from the Mission Board treasury doing the ensuing year, to pay their workers and carry on the work in their field, above that which they will be able to raise in the field itself. These estimates are sent by the superintendents in charge of the different mission fields, to the treasurer of the Mission Board, and they are carefully and prayerfully considered, item by item, field by field. From these the yearly appropriation, or estimate for the whole field, is made up, and voted by the General Conference Committee, at its annual meeting. The appropriation for each mission field is then divided by the treasurers into twelve parts. This gives the amount due each mission treasury, such as India, China, Africa, etc., from the Mission Board treasury each month. The treasurer then makes it a point to see that this remittance is promptly forwarded, month by month, to the different treasurers appointed by the mission committees to receive and disburse the funds in their respective fields.

Mission Field Audits

The workers in the missions, whether sent out by the Mission Board, or native workers employed by the mission committee, are under the direction of the local mission committee in charge of the field, as are workers in any other local field, their time and expenses being reported to the local mission committee, which appoints an auditing board to examine into the merits of the work of each individual laborer, determining the rate of salary he is to receive. These audits are then forwarded to the Mission Board for final adjustment.

In missions not large enough to have an executive committee, the Mission Board appoints a superintendent, whose duty it is to receive all the monthly reports of labor from any other workers connected with the mission. These he passes on to the treasurer of the Mission Board direct, with any instruction or suggestions he may have to make, and these reports are audited by the Mission Board, in its general audit at the close of the year.

Conclusion

In brief, this gives the simple method by which our work is being carried on throughout the entire world,—a perfectly organized work, yet simple and effective in every detail. Each part subject to and dependent upon some other part, the work "increaseth" and groweth up into its living head. May God increase it more and more, until the church shall have completed its work in the earth. Although tardy, let us rise up as "one man," and finish the work given us to do, that Jesus may come and take unto himself his own from every kindred, every tribe, and every people.

Takoma Park, D. C.

Among the Tamils in South India

J. S. JAMES

AFTER an absence of six months from the immediate presence of the Tamil Sabbath-keepers, we are now among them again, and have taken up our duties with

a fresh supply of strength and courage. My long absence from this place was due to the slow return of that physical fitness and vigor so necessary for work on the hot plains of India. At this writing I feel quite like myself again, although occasional nervous headaches warn me that I must be more careful now than before I was stricken with the sun. Since my departure from here, I have kept in close touch with various members of this society through correspondence, and find on returning that their interest has in nowise abated.

The closing days of 1908 and the first week in 1909 were spent in attending our general meeting in Lucknow. This was a feast of good things to us, not having had such a privilege for two years. Here we greeted our collaborators, and were made glad by the presence of some new workers from the home lands. How merciful and good the Lord has been to us the past two years in granting us all this privilege of meeting together once more.

This meeting was one of great significance to me. I never saw anything just like it before. Instead of spending time in devising some way whereby we could push the work forward, our chief concern was how we could supply the men and means to fill the openings and bear some of the many responsible burdens that have thrust their intolerable weight upon us. Instead of God's work being "pushed," the tables have turned, and God's people need "pushing," that they may keep pace with the ever-increasing momentum of this closing message. O that our people at home could view the needs of these dark lands, and faintly grasp the greatness of the task which

lies yet unfinished before them! Why are there not more strong men and women on their way to our relief? Scores should be on the field right now, studying the language and learning the customs of the people.

Our local situation here in Tinneveli district seems to demand a forward movement all along the line. Plans are now being drawn for the erection of a mission bungalow at an early date. In addition to this, some provision must be made for a dispensary, and the equipment of the same with facilities for work. Last year I occupied the school building belonging to these people, but found living there to be extremely difficult, as well as dangerous. This year we have the free use of half the same building for our dispensary. Our residence this year is a mile from the real sphere of our labors, but we are in much better quarters. We hope to be in property of our own by another year, where we may overcome many difficulties that now confront us.



OUR TEMPORARY DISPENSARY, SOUTH INDIA

One of our pressing needs at present is some conveyance for going about among the various villages of the district, and to and from the railway, twenty-three miles distant. The latter journey requires a full night, which makes it necessary to provide a vehicle in which one may lie down and sleep. A good cart and two strong bullocks is the most convenient and economical means of travel in this country. One hundred dollars would purchase the entire outfit. Is there not some one at home who would esteem it a great blessing and privilege to give the sum necessary to buy the same? Would not such a donation bring a blessing to the giver?

We feel especially thankful for the timely help furnished us in the arrival of Miss Belle Shryock. It so happens that Miss Shryock, Mrs. James, and myself took our training at the same time in the Battle Creek Sanitarium, and to be associated together again in the closing work of this message on this side of the earth is a great pleasure. The people here received her very kindly, and already she has entered upon some of her duties with interest and devotion. Much of the medical work is thus transferred to other shoulders, which gives me more freedom to turn my attention to the development of other important kinds of work.

Educational men and women, attention! We call loudly for a man and his wife to give their time to the education of these young people. Who will step forward from the ranks and volunteer? Those who come should expect to master the language, and lend a willing hand to various kinds of pioneer work. If the wife could teach needle work and music, it would be very helpful.

The powers of darkness still continue their work of opposition here, which is a sure indication that there are some jewels to be gathered out; but thus far no perceptible check has been put to our efforts to establish our work in these quarters. The oldest son of the founder of the Sabbath-keeping sect has recently published two long articles in a Tamil newspaper against us, of a very slanderous and defamatory nature. "We can do nothing against the truth, but for the truth," is finding a literal fulfilment in his efforts. Everybody knows his statements are void of truth.

The extreme hot weather is only a few weeks off, and this, together with the responsibility of building under difficult circumstances, will be very trying to our nerves. Then, too, the rains failed this season, and as a result famine stares many in the face. This condition means suffering and sickness to many, and consequently an increased amount of medical work for us. We greatly desire your prayers, that we may be sustained and blessed in doing the Lord's work among these people. Pray, and send us help.

Nazareth.

An Invisible Leader

SAUL started out to seek his father's asses, and found a kingdom. The treasurer of Candace, queen of Ethiopia, sought information in the prophecy of Isaiah, and found personal salvation. The disciples went out to fish, and found the Son of God. How often God leads us by some secular incentive to the place where he has a blessing of an entirely different nature awaiting us! Little did Saul of Tarsus dream, when he started for Damascus, what would happen to him before his return. When Elisha hitched his oxen to the plow, little did he know that before they were unyoked in the evening, the mantle of God's prophet would be placed upon his own shoulders. Little did Gideon know, when he went out to thresh wheat in the wine-press of the Abiezrite, that he would there meet with the angel of Jehovah, and be appointed a judge over Israel. How often in the commonplaces of life we meet with God! It is on the way to Gaza; it is on the road to Emmaus; it is by some bush in the desert, or on some quiet evening in the sheepfold, or when we are pruning our trees. Often it is that the every-day vocations of life have the richest spiritual blessings. He who honestly and faithfully performs his work will invariably find a treasure hid in the field; when he comes to the well, he will find a Saviour sitting on the curb.—*United Presbyterian.*



A Visit to Atlanta, Ga.

At the request of Elder W. A. Westworth, I visited Atlanta, Ga., on my way to Washington, D. C. Atlanta is a beautiful city of about one hundred fifty thousand people, and is called the queen city of the South.

This city is a good railway center, and was chosen years ago as the best place in the South for a branch office of the Review and Herald Publishing Association. A strong church grew up in Atlanta, and a commodious meeting-house was built on the south side of the city, not far from the book depository.

When the Southern Publishing Association was located in Nashville, the book business formerly conducted at Atlanta was transferred to Nashville, and our church in Atlanta was weakened by removals.

During the prosperous days of the book business at Atlanta, a large house had been built on South Boulevard and Bryan streets, which served as a depository and a home for the manager and his family. After the removal of the book business to Nashville, this building stood idle for a time, and then, in response to earnest appeals from Elder George I. Butler, it was given by the Review and Herald to the Southern Union Conference, to be used as a sanitarium.

The location was excellent, the lot was large, and the building was in good shape to be utilized for sanitarium purposes. Then nearly three years was lost for lack of capital and wise management in getting the work started. But last year the leading brethren in Georgia and the neighboring States took hold in good earnest to put this sanitarium in working order, and now it is well equipped and as busy as a beehive.

My arrival in Atlanta was early in the morning of Wednesday, January 13. Elder G. W. Wells met me at the train, and took me to his house for breakfast. Then he kept me busy all day visiting places of interest.

At the sanitarium we were welcomed by Dr. J. H. Neall, the medical superintendent, who showed us the equipment of the institution, and explained its advantages. Then we looked at the vacant part of the lot, where the brethren were thinking of erecting a two-story cottage to be used, until needed by the sanitarium, as a book depository and headquarters of the Southern Union Conference.

At the recent councils in Nashville it had been arranged that the Southern Publishing Association should locate a branch office in Atlanta, and so, after many years, the book depository for Georgia, Florida, and the Carolinas is destined to come back to its old home. It is the ambition of the book men in this union conference to create as much business for the Atlanta depository as it had formerly, when supplying more than double the territory.

At the meeting-house we found the Georgia canvassers assembling for a week's united study of their work.

We also visited the church-school, which occupies a good-sized and well-

equipped room in the church basement.

Crossing from the southeastern to the southwestern part of the city, we visited the offices of the Southeastern Union Conference and of the Georgia Conference, and then walked a few blocks to the place on Green's Ferry Avenue where a property, recently purchased, was being prepared for a meeting-house, church-school, and parsonage for the colored brethren.

The Mission School

Before speaking of the new place being prepared as a church and school building for the colored brethren, let us describe the mission school as we found it.

Searching in a long row of ordinary-looking tenement-houses, we located the school by the sound of the children's voices. Entering, we were made welcome by the teachers. The house consists of two good-sized rooms and a little kitchen. The two main rooms were well filled with home-made school desks, except one corner, where stood the teachers' trunks, and their beds on the trunks. Somewhere between thirty and forty children are daily taught in these two rooms. I stood in the doorway, and told stories to the children in both rooms; and as I talked to the children, I read in the surroundings the story of the sacrifices and economies of these two teachers, who, like scores of others, were striving to enlighten the children of their race. The head teacher was working for six dollars a week, and the assistant for four dollars and a half. This small salary obliges them to exercise the strictest economy, and therefore they were living in the schoolrooms.

The New Location

For a year or more the Georgia Conference and the Southern Missionary Society have been planning together to secure a lot and build a good meeting-house and schoolhouse for our colored people. In October, Elder W. A. Westworth found an opportunity to purchase, in an excellent locality, a large lot and a substantial building for less than half its real value.

For about twelve hundred fifty dollars he secured a lot sixty-two by one hundred twenty feet, facing Green's Ferry Avenue, with alleys at the side and back. On the lot was a building thirty-four by forty-eight feet, once used as a soldiers' barracks. This has been remodeled, and now looks as if built for a church. The front part is finished and furnished as a church auditorium, and back of this is a schoolroom fifteen by thirty-four feet. Back of this our brethren have added a two-story building for another and larger schoolroom and a parsonage, the lower floor being the schoolroom, and the second floor being divided into three rooms for the minister's family. The buildings were dedicated on Sabbath, February 6.

But our brethren are not satisfied. The wife of the pastor, Elder W. H. Sebastian, is a trained nurse. In Atlanta there are hundreds who need the help that could be given them in a hydropathic dispensary, with good treatment-rooms; therefore it is planned to erect upon this

lot a two-story cottage, about sixteen by forty feet, to serve as a mission home and treatment-rooms, with accommodations for a few house patients.

The location of this place is ideal as a center for medical missionary and evangelistic work. It is situated near three large educational institutions for colored people. Within ten minutes' walk are the Atlanta University, Spellman Seminary, and a large Baptist college.

We rejoice to see the work reviving in Atlanta, and in other parts of Georgia. Surely it must make steady progress to keep pace with the advancement in the sister conferences.

W. C. WHITE.

South Africa

KIMBERLEY.— Since coming to Africa the reports about canvassing have been rather discouraging. It was with a little fear that I began the work in Kimberley. I say a little fear, not because I believed the Lord would not bless the work, but because I felt that but few books could be sold. This impression led me to take up the work with much prayer and careful study.

Since I was somewhat acquainted with "Heralds of the Morning," and could secure those books here, I thought it best to use that book. I secured a copy last Sunday, and after two days' study began work Tuesday morning. The Master has led and blessed the work during the few days I canvassed. Now I have thirty-eight orders. The amount of orders in money is about seventy dollars. I believe, by the help of the Lord, that nine out of ten of these orders can and will be delivered.

But more important than this is the fact that so many will get present truth, I have had many good talks, and now we have three Bible readings to give each week.

H. C. OLMSTED.

Temperance Work in College View, Neb.

THE middle of last July the W. C. T. U. ladies of Lincoln sent us word that they would like to come to our little suburb and hold a convention. We extended a cordial invitation to them to do so. The day was a pleasant and profitable one to all. The enthusiasm and zeal with which these women engaged in the work was truly commendable. Nearly all the time was filled by them; but when our opportunity came, we kindly stated our position. This was well received.

We spared no pains to give them a genuine hygienic dinner in the students' dining-hall, thus demonstrating what we considered the fundamental principles of temperance. They, in return, could not say enough in extolling our mode of cooking. We felt that a good impression had been made, and we thanked God for our precious truth.

Soon after this, the church chose a temperance secretary. The organizing of a mothers' association was the first advance step taken. This was done August 4, on the lawn of the church. About thirty of our sisters were present, and a deep interest was manifested. Mothers expressed themselves as feeling the need of just such a work. Our object is to create a bond of union among the moth-

lines of temperance, the proper conduct in our homes, and the highest obtainable perfection in the development of our children.

A committee was chosen to arrange, two weeks beforehand, a program for the next meeting. We have had some excellent essays read, three of which we have in leaflet form. These can be had, by addressing the librarian of the Mothers' Association, College View, Neb., at one cent a copy, or seventy-five cents a hundred copies. We will be glad to hear from any other society, as we feel we are all learners in the work.

One temperance program has been rendered by the youth and children. The pledge was presented, and was signed by one hundred sixty-five persons. These were nearly all young people. At the last meeting of the association a demonstration of hygienic cooking was made, and recipes were given for home experiment, samples of this cooking to be brought to our next meeting.

One more feature of interest is the open meetings to which the fathers are invited, and by their presence and the part taken in the discussions we are made to feel that we have their co-operation for the betterment of the home and the church.

May God help us as parents to work unitedly to live where our children can never get away from the sweet memory that Christ was father and mother's friend.

Mrs. ALICE C. HART.

Sunday-Law Hearing at Trenton, New Jersey

EIGHT bills have been introduced in the New Jersey Legislature this winter, touching in one way or another the question of Sunday observance. Six of these had been referred to the committee on municipal corporations, and this committee gave a hearing on the bills March 1. Some of these bills gave greater liberty in the sale of liquor, and others provided that each municipality should decide for itself the days when games and recreations would be permitted, and liquor allowed to be sold. Judging from other experiences, we thought that the matter would be taken up mostly from the temperance point of view, and the religious phase kept in the background. However, in this we found ourselves much mistaken. Elder G. W. Spies, our religious liberty secretary, and the writer were present, and before the hearing asked the chairman for a chance to speak. Judging that we were ministers, and consequently opposers of the bill, he told us to arrange with the one who had charge of the opposition. We told him that this would not do; that we were opposed to the saloons, but could not agree with the position of the other preachers, therefore could not ask for a part of their time. He finally agreed to let us have a few minutes after the others were all through.

About thirty preachers were present, and they seemed to feel that if those bills should pass, the whole Christian religion would go to pieces. The first man who spoke said that the sabbath is a state institution and must be protected by the state; that the local communities could not decide the question of Sunday recreations; it must be settled by the state.

Rev. Percy Schelley, of Phillipsburg,

Day Alliance, said: "Temperance is not the main issue in this hearing. The sabbath is on trial. I want to deny the right of this legislature to overrule the law of the almighty God. The sabbath stands for God." He said that the personal liberty for which pleas were being made is only a mask to cover the attempt to destroy the sabbath; that it is like the handkerchief that covered the hand of the slayer of President McKinley, and the kiss of Judas Iscariot, and is very much akin to anarchy.

Another minister, Rev. Albert Chapman, of Hackensack, said: "Just pass these bills, and in two years the people will express themselves at the polls in a way that will not be misunderstood."

Rev. Jas. Parker, of the United Presbyterian Church, Jersey City, was perhaps the most outspoken of any. He strongly denounced the pleasure resorts on the coast. One might easily get the impression from the speeches made that the only thing necessary for the salvation of the nation is a strict Sunday law, and that the utter moral ruin of the community would follow any relaxation of the so-called "blue-laws," under which, about a year ago, a man was fined two dollars in the city of Trenton for selling a pair of shoe-strings on Sunday. Mr. Parker said: "There are two theories of government recognized by men. These are the theistic, which recognizes God, and the atheistic, which recognizes no God. All the talk in favor of these bills proceeds along the line of the atheistic theory recognizing no God. The question you are asked to legislate upon is not baseball or liquor, but you are asked to legislate upon the sabbath. The fundamental rule of Blackstone is that all human laws should be founded on divine laws. Now there is a divine law which says, 'Remember the Sabbath day, to keep it holy,' and I deny your right to override that law. You might as well repeal the eighth commandment, against stealing, as to repeal the fourth commandment."

The hearing lasted three hours. At the close the chairman said that two or three others wished to speak on the bills, and that they would be allowed three minutes each. Elder Spies then rose to speak for the Religious Liberty Bureau. He said he was in favor of closing the saloons seven days in the week, and the preachers said, "Amen." He then went on to call attention to the dangerous character of Sunday laws, showing that, in order to be consistent, the legislature would have to enforce by law the Lord's supper, baptism, and the repeating of the Lord's prayer. He said that the dangerous question raised is that of religion, and not of temperance.

By this time the Sunday-law advocates began to look a little troubled, and act as though they wished the hearing would close. But the chairman gave me the floor, and I rose and said I was a Seventh-day Adventist. Somehow, even this did not seem to make them look really happy. I told them that we were for temperance in its strictest sense, and did not favor the saloons. I then went on to say: "There is a religious question brought in here which involves a very dangerous principle. You are asked to settle a religious question by civil law. The fourth commandment has been quoted here repeatedly this afternoon. It says, as has been quoted, 'Remember

also says, 'The seventh day is the Sabbath.' Any one who can read an almanac knows that Sunday is not the seventh day, in fact the very bills that we are now considering call it 'the first day.'" I then spoke very briefly, as one must do in a three-minute speech, of the character of such laws, and quoted one or two pertinent sayings from great statesmen, to show that we did not stand alone in our view of the matter. I then submitted a statement which had been signed by our conference executive committee, setting forth our position as believers in prohibition, and asking that laws be framed to place the same checks upon the saloon on all days, without respect to their religious character, and to allow each one to choose his own time for his recreation, so long as it was not in itself harmful to good citizenship. I had no time to read this, but it was placed in the hands of each member of the committee, and at least one of the leading State papers printed it in full. However, a decided impression was made upon the legislators who were present, and I found several, after the hearing adjourned, who seemed quite anxious to get literature stating our position more fully, which we placed in their hands.

Some of the preachers were very much stirred up because of the turn which affairs had taken. I noticed, however, that at the hearing on the local option liquor bill, which was held a week later, hardly a preacher was present, and all reference to religion was carefully eliminated. I congratulated the leader of the antisaloon forces on this feature at that time, and told him we were heart and soul with them when it came to a straight fight with the saloon. He said he appreciated our position, and was glad that we were against the saloon.

All these things speak in no uncertain language of the passing opportunities, which will soon be forever gone.

B. F. KNEELAND.

New York

SCHENECTADY.—Two years ago there were but four Sabbath believers in this place. Three of these were aged persons, located at a distance from one another, not knowing of the other's residence or existence; and, therefore, without assembly privileges. Sunday, March 14, saw the organization of the first Seventh-day Adventist church of Schenectady. Elder F. H. DeVinney conducting the services. Thirty-one persons were brought into church fellowship, twenty-five of whom are resident members. Of the twenty-five, all but two are adults.

The church is the result of the faithful labors of the elder already mentioned, Bible workers, canvassers, and the believers themselves,—workers together with God, sowing, watering, and looking to him for the increase.

C. DEWITT SHARP.

Ottawa (Kan.) Institute

THIS was, perhaps, the largest gathering of this kind ever held in Kansas. Thirty-six, including instructors, were in attendance. No book smaller than "Bible Readings" will be handled by the workers going from this institute. Five will sell "Conflict of the Ages." All will expect great things from God, and seek to do great things for God.

Kansas has a great many cities and towns that have never been worked, and these, as well as the rural districts, will receive attention. We expect this conference to make better records this year than ever before. The committee is doing everything possible to advance this branch of the message.

We will have a canvassers' tent pitched on the camp-ground this year, where regular meetings will be held. This will be greatly appreciated by all connected with this department. At this canvassers' "home" the faithful toiler in the highways and byways will find mottoes, charts, printed matter, etc., bearing on the book work.

CHAS. G. BELLAH,
C. U. Conf. Can. Agent.

Legislative Hearing in Wisconsin

THE church-and-state element in Wisconsin, like the proverbial ghost, comes up again, seeking religious legislation under the guise of humanitarianism. A committee of the legislature granted a hearing a few days ago on three Sunday bills, one providing "that keeping open a barber shop on Sunday, for the purpose of cutting hair and shaving beard, shall not be deemed a work of necessity or charity." The friends of these bills were deeply solicitous for the poor laboring man, and his right to rest on Sunday. It appeared, however, that out of between two and three thousand barbers in the State, about seven hundred wish to take Sunday rest; and instead of taking their rest, as they have a right to do, they, with certain religious leaders, set about securing an act of the legislature to compel those to rest who do not desire to do so.

The committee heard the stock arguments: that the soulless corporations compel men to labor continually; that men are deprived of acquaintance with their families because of continuous labor; that man's life and health depend upon Sunday rest; that the morality of the community is dependent upon Sunday rest; likewise, that the safety of the public, and finally, the stability of the state, rest upon the ability to secure a day of rest for all.

Replying to these, it was stated that no barber was compelled to labor on Sunday; that all had kept open shop because a large majority did not care to rest. On general principles, prominent railroad and street-car men, as well as leading manufacturers, testified that men were not to be compelled to labor seven days continuously, and it was their observation that the men of best endurance were those who rested regularly eight hours out of every twenty-four. It was shown that the Creator had amply provided for physical rest during the hours of sleep, and that it would be more humane to secure to the laboring man his right to daily rest; that there is no evidence that sabbath rest was designed by the Author for mere physical recuperation, it having been established for man as he came from the hand of God, and before the curse of labor came upon him. The Creator called the sabbath rest his own rest, and required its observance as an act of reverence on the part of man. Sabbath rest was a provision for man's spiritual development, as was the nightly rest for his physical. Sabbath belongs solely to the spiritual realm; therefore, the measure before the legislature is re-

ligious, and only religious, it having originated in the religious sentiment of the people.

Reference was made to the fact that a church-and-state sentiment had existed in this country from its foundation; that a union of church and state existed in early days, and was overthrown by force of sentiment resulting in legislative enactment. And when the people, by their representatives, had declared it would never again exist, those religionists did not cease their efforts to commit the nation to enforced religion. It was shown that Congress had administered a rebuke to those who openly sought the enactment of a law on religious grounds in 1829-30, by adopting Johnson's report on Sunday mails, a portion of which was read. It was further shown that after the act of Congress in 1830, Sunday laws became a dead letter for a term of years; and when the church-and-state element again came to the front, it was to present the humanitarian argument in favor of Sunday legislation. It is the same old church-and-state party that was dethroned in Virginia and defeated in Congress, but with new clothes on. The demand now for the sabbath laws is made on the basis of the crying need of rest for the laboring man; the deliverance of the laboring man from corporate greed, etc. The pious fraud of these claims is apparent to every one; for it is well known that many members of great corporations employing labor are members of religious bodies, and some great corporations are controlled by the church, and could, if they would, provide weekly rest for employees.

The history of Sunday legislation in recent years was reviewed; and it appeared that when these humanitarian arguments had prevailed, and stringent laws had been enacted, the same people making the argument had used the laws for a very different purpose than that of relieving the men who labor for corporations; namely, to wage persecution against those who observed another day as the Sabbath, thus destroying the claim that there was no religion in it.

The hearing occupied four hours, and it was evident that a good impression was made upon the members of the committee.

ALLEN MOON.

The Upper Parana Mission

FROM a letter just received from Elder Luis Ernst, superintendent of the Upper Parana Mission, which consists of the republic of Paraguay and the territory of Misiones, Argentina, we learn that the work is going forward there. He says:—

"The ninth of December I left home to visit the churches of the Upper Parana. The following day I arrived at Hohenau, Paraguay, and found the brethren of good courage. I remained over Sabbath, and then crossed the river to Corpus, where Brother Francisco Tabora has been working among the interested ones, with the result that four were baptized and added to the church. This church now has thirty members. Brother Tabora accompanied me on a visit to the other churches in Misiones. Arriving in Itacaruaré, on the Uruguay River, we remained thirteen days, working for some whose interest is due to the faithful efforts of Brother Pedro Malaquias. This brother is nearly blind, and can not

see to read. He works, however, among the people with the texts of Scripture he has learned by heart. Surely the Lord knows how to make use of the humble. It was cause for rejoicing to see the interested ones decide for this precious truth. We baptized eleven in this place. On this trip we also visited some isolated members whom we met for the first time."

Brother Ignacio Kalbermatten also writes of the work in Villa Encarnacion, Paraguay: "There are now two brethren baptized here, and five are keeping the Sabbath. The interest increases every day. Sabbath we had a blessed meeting. Fourteen persons were present. In the afternoon at the close of the service, we had a testimony meeting, and all took part, two for the first time. One expressed a desire to be baptized, and the other said, 'From this day, I am resolved with all my heart to go with you in this faith.' These two brethren had heard the truth some years ago through the brethren in Posadas.

"The Lord is hastening his work in the earth. We are near the coming of the Saviour in the clouds. Souls that hear the truth decide in a few days, and leave off their vices at once, giving themselves to the Saviour with the whole heart."

The brethren in this mission are doing their best to advance the truth. Good, solid work is being done. No half-way stand is taken, and no compromise is made with the vices so prevalent in that part of the country. The brethren are mostly very poor. Last year a much-needed tent was purchased for that field. Several hundred dollars is still due on this. Are there not some of our brethren at home who would esteem it a privilege to aid them? Naturally a generous people, they have already given far beyond their means.

ARTURO FULTON.

Florida

FERNANDINA.—Since January 2 I have accompanied my husband in his work for the Lord in the different places where he has labored in Florida. I am much encouraged to do what I can for the advancement of the message. As I go from place to place, I see so much to be done. I realize that there is a work for each of us to do. The harvest truly is great, but the laborers are few. There are so many thousands of souls that are yet in darkness, perishing and dying for the precious truth. When we impart the truth to others, a blessing is given unto us, and we are constantly receiving more of the Spirit of God, which is able to guide us into all truth. We find honest souls that gladly accept the truth, although there are so many who close their eyes against the word of God. I take great pleasure in trying to get our printed pages into the homes of the people; and while I have small children, and can not get around as I desire, my will is to do what I can in the canvassing work.

We are now at Fernandina. Our tent effort here is nearly finished, and we are thankful to say that we have three new Sabbath-keepers added to our little band. Others are interested, and have promised to keep the commandments of God. For these we feel thankful to the Lord, and praise his name for all the victories that

he has given us. We earnestly desire the prayers of the dear brethren and sisters that we may do all that we can in helping to spread the blessed truth.

MRS. J. W. MANNS.

Defeat of Proposed Religious Legislation in Iowa

AN interesting Sunday-law hearing took place at the Iowa State capitol, Des Moines, March 10, 11. On March 10 the House Committee on Judiciary heard those in favor of, and opposed to, a bill making illegal all forms of amusement and entertainment upon the first day of the week, "commonly called Sunday;" on March 11 the Senate Committee on Judiciary listened to the arguments for, and those against, the favorable recommendation of the bill. The bill was an act to amend section 5040 of the penal code relating to "a breach of the sabbath," which alone was quite sufficient to show the religious character of the proposed legislation. It provided that "any person or persons, firm, association, or corporation, who shall keep open on the first day of the week commonly called Sunday, any place of public amusement, exhibition, or entertainment, to which an admission fee is charged, or received, or who shall conduct or take part in any said amusement, exhibition, or entertainment, shall be guilty of a misdemeanor;" and fine and imprisonment was provided.

Elder M. N. Campbell, president of the Iowa Conference; Elder W. D. Parkhurst, religious liberty secretary of the Iowa Conference; and the writer represented the Seventh-day Adventists at these hearings. It so happens that strange alignments are often made at such a time as this, but none more striking were ever made than at these hearings. At the Senate hearing there were arrayed on the one side the National Reform Bureau, the Ministerial Alliance, and the Woman's Christian Temperance Union; on the other side, the Catholic Church, the American Federation of Labor, and the Seventh-day Adventists. It is a noteworthy fact that not a single theatrical manager, or theater property owner, those supposed to be most affected by this bill, was present. Our Adventist brethren came together at the hearing; and, as prearranged, our line of argument was as follows: Elder Parkhurst led out with a statement of the fundamental principles of civil government, and the proper object and the legitimate sphere of the civil power; the writer presented a purely constitutional argument, showing constitutional limitations, and pointing to numerous court decisions, in support of the contention that the legislation contemplated was unconstitutional; Elder Campbell followed, pointing out the danger that may be justly apprehended from these movements, the real object of organized religious societies, that in the sabbath-day legislation there was the whole scheme of union of church and state, that it was a question of religious legislation rather than the civil control of theaters for which there was ample law and other legitimate ways to correct. Almost from the very start the battle was for religious liberty and the rights of the individual; and the theater question would have been entirely lost sight of had not the friends of the bill patiently kept at the work of keeping "immoral plays" to the front.

But the bill, as presented, had absolutely not one word in it about "immoral" or "degrading" plays. The State secretary of the National Reform Bureau directed the arguments made by the friends of the bill, in which he was closely seconded by the chairman of the Des Moines Ministerial Alliance, and the State president of the Woman's Christian Temperance Union. I verily believe that no stronger plea for legalized intolerance and bigotry has ever been made anywhere on the American continent since this nation came into existence, than this, unless, perhaps, with the single exception of the "Blair Sunday-rest bill" and its various hearings. It was a strange sight to see the Catholic priest, representing the church that in ages past has ever denied religious liberty, standing shoulder to shoulder with the representatives of the American Federation of Labor and the Seventh-day Adventists, in the plea for religious liberty, as against the intolerance asked for, and seen in every look and gesture of those demanding the recommendation of the bill!

Within ten minutes after the hearing before the House committee, the bill was laid on the table, and thus met defeat. At the Senate hearing, the religious forces had summoned to their aid attorneys, the dean of the law school of Des Moines, and a lawyer from Dubuque. This, no doubt, to endeavor to overthrow the constitutional arguments made in the House committee the day before, which they expected would be repeated in the Senate. Suffice it to say, these legal lights did not overthrow: on the contrary—and strange to say—they talked about the "sabbath day," its "desecration," and its enforcement. Said Attorney Evans, the dean of Drake University Law School: "The American sabbath is here, and it has come to stay, and we who believe in it are going to keep it; and by the grace of God and the laws of the various legislatures, we are going to make all the rest of the people keep it." It is significant that in the House committee these advocates for stricter Sunday laws pleaded only for a "civil" rest day. They desired only to save the laboring man from "greed and avarice;" the bill was designed more to keep him from being forced to labor on that day than for an especial "protection" of the day.

Unfortunately for these advocates of "Sunday" rest, the representatives of labor—the State president of the American Federation of Labor and the representative of the Musicians' Union of the United States—did not at all agree with them, but clashed several times directly with the Sunday-law speakers.

An incident of the Senate hearing was the turning upon Brother Parkhurst by a senator, who asked the question: "Would you consider it religious legislation if the law proposed contemplated closing immoral theaters and shows on seven days?" He replied, "No;" whereupon the senator stated that our people had exemption laws, and ought to be satisfied with that. He continued: "It is a strange thing that people can come here, and claim to be against this immorality and wrong all the time, and not be willing to admit the right of closing it up one day," etc. What he said utterly begged the real question. It was published, however, and went out to the people of the State; but I am glad to say

that the *Register and Leader*—Iowa's leading journal—published a long communication from us setting our position right before the people, which, I trust may, in a measure, overturn any wrong impressions made.

And right here is a field of opportunity, the public press. The brethren of Iowa, and of every other State, can do a great work in sending communications to the various papers at such a time as this, clearly stating our positions upon these questions. Do not depend on one or two individuals. Let all who have ability engage in the work.

I must not forget to add that both of these committee meetings, were attended by large crowds of people. Hundreds came to hear, and the interest shown was remarkable. It was, indeed, a favorable opportunity for making known the principles of religious liberty, and I believe that God will bless the efforts put forth by his people to enlighten. Neither must I forget to mention that the ministers earnestly spoke the following Sunday against the legislators who refused to sanction their bill. Said the United Brethren minister: "I am not a prophet, nor the son of a prophet, but the whirlwind is coming. It is so near that you can hear the low rumbling of thunder in the distance. And by and by it will break with all its pent-up fury upon those legislators who are not willing to represent the men who have sent them to the legislative halls, and upon the exacting corporations and grinding monopolies. It will be a battle of the ballots."

The writer is reliably informed that the bill has no possible chance of passing the Senate committee. But the National Reform Bureau representatives have threatened to bring it up in the House and Senate *in some way*, and at any rate; so there may be further developments after all. JOHN S. WIGHTMAN.

Syrian-Egyptian Mission

AFTER being in Syria five months, it was our privilege to receive the brethren attending the first large council in the Levant Mission field in our home at Beirut. We were much encouraged to have one of the vice-presidents of the General Conference, Elder L. R. Conradi, with us, accompanied by four new workers for Syria and Egypt. The counsel and Bible studies during these six days proved to be a source of great encouragement and blessing to us all.

As the Egyptian field needed attention, its director still being in England, the brethren requested the writer to make a short visit to Egypt in order to get acquainted with the situation, and to look after the interests of our work for the time being. I immediately left Beirut with Elder Conradi on September 29, the closing day of our meetings here, and accompanied him as far as Port Said, where we separated, he going on to East Africa, while I proceeded to Cairo with Elder Awada Abd-Elshaheed, and Brother George Keough, who had arrived from the British field to enter upon work in Egypt. Owing to the situation then prevailing, we could not definitely settle the question of the location of our missionary there, but hope to be able to do so soon. While Brother Keough will locate at Cairo, Elder Elshaheed will make a new effort at Luxor. These brethren and Sister Ida Schlegel, a nurse,

are the three workers for the approximate fifteen million people in the Egyptian Mission.

Brother P. N. Lindegren, who had come from Abyssinia to attend our meetings, having suddenly been taken ill with lung-typus at Beirut, so that he could not meet the workers in Port Said to proceed with them to his field of labor, I was informed by cable from Beirut that I was to assist them at Port Said to make the necessary arrangements to continue their voyage.

Returning home, I visited our brethren at Jaffa and Jerusalem, and found them of good courage. At Jaffa I met Sister L. Brifin, and assisted her in getting a good location for her work as a nurse and Bible worker.

Having returned to Beirut, I met with circumstances demanding immediate attention. I am sorry to state that the attitude assumed by our former native worker compelled us to drop him from the list of laborers, as he continued secretly to connect with a sensational movement having as a prominent feature the speaking in "tongues." The people here seem rather disgusted with these strange manifestations and excitements reaching the climax in shouting, crying, and unscriptural demonstrations.

We are grateful for the additional help here in Syria in Brother W. Scholz, from the German field. While we are left without native help, we trust that God will provide these helpers as needed in the near future. Remember us in your prayers that God's truth shall triumph in this field. W. C. ISING.

Field Notes

Two persons were recently baptized at La Junta, Colo., and one at Rocky Ford.

ON Sabbath, March 6; three candidates were baptized and received into the church at Duluth, Minn.

FIVE members—three men and two women—have been added to the church at Santa Cruz, Cal., as a result of efforts put forth there.

BROTHER J. I. TAYLOR reports that he has recently baptized three persons, two of whom joined the church at Houston, Tex., and the other at Waco.

BROTHER I. G. KNIGHT, reporting from Kansas, says: "I visited the Holton church, and found them active in home missionary work, five having been added to their number since I was there last."

THE work among the Koreans in Sacramento, Cal., the past year has been very encouraging. One young man was baptized during the month of January; he is the second to accept the truth. Three more intend to be baptized in the near future.

A LETTER from Brother J. A. Minner, who has been holding meetings at Fargo, Kan., says: "I have been conducting meetings here since February 7. Some have taken a firm stand to keep all the commandments of God. Several are studying the question seriously. I think I shall be able to leave a Sabbath-school of ten or twelve adults. We have nine who have signed a covenant to obey."

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL, *Chairman*
W. A. COLCORD, *Secretary*

Proposed Religious Legislation in Congress

It was hardly to be expected that any religious measures would be introduced during the special session of Congress which convened March 15 for the purpose of revising the present tariff law. The usual standing committees of the Senate, however, were appointed, and on Monday, March 22, Senator Johnston of Alabama, introduced a Sunday bill which is an exact copy of the Johnston Sunday bill which was passed by the Senate during the last session of Congress, but not acted upon by the House.

Although the standing committees of the House have not been appointed, yet a joint resolution has been introduced by Mr. Sheppard, of Texas, providing for an amendment to the Constitution of the United States by prefixing to the preamble the words, "In the name of God." This is in effect the same resolution which was introduced in the Senate during the last session of Congress, which was not acted upon. There will be no opportunity to consider this resolution, which was referred to the committee on the judiciary, until the regular committees are appointed.

Thus another opportunity is before us to enlighten the people concerning the principles of religious liberty. Petition blanks are now being prepared, which our people can use in securing the signatures of those who are opposed to the proposed legislation. All should unite in obtaining the largest number of signatures to these petitions that have ever before been secured against any similar measures. K. C. R.

A Trip to New England

MONDAY, March 15, the chairman of the Religious Liberty Bureau and the writer left Washington, D. C., for a nine-days' trip to New England. Tuesday evening, March 16, we spoke at a mass-meeting at Hartford, Conn.; the next day we attended a hearing at Albany, N. Y., where thirty Sunday bills have been introduced during the present session of the legislature; following this, we conducted a two-days' religious liberty institute with the students of the South Lancaster Academy, and later held meetings at Boston, Melrose, and Springfield, delivering, in all, twenty-eight addresses during the trip.

The mass-meeting at Hartford was held in Unity Hall, and was fairly well attended. It was reported that six State senators were present. The speakers of the evening were Elders C. H. Edwards, president of the Southern New England Conference; W. R. Andrews, religious liberty secretary of the conference; C. S. Longacre, religious liberty secretary of the Atlantic Union Conference; K. C. Russell, and the writer. Many strong and convincing arguments were

made in the five addresses delivered, which we have since learned made a good impression on some who were present.

One particularly interesting case connected with this meeting came to our attention. During the meeting, we noticed a bright, intelligent young man, whom we took to be a reporter, sitting near the front, taking notes of all that was said. After the meeting was over, and Elder Russell and I had gone to the station to take a late train for Albany, this young man came to us and sought an interview. He stated that the question of Sunday enforcement by law had come up for consideration in his home church, the Episcopalian, and that he was to take the negative side of the question in a discussion to be held in

the hearing at Albany coming on the same day, Elder Russell and I could not attend the hearing at Hartford. The brethren who did attend it did not get an opportunity to present any arguments, but were permitted to ask questions, and by this means were enabled to make clear the nature of the proposed legislation.

The hearing at Albany took place Wednesday afternoon, March 17, and was a particularly interesting and lively affair. It was held in the capitol building, before the committee on codes, and continued for over four hours. An unprecedented number of Sunday bills had been introduced, thirty in all, and in order to consider all of these, hearings had been set for three successive Wednesdays, this being the first. Through the courtesy of the chairman of the com-

mittee, Rev. W. S. Hubbell, of the New York Sabbath Association; Rev. Dr. Ward, Presbyterian, of Buffalo; Prof. A. N. Housted, of the State Normal College, Albany; Mr. Farrell, of the Christian Endeavor, of Albany; Rev. Fred J. Tower, of Rochester; Dr. Laidlaw, of the federation of the churches, of New York; Rev. Dr. Wood, representing, as he claimed, the Baptists of North America; Mr. W. I. Sotherton, of the Brooklyn Sunday-school Union; Canon Chase, of Brooklyn; and Mr. Robins, of the State Sabbath Union.

Dr. Hubbell marshaled the church forces against the bill, reading letters from the Catholic archbishop of New York and leading Protestant representatives, protesting against it.

Dr. Ward, claiming to represent all the Protestant churches of western New York, presented letters of protest from Bishop Walker, Episcopal; and Bishop Colton, of the Catholic diocese of Buffalo. He said he did not oppose the bill on religious grounds, but because Sunday baseball tended to "demoralize the youth, and break down the American sabbath and American citizenship." He emphasized "the necessity of preserving the sanctity of Sunday," and said that "this is the only day that is given to religious and moral instruction."

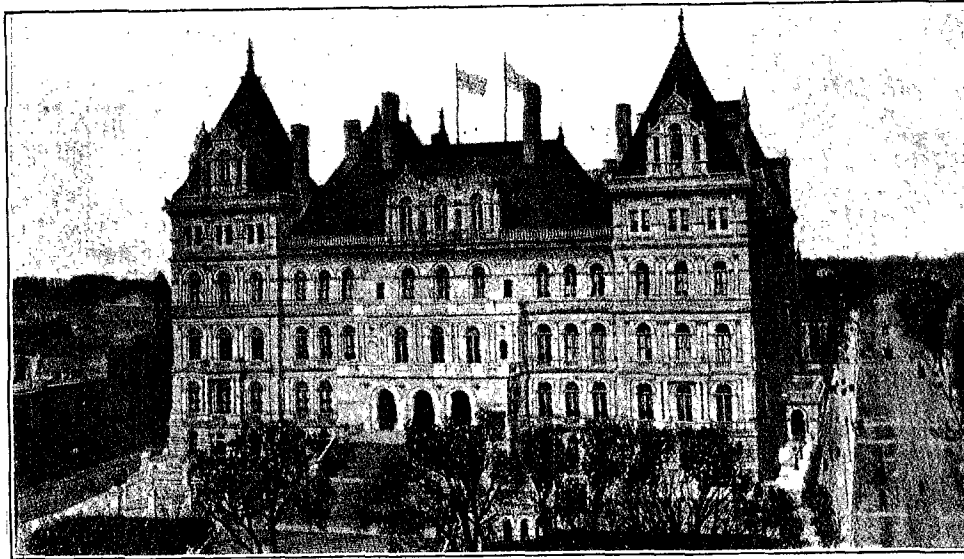
Mr. Streibert said: "I believe that in this country the majority conscience should be respected, and not the minority conscience."

Mr. Martin, of the Secular League of New York, was the first to speak of the un-American principle involved in Sunday legislation. He said, "I do not speak against the church, but against the church interfering in matters of politics."

Although the committee had been together nearly four hours when we began speaking, we were given about forty-five-minutes' time, and a very respectful and attentive hearing, the chairman, when we suggested cutting our remarks short, asking us to continue, and remarking that they were interested in what we were saying. Elder Russell spoke first, followed by the writer, then Elder F. H. DeVinney, president of the New York Conference, and Elder Clark. A good impression, we believe, was made upon the committee. During the hearing, over thirty speakers took part, and thirty-five speeches were made.

At the close of the hearing, Canon Chase requested an interview with us. He stated that he agreed with much that we had said, but thought us mistaken in some of our ideas, and sought to set us straight by citing the "Christian nation" decision of the Supreme Court of the United States. We soon convinced him that he would not himself subscribe to all the decisions that had ever been rendered even by this august body, and that the decision referred to, and all religious legislation included, was contrary to the Christian and Protestant idea of civil government, and in direct conflict with the spirit and express terms of the national Constitution itself.

At the station, as we were taking the train for South Lancaster, a man who had been at the hearing and listened to all the arguments presented, came to us,



THE STATE CAPITOL, ALBANY, N. Y.

the church a little later. That morning he had gone to the town library to see if he could find some work against Sunday legislation to aid him in preparing his argument, but was informed by the librarian that there was nothing in the library of the character he wished. Upon looking over the morning paper, however, he noticed an announcement of our mass-meeting at Hartford in the evening, and he at once decided to attend this. He had to travel about ten miles by train to do so, but he seemed to feel well repaid for his pains. We had a pleasant talk with him, and supplied him with some literature, took his name and address, and are now corresponding with him.

During the day previous to the mass-meeting, we spent some time at the large library in the State capitol building, looking up and copying off the old Connecticut Sunday "blue-laws" as far back as 1721.

The following day, Wednesday, March 17, a hearing took place at the capitol on the various Sunday bills which have been introduced into the Connecticut Legislature this session. A strong effort, headed by the mayor of Hartford, and supported by the mayors throughout the State, has been made to liberalize the present Sunday laws of the State, and also to secure such amendments to these as would bring about uniformity in their operation. One measure introduced, like the Johnston Sunday bill, contains thirty exceptions, over one half of the bill being devoted to these. On account of

mittee, and some wise planning on the part of Elder A. J. Clark, who has been looking after matters in the interest of religious liberty at the State capital this winter, we were permitted to speak upon any of the bills at this hearing, and deal with the question of Sunday legislation in general. Many of the measures introduced were for liberalizing the present laws, and reducing the fines and penalties; some were for making them more stringent; and some to amend the exemptions touching the observance of the seventh day, particularly in the interests of the Jews. The latter were introduced by Jews, there being no less than five Jews in the present membership of the Assembly.

Fully two hundred persons were present at the opening of the hearing. The retail grocers, who appeared in large numbers, asked for legislation requiring the closing of shops and prohibiting trade on Sunday, on the ground that the opening by some while others closed was "unfair competition." They said: "We don't believe in this thing of keeping stores open on Sunday. We are going to stand by our American flag, and we want a clean Sunday. All creeds should submit to the American principle that no unnecessary work shall be done on Sunday. Sunday opening keeps employees away from church. What we want is the enforcement of law."

Against a measure known as the McGrath Sunday baseball bill, prominent clergymen and churchmen from all over the State appeared in full force, inclu-

and, after stating that he was a Presbyterian, said, "You gentlemen who spoke last were the only ones who spoke straight on the question," which showed that some, at least, who were present were able to discern the difference between truth and error.

We spent a most interesting two days at South Lancaster, giving instruction on religious liberty principles twice daily before the entire body of students at the academy, and holding one evening service in the church, which was largely attended.

Our meetings at Boston, Melrose, and Springfield were likewise well attended, and we believe good was accomplished by them.

On our return we visited an eighty-acre farm near Concord, Mass., recently purchased by Elder F. C. Gilbert as a home for converted Jews; not far away is the battle-field where the first forcible resistance to British aggression on American soil was made, April 17, 1775, by the "embattled farmers," afterward known as "minute men," who "fired the shot heard round the world."

W. A. C.

Current Mention

—The monthly statement of the public debt shows an increase during the month of March amounting to \$3,088,574.

—Admiral Cervera, who commanded the Spanish fleet at the battle of Santiago, died at Puerto Real, Spain, on April 3.

—The Central American governments continue to mobilize their troops, and it is felt that another war involving four of these states will soon be declared.

—In the burning of the Hamburg-American steamer "Altenburg," at Havana, Cuba, on March 30, fourteen persons are reported to have lost their lives.

—The census bill, which was vetoed by President Roosevelt, as one of the last official acts of his administration, was passed again on March 18, but shorn of the provisions to which the former president objected.

—The United States and Canada have decided to limit the amount of water that may be taken from the Niagara Falls for power purposes. The power companies on the Canadian side are limited to 36,000 cubic feet a second, and the companies on the American side to 20,000.

—There are certain questions of disagreement between Japan and China over Manchurian matters which China desires to bring before The Hague tribunal for arbitration. Japan disagrees to the proposition because, she claims, the powers of diplomacy have not been exhausted to bring about a settlement.

—Georgia's system of leasing convicts to various industrial concerns came to an end on April 1. The system had been in vogue for forty years, and many charges of cruelty have been made against it from time to time. An investigation into these charges was started some time ago by the governor. It is declared that the system was abolished because of the colossal graft and shocking cruelty revealed by the investigation.

—King Leopold of Belgium has offered a prize of \$5,000 for the best treatise on aerial navigation.

—The last symbol of American authority in Cuba was removed on March 31, when the American garrison at Camp Columbia, Havana, lowered its flag and embarked on two American transports for Newport News, Va.

—A despatch from Bluefields, Nicaragua, states that the sloop "Kearsarge" went down in a storm on March 22 while on her way from Monkey Point to Greytown, and twenty of the twenty-nine persons on board were lost.

—Eight negroes were killed and twenty wounded in a race war at Henrietta, Okla., on March 25. One of the deputy sheriffs was the only white man wounded. The negroes fled to their cabins and refused to be arrested.

—The president of the Bethlehem Steel Company announces that his company has practically closed a contract with the government of Argentina for the building of two of the largest size battle-ships, each to cost \$10,000,000.

—According to daily press reports, wireless telephony has not proved an unqualified success on the battle-ships. It has been impossible to send messages except over short distances, and then only when the wireless telegraph was not in operation.

—On April 3 the city of Fort Worth, Tex., was visited by the most serious conflagration of its history, which swept through the residence, church, hospital, and business district of the city, resulting in a loss estimated at between four and five million dollars.

—A company has been formed in Germany to lay a submarine cable connecting Germany with her colonies. The entire length of the cable will be 7,000 miles, and the first section from Borkum Island, Germany, to Teneriffe, Canary Islands, is to be finished this year.

—A despatch from Japan states that the Japanese government has issued a decree forbidding the importation of any of Count Leo Tolstoi's works, and ordering that all of these works now in Japan be seized and confiscated. The reason for this decree is said to be that Tolstoi's works are of a character "to demoralize youth." It is doubtless Tolstoi's teachings against war to which the Japanese government takes exception. It is his teaching upon this point that has made his works so objectionable in his home land, Russia.

—The Servian government April 1, made formal submission to the demands of Austria-Hungary, and the danger of war over Austria's annexation of Bosnia and Herzegovina is thought to be averted. In this formal submission, made in the capital of Servia on the date mentioned, Servia declares that her rights have not been violated by the annexation of those states, and that she accepts the powers' decision to annul paragraph 25 of the treaty of Berlin. She therefore agrees not to protest against Austria's annexation of those states. She agrees to maintain peaceful relations with Austria-Hungary. She agrees to return her military forces to their normal conditions and discharge her reservists and volunteers, also to prevent the formation of independent troops or bands.

—The two piers of the Havana Central Railroad, at Havana, Cuba, were burned on March 29, entailing a loss of \$1,000,000.

—In a local option election for Clark County, Ohio, on March 29, the county voted out the saloons. This closes ninety-seven saloons and three breweries.

—The pension bills passed by the Sixtieth Congress have increased the pension budget by about \$1,000,000. Since the year 1865 there has been paid in pensions the sum of \$3,654,653,365. This is in addition to the cost of maintaining the pension bureau and pension agencies.

—The new twenty-million-dollar bridge connecting New York City and Long Island City was informally opened to pedestrians and vehicles on March 30. This bridge, including its approaches, is 7,424 feet in length. The clear height of the bridge above mean high water is 135 feet, and the height of the towers above the bottom chord is 185 feet. The bridge contains four trolley tracks, two elevated railroad tracks, two floors, a roadway fifty-three feet wide, and two foot-walks each fifteen feet wide.

—A few weeks ago an Italian detective in the employ of the police department of the city of New York was killed in Sicily while making investigations into the operations of the Italian secret societies. The Italian police have made no headway whatever in the work of capturing the murderers, in spite of the fact that the detective was killed in a public place. It is quite openly charged that the Italian police are themselves in fear of the secret societies, and dare not enter actively into the work of capturing the assassins for fear of losing their own lives.

—The reason for Servia's final submission to the annexation of Bosnia and Herzegovina and to the demands of Austria-Hungary is now manifest. Servia was depending upon Russia to assist her in case of war; but it was known that Germany was supporting Austria-Hungary. The crisis was reached in the negotiations when Germany peremptorily demanded that Russia withdraw her encouragement from Servia and acknowledge Austria's annexation of the two provinces. This must be done within twenty-four hours, or Germany would invade Russia. The Russian minister, Isvolsky, asked for time to consult the other powers; but this was refused, and he was given to understand that a large force was already mobilized on the Polish frontier. The minister called an emergency council, and it was agreed to yield to Germany's demands. The bringing to light of this transaction has greatly stirred England, and a movement is now on foot to hasten the construction of battle-ships, that she may be prepared against the time when Germany makes some such demand of her. It is felt that this move on the part of Germany will result in the formation of a strong alliance against her on the part of Russia, France, and England. The Russian people feel deeply chagrined over the matter, especially in view of their previous humiliation at the hands of Japan. Germany's method of settling the Balkan question has thus added another irritant to the European situation and made more certain a general European war.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

Foreign Mission Seminary, Takoma Park,
D. C. April 2-16
Mount Vernon (Ohio) College, Mount
Vernon April 16-30

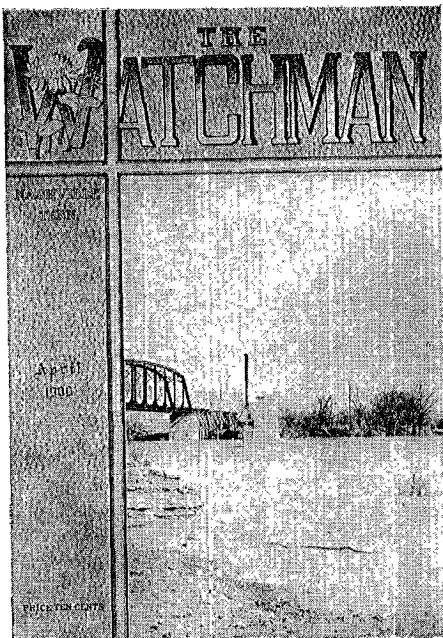
LAKE UNION CONFERENCE

West Michigan, Cedar Lake:.... April 8-18
Indiana, Beechwood Academy:.... April 8-18
Emmanuel Missionary College, Berrien
Springs, Mich. April 18 to May 2

The April "Watchman"

THE April number of the *Watchman* comes from the press in a neat and attractive dress, while its pages are filled with the choicest articles and most striking illustrations.

The large number of terrible catastrophes which have occurred in recent years forces the question on every thinking mind, "Why



FACSIMILE OF FIRST COVER PAGE

are disasters on the increase?" This question is given the consideration it deserves in the April *Watchman*. Another question discussed is, "Is This a Christian Nation?"

A correspondent who has been at the scene of the great Italian earthquake writes on the significance of that event, and tells how the Catholic Church is seeking to turn it to account in the interest of their religion. The discussion of the "Day Line" is another interesting feature of this number. Its mystery is fully explained.

An interesting experience is that told by a correspondent recently from Washington; he was present at the Congressional hearing given to the Johnston Sunday bill, which, until its final defeat, attracted unusual interest at the nation's capital.

There are many other articles, covering a wide range of subjects, in which the inspiration of heavenly truth is so woven that all who read will be pleased and profited. Here are some of the titles:—

- "Is the Sunday-School Giving up the Study of the Bible?"
- "Why Protestants Protest."
- "God in the Constitution."
- "An Atheist Answered."
- "A Great Religious Movement."
- "The Supremacy of Conscience."
- "Will the Earth Be Burned Up?"
- "Face" (A letter from China).

Scores of active persons in every State should engage in the distribution of this excellent number. Will you?

Prices

Single copy, 10 cents; 5 to 24 copies, to one address, each 5 cents; 25 to 499 copies, to one address, each 4 cents; 500 to 1,000 copies, to one agent, each 3½ cents. Address the Southern Publishing Association Twenty-fourth Avenue North, Nashville, Tenn.

Important Notice!

THE next session of the General Conference of Seventh-day Adventists will be held at Takoma Park, Washington, D. C., from May 13 to June 6, 1909. The opening meeting will be held Thursday morning, May 13, at half-past ten o'clock. Every delegate should be present at the first meeting.

How to Reach the Grounds

In Washington all railroads enter the new union station.

Passengers on the Baltimore and Ohio Railroad, should check their baggage to Takoma Park, D. C.

All passengers on other than the Baltimore and Ohio Railroad, should check their baggage to Washington. On arriving at the union station, they should buy a ticket on the Baltimore and Ohio Railroad to Takoma Park, D. C., which will cost nineteen cents. On this ticket they should recheck their baggage to Takoma Park.

Baltimore and Ohio trains leave Washington for Takoma Park at the following hours: Daily, except Sunday, 8:20 A. M., 12:35 P. M., 3:30 P. M., 5:45 P. M., 7:00 P. M., 11:30 P. M.; daily, 5:05 P. M.; Sunday only, 9:15 A. M., 1:30 P. M., 7:35 P. M., 10:15 P. M.

Those arriving in Washington at a time of day when there is no train to Takoma Park, can perhaps save time by taking a street-car.

In front of the union station take a car marked "Treasury," "Mt. Pleasant," or "Georgetown."

When paying fare, ask for a transfer to Ninth Street.

Upon reaching Ninth Street, transfer to any car marked "Takoma Park," or "Seventh and Florida Avenue." If you board a Seventh and Florida Avenue car, you will transfer at the Loop to a Takoma Park car, remaining on any car marked Takoma Park until you reach the end of the line.

There will be at Takoma Park, at both the Baltimore and Ohio depot and the street-car line terminus, a member of the reception committee, to give directions in reaching the Seminary grounds, where the Conference will be held.

Conveyances will be provided to transfer both passengers and baggage to the encampment.

Transportation to the grounds from Takoma Park, will be provided at the following prices: Passengers, 10 cents; trunks, 15 cents; handbags, 5 cents.

Information concerning the location of both delegates and visiting brethren, who have previously made arrangements for their entertainment, can be obtained from the members of the reception committee at both Washington and Takoma Park stations.

Passengers desiring their baggage transferred to the quarters assigned them, may surrender their checks for baggage to the reception committee, paying for the transfer of the same, receiving in turn a camp-claim check.

Hand-baggage may be taken on the street-cars.

Tents and Rooms

Lodgings will be provided either in tents or in buildings.

The tents will be floored, and furnished with cots, mattresses, pillows, chairs, small rough table, pail, tin wash-basin, and cup. All other articles required, such as all bedding, linen, towels, soap, mirror, etc., must be furnished by the occupants.

An abundance of covering should be brought, as there may be cold nights during the meeting.

All curtains for dividing the tents should be brought by those who desire them.

Do not forget that the General Conference will not have bedding to sell or to rent. The General Conference will not be able to supply any articles further than those mentioned above.

The General Conference Office building and the Takoma Park school building will be opened for the accommodation of guests. Rooms in these buildings will be supplied with cots, mattresses, pillows, and chairs. All other requisites must be supplied by those who occupy the rooms.

The tents will be located on the Seminary grounds, where the Conference will be held. The General Conference Office building and the Takoma Park school building are about one mile from the Seminary grounds.

A charge will be made for tents and rooms in the above-mentioned buildings at the following rates:—

Tent and Room Rates

For 2 persons	\$4.50 each
For 3 persons	3.66 each
For 4 persons	3.25 each
For 5-8 persons	3.00 each
For more than 8 persons	2.75 each

These rates will be the same whether a person stays a portion or the whole of the time of the General Conference session.

Some furnished private rooms can be secured. The rental of such rooms will range from two to five dollars a week for one person. An additional charge is generally made when two persons occupy the same room.

Board

The foreign mission delegates will be boarded in the Seminary dining-hall. All other delegates and visiting brethren who desire, can obtain board in the dining pavilion.

The boarding will be conducted on the European plan,—that is, each person will be free to select his dietary, and pay for such food as he orders. By this plan each person can economize at his own option.

Those occupying tents may board themselves if they prefer.

Cooking food will not be allowed in rooms. There will be a store at which breadstuffs, fruits, nuts, vegetables, etc., can be secured at market prices.

Delegates having a preference for a room or a tent, and all visiting brethren who expect to be supplied with room or board by the General Conference, and those who desire furnished rooms in private homes, should write at once to Elder G. A. Irwin, Takoma Park, D. C., stating accommodations preferred and required.

It is anticipated that there will be a large attendance at the coming General Conference session, hence it will be absolutely necessary for the committee on arrangements to know beforehand for whom accommodations must be provided.

Those failing to write must not be disappointed if, on arrival, they do not find themselves satisfactorily provided for.

Again we urge all to write immediately concerning sleeping accommodations and board.

Let churches and individuals remember that missionary maps of the world will be for sale. Delegates will be glad to act as agents in supplying any one desiring the same.

In behalf of the committee,
I. H. EVANS.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth. Those responding to requests for papers should send only clean copies, neatly folded, securely wrapped, and fully prepaid.—Ed.]

Mrs. Jane E. Harris, 521 Senate St., Columbia, S. C., *Signs, REVIEW, and Life and Health.*

Albert Weeks, Smith's Creek, Mich., *REVIEW, Signs, Watchman, Life and Health, and tracts.*

Julia W. Jenson, 3 Lenora St., Worcester, Mass., periodicals for free distribution.

W. R. Lamb, Napa, Cal., a continuous supply of denominational papers and tracts for free distribution.

Tom C. Hege, Fayetteville, N. C., continuous supply of REVIEW, Signs, Life and Health, Watchman, and tracts.

H. I. White, R. F. D. 6, Box 92, South Austin, Tex., Signs, Watchman, and other literature suitable for missionary work.

E. J. Harvey, Box 851, Winnipeg, Manitoba, a continuous supply of Signs, Life and Health, Watchman, Liberty, Instructor, Little Friend, and tracts.

Mrs. Charles S. Drury, Carterville, Ill., wishes to thank those who have sent her literature, and would like a continuous supply of Little Friend, Instructor, Watchman, Signs, and Life and Health.

Kentucky, Notice!

THERE will be a two-weeks' institute for canvassers at Milledgeville, Ky., one mile from Moreland Station, on the Q. & C. R. R., beginning April 15, 1909. Address the writer at Milledgeville, Ky. C. F. DART.

Books Needed

THE Pine Grove Industrial Academy is in great need of a library for its students. Just starting in its work, and possessing limited resources, it is unable to provide this much-needed equipment without assistance. It appeals for books for its library. Denominational literature, books of history, travel, and missionary biography will be appreciated. Any having books which they would be willing to donate for this purpose should correspond with the principal, G. G. Lowry, Amory, Miss.

Business Notices

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

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

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

WANTED.—Male nurse and treatment hand, Seventh-day Adventist of good Christian experience; no other need apply. Would not object to wife being nurse. Address Garden City Sanitarium, San Jose, Cal.

FOR SALE.—Two new five-room cottages with bath; quarter-acre ground with each; beautifully located; five minutes' walk from Loma Linda Sanitarium and Southern Pacific depot. Inquire of L. C. Nelson, Loma Linda, Cal.

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

WANTED AT ONCE.—Man and his wife to manage sanitarium and treatment-rooms. Must be qualified for surgical nursing, to give satisfaction to city physicians. Please furnish recommendations from conference president. Address J. M. Kinzer, Box 403, Fayetteville, Ark.

FOR SALE.—“The best-lying quarter in this country.” Three miles from Chamberlain, S. D. Well fenced, 105 acres cultivated, balance good grass; all can be farmed. Granary, well, about 200 good posts. Price, \$6,000. Address C. A. Dorcas, Lisbon, Iowa.

FREE.—To any address, sample of “Easy-wash,” if you will enclose three cents to pay postage. Fifteen cents buys a full package. Makes washing easy and ironing a pleasure. You will never be sorry you sent for it. Address Adolph Schmitt, Meriden, Conn.

FOR SALE.—Peanut Butter, 10 cents a pound. Write for special low prices on Coconut Oil, Olive Oil, Vegetable Cooking Oil, Cereal Coffee, and other health foods. All guaranteed absolutely pure. Low transportation rates. Address Vegetarian Meat Co., Washington, D. C.

WANTED.—A good, experienced stenographer and bookkeeper,—a man preferred,—who also has good ability as salesman in retail lumber yard. A permanent position for right party; must be Seventh-day Adventist in good standing. References required and given. Address E. A. Mesick, Mesick, Mich.

FOR SALE.—Farm in Manitoba. Plenty of timber and water. One mile from market. New ten-room brick house, with basement and cistern; and other buildings. Small church of Seventh-day Adventists near. Good missionary field. Price, \$5,000. For particulars write to Elder E. L. Stewart, Gladstone, Manitoba, Canada.

FOR SALE.—1,000,000 Bible Mottoes. Over 100 texts and designs now in stock, consisting of post-cards, Bible cards, Bible mottoes, etc. We also have a few of the ten commandment charts left, at only 20 cents apiece. Our new Father and Mother mottoes are particularly nice, being adorned with beautiful wreaths of roses. They are companion pieces, and are sent to any address for 50 cents a pair. 100, of all designs, sent for \$6. The more you buy, the cheaper they are. The demand for Father and Mother mottoes is so great we have just had to order more plates. For further particulars, address Hampton Art Company, Hampton, Iowa.

Obituaries

GASKELL.—E. B. Gaskell was born near Niagara Falls, N. Y., in 1833. He died at Hildebran, N. C., March 8, 1909, aged 75 years, 10 months, and 4 days. Born of godly parents, he early took an active interest in religious things. In 1861 he was married to Mary Lindsay, whose parents were among the pioneers of the message in New York State. From that time forward he took an active part in the different branches of the work. Being called by the General Conference to Battle Creek, Mich., nearly forty years ago, he cheerfully gave up bright worldly prospects of gain to work for the Master, from which time on he held himself subject to any call from the Lord. In 1891 his second marriage was to Jennie England. In 1893 he was called to labor in South Africa, where he did faithful missionary work for ten years, returning in 1903 to this country, broken in health, leaving behind him there his youngest child sleeping in Jesus. His Bible was his daily companion. He often said there was nothing in this life worth living for but to help get the truth before the people, in the progress of which he took the keenest interest till the day of his death. His was a beautiful death. Just before he breathed his last, he was asked if the Lord seemed near to him. Being unable to speak, he bowed his head, then looked up so earnestly, with such a bright, happy look, his face fairly shining, and reaching his arm out as if to take something. That happy look never left him till he calmly closed his eyes in death. It is the firm belief of those who saw him that the Lord gave him a view of something heavenly

to cheer his dying moments. He was a devoted husband, a loving father, and a kind friend, beloved by all who knew him. A wife, two daughters, and a little adopted girl, also three sisters and one brother, are left to mourn. He was taken to Olcott, N. Y., where he was tenderly and lovingly laid to rest in the old family burying-ground, there to await the Life-giver when he comes. The funeral service at Hildebran was conducted by Brother J. W. Beach. JENNIE GASKELL.

HASKINS.—Sister Matilda Haskins died at her home near Randolph, N. Y., March 11, 1909, in the eightieth year of her age. Sister Haskins has believed in the Christian faith all her life. In her later years, through the influence of her grandson, Brother A. E. Manry, she fully accepted the truths held by this people, and did all she could to pass them on to her relatives and friends. The funeral was conducted at her home by the writer. Many friends and relatives were present, and listened attentively to the truths which had become the hope of our sister who now awaits the appearing of the Life-giver. F. H. HICKS.

RICKARD.—Elder Herman E. Rickard was born in the vicinity of Fitch Bay, Quebec, Nov. 5, 1849. He died at his home, at Fitch Bay, Quebec, March 18, 1909, after an illness of almost three years' duration. He leaves a wife and one daughter, besides many relatives, to mourn their loss. He had been a faithful laborer in the cause of truth in Quebec for a number of years; and many who had listened to his earnest words, and had been brought into the message by the same, weep as children for a loved parent. But they all await with hope and patience that day when we shall be called forth from the grave to meet the Life-giver. Words of comfort were spoken to a large and attentive audience, from Job 23:10-12. Elder G. H. Skinner assisted in the service. WM. GUTHRIE.

ROBERTSON.—Died of paralysis of the brain, at Alpine, Utah, James L. Robertson, aged 73 years, 11 months, and 10 days. The deceased, with his mother and three brothers, came to Utah across the plains from Illinois in the early days of the State. The family were all Mormons, but about four years ago Brother Robertson began studying the truths of the third angel's message. Two years ago he was baptized and united with the Provo church of Seventh-day Adventists. He loved the truth dearly, and died strong in the faith he had so recently espoused. At the time of his separation from the Mormon Church, he held the rank of high priest; and his letters of “excommunication” from that organization for “unchristian conduct” are now in the hands of the writer. Services were conducted by the undersigned in the Mormon meeting-house at Alpine, the attendance being very large. S. G. HUNTINGTON.

THOMAS.—Died Feb. 26, 1909, of pneumonia, at his residence in North Kingston, R. I., Robert B. Thomas, in the sixty-fourth year of his age. He accepted present truth over thirty-five years ago, and has been a faithful, consistent member of the Seventh-day Adventist Church ever since. It was his daily prayer that his children, of whom there are seven, might accept the same truths, and choose Christ for their all. He often talked seriously to them of religious things, and no day passed until he was taken sick, that he did not conduct family prayers. Those who knew him will remember him as an honest, sympathetic, generous-hearted man, of kindly nature and serious turn of mind. After life's fitful fever, he sleeps peacefully in his ancestral burial-place. Besides his children, he leaves a wife, two brothers, and one sister. Elder Smith, of the Advent Christian Church at La Fayette, R. I., preached the funeral sermon from the text chosen by the wife of the deceased, 2 Tim. 4:7, 8. “On Jordan's Stormy Banks,” his favorite hymn, was sung at the beginning of the service, and “Jesus, Lover of My Soul,” at the close. EVA G. THOMAS.



WASHINGTON, D. C., APRIL 8, 1909

W. W. PRESCOTT EDITOR
 C. M. SNOW
 W. A. SPICER } ASSOCIATE EDITORS
 F. M. WILCOX }

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PARTICULAR attention is called to the important notice on page 22 regarding arrangements for the General Conference. By careful heed to the instruction there given, much annoyance and disappointment may be saved.

THE Mission Board have asked Elder G. B. Thompson to attend the annual camp-meeting in British Honduras, which will be held the present month. Brother Thompson left Washington the first of last week, and will be absent until about the first of May.

THIS issue of the REVIEW might almost be regarded as a special Christian Liberty number. The reader will note with interest the reports of hearings on proposed religious legislation before committees of the Iowa, New Jersey, New York, and Wisconsin legislatures as found in our Christian Liberty and Field departments.

THOSE interested in the study of Japan will find information of value in a thirty-two-page pamphlet, "Japan and Christianity," by Yoshio Tanimoto, a student in the Foreign Mission Seminary. Price, fifteen cents, post-paid. Address the author, care Foreign Mission Seminary, Takoma Park, Washington, D. C.

THE General Conference Committee desires to secure the services of a first-class cook (man preferred) during the coming session of the General Conference. The work will be heavy. From three hundred to six hundred boarders are expected. All applicants should send recommendations. Address General Conference Committee, Takoma Park, Washington, D. C.

HEREAFTER, please do not send less than 50 cents when subscribing for the REVIEW, the Youth's Instructor, or Life and Health. According to a recent action of the Review and Herald Board, subscriptions for these three periodicals must be accompanied by not less than 50 cents. This, of course, does not apply to subscriptions sent in for Liberty, the Protestant Magazine, or the Sabbath School Worker, the yearly subscription prices of these being less than 50 cents.

THE largest order ever placed for Liberty magazine, in clubs, has just been received from the California Tract Society. It contains a list of thirty-one persons, who subscribed for ten copies each,—a total of three hundred ten copies for one year. We confidently look for other good orders of this kind to follow the several camp-meetings announced for Northern California this season. Remember that when ten or more copies are ordered at one time for one year, to one address or to separate addresses, the charge is only fifteen cents a copy a year.

THE evolution of an order is often very interesting. For instance, some months ago the secretary of the Pacific Religious Liberty Association wrote to a man in Iowa, not of our faith, regarding the merits of Liberty magazine, sending sample copies. This man became deeply interested. One month ago he sent in a list of forty-five names and addresses of his friends, requesting us to mail them sample copies and a letter. This we did. Last week we received from him a letter enclosing money-order for six dollars, ordering one hundred fifty copies of Liberty for the first quarter. He says: "I will start with this number, and may be able to order more soon. Rush them forward." It pays to mail sample copies. What are you doing with your back numbers? Order five to

twenty copies of each issue of Liberty, Life and Health, the Signs of the Times, or the Watchman magazine, and mail them to your friends, sending by the same post a letter calling their attention to the exceptional merits of the magazine. Fifty cents will buy ten copies of any of these magazines.

FROM the secretary of the publishing department, we learn that the total retail value of books, periodicals, pamphlets, and tracts sold by this denomination during 1908 was, in round numbers, \$1,278,000 as against \$1,028,000 sold in 1907. This gain of almost exactly twenty-five per cent is the more remarkable in view of financial conditions in this country, which have caused a marked depression in very many lines of business. The retail value of literature furnished by the Review and Herald Publishing Association showed a gain of one hundred thirty thousand dollars as compared with the returns of 1907. The facts here submitted speak in no uncertain tone of the progress made in giving the closing message to the world. It is also very encouraging to note that the reports received thus far during 1909 show a very marked increase over the records for 1908.

As the time of the next General Conference draws near, it becomes more and more clear that this will be the largest and most important gathering of this kind since the organization of the denomination. Delegates will be present from nearly all the countries of the world; reports will be made by those actually engaged in the work in the great mission fields; urgent appeals will be presented by those who have been brought face to face with the millions who are waiting for the message; plans and policies of the broadest character will be considered; and measures of far-reaching influence will be adopted. In order that all our people may be brought into the closest touch possible with the spirit and work of the Conference, a daily Bulletin will be issued, which will give a comprehensive report of the proceedings. This will make it possible for the many thousands who can not attend the meeting to learn from day to day just what is being done, and to partake as far as possible of the spirit of the Conference. It is to be hoped that all our people will make a hearty response to this effort on the part of the management to provide full reports of the General Conference, and that they will send in their subscriptions promptly either to their State tract society or direct to the General Conference Office. The Bulletin will be issued daily, excepting Sabbaths, during the Conference, and the price is fifty cents for the session. Order promptly, and save possible delay and disappointment.