



The Advent Sabbath
Review and Herald

Vol. 86

Takoma Park Station, Washington, D. C., April 29, 1909

No. 17



The Annual Lesson

FOR, lo, the winter is past ;
The rain is over and gone ;
The flowers appear on the
earth ;
The time of the singing of
birds is come,
And the voice of the turtledove is heard
in our land ;
The fig-tree ripeneth her green figs,
And the vines are in blossom ;
They give forth their fragrance."

Song of Solomon 2:11-13, A. R. V.

*"Behold the fig-tree, and all the trees ;
when they now shoot forth, ye see it and
know of your own selves that the summer is
now nigh. Even so . . . know ye that
the kingdom of God is nigh."*

Luke 21:29, 30, A. R. V.

THE WORK — AND — THE WORKERS

FOR description of, and table of contents for, *Liberty* for the second quarter, see notice on page 21.

ONE thousand copies of *Life and Health* have just been ordered by the Indiana company of magazine agents who are working their way to this place.

THE trade edition of "Desire of Ages" can no longer be obtained in the cloth. We have a very few copies left of the leather style. The price of the leather is \$2.

DURING less than one month's time, Brother J. A. Skinner has ordered 1,500 copies of the magazine *Liberty*. In his last letter, dated April 20, he says: "I think the last number of *Liberty* is all right. It will be a good seller."

HAVE you seen the booklet, "A Scholarship for You"? It's free for the asking. It explains how you can get a scholarship in the medical department of the George Washington University, without its costing you one cent.

"THE CHANGE OF THE SABBATH," by G. I. Butler, covers very fully the subject of how the supposed change came in. The book is just the thing to hand to any of your friends or neighbors who may be inquiring. Paper covers, 25 cents; cloth, 50 cents.

CONFERENCE presidents and tract society secretaries will be interested to read the note under Notices and Appearances, entitled "Where the April *Life and Health* Went." Forty-three States are listed, together with the number of copies ordered by each.

ELDER R. M. KILGORE accompanies his order for five copies of our new quarterly with the following encouraging comment: "I have just seen the announcement of the new *Protestant Magazine*. It is not born out of due time. The times demand it, and are ripe for it. Its suggestion is of the Spirit of God."

"PLEASE place my name on the list for 1,000 copies of the May *Life and Health*," writes Mrs. S. N. Haskell, of California. "The April number was a very nice one, and sold well. We have none left of the thousand copies we received about two weeks ago." We are pleased to note that California ordered the second highest number of copies of the April issue.

A LADY not of our faith, recently wrote to inquire whether she could obtain all of the back numbers of the *Sabbath School Worker*. She had in some way obtained a copy, and was delighted to discover such a valuable help to the study of her Bible. Does this valuable monthly visit your home regularly? The low subscription price puts it within the easy reach of every family. Yearly subscription, 35 cents. Two or more copies, one year, to one address, only 25 cents each. Address Sabbath School Worker, Takoma Park, Washington, D. C.

THERE are 45 numbers and over 1,000 pages in the Words of Truth Series. All the principal points of faith are covered. A full set of the tracts will be sent post-paid, for only 60 cents.

"PLEASE send 200 copies of *Life and Health* to —, 500 to —, and 500 to —," writes a successful lady agent. Twelve hundred copies ordered at one time, is a good record!

ABOUT 50,000 religious liberty post-cards have already been sold. We have about an equal number awaiting your orders. Don't let an opportunity to educate the people pass. Ten cards for 10 cents; 100 for 60 cents.

THE little folder entitled "How to Earn a Scholarship" is now ready. It will tell you how to secure your next year's schooling, through the sale of four magazines. Address the Periodical Department for the same.

THE issue of the *Instructor* dated April 20 contains the first outline for the reading of "Daybreak in the Dark Continent." Have you procured a copy of that book? If not, send for one at once. Cloth, 50 cents; paper, 40 cents.

DO you read your own copy of the REVIEW each week, or are you borrowing the paper? Why not subscribe yourself? If you can not do any better, send 50 cents for a four-months' subscription; or 75 cents for a six-months' subscription.

"I WENT out yesterday," writes a Georgia brother, "and though it rained all the time, I sold 46 copies of *Life and Health*. My success has exceeded my expectations. Enclosed please find post-office money-order for \$8, for magazines sent. Please send 300 more copies."

"DANIEL AND THE REVELATION," morocco, \$2.25, post-paid. We have a few morocco "Daniel and the Revelation" of the old edition left, which we are closing out at this low price. You should order at once, and secure one of these books; they are a bargain.

BROTHER TECK L. SORY, our *Liberty* agent in Oakland, Cal., sends us a telegram for 1,000 copies of the Temperance number of the *Youth's Instructor*. The Oakland Sabbath-school members will sell them. As previously stated, this special number will be a good seller all summer — and longer.

"I READ with great interest your advertisement of the *Protestant Magazine*, in the REVIEW of March 18," writes Brother Ed. F. Forga, who, for years, championed the cause of Protestantism in Catholic Peru. "I congratulate you very heartily upon your bold undertaking, and believe that this publication will fill a long-felt want. I wish that it might have a million subscribers. Enclosed find money-order for \$3, for which please send the magazine for one year to the twenty addresses enclosed." Seventy-five cents will pay for five copies, one year, all to your address, or to five separate addresses, as you may choose. Send cash with order. Address the Protestant Magazine, Takoma Park, Washington, D. C.

ONLY good words have reached us regarding *Liberty* for the second quarter. How could it be otherwise, with such interesting contents and such a beautiful cover?

BROTHER WALTER HARPER recently sent us a list of 57 yearly subscriptions for *Life and Health*, which he secured while canvassing in Arizona. He does this often.

"IT is a very easy matter for Miss — and me to sell 100 copies each, a day," writes one of our lady agents for *Life and Health*. "We never work more than four hours a day."

IT is said that statistics show that ten per cent of the students in the universities of the United States are self-supporting. Statisticians also agree in saying that ninety per cent of the men who enter business fail. Can it be that the ten per cent of self-supporting students, hold the key to successful enterprise?

DO you wish to realize as never before what God can accomplish through a weak but willing people? Then read "The Great Second Advent Movement," by J. N. Loughborough, and see the rapid strides of the advent message within the recollection of one man. Cloth, \$1.25; paper, 50 cents.

MANY times those who are selling *Life and Health* can introduce a small book to advantage. Nothing is better, at this season of the year, than "Colds; Their Cause, Prevention, and Cure," by Dr. G. H. Heald. We allow the regular agent's discount on this book, to those who are devoting their time to selling the printed page. Price, 25 cents.

"BIBLE OBJECT LESSONS" contains fifty-two lessons on the life of Christ, especially prepared for the children. Every kindergarten teacher needs this book; the suggestions are invaluable. Price, board, \$1.50; cloth, \$2. Kindergarten material, to accompany the book. \$2.40, post-paid. When both material and book are ordered at once, we include "Portfolio of Blackboard Sketches" free. Ask for full description.

AT last accounts, California had ordered 9,567 copies of the Temperance number of the *Youth's Instructor*. Michigan follows, with 8,177 copies to its credit. Washington is third, with 7,158 copies ordered. Following these, come Colorado, with 5,537 copies ordered; Indiana, 3,781 copies; Oregon, 3,582 copies; Iowa, 2,763 copies; Nebraska, 2,713 copies; Illinois, 2,366 copies; Canada, 2,137 copies; New York, 2,032 copies; Massachusetts, 1,948 copies; Missouri, 1,766 copies; Pennsylvania, 1,616 copies; Kansas, 1,588 copies; Wisconsin, 1,454 copies; Tennessee, 1,326 copies; Ohio, 1,308 copies; New Jersey, 1,293 copies; Minnesota, 1,191 copies; Texas, 1,186 copies; Oklahoma, 983 copies; and Idaho, with 932 copies to its credit. It will be seen that we have listed twenty-three States (including Canada), twenty-one of which have ordered more than 1,000 copies. The other twenty-nine States and countries from which orders have been received, fall under the one one thousand mark.

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

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No. 17

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Editorial

The Motive of Labor

WHEN the disciples urged Christ to partake of the food they had procured for him, he said, "I have meat to eat that ye know not of." They questioned if others had brought him food. He then made clearer to them his meaning: "My meat is to do the will of him who sent me, and to finish his work." Christ, while on earth, required food, the same as his disciples. But his temporal necessities were matters of secondary importance and consideration. They were a means to an end merely, not that for which he labored. His delight came not in the satisfaction of the appetite, or of any temporal or physical enjoyment, but in doing the will of his Father. Ps. 40: 8. The motive power behind his labor, the inspiration which moved him in his work, was love. This enabled him to brave the dangers of his mission, to bear its burdens, to endure its toils and privations. Some kind of motive power prompts all human effort. With some it is love, with others fear or selfishness. And the labor is gauged by this controlling principle, and life with its trials and perplexities is vitalized, and made beautiful, or it becomes a drudgery, a slavish, galling bondage and servitude. Christ operating in the experience can make life beautiful, because all service will be rendered as unto him, and love will make light the burdens, and sweet the bitter drafts, and put into the heart a song of praise and rejoicing. Then the disciple may say, as did the Master, "My meat is to do the will of him who sent me, and to finish his work."

Two Great Crises: The End of the Jewish Nation and the End of the World

Experiences of the Generation Which Saw the End of the Jewish Nation

IN his prophetic description of the things which would come upon the generation then living, Jesus first spoke of the experience which would befall the nation, and then referred to the trials through which his disciples would pass.

Matt. 24: 9-12: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."

A partial fulfilment of these predictions is recorded in the book of Acts. The apostles were cast into prison (Acts 5: 18); they were severely punished (verse 40); Stephen was stoned (chap. 7: 58, 59); James, the brother of John, was put to death, and Peter was again imprisoned (chap. 12: 2, 3); Paul was stoned (chap. 14: 19); others were exiled. Chap. 18: 2. From other sources we learn that the apostles, almost without exception, suffered martyrdom. The believers in the time of Nero endured almost indescribable persecution, and a very large number testified to the genuineness of their faith by suffering even unto death rather than to deny their Lord. As all nations acknowledged the rule of the Romans, and as the Romans would not tolerate the new religion, so all the nations united in persecuting the followers of the Nazarene.

The early Christians were not only exposed to the hatred of the pagans, but under the stress of the times they were betrayed by their own kinsmen and friends. To this Tacitus (Annal. 1, 15) bears testimony: "At first several were seized, who confessed, and then by their discovery a great multitude of others were convicted and executed."

The church maintained her original purity only a short time. The apostle Paul wrote of "false apostles, deceitful workers, transforming themselves into the apostles of Christ" (2 Cor. 11: 13), and of "perils among false brethren." Verse 26. He also specifically mentioned certain false teachers, such as "Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already." 2 Tim. 2: 17, 18.

He wrote to the Galatian brethren concerning "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." Gal. 2: 4. But above all, he declares that "the mystery of iniquity doth already work" (2 Thess. 2: 7), thus showing that the great apostasy which resulted in the full development of Antichrist had its beginning in his day.

In describing the experiences directly connected with the downfall of Jerusalem, Josephus writes:—

A false prophet was the occasion of this people's destruction [in the burning of a temple cloister]: who had made a public proclamation in the city, that very day, that "God commanded them to get up upon the temple; and that there they should receive miraculous signs of their deliverance." Now there was then a great number of false prophets suborned by the tyrants to impose on the people, who told them that they should wait for deliverance from God; and this was in order to keep them from deserting; and that they might be buoyed up above fear and care by such hopes. . . .

Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend, nor give credit to the signs that were so evident, and which plainly foretold their future desolation.—"Wars of the Jews," Book 6, chap. 5, pars. 2, 3.

The rejection of any Heaven-sent message, such as that of John the Baptist, inevitably brings the same result—abounding iniquity. Light refused becomes darkness. The rejection of divine leadership opens the way for satanic control. Under these circumstances professed believers are severely tried, and some become indifferent to the claims of truth. The love which appeared to be warm and full under favorable conditions, grows cold in the chilling atmosphere of iniquity. While many thousands were added to the church as the result of the pentecostal blessing, yet many afterward fell away when under the influence of prevailing evil or bitter persecution.

Verse 13: "But he that shall endure unto the end, the same shall be saved."

The fate of the Jewish nation, as such, was sealed on that day when Jesus rode into the city acclaimed by the people as "the prophet of Nazareth of Galilee," but finally rejected by the chief priests and scribes. Then it was that Jesus wept over the city and proclaimed its fate:—

"If thou hadst known, even thou, at

least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19: 42-44.

From the hour when these words were spoken, there was no further hope of salvation for the nation as a whole, but saving mercy was still offered to those individuals who would prove faithful. The experience of the believing disciples was in perfect harmony with the promise of Jesus.

Verse 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

John the Baptist was the herald of the kingdom. Jesus himself "came into Galilee, preaching the gospel of the kingdom of God." During the interval between his resurrection and ascension, Jesus spoke with his disciples "of the things pertaining to the kingdom of God." The apostle Paul went among both the Jews and Greeks, "preaching the kingdom of God." The very heart of the gospel of the kingdom as proclaimed to that generation was the testimony that the prophecies had been fulfilled, and that the Messiah had been manifested. This good news concerning the kingdom of God was to be made known to all men before the sentence of desolation pronounced upon Jerusalem and the chosen people would be carried into effect.

Speaking as representatives of the Jewish nation, "the chief priests and elders of the people" had assumed the responsibility for the sentence of death upon "Jesus which is called Christ," saying, "His blood be on us, and on our children." But in the face of this voluntary acceptance of the results of their course, divine mercy was extended, and the fullest opportunity for repentance was granted. As children are not held responsible for the sins of their fathers, so in the time intervening between the crucifixion and the end of the Jewish nation, the children having grown to years of understanding, were to hear the gospel of the kingdom, were to have presented to them the clear evidences concerning the coming of the Messiah, and were to be given the privilege of choosing whether they would reject him, and so perish in the overthrow of the city, or whether they would be delivered through their faith in the instruction which Jesus gave to his disciples.

Not only so, but the same testimony was to be borne to all nations, in order that the judgment of God upon those who

had crucified the Messiah might be fully justified before all the world. Thus it will be made clear that the terrible calamities which befell the Jews were the result of their own course in rejecting him, the Great Deliverer.

There is unimpeachable testimony to show that the gospel of the kingdom was proclaimed in all the world before the end of the Jewish nation. Writing "to the saints and faithful brethren in Christ which are at Colosse," about six years before the downfall of the city, the apostle Paul spoke of the gospel "which is come unto you, as it is in all the world;" and in this same letter he refers to the gospel, "which ye have heard, and which was preached to every creature which is under heaven." Thus does history answer to the prophecy.

That the predictions of Jesus which had so clear a fulfilment in the time of the generation to which he was speaking are again fulfilled in this last generation is abundantly clear. As iniquity abounded then, so it does now. As the love of many waxed cold then, so it does now. As the gospel of the kingdom testifying to the first advent of Christ was preached in all the world for a witness in that generation, so in this generation the same gospel testifying to the nearness of the second advent is to be preached in all the world. As the giving of that world-wide message was the sign of the approaching end of the Jewish nation, so the giving of the world-wide message in this day is the sign of the approaching end of the world. As the words of Jesus did not fail in that generation, neither will they fail in this generation.

Our Imperishable Inheritance The Doom of the Disobedient

God said to man, "In the day that thou eatest thereof thou shalt surely die." Satan said, "Ye shall not surely die: . . . ye shall be as God." God is immortal—the only being who is. 1 Tim. 6: 16. God was predicting death—mortality—for the disobedient. Satan was predicting for the disobedient the attribute of God himself—freedom from death, immortality.

God's statement was plain both to Adam and to Satan. The penalty God pronounced meant for man dissolution, the cessation of life. When warning man of the penalty for disobedience, the Lord gave him no intimation of a deathless entity within the body structure, no intimation of an immortal soul in man; nor has he given such intimation to any who have lived since Adam. There is no word in the pronouncement of the penalty that would lead man to suppose that the curse pronounced meant an eternity in misery. There was much involved in man's receiving at the outset

of his career a perfect understanding of God's purpose and of the consequences of disobedience as well as of obedience. Therefore we should expect the Creator to use plain language at such a time if he was ever to use plain language at any time in communicating with man. "Ye shall surely die," is plain language. "Dust thou art, and unto dust shalt thou return," is also plain language. A course in theology is not necessary in order to understand what it means. It meant corruption, dissolution, a return to the elements of which the being was composed, a cessation of being—in a word, *death*.

Man, at the moment when God thus addressed him, *had life*. The penalty for disobedience as God pronounced it, and as Adam and Eve understood it, was that they were to lose what they then had—life. Their condition after disobedience was to be the opposite of what it was before disobedience. There were two rewards before them. They could have only one. It was either obedience and life or disobedience and death. It would be accusing God of insincerity in the use of language to assert that when he said, "Ye shall surely die," he meant, "Ye shall spend eternity in torment." In that case, Satan would have told the truth, and could have proved it; for to be in torment throughout eternity would necessarily be to *live* throughout eternity, as Satan declared. It is contrary to all rules for judging the meaning of words to hold that while meaning life when he speaks of life, God also means life when he speaks of death, the difference being that in the first case God means life in happiness, and in the second case he means life in misery. To reason thus is to make language a medium for obscuring thought rather than for expressing thought.

We can not suppose that God uses the word death to mean one condition in one place and an entirely different condition in another place. Men, in attempting to deceive one another, have frequently juggled with words. We can not conceive of the Almighty doing so, especially when instructing his creatures with reference to the things of eternity. We must trust him to give us his meaning in the plainest language that it is possible for divinity to use in addressing humanity. As if to illustrate what the word to die means, the Creator declares that men would return to the dust whence they were taken. If a further divine comment or explanation of the word were needed, we have it later in these words: "The living know that they shall die; but the dead know not anything. . . . As well their love, as their hatred and their envy, is perished long ago; neither have they any more a portion forever in anything that is done under the sun.

... There is no work, nor device, nor knowledge, nor wisdom, in sheol [the grave] whither thou goest." Eccl. 9: 5-10.

The being who knows "not anything," whose love and hatred and envy are perished, who takes part in nothing that "is done under the sun," and who is gone to a place where there is neither work, device, knowledge, nor wisdom, could hardly be enduring torture or experiencing the joys of eternal life in heaven. This text teaches that conscious existence entirely ceases the moment death claims any human being. Nevertheless, God has not forgotten them, and their record will endure until the final adjustment of rewards and punishments. Says the same writer: "Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

And we have this further testimony concerning the condition of man in death: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. Life and death do not reign in the same human tenement at the same time. When death enters, life departs. On the other hand, when the great resurrection morning comes, death is forced to give up its dominion over man, and life tenants again the form that once was man. So the redeemed can then sing: "O death, where is thy sting? O grave, where is thy victory?"

Still further to teach that in death there is no continuance of conscious existence, Inspiration declares: "In death there is no remembrance of thee: in sheol [the grave] who shall give thee thanks?" Ps. 6:5.

Though many other scriptures might be given whose import is the same as those here quoted, it is unnecessary to the argument. One statement of Inspiration upon any point makes the proof as strong as a hundred could make it. When Jehovah utters a truth, a thousand repetitions could not make it more true. So, from the scriptures cited there is no escaping the conclusion that the punishment pronounced upon man was a complete cessation of conscious existence. It was not continued existence with a change of environment, not immortality in misery, but death, the antithesis of life. The one gift that makes it possible to enjoy any other gift is life. By depriving man of that, God would sweep away all others in its train. So the loss of that gift of all gifts was to be the penalty for disobedience.

There were held before man two ways of achieving immortality. God did not deny to man the right to come to the tree of life and partake of its fruit. He

had access to that tree before the fall, and if obedient, would have lived forever by virtue of partaking of the fruit of that tree, even if no pronouncement of immortality were ever made. But it was in the purpose of God finally to make man immortal. This is shown in the fact that Christ, who came to "destroy the works of the devil" and to restore all things, has brought "life and immortality to light through the gospel." When that work has been accomplished, and mortality has been "swallowed up of life," God's original purpose concerning man will have been wrought out. But when man sinned, the Creator took precautions to insure that man should not live forever. "And Jehovah God said, Behold, the man has become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever—therefore Jehovah God sent him forth from the garden of Eden." Gen. 3:22, 23. Man's continued existence was dependent upon his obedience. The Lord himself set before man that way of attaining to immortality.

The other way of attaining that attribute was set before man by the father of deception. It was to make immortal gods of men, and that through disobedience to the only One possessing immortality, and the only One who could confer it upon any. To the guileless pair in Eden the deceiver's plan seemed the shorter and easier way. The promise was greater, and seemed nearer of fulfilment. The glamour of being gods outshone the quiet virtue of obedience. It was when called to account by his Creator, that man began to realize fully what his disobedience was to cost him and his posterity. It is summed up by Paul in these words: "As through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Rom. 5:12. He found, as Inspiration later expresses it, that "the wages of sin is death." Adam could then look down through the long history of this earth and see the swift reaping of Death's sickle through succeeding generations. He had given up life for death, and in his punishment all his posterity must share.

Infidels have made much of "the injustice of the Creator" in pronouncing death upon Adam "for eating an apple." To state the case in such a way is to show an utter blindness to every moral principle involved. In Adam's course there was every element of anarchy. The law of the Ruler of the universe was set at naught, and the fallen angel, Satan, had brought under his power the one whom God had made the ruler of the earth. Heaven could not look with indifference upon such a con-

dition. When man disobeyed God, the earth, of which he was ruler, was in rebellion against the government of heaven. It was as if the governor of a state should refuse allegiance to the nation of which the state was a part. No nation could exist with its smaller divisions in rebellion against it. For God to permit man to go unpunished for his disobedience, would be to condone similar conditions in any part of the universe where they might arise, and finally to destroy all government in all parts of the universe, and bring ruin to all concerned. Can God consistently continue to give life to those who will use it in opposition to his purpose and contrary to their own best interests? To ask such a question is to answer it. God in his wisdom took the only course he could take and be just to all concerned. Therefore he gave the warning of death as the punishment for transgression, and carried the warning into execution when the transgression took place. "So death passed unto all men," and to-day and every day we see carried out that divine mandate: "The soul that sinneth, it shall die." Mortality has become the heritage of men; but we are not left without hope. There is another Adam given to the race. "As in Adam all die, so also in Christ shall all be made alive." 1 Cor. 15:22. The doom of death rests heavily on the world, but a way has been found out of that prison-house, of which all may avail themselves who will.

C. M. S.

Gospel Order—No. 6

A General Council, or Conference

As churches increased, it was just as essential that they should keep in fellowship with one another as that individual members in the local church should be united as one body. Independent teachers had gone out from Jerusalem to the regions of Antioch and Syria and Cilicia, teaching contrary to the faith of the body. The need arose for the churches to deal with the matter, and it was arranged that representatives, or delegates, should be selected to attend a council, or conference, at Jerusalem. Just as soon as believers multiplied in various places, so that all could not meet together in one place, the plan of delegate assemblies was introduced.

The brief record of this conference is found in Acts 15. It is summarized in the following words of the spirit of prophecy:—

The council which decided this case was composed of the founders of the Jewish and Gentile Christian churches. Elders from Jerusalem, and deputies [delegates] from Antioch were present; and the most influential churches were represented. The council did not claim infallibility in their deliberations, but moved from the dictates of enlightened judgment, and with the dignity of a

church established by the divine will.—
“*Life of Paul*,” page 70.

Because it was an assembly engaged in God’s work, there was all the more reason that its business should be done “decently and in order.” Again the spirit of prophecy says:—

James presided at the council, and his final decision was, “Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.”

This ended the discussion. In this instance we have a refutation of the doctrine held by the Roman Catholic Church—that Peter was the head of the church. Those who, as popes, have claimed to be his successors, have no foundation for their pretensions. Nothing in the life of Peter gives sanction to those pretended claims. If the professed successors of Peter had imitated his example, they would have taken no authoritative position, but one on an equality with that of their brethren.

James, in this instance, seems to have been chosen to decide the matter which was brought before the council.—*Id.*, pages 68, 69.

Because James was chosen as presiding officer, he was no more head of the general church than the presiding officer or elder of the local body of believers is head of the local church. The responsibilities of office in the work of the church, whether local or general, are not laid upon men as conferring lordship or headship over any, but as appointments to special service and leadership in the common work of the church. Christ is the head of every man, and the head of every church; because he is the head of the whole church, which is his body. Thus the plan of representative, or delegate, meetings was inaugurated:—

The entire body of Christians were not called to vote upon the question. The apostles and elders—men of influence and judgment—framed and issued the decree, which was thereupon generally accepted by the Christian churches.—*Id.*, page 70.

The decisions of the conference were published by letter, and authorized representatives were furnished with credentials from the body to carry the word to those churches which had been disturbed by the work of the independent and self-appointed teachers. As the spirit of prophecy says:—

The four servants of God were sent to Antioch with the epistle and message, which put an end to all controversy; for it was the voice of the highest authority upon earth.—*Id.*, page 70.

Paul and Silas went among the churches in Syria and Cilicia:—

“And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the truth, and increased in number daily.” Acts 16:4, 5.

Others who went out from the conference must have done similar work elsewhere, for at the council there had been recognition and agreement as to assignment of general fields of labor. In behalf of the council, James, Peter, and John, upon whom the Lord had laid special burden for the work among the Jewish people, had given the right hand of fellowship to the apostles commissioned of the Lord to oversee the work among the Gentile peoples to the northward. Gal. 2:9.

We have this inspired record of the first general council, or conference, showing the church in council to establish harmonious action and co-operation among all the churches; while the churches truly connected with Christ, the head, recognized the united decisions of the conference as of authority, under the word of God, in order that harmony and unity might prevail.

But already there were springing up in the church those who sought to bring in separation and error. Their spirit was one of independence and anarchy. These were not ready to accept the decision of the conference. As the spirit of prophecy says:—

All were not pleased, however, with this decision; there was a faction of false brethren who assumed to engage in a work on their own responsibility. They indulged in murmuring and fault-finding, proposing new plans, and seeking to pull down the work of the experienced men whom God ordained to teach the doctrine of Christ. The church has had such obstacles to meet from the first, and will ever have them to the close of time.—*Id.*, page 71.

These were the elements that led the way toward apostasy and the papacy. The papacy did not spring from any excess of zeal or loyalty to gospel order and recognition of the rightful authority of the church. It sprang from opposition to order and organization. It is the spirit that must have its own way despite the counsels of the Lord and of the brethren. Against every such influence that made for separation and division the Spirit of God ceased not to bear earnest testimony through New Testament times.

W. A. S.

Loyalty to a Cause

THIS is an age of much-vaunted loyalty to men, to principles, and to movements. With loud acclaim zealous advocates protest their loyal adherence to various causes. If the cause be a righteous one, the ardor of its supporters is to be commended; if, however, the loyalty be given to unrighteous principles, it is as greatly to be deplored.

There is much that passes for loyalty which is such only in name—a mere sentiment, moving the emotions and impulses only, and not affecting the deeper

and truer purposes of the life. Sometimes this sentimental loyalty is made the garb of disguised disloyalty and apostasy. Clothing itself in the habiliments of professed reverence for God and devotion to his truth, error has ever found the most effective ways of gaining entrance to the heart, and consummating its purposes in the life. In these last days we find its advocates professing allegiance to the truth, but at the same time they seek to undermine faith in its fundamental principles. They claim for themselves loyalty to Christ, and charge those who differ from them with being “loyal to a cause” merely.

What is comprehended in this charge which some now make? Is “loyalty to a cause” loyalty to Christ? That depends, of course, upon the character of the cause. Loyalty to an evil cause most certainly would not be loyalty, but disloyalty, to Christ. But loyalty to Christ’s cause is the highest type of loyalty to Christ. We can not separate Christ from his work; his own life is bound up in it. Apply the principle still closer: Is loyalty to this cause of the third angel’s message loyalty to Christ? What does this cause embrace? The answer to this last query must determine the answer to the former question. This cause embraces the grand and final proclamation of the gospel message, of which Christ stands as the great central figure. The glad news of Christ’s return, the reformation regarding the law of God, the solemn warning against the wicked combinations represented in the dragon, the beast, and the false prophet, the exposure of Spiritualism and its seductive allies, the development of a class of people keeping the commandments of God and having manifested in their midst the spirit of prophecy, and finally the ministry of the Lord Jesus himself as our great High Priest, the work of the investigative judgment conducted by the Father and the Son with the holy angels, the redemption of the saints with their promised inheritance, and the destruction of Satan and the finally impenitent,—these mighty and gracious principles are comprehended in the message now going to the world. In the carrying forward of this work God has developed in various ways among his people a heaven-born system of organization and support. This constitutes the bone and sinew of the message, through which its proclamation is hastened, and its forces directed.

This chain of truth, together with the organization which, under God and guided by his Spirit, makes it effective, constitutes the cause, which, pre-eminent over all other considerations, should receive the faithful, loyal support of every Seventh-day Adventist. This cause is the cause of Christ. It has for its foundation divine revelation, for its Author

the Lord himself. Can it be truly said that he who is faithful to this cause and to the only organization and church which stands as its conservator, is "loyal to a cause" merely, and not loyal to Christ?—Nay, verily. Disloyalty to this cause and to the church and people carrying it forward is the highest kind of disloyalty to Christ. The god of such a one is not the God of the Scriptures, not the Lord Jesus Christ, but the god of his own vainglory and evil imagination. Nor is such a one the minister of God for good, but the emissary of the evil one, seeking to disrupt God's work and bring into it alienation and confusion. No matter how soft his speech, how retiring and modest his disposition, how gracious his manner, or how sympathetic his spirit, the advocacy of such insinuating and insidious principles stamps him as a subtle deceiver, and every grace of speech or person, and every profession of loyalty to Christ, but makes more potent his power to deceive the unwary.

Such was the character of Lucifer's efforts in the beginning of evil. He set in operation his wicked designs against heaven under a "specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of his government, the good of all the inhabitants of heaven. While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction."

The same tactics have been employed by human leaders of rebellion. Korah and his associates carried on their nefarious warfare against the church, while at the same time "professing great interest in the prosperity of the people. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God." Sympathizing with those in wrong and deserving of reproof, they secured their co-operation in the work of rebellion. "There was greater union and harmony among the discordant elements of the congregation than ever before."

In all the ages the advocacy of truth has been associated with some system, some people, some organization, which stood as its conservator in the earth. That movement constituted for that period the cause to which the promoters of truth gave their allegiance. The work of Satan has ever been to ensnare, to corrupt, and to weaken the church by sophistical arguments, and always under the plea of great loyalty to truth and to God. Nehemiah promoted in his day a cause. Moses was faithful to a cause. Paul was true to a cause, and for its purity he contended most zealously against those who would weaken it.

Thus did Luther and Wesley and William Miller and Joseph Bates and James White. The cause for which they gave their lives was the cause of Christ, though it had to do with finance and management and church discipline. They could not separate their loyalty to Christ from their loyalty to the work Christ gave them to do. No more can we to-day.

Only that man should receive recognition as a teacher or leader in this movement who is true to that for which this movement stands, and to the principles it embraces. Of those who do not do this, the apostle John advises: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." In the times before us we shall need to heed this counsel. The strait truth of God will cause an alignment of forces. Already the line of demarcation is being drawn. The strength of Israel is being tested.

Loyalty to-day, and as applied to this work, means a decisive, clear-cut stand for Christ as against Satan, for truth as against error, for order as against anarchy, and for the leadings of a sound mind, directed by the Word and the Spirit, as against the vain imaginings of men and the sophistries of the evil one. True charity is not a "good-Lord-and-good-devil" policy; not a commingling of the evil with the good for the sake of harmony. Those who stand with the spirit of Elijah will not be "milk-and-water" men and women, but they will stand with all the faith, humility, and unswerving loyalty of their prototype of old; combined with meekness and humility will be moral backbone and strength of character. May God make us loyal indeed to him, to his truth and people, to his work in the earth. In this loyalty to his cause we shall give highest proof of our loyalty to Christ.

F. M. W.

Where Rests the Blame?

A CORRESPONDENT of the London *Catholic Times*, writing from Paris concerning a mock religious procession in a suburb of that city, bemoans the blasphemy of such exhibitions, and lays the blame for them upon the present attitude of the French government toward the Catholic Church. But the length of time that the Catholic Church has dominated France, and the fact that the demonstration complained of was wholly against the Catholic religion, would seem to indicate that the blame was not rightly placed by the correspondent of the *Times*. The paraders wore grotesque masks and the garb of priests, monks, nuns, acolytes, and choir boys, while they sang vulgar songs, and indulged in mock genuflections and parodies on religious exercises.

Strange, is it not, that we must go to a Catholic country, centuries old in Catholic instruction, to find such public performances? If this were in a country where the system of religion practised by that church was new to the people, such a demonstration might be accounted for without any reflection upon the religious system involved. But in France this can not be done. The people have been subjected to a religion of compulsion, instead of being invited to a religion of choice. They have not heard the voice of love, reasoning with, persuading, drawing them to a Saviour smitten for their sins; but the voice of authority, commanding, compelling, driving them through a routine of form and ceremony that cost them dearly at every turn, and professed its ability to hold them under punishment even beyond the grave. That church grew rich through its professed power to open the gates of purgatory on payment of a fee; and while professing power to open and shut heaven as well as purgatory, many of its exponents led lives before the people that shocked the moral sensibilities even of men of the world. When a church professing to represent God, conducting its operations upon such a system, and claiming such unlimited power, is stripped of its property, and its congregations are scattered, simply by the power of man, it is not to be wondered at that the people rise and demonstrate their liberties by going to unseemly excesses in reviling such a system. The religion represented in that system has won neither the love nor the respect of a great portion of that people. Many a wicked man has listened to the gospel set forth in its purity and simplicity and love, and though not accepting it, has not felt in his heart to revile it. The correspondent already referred to sets forth some of the unsatisfactory conditions existing in France, in the following complaint:—

Our rulers serve a "proces verbal" on a Suisse who crosses the road from the church to his own door in the uniform of his office; a priest is put in prison for wearing his ecclesiastical vestments in officiating at the interment of the mortal remains of one of his own parishioners, and women are forbidden to kneel in prayer as a funeral procession passes. All this in order that the susceptibilities of freethinkers may not be offended, and liberty of conscience (to infidels) may be safeguarded.

But there is a reason for this. It was not always thus, and it never would have been thus had not the very officiousness of that system, its domineering characteristics, and its refusal to recognize the rights of others, invited the oppression of which it now complains. France has lived with the Catholic religion for centuries. She should have learned to respect it, and it is not entirely her fault if she does not.

C. M. S.

CONTRIBUTED ARTICLES

Wholly Thine

JOHN M. HOPKINS

COME, Holy Spirit, fill my heart,
And all my ransomed powers control,
Until, renewed in every part,
Christ sits enthroned within my soul.

Yes, every fiber of my frame,
Lord, I would consecrate to thee,
To magnify thy holy name,
Since thou didst give thy life for me:

My heart to be thy dwelling-place;
My feet to walk thy peaceful ways;
My lips to tell thy wondrous grace,
And sound thy name in prayer and praise;

Till every word that I shall speak
Shall be what thou wouldst have me say,

Wert thou to stand, holy and meek,
In just my place in every way;

Till all that I shall say or do
Shall witness to thy guiding power;
And in thy service kind and true,
I follow thee from hour to hour.
Hewitt, Minn.

The Need of Earnest Labor for Others

MRS. E. G. WHITE

THOSE who become children of God are under obligation to him to do all in their power to seek and to save the lost. They are to make use of every possible means to give to sinners the word of life and the saving grace of Christ. Remembering the sacrifice that Christ made that he might give to men a perfect example, church-members are to follow his example of self-denial and self-sacrifice, that they may save the souls that are perishing in unbelief and sin.

Heavenly beings are greatly interested in the salvation of the souls for whom the Father has done so much. God gave his only begotten Son to be the Redeemer of the fallen race. Christ gave himself to a life of humiliation and poverty that he might be able to leave to all an example of what life should mean to every member of the human family. He tasted death for all, that every soul might have the privilege of becoming acquainted with God. And heavenly angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

And yet how many church-members there are who feel little responsibility to make Christ known to their friends and neighbors. If all had carried the love of Christ in their hearts, and the truth on their lips, if we had been diligent in opening the word of life to those about us, showing what Christ is to us, and

what he is willing to be to them, hundreds more would be rejoicing in the truth to-day. But we shut ourselves up within ourselves. We seem to think that it is well with us, and that it is not in our line to speak of Christ. Is he not all in all to us? If we obtain any victories, is it not through his grace that they are wrought? Then why should we not lift him up? The parables of the lost piece of silver and the lost sheep teach most precious lessons. They deal with the subject of man lost and man recovered. Many, many more would be recovered if they were labored for as represented in these parables.

Growth in grace is shown in an increasing ability to work for God. He who learns in the school of Christ will know how to pray, and how to speak for the Master. Realizing that he lacks wisdom and experience, he will place himself under the training of the Great Teacher, knowing that only thus he can obtain perfection in God's service. And daily he becomes better able to comprehend spiritual things. Every day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit.

My brethren in the ministry, a most solemn, sacred work is given you to do. Labor to give the light to those who know not the truth. Church-members, ask God to give you a burden to open the Scriptures to others, and to do missionary work for those who need help. Some will be rescued in one way, and some in another, but the work must always be done as the Lord shall lead.

Let us prepare to raise the standard of the Lord, the standard of purity and holiness. Let every soul purify his own heart, and prepare for the Lord when he shall come in power and great glory. Let believers be quickened by the grace of Christ to work for the saving of their fellow beings. Let the publications containing Bible truth be scattered like the leaves of autumn. Lift him up, the Saviour of souls, lift him up higher and still higher before the people. It is time now to gather strength from the source of all strength, to cry aloud and spare not, to press back the clouds of darkness, that the light of heaven may be revealed.

Christ's last act before leaving the earth was to commission his ambassadors to go to the world with his truth. His last words were spoken to impress the disciples with the thought that they held in trust the message of heaven for the world. In obedience to the Saviour's command, the disciples returned to Jerusalem, and there waited for the promised outpouring of the Holy Spirit. Heavenly intelligences co-operated with them, and gave power to the message that they

bore. The Holy Spirit gave efficiency to their missionary efforts, and on one occasion three thousand were converted in a day.

The delegated servants of Christ are to bear their testimony in the power of the Spirit. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. The gracious invitation first given by Christ, is to be taken up by human voices and sounded throughout the world: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The church is to say, Come. Every power in the church is to be actively engaged on the side of truth. The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God.

O, how solemn and important is the work entrusted to us! How far reaching this work is in its results! How are we to obtain strength and wisdom necessary for its successful accomplishment? As Daniel sought the Lord, so we are to seek him. Daniel declares, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." We are to seek the Lord in humility and contrition, confessing our own sins, and coming into close unity with one another. Brethren and sisters, pray, pray, for your own sakes, and for the sake of others.

We are to come to God in faith, and pour out our supplications before him, believing that he will work in our behalf, and in behalf of those we are seeking to save. We are to devote more time to earnest prayer. With the trusting faith of a little child, we are to come to our Heavenly Father, telling him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. The longing that we should have for spiritual blessings is described in the words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We need a deeper soul-hunger for the rich gifts that heaven has to bestow. We are to hunger and thirst after righteousness.

O that we might have a consuming desire to know God by an experimental knowledge, to come into the audience-chamber of the Most High, reaching up the hand of faith, and casting our helpless souls upon the One mighty to save. His loving-kindness is better than life.

If we but realized how earnestly Jesus worked to sow the world with the gospel seed, we, living at the very close of probation, would labor untiringly to give the bread of life to perishing souls. Why are we so cold and indifferent? Why are our hearts so unimpressible? Why are we so unwilling to give ourselves to the work to which Christ consecrated his life? Something must be done to cure the terrible indifference that

has taken hold of us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

My brethren and sisters, I speak to you in word of love and tenderness. Arouse, and consecrate yourselves unreservedly to the work of giving the light of truth for this time to those in darkness. Catch the spirit of the great Master worker. Learn from the Friend of sinners how to minister to sin-sick souls. Remember that in the lives of his followers must be seen the same devotion, the same subjection to God's work of every social claim, every earthly affection, that was seen in his life. God's claims must always be made paramount. Christ's example is to inspire us to put forth unceasing effort for the good of others.

God calls upon every church-member to enter his service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his lot and place as a burden-bearer. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active, missionary agency, moved and controlled by the Holy Spirit.

As surely as we seek the Lord earnestly, he will make the way plain before us. All around us are doors open for service. Let us prayerfully study the work to be done, and then enter upon it with full assurance of faith. We are to labor in quietness and humility, in the meekness and lowliness of Christ, realizing that there is a trying time before us, and that we shall always need heavenly grace in order to understand how to deal with minds. It is the patient, humble, godlike worker who will have something to show for his labors.

As a people, and as individuals, our success depends, not on numbers, on standing, nor on intellectual attainments, but on walking and working with Christ. The more fully we are imbued with his Spirit, the greater will be our love for the work, and the greater our delight in following in the footsteps of the Master. Our hearts will be filled with the love of God; and with earnestness and power we shall speak of the crucified Saviour. And as he is uplifted before the people, as they behold his self-sacrifice, his goodness, his tender compassion, his humiliation, and his suffering, their hearts will be melted and subdued, and they will be won to his cause.

The Two-Horned Beast of Rev. 13:11-17

GEORGE I. BUTLER

IN considering the third angel's message, we have noticed at some length the warning against the symbolic beast, and have found that beast to be the papacy, with all that term comprehends,—the concrete result and outcome of the great apostasy from the religion of our

Lord and Saviour, which sets itself up in the so-called temple, or church, of God, claiming for itself the attributes and prerogatives of God.

But associated in this warning message is another power also,—another so-called "beast," which performs a great work. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:11-17.

Of what is this two-horned beast a symbol? We have seen that in symbolic prophecy living creatures are used as symbols of mighty nations, especially in the books of Daniel and The Revelation. The four beasts of Daniel 7; the ram, the he-goat, and the little horn which waxed exceeding great, of Daniel 8; the great red dragon with seven heads and ten horns, of Revelation 12; the leopard beast, which has been shown to be the papacy, of Revelation 13, etc., are familiar examples. Revelation 12 and 13 are one connected line of prophecy, reaching from Christ onward to the end of the world, the great red dragon representing pagan Rome, and the leopard beast Rome ruled by the popes. It is distinctly stated that the two-horned beast is "another beast;" hence it can not be the same as any of those which preceded it, nor a part of them.

How much territory did the first two include? Pagan Rome had conquered and incorporated into its own territory all that was formerly occupied by Babylon, Medo-Persia, and Grecia; that is, all of western Asia, northern Africa, and all of Europe. Hence there was no portion of the Old World where the two-horned beast could exercise its dominion; for it was "another beast."

About four hundred years ago Columbus discovered America. It was sparsely settled by aborigines. Here was a theater for the development of a great nation. The United States of America, after a little over a century of political existence, has a population of nearly one hundred million people, and no nation on the earth to-day has greater influence in the world's affairs. Should not this

wonderful country, with its rapidly growing population, power, wealth, and influence, be noticed in prophecy? Here people have settled from almost every land on earth. Here liberty has prevailed. Here Protestantism has had a greater influence than in any other nation. Here, as in no other nation, the grand truths of Christ's soon coming have been proclaimed. No other country of earth has so rapidly increased in power, prestige, wealth, and population as this.

What was the particular period marked out by the prophecy for this power to rise? It was seen "coming up" in 1798, when the papacy received the "deadly wound." The United States became an acknowledged nation by the other great powers in 1783, at the close of the war of the Revolution. It had fairly begun its wonderful career in 1798, when the French carried off the pope. It was then a youthful power. It had "two horns like a lamb." Its horns were just beginning to develop when John beheld it in vision at that important epoch.

The dragon and the leopard beast arose from the sea, which, as explained in prophecy, means peoples, multitudes, nations, and tongues. Rev. 17:15. Those powers came up among the myriads of peoples of the Old World. But this power came up in the wilderness of the New World, still largely unexplored. Eminent authors and historians, in describing the rise of our country, have used such language as this: "Like a silent seed we grew into empire;" "emerging;" "amid the silence of the earth;" we gained our power "by peaceful conquests." To a great extent this is true of our past progress.

It has a republican form of government. When desiring to accomplish its purpose in making an image to the beast, its appeal to the people is direct: "Saying to them that dwell on the earth, that they [the people] should make an image to the beast," etc. This demonstrates that in this case the people rule. This indicates a republic.

The description of this power in its first appearance, as given by the prophet, indicates innocence and gentleness. No other great nation ever arose to prominence with so much of justice and so much that is praiseworthy as this country. The oppressed people of the world were drawn toward the great republic. They came from every quarter. Various nationalities are incorporated into the United States. Many fled from tyranny, to come and enjoy liberty and human rights under the star-spangled banner. The Declaration of Independence recognizes the equality of men before the law. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." The province of human governments among men is to safeguard these rights. The federal Constitution guarantees these rights. "No religious test shall ever be required as

a qualification to any office or public trust under the United States," etc. In this nation Protestantism is the prevailing religion. "The Bible, and the Bible alone," was the platform of Protestantism. Surely, these are lamblike principles.

Uriah Smith, in his volume, "Daniel and the Revelation," page 540, edition 1897, sums up the argument on this question of the United States in prophecy as follows:—

"(1) That the government symbolized by the two-horned beast must be some government distinct from the powers of the Old World, whether civil or ecclesiastical.

"(2) That it must arise in the Western hemisphere.

"(3) That it must be seen assuming a position of prominence and influence about the year 1798.

"(4) That it must rise in a peaceful and quiet manner, not augmenting its power, as other nations have done, by aggressive wars and successful conquests.

"(5) That its progress must be so rapid as to strike the beholder as much wonder as would the perceptible growth of an animal before his eyes.

"(6) That it must be republican in its form of government.

"(7) That it must be Protestant in its religion.

"(8) That it must exhibit before the world, as an index of its character and the elements of its government, two great principles which are in themselves perfectly just, innocent, and lamblike.

"(9) That it must perform its work in the present century, or this side of 1798."

All these specifications positively identify the United States of America as the power symbolized by the two-horned beast. The next point mentioned is this, "He spake as a dragon." We have noticed the earlier character of this beast. We shall now be obliged to consider its later history.

Bowling Green, Fla.

"Answer Him Not"

A. SMITH

THE writer in common, no doubt, with many of his brethren, has been in receipt, from time to time, of publications opposing our faith and work as a people, while at the same time advocating some of the doctrines and customs that distinguish us from the popular Christianity. While all profess a more or less distorted view of holiness and sanctification, they do not agree among themselves, one sustaining, with commendable strength of argument, the perpetuity of the law of God and the Sabbath it embodies, and another urging with equal emphasis the voluminous and threadbare argument in support of first-day sanctity. All agree, however, in opposing what they term "sectism," the most disturbing element of which they discern in the organization and distinguishing name of our people, claiming that we are in Baby-

lon, and classing us incidentally with the popular churches, and particularly with Dowieism, Mormonism, etc.

It would be impossible for Seventh-day Adventists to carry forward without thorough organization the stupendous work in which they are engaged; and such organization would be incomplete without a general name. Seventh-day Adventists have no time to come down from their Heaven-appointed work to meet the specious arguments of those whose principal business appears to be opposition to, and hatred of, the special message which we as a people have been raised up to proclaim. As a rule, when the enemy rages against us, it is the wisest plan to "answer him not." This attitude is in harmony with the spirit of Christ, who, "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:23. See 1 Cor. 4:12, 13.

Satan is the great accuser of God's people (Rev. 12:10), and the most vehement agents that he can employ are those who were once associated with us in Christian fellowship and honored labor, but who have become stranded amid the wreckage of unbelief. "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:15, 17.

Grandville, Mich.

Our Attitude Toward Worldly Organizations

S. W. VAN TRUMP

"IN union there is strength," is a generally accepted axiom. However, it is subject to some modification. The basis of union may consist of principles so weak, and of aims so selfish, that in its boasted strength is revealed more of weakness than of strength. What are the principles underlying the various schemes of worldly organizations? Bring them to the light of truth shining from the sacred page, and see if they match the holy principles there revealed.

A condemnation of all worldly organizations would be manifestly unjust, for there are many with whom we may properly associate. Educational, medical, philanthropic, scientific, temperance associations, and others of similar aims may be co-operated with to mutual benefit, without deviation upon our part from right principles. But there is another class to which we can not give approval in the light of the message which is the one thing of importance to us and all the world to-day. Chief among this class are the secret societies or lodges. It is not necessary to mention any one of the many specifically. They are all founded upon the same general principles,—se-

crecy, exclusiveness, classism, oath-binding, power through force of numbers, etc.

The church is God's model of organization set forth in the Scriptures. In this the elements of secrecy, respect of persons, and the idea of strength through mere numbers have no place. The idea of mutual benefit is not the motive actuating those who join the church. The love of Christ is the impelling power that draws, and in that love the members of the church bear one another's burdens and minister to one another's need. It is not the scheme of worldly insurance, but the plan of the Lord for the poor of his people that wakens the sympathy of the prosperous, and supplies the want of the needy in the church. The church has the commission to take the gospel to "every creature." The lodge shares its benefits with the favored few of its own selection. The church trusts in the unseen power of God for its strength, rather than in its numerical power.

This is an age of combination. Under various names and for many purposes men and women are associating together. In finance, politics, labor, religion, etc., the idea of confederating for strength is taking hold upon minds. For obvious reasons the members of such organizations must agree upon certain principles, and consent to prescribed rules, pledging themselves to concerted action. It is here that we meet a vital point. Individual responsibility must in this be compromised, and each one acknowledges accountability for the united actions of his association.

It is true that many worldly organizations teach lofty principles, and perform commendable acts. Yet these points of favor make only more dangerous the general attitude of its members toward the only organization bearing the supreme sanction of the Scriptures; namely, the church.

The Lord says, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Who desires to be connected with any such plant?

As the last conflict draws to a close, the dividing line between the forces of truth and of error will become more distinct. There will be but two classes upon earth when probation closes,—one the loyal to God, the other the disloyal. Where are you standing to-day, brother, with one foot in the church and the other in the lodge or society? Where will you stand when the other members of the lodge join in the worship of the beast and his image, as all but the remnant will? There will be but two classes when Jesus comes,—the wheat and the tares. Are you binding yourself now in the bundles with the tares, or are you preparing for the heavenly garner?

Takoma Park, D. C.

No man gets ready for an emergency in a moment. What he is in an emergency is determined by what he has regularly been doing for a long time. —*Edward I. Bosworth.*

THE WORLD-WIDE FIELD

Through British East Africa

L. R. CONRADI

OUR steamer, of the German East African line, left Tanga, October 27, about eleven in the morning; by dark we had reached Mombasa, eighty miles to the north of Tanga. Next morning, after securing the necessary money from the Indian bank, at eleven o'clock we departed by train, en route to Victoria Nyanza.

Mombasa itself is an old Portuguese town, which has seen many vicissitudes

Makindu, at an altitude of three thousand two hundred eighty feet; at this place we are on the borders of the "sportsman's paradise." Herds of zebra, hartebeeste, and gnu gallop along by the side of the railway. The plains are dotted with these animals, as well as with many species of graceful antelope, who hardly raise their heads as the train steams by. We also saw a number of ostriches, and some giraffes; now and then even lions and rhinoceroses are seen from the cars. This is one of the most unique sights in the world, and be-

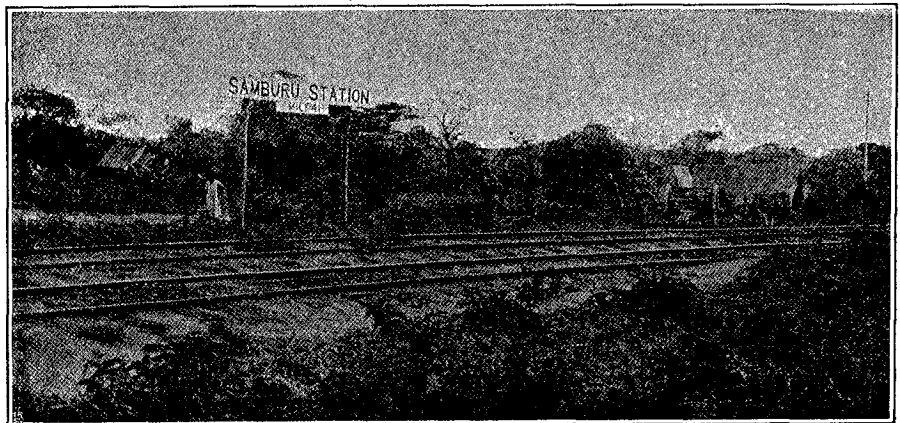


RAILWAY STATION, NAIROBI, BRITISH EAST AFRICA

and changes of masters during the four hundred years of its existence. From being one of the chief slave markets of the world, it has become the chief seaport of British East Africa. The town has a number of fine government offices, a bank, cathedral, hotels, two fine harbors, and a population of twenty-six thousand. Most of the natives are Swahilis.

Our railway carriages were very comfortable. They are tourist sleepers. The return trip cost us about thirty dollars. It covered 1,168 miles. While the coast is studded with villages and small towns and good plantations, the scene changes as we go farther into the interior. Before the Uganda railway was finished, in 1902, it took from three to four months to make this trip, and the traveler was in the midst of great dangers at the hands of the natives, and from wild beasts, and because of a scarcity of water. At Voi, one hundred three miles from the coast, a number of passengers left us for the settlements around Mt. Kilimanjaro. This is the highest mountain in Africa. It is nineteen thousand three hundred feet high, and is about five days' journey from this station; it is located in German territory. All we could see was the high peak, covered with eternal snow, although the mountain is upon the equator. From Voi the railway continually rises for the next hundred miles, when we reach

ing a special reserve of the government, the herds of game increase rather than decrease. This reserve extends to Nairobi, a distance of over one hundred miles. It is at an altitude of five thousand four hundred thirty feet. Nairobi is now the capital of British East Africa, the headquarters of the railway,



ALONG THE UGANDA RAILROAD

and a strong military post. It is situated on the border of the Kikuyu country. As the climate up here resembles our summers in England or in the States, and there are extensive tracts of grazing land, quite a number of large stock-farms have been secured by European settlers. A number of individuals from South Africa have also settled here.

The tract from Nairobi to Escarpment Station has an elevation of seven thousand three hundred ninety feet, and is thickly settled by the Kikuyus, an agricultural race keeping some sheep and goats, but few cattle. They cultivate their fields with extreme care. They are a healthy people, and they like to work. Formerly they were in great dread of the warlike tribe of the Masais, who are more nomadic in their habits. We met quite a large number of them; the British government is now trying to locate them on reservations. From the edge of this escarpment, a wonderful view can be obtained of the great rift valley below, broken by the volcanic cone of Longonot, and bounded on the west by the Mau Escarpment.

The railway rapidly descends to Lake Naivasha, on which is situated quite a flourishing town of the same name, where our train stopped about five hours during the night, to renew its journey by daybreak. Again we passed two beautiful lakes, and crossed a large, open grazing country, surrounded by high hills and covered with large herds of game to the foot of the Mau Escarpment. Then the train once more climbed a steep ascent, until we reached, at the top of the Mau Escarpment, the highest point of the road, eight thousand three hundred twenty-seven feet. From there we could see, in the far distance, thousands of feet below us, the broad waters of Victoria Nyanza. The train now made its descent through as extensive a forest as may be found in Africa, winding its way down in great loops; and when we finally reached the plain below, we found it covered with small villages of the Kavirondos. In fifty hours the six hundred miles from Mombasa to Port Florence had been traversed, and we found ourselves at the head of the great lake. I arrived there on Friday afternoon, was met by Elder A. A. Carscallen, and taken over to the Indian bungalow to stop overnight. The gov-

ernment has erected bungalows, where the traveler may stop over one night free of charge at all the large stations. Board, at fixed rates, is also provided at the same places.

Port Florence is a growing town, and the portion inhabited by the whites is situated on quite an elevation. Victoria Nyanza is a beautiful, sweet-

water sea, three hundred miles long, and two hundred miles wide. Three fine passenger steamers and one large freight steamer carry on the traffic of this lake. These are owned by the Uganda Railway Co. The "Winifred" and "Cybil" are six-hundred-ton steamers, well fitted up, and lighted by electricity. They make monthly circuits around the lake, one going in one direction, and the other in the opposite. The still larger steamer, "Clement Hill," runs weekly to Entebbe, headquarters of the English governor of Uganda. The native king resides at Mengo.

As we had been very anxious to reach our station by Sabbath, and Brother Carscallen had been waiting for me for some time, we were happy indeed when we learned that a small steam launch owned by a merchant was going our way next day to secure a load of lime. Our landing place, Kendu, lies twenty miles south of Port Florence, on the Kongo Bay. We made the trip in about four hours. As our mission station is on an elevation of five hundred feet above the lake, we began to see the building when we were half way across. As we drew nearer, we could see that the whole country was dotted with little Kavirondo kraals. The government has lately erected quite a good landing place, and has also built a good road to the headquarters of their commissioner in the Kisi country, about fifty miles inland. Brother Baker and some of the mission boys met us at the wharf, and by Sabbath afternoon we were safely landed at another mission home.

Two weeks previously we made our first visit to our station in German East Africa, visiting the three stations there, and had since gone about seven hundred miles by boat and rail to our next station, in British East Africa. We were then right at the equator.

Hamburg, Germany.

Ethiopia

JULIUS PERSSON

SINCE the death of Abba Salama, the history of Ethiopia is very obscure, and the space of about five hundred years records merely a list of names of rulers. During that time, however, a great many convents were established, and monastic orders founded, and the Abyssinians became a Christian nation, according to the fashion and conception of the Middle Ages.

We now ask, "How was that doctrine introduced into Abyssinia?"—Mainly in the same way as in the Alexandrian church at the time of the later fathers of the church. The Abyssinian church has no symbolic books, from which its teachings might be understood. The most remarkable differences between it and the Protestants, in general, relate to the Holy Spirit, baptism, circumcision, etc. Circumcision has been preserved, also baptism. The male children are baptized forty days, the females eighty days, after birth.

Saint worship was not to be spoken of

during the first period, but at present their saints are quite numerous.

The first book among these people was the Bible. But as this was written on pergaments, it never became a book for common people. It was written in Chez, the old, holy language of Abyssinia, and is still preserved. It is called *Semania ahadu*; namely, the book of eighty-one separate books. Besides our canonical books, it contains also the Apocrypha, and other writings, as, for instance, the apostolical constitutions and church establishments, letters of Clemens, Hermas, Herden, the Abyssinian ecclesiastical law, etc. From the Biblical catalogue of Ludolf, 1681, we know that at that time the Ethiopian Biblical canon was exactly the same as a Lutheran canon; and because of this, the change must have been made during the eighteenth century.

But the Bible is not the only book of religious importance among the Abyssinians. The second on the list is "Fetha Negust," that is, "The Kings' Rules." This contains statutes for the nuns and monks, as well as for the clergy



AN ABYSSINIAN MONK AT WORSHIP

in general; prescriptions for the holy supper, the baptism, the mass, etc. The third is "Mary's Miracles," a large book with about seventy illustrations, showing what Mary can and will do for all who trust in her. After these come different volumes commenting upon some of the epistles of Paul, as those of Afe Work, Kerlos, and Epiphanes. The book of these last-mentioned authors is at present in my home. A friend of mine, a member of the Abyssinian church, has loaned it to me. It can be bought for about seventy dollars. There are also other, smaller books. In one called "Creation," the author claims to know that God created Jerusalem in four hours, but that it took him five hours to create the air. Many of these books were written only to earn a few dollars and a reputation as learned.

Another peculiarity of their religious

views is the observance of both Sabbath and Sunday. The first is called *Kadam*, which means the *first* or the *small Sabbath*; the latter *Sembet*, or the *new*. It is remarkable that Satan has succeeded here also to throw a shadow upon the memory of creation. Before I came here, I was informed that this was a Sabbath-keeping people; but, so far as I have been able to comprehend, the first, and not the seventh day of the week, is regarded as the day of rest, all kinds of work being performed on Sabbath as well as on Sunday.

Asmara, Eritrea.

From Australia to the Philippines

ELLA L. FINSTER

WE arrived at Townsville early in the morning, and were taken ashore about 9 A. M. by the government launch. From the boat the town looks very small; and we were therefore much surprised to find so many shops and so much business at this place. As the town is shut in from the sea by the hills and moun-

tains, it does not get the benefit of the sea-breezes, and thus becomes very hot. The people seemed tired, and colorless except for the tan that comes from the tropical sun. The little children looked so thin and pale that one could not help wishing they might have a change to some cooler climate for a short time. We spent about three hours ashore, and were glad to be on the water once more, where the welcome breezes made us think that there could be more unpleas-

ant places than the great, boundless sea.

We made a very pleasant run to Thursday Island. Some of the time we were very close to land, and at one place we were near enough to see the houses and cocoanut-palms of northern Queensland. This place is a pretty little spot, where a descendant of Captain Cook built a house.

We did not go ashore at Thursday Island, but used our eyes to as much advantage as we could. On one island four wrecks that lay upon the shore testified to the strength of wind and waves. I could not help noticing the "white men" of this place who work on the boats. They were as brown as any Malay. I certainly do not wonder that generation after generation of people turn brown or black in the tropics.

We had a very pleasant sail from Thursday Island to Manila, a run of

seven days. For nearly a week we had cloudy weather and sometimes heavy rains. This was very pleasant on the whole, as it made the atmosphere cool and refreshing. Only occasionally did we see land until we reached the southern end of the Philippines.

One morning I awoke to find, on looking out of my window, that we were near land, and that there were native houses along the beach, with rows of neatly planted cocoanut-palms. I soon went out on deck, and found that we were near a town of which the native houses were the outskirts. Mr. Finster directed my attention to a fine building farther on. To my great surprise I saw the stars and stripes floating upon the breeze. It was Zamboango on the island of Mindanao. Here the government has a capitol, and schools, and an army corps is stationed there.

The people on this island are fanatical Mohammedans, who on hearing that the Americans were in the Philippines, sent an invitation to the latter to come down and fight them. They had been able to drive away every invader up to that time, and expected to do so again. The second day after the army landed, it had to fight. The Moros charged three times in the face of the batteries before they wavered. Two thousand Moros and two hundred fifty of the American soldiers were killed. Since then the Moros will kill whenever they get a chance. They are very savage, but some of them will yet be gathered to share a home in the many mansions.

An hour before midnight on December 17 we reached Manila Bay, and at one o'clock were just outside the breakwater. There we remained until morning. A notice told us that all must be ready for the doctor at six in the morning. This was not a very troublesome ordeal. The ship's doctor could give a good report, so the passengers merely had to make their appearance to show that their numbers corresponded with the list, and that none were confined to their beds. Passing the customs was just as easy as passing the doctor. The custom officials are very courteous, and make it a rule to delay passengers just as little as possible.

We were pleased to meet Brother R. A. Caldwell once more after so long a separation. He came early to the boat and gave us a surprise, as we did not expect him so soon. We found both Brother and Sister Caldwell in good health, though this climate has made its impressions upon them to some extent. Of our ride through Manila, and of the sights, people, etc., we will tell you later.

We are grateful for our Father's protection and a part in the work. We have commenced the study of the language, and trust that we may be remembered in this part of our work, that we may soon be able to speak to this people in their own tongue the words of life. Mr. Finster has started to hold studies with the English-speaking natives.

Manila.

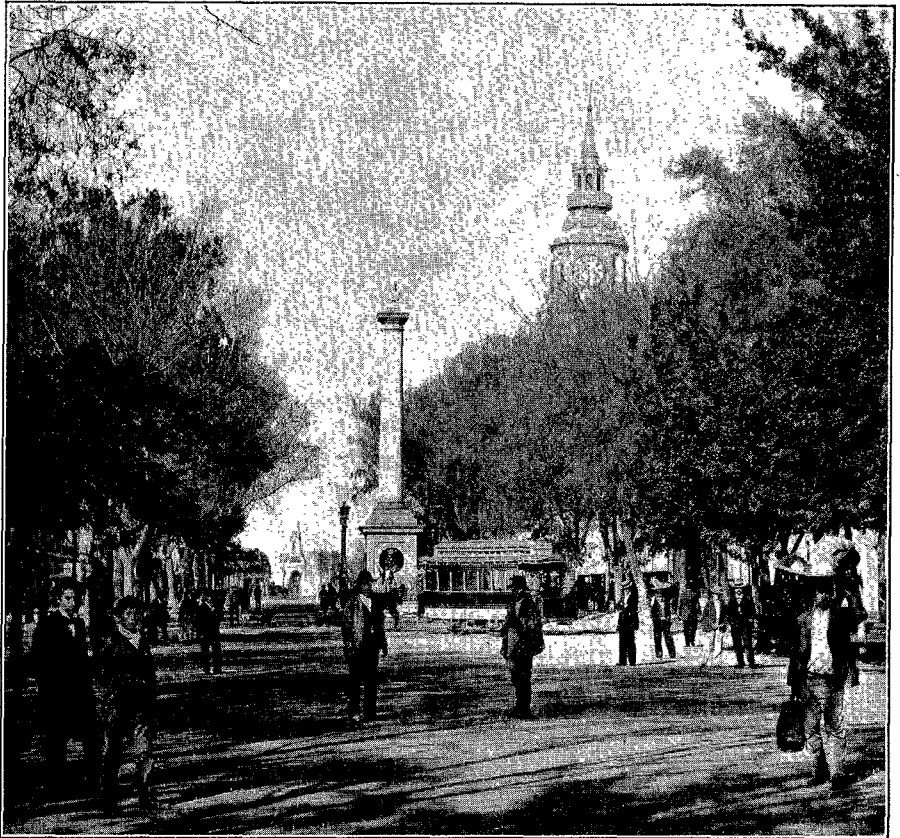
THE FIELD WORK

Chile

DURING the year 1908, we put into the field, among the people, one hundred two thousand five hundred copies of our Spanish paper, *Señales de los Tiempos*, published in Epejo, Chile. These were distributed as follows: in Ecuador, twelve thousand; Peru, twenty-four thousand; Bolivia, six thousand; Spain,

and Union, Punta Arenas. The literature which tells the people that the Master is soon coming is being scattered from north to south. Our ministers are few in number, and are more than busy.

The school is only in its infancy as yet. The conference donated some money; and when we consider the means in the possession of our brethren, they donated



PUBLIC SQUARE IN ALAMEDA, SANTIAGO, CHILE

twelve thousand; Cuba, nineteen hundred fifty; Chile, forty-six thousand five hundred fifty.

Notwithstanding the fact that the exchange was never so bad, there was an increase in the tithe, it amounting to twenty-two hundred dollars United States money. If the exchange rate had been as it was four years ago, the gold total would have been about four thousand dollars, which would have made the conference nearly self-supporting. We hope that the exchange may be better this year.

About seventy-five were baptized and received into the various churches, and there seems to be such an interest to hear the truth as we never saw in any time in the past. There is a great lack of laborers to meet the demands, and the many calls that come must be left unprovided for.

Our colporteurs worked the field from Punta Arenas, in the extreme south, to Iquique. These laborers were never so equally distributed as during the past year—one each in Iquique and the Pampas; Antofagasta, to the south; Taltal, still farther south; Valparaiso, Santiago, Concepcion, Valdivia, Osorno,

very liberally to help this branch of our work. Our school should be put on vantage-ground.

Our printing work also should be helped. The message should be given to the cities, and our publishing work must do much to give the light to the people who are in darkness. Every year new Sunday laws are being enacted, and soon our liberties will be curtailed, as were those of the people in the Dark Ages. A few years ago nearly all the business places were open on Sunday, but it is not so now. In Valparaiso, Santiago, and all the large cities the business houses are now shut on Sunday. What does this mean?—It means that the influence of the Sunday movement is extending in other nations. The United States lead in this movement is casting a dark shadow on other nations, and we must hasten to give the last message to this dark world. Let us pray that the work may progress with great energy. Our periodicals and publications should be scattered like autumn leaves in all parts of this benighted land.

We ought to have medical help, also. We should have an Adventist doctor and some Adventist nurses. How far be-

hind we are here! Doctors without diplomas are occupied day and night in visiting the sick. Why should not others be in the field? Let those who have a medical education consider this situation. There is so much disease and suffering that we can not think along these lines without our hearts being touched to pity. We can only pray, Lord, send laborers into the harvest-field!

F. H. WESTPHAL.

Industrial Education in the South

INDUSTRIAL education has had a lingering hold in the South since the days of the Wesleys, but the history of the movement we are now in dates back to the time of the war. Emancipation made necessary manual training for the negro. It also revealed the necessity of manual training for white youth. But some are only just beginning to see this. The Testimonies say that manual training will make *masters* of labor instead of *slaves*.

Prior to 1862, there were not more than six industrial schools in the United States, and they were inaccessible to the common people. But God put the ideas of true education into the hearts of men who were willing to devote their lives to the needs of the people, independent of public opinion.

I have said that emancipation of the negro called forth industrial schools for that race. Even before the race was freed, in 1853 Frederick Douglas wrote Harriet Beecher Stowe as follows:—

“The fact is that the colored man must learn trades; . . . or they must decay under the pressing wants to which their condition is rapidly bringing them.”

In 1868, when nearly four million colored people had been suddenly thrown upon their own resources, Gen. Samuel C. Armstrong, a noble hearted, philanthropic man opened an industrial school for negroes at Hampton, Va. That school still lives, and it is still true to the spirit of its founder.

Hampton Institute offers training in a variety of trades, and graduates from that school have done much to mold educational interests in the South.

Dr. Booker T. Washington, father of Tuskegee Institute, the most widely known exponent of industrial education for the negro, received his training in Hampton. Tuskegee, and the numerous schools started by its students, are increasing the sentiment in favor of industrial education.

If such a school can make independent workers of the children of slaves; if it can take children from the slavery of the rice-field, the cane-brakes, and the turpentine camp, and make them masters of labor, what will a similar training do for the boys and girls of the highland districts?

Workers in the mountain districts say that these people need a training that will elevate the home, and that will raise men and women above the conditions in which they now live, without removing them from locations whose natural advantages they are now incapable of utilizing. The farm school is their means of uplift. So teaches Miss Berry in her splendid effort for highland boys at Rome, Ga., and so say others.

But what is good for the highland boy or girl is proving equally advantageous to the factory boy and girl. The Secondary Industrial School of Columbus, Ga., is demonstrating this fact in

that great cotton manufacturing center. I wish every REVIEW reader might have access to a description of this school, written by Prof. C. B. Gibson for the Industrial Education number of the *Annals of the American Academy of Political and Social Science*.

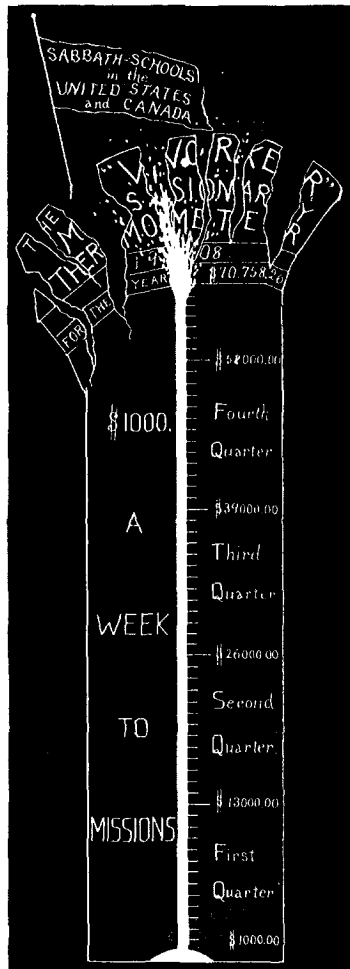
From a commercial standpoint, industrial education is advocated by the foremost periodicals of the day. As a means of reaching homes with the gospel, it is a most potent factor, and it is our privilege to take advantage of the popular wave in its favor.

One most encouraging feature to us is the broad invitation given by the spirit of prophecy to our people to have a part in this work. The well educated are needed, but the invitation is not alone to them. It includes fathers and mothers who may not have thought themselves capable of such a work—indeed, whole families. God bids them come also, for there is a work here for the home, and the home industrial school.

M. BESSIE DEGRAW.

Smashed

FOR some time it has been evident that the *Worker* thermometer was in peril. The record for three quarters almost



reached the mark designated as the goal for the year. The close of the fourth quarter brings a result apparent at a glance. We asked the Sabbath-schools in the United States and Canada to give fifty-two thousand dollars to missions during the year. They responded by giving \$70,758.26. The Sabbath-schools in all the world gave to missions during 1908, \$94,365.65.

The District of Columbia and Alabama are this quarter added to the list of con-

ferences giving all their Sabbath-school donations to missions. Good old Vermont, the first conference to establish such a record, is still faithful. Alberta, Saskatchewan, Quebec, Western New York, West Texas, Montana, Alaska, ten in all, complete the honor roll.

In the foreign fields, fifty-eight conferences and mission fields have reached that ideal.

We congratulate our Sabbath-schools everywhere upon this excellent achievement. We believe that everybody is entirely ready for the new rally cry, “A hundred thousand dollars a year to missions from the schools in the United States and Canada!”—*Sabbath School Worker* for April, 1909.

Camp-Meetings in Australia

OUR meetings the present season have been times of blessing and great refreshing. I think we can freely say that all the meetings have been in advance of former years, in both attendance and general interest; though in some cases more than in others.

At the time of the late union conference many changes were made, and several of our conference presidents were moved. We are pleased to say that all these changes are proving a real blessing to the work.

Our camp-meetings in New Zealand, Victoria, and South Australia were times of victory and advancement in the work. I will not attempt a detailed report. In each case a good outside interest was developed.

During the Victoria meeting, at Box Hill, a suburb of Melbourne, there were ministers who took it upon themselves to go from house to house to warn the people not to go to the camp, and even to advise the storekeepers not to sell our people any goods; but all this, instead of hindering the work, proved a real help. Some came to the meeting who said that they would not have come had they not been warned not to do so.

In our closing meeting, Monday morning, a Baptist deacon was present, who stated in his testimony that while we were building our camp, there were all sorts of conjectures as to what kind of people we were, and also that some ridiculous things had been said about us; but that now they had found out what we really were, he and many others were very glad we had come; for our meetings had been a great blessing to them. He also stated that if he were now asked who we were, he would answer by referring them to Rev. 14:12. The interest is being followed up there, and I learn that they are having a very profitable time.

At the Victoria meeting we had the joy of seeing three of our brethren ordained to the gospel ministry,—A. W. Anderson, C. P. Michaels, and Arthur Smart. The blessing of the Lord witnessed to this move in a very marked manner.

The South Australian meeting is just closed, and this too has been a season of special refreshing. The last Sabbath will be long remembered on account of God's blessing and the working of the Holy Spirit among us. In the move to seek the Lord, some that had wandered far from the Father's house, returned with humble repentance and confession. Anxious parents were made glad to see sons and daughters turn to the Lord.

There were tears of penitence and tears of joy. We all felt that we were beginning to see what our souls have long desired to see. To the Lord belong the praise and glory.

The visit of Brother J. N. Loughborough to the Australian field has been a great blessing. His coming just now seems to be what was needed. The Lord has greatly used his testimony to the building up and the strengthening of the faith and courage of our people—because of the marked manner in which God has led in the message all the way from the beginning to the present. Brother Loughborough has also enjoyed a remarkable degree of health and strength. He has now visited all our conferences. The long journeys by land and sea have not worried him in the least. Indeed, he seems to be much stronger physically now than on his arrival last August. The Lord has sustained his aged servant in a very marked manner.

Our people have greatly enjoyed hearing from one who has been personally connected with the work for so long a period. Especially were they interested in his experience in connection with the spirit of prophecy. Personally, I have greatly appreciated the privilege of being associated with Brother Loughborough during these months that we have traveled and labored together.

On Monday, March 8, 1909, we parted company, he returning to Victoria to visit Warburton and North Fitzroy, and then, on March 26 to embark for South Africa. May the rich blessing of the Lord go with him and bring him safely to his destination.

O. A. OLSEN.

Burma

DR. H. C. MENKEL thoroughly enjoyed his visit to Burma. He spent about a week in Rangoon, and delivered a lecture each evening to a most enthusiastic audience. The keen interest shown in the principles of right living as presented was an inspiration to him. He writes: "Surely the Lord has a people in Burma who will receive all his truth, and be ready in both body and spirit to meet their Saviour." Our workers in Burma are alive to the great work before them, and engage in it with determination. Dr. Menkel spent two days with Brother Stevens, in Meiktila, and was much interested in the school question there. One day was spent with Dr. Ollie Oberholtzer. The Lord has blessed in her work. She has a neat little house, and is well prepared to do good work with the people.

J. C. LITTLE.

"And Also to the Greek"

AFTER the conquests of Alexander the Great and the subsequent spread of the Greek language and civilization in so many regions of the East beyond the bounds of Greece proper, it is not surprising that the Lord chose the Greek language as a medium to convey the good news of salvation through the accomplished death and resurrection of Christ, to succeeding generations. Nor is it to be wondered at that we should find in this gospel message specific mention of a people whose intellectual and social influence was so wide-spread in the then civilized world.

We accordingly read that during the ministry of Jesus, "certain Greeks . . .

came up to worship at the feast," saying to one of the disciples, "Sir, we would see Jesus." In response to this request Jesus uttered some very telling truths on the fundamental principles of Christian living (see John 12:23-26), merging into a touching prayer to the Father for strength to pass through the approaching scenes of betrayal and death. His prayer was answered by an audible voice from heaven, which the people who stood by thought was thunder. But Jesus said, "This voice came not because of me, but for your sakes." So the Greeks also were not left without very striking testimony from this Jesus whom they came to see.

When Paul was teaching in Thessalonica, both then and now a Greek city, it is recorded that "some of them believed, . . . and of the devout Greeks a great multitude." As a result of his memorable visit to Athens, "certain men clave unto him, and believed." In Corinth, he "persuaded the Jews and the Greeks;" and further, "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." The young man who fell from a window in Troas, and was restored to life by Paul, was doubtless a Greek, as his name is substantially the same as a word we hear in daily use among modern Greeks. Finally, we hear Paul saying to the Christians at Rome, "I am debtor both to the Greeks, and to the barbarians." "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

So much regarding the Greeks of the first century. As to the Greeks of today, their religion and their education both teach them to look backward—backward for their moral and social ideals and for the basis of their national pride. The nation bases its right to national existence on its illustrious past, and prides itself on all that remains of geography, customs, and ruins to remind the visitor that the modern Greeks are racially identical with the far-famed Hellenes of ancient history.

In language, the purist party, which is strongly in the ascendancy, points backward for its standard. A Greek who has stood high in government position, remarked to me one day about the language, "We are progressing backward; soon we shall attain our ideal"—the present language purged of every foreign element, and restored to the purity of at least the Greek of Xenophon.

As to religion, while we may well look backward to the life and teachings of Christ for our moral and spiritual ideals, yet if we must view them through a telescope darkened and blurred with the traditions of men; with the adoration of saints, relics, and pictures; with the literal use of crosses, holy oil, candles, feasts, and fasts; and with individual ignorance of the pure, simple teachings of the Word of God, looking backward ceases to be a virtue. It constitutes, rather, a serious impediment to the entrance of that gospel which points us forward to the blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ.

Yet "the kingdom of heaven is likened unto a man which sowed good seed in his field." It is only by patient continuance in sowing good seed that we can hope to gather the fruits of the harvest. The sterile, stony soil of Attica

is seemingly a symbol of the unresponsiveness of men's hearts when filled with the pride of the past and the cares and ambitions of the present. But "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." In this, and in this only, we trust for results in Greece.

And we are happy to announce that we have just received from the printer three thousand copies of our first tract in Greek,—*"The Way to Christ,"*—and have begun its circulation. It will be distributed not only in Greece proper, but a supply is already on its way to Brother R. S. Greaves, in Smyrna, and to our Greek brother in Albania, of whom I wrote in a previous article; so that from at least three centers the light will radiate to the Greek people. And there is not the least doubt that, as there were in Paul's day "of the devout Greeks a great multitude" who believed, so there will also be of the devout modern Greeks not a few who will receive the truth.

I received a letter from our Albanian brother recently, urging me to return for our summer itinerary, and to bring Mrs. Howell with me. His two daughters attending the school in Macedonia, will be at home to spend their summer vacation, and he writes that they are very desirous of seeing the Seventh-day Adventist missionary.

Enclosed in our brother's letter were two others, a joint letter from two of the Jews with whom I studied the prophecies while there, and one from the Greek neighbor, who, on my departure, accompanied me for an hour, to talk concerning the truth. These thanked me for a tract sent them, and requested correspondence.

Let the readers of the REVIEW pray that God may increase these small beginnings, and that more means may be forthcoming to print more literature; for the gospel for our day must be given "also to the Greek."

W. E. HOWELL.

East Bengal Meeting

Our Sabbath-keepers in East Bengal were called together in meeting at Gopalgunje, January 27-31. Brother A. C. Mookerjee went on ahead from Calcutta to make preparation, and the services were held at his place, where commodious quarters were found. Other brethren in attendance were J. C. Little and A. G. Watson, and the writer. Brother Mookerjee has a good, substantial house, well raised from the ground on wooden posts, with board floors, cane walls and partitions, and a thatched roof caned underneath. The roof is high, making it very comfortable for hot weather, and the house is so located on the bend of a river as to get a delightful river breeze when the wind is blowing. A small church building, with three other smaller buildings suitable for native brethren to live in with their families, all go to make the location at Gopalgunje a very desirable place to carry on mission work. The buildings are together at the edge of the village, though far enough out to be private and separate.

We had a good meeting. Brethren came from several villages to be present,

and their fervent prayers and earnest testimonies were inspiring. We could not but wish that all our workers might have been present. Our dear leper brother came on his pony to the meeting. He had been pleading with God for his blessing from the time he heard of the appointment of a meeting at Gopalgunje, and his prayers were very surely and definitely answered.

Four services were held each day. Brother Little spoke twice through an interpreter, and Brother Mookerjee gave three lantern lectures on gospel themes. Many Hindus were present and appeared very favorable. In fact, they besought us to continue on in mission work at Gopalgunje. At one meeting when the signs of Christ's coming were presented, an opportunity was given for those who wanted to get rid of sin and prepare for this great event, to arise, and seven Hindus stood up. At another time six arose, three of whom were head men of different villages near by. They afterward asked us to pray for them. The writer gave a series of Bible studies on the spirit of prophecy, for the benefit of our Sabbath-keepers. Several council meetings of the local committee for Bengal work were also held. All seemed to feel that the good work started at Gopalgunje should go forward and be strengthened. From all we heard while there, Gopalgunje is regarded as a healthful location. Barring the months of September, October, and November, it seems quite probable that workers with reasonable health will be able to work there and keep well. But after our workers have had more experience, we shall be better able to speak. It was decided to ask Brother Watson and family to locate at Gopalgunje for the present. There is surely a very large and encouraging field of labor before him. The Hindu population seems decidedly friendly. As many as two hundred were gathered at the evening meetings which were held, and a good interest was manifested. The literacy of the men of this district seems exceptionally high, being estimated at forty per cent.

On Sabbath, the last day of the meeting, Brother Poddar and the leper brother were baptized, Brother Little performing the rite. In the afternoon the ordinances were held for the first time with the East Bengal Sabbath-keepers. They greatly enjoyed the occasion. Our meetings terminated with a stereopticon lecture by Brother Mookerjee, who explained the parable of the ninety and nine, and showed a series of beautiful, soul-touching slides representing our Saviour's effort in saving the lost. We believe God has planted a plant of truth in East Bengal which shall not be rooted up.

J. L. SHAW.

Canvassing in Chile

SOON after the Chile conference in Santiago, the writer started north to visit the canvassers in the field. At Valparaiso I found Brother Farias and wife, who had but recently moved there from Santiago, much encouraged, especially in selling the *Señales*. Elder E. Balada had begun selling the two thousand he had ordered, and was being helped in the sales by his oldest son.

I then took a German steamer to Caldera, where I began selling books and taking subscriptions for the *Señales*. It had been about eight years since I was

there, but I found it just as easy to sell books as then. At Copiapo, about three hours' ride by rail from Caldera, Brother Morales waited for me with his coach at the station. What a joy it was to me to meet some of these brethren, who were the first to accept the truth some years ago.

On leaving for the north, it happened that another rapid steamer was in port, and brought me to Taltal in about twelve hours, that being quicker time than is made by other steamers. Here at Taltal we have a canvasser who has worked for some time, but was somewhat behind. We worked together, and he was pleased to learn that he could take orders for large books. The last day we worked together, he took five orders, and I fourteen, before we had breakfast. The Friday before I had taken twenty-eight orders in five hours, valued at two hundred fifty-two dollars (Chilean). For the hours I put in, I averaged about four and a half orders an hour. These native brethren have gone out full of zeal, but without instructions, and it is surprising to see how they stay with the work.

There are at least three cities on the coast where we could use about six good American canvassers to advantage. Valparaiso in the south, and Antofagasta and Iquique in the north, are full of English-speaking people, so the workers could sell many books immediately, while learning the language. These brethren would be a help to the native canvassers.

From here I expect to visit Iquique, then go to Peru to help Brother A. N. Allen instruct some canvassers there. We expect soon to have the coast literally sown with our publications.

THOMAS H. DAVIS.

Fiji

SINCE my last report, I have had some interesting experiences in different parts of this field, and the Lord has opened many hearts to inquire after the old paths and the good way. One man came from another island to see me at Buresala, and if it had not been for the direct leadings of the hand of the Lord, I would have been off on another island, many miles away. I had spent a week trying to reach that island, but wind, storm, and rain combined together to drive me back, and I finally had to abandon my trip. When I reached home, this man was coming across to meet me. He said that he had not read any of our publications or heard a sermon; he had heard only that there was a people teaching that the seventh day was the Sabbath. He felt impressed to come and study. We spent over a week together. He had a very bright mind, and it was not hard for him to grasp what the Scriptures said. He went back home, saying that he would obey the Lord whatever the cost might be. I have heard since that there is now another man in his town keeping the Sabbath, besides another in a near-by town.

On the boat on which I sought to reach the island, I had a fellow passenger, who was a Catholic (white). When he heard that I was a Seventh-day Adventist, he leveled his heaviest arguments against us as a people. The Lord helped in all this, and it was not many hours before we were studying God's Word together. Before we parted, we had covered many of the cardinal points of the message. He said that he had never

seen his church in the light that the Scriptures spoke of her. His faith was shaken, and he gave expression to some of the doubts that had arisen in his mind. Toward the last, he eagerly read our papers and books. He said, in parting, "This meeting has been very pleasant and profitable to me." How good it is to know that "when we walk with the Lord, in the light of his Word, . . . a glory he sheds on our way."

Of course we have our Gethsemanes as well as our Olivets, but it is the hand of our kind Heavenly Father that is on the helm of circumstances, and we triumph still, because he abides with us.

We as workers are all well, and of good courage in the work of the message. Our new school year commenced in February, and all of the students are now back in their accustomed places. Others are coming, and more are preparing to come. Our girls' school has opened on a limited scale, but our motto is, "While we live, we will grow." The girls' house is being built.

C. H. PARKER.

Colorado

COLORADO SPRINGS.—We came to Colorado Springs March 19, and were gladly welcomed by the church here. They had been anxiously looking for our coming, which was greatly delayed on account of my sickness, from which I have not fully recovered, though I am able to get out to the church services, and assist in the meetings. I praise the Lord that I am able to speak to the people on the Sabbath. Our church is well filled each Sabbath, and the interest is increasing. We have one hundred twenty-six members. We are already finding opportunities for presenting the truths of God's Word in the homes of the people. One woman has begun to observe the Sabbath.

We are also planning to begin Sunday evening services. There is a good opening for work in Colorado City, and we are expecting to erect a tent there in June. In Colorado Springs, Colorado City, and Manitou there are, altogether, about sixty thousand inhabitants. These cities, which are so closely connected as almost to seem one city, are a great resort, and nearly double their population during the summer months. We are hoping and praying for the Lord to do great things here.

Our people have purchased lots in a very central location in Colorado Springs, upon which we are preparing to erect a new church that will accommodate about four hundred people. Our present church building is entirely too small, and is located at one side of the city.

We ask the prayers of all of God's people for our health and for the work here. If in either of these three cities any of our people have friends upon whom they would like to have us call, we will do so on receipt of their names and addresses. Our address is 1024 Colorado Ave., Colorado Springs, Colo.

G. W. ANGLEBARGER.

Virginia

MOUNT WILLIAMS.—I held meetings with the Mount Williams church March 27 to April 3, closing with the regular quarterly meeting. The attendance and interest were good. I was glad to be

with the friends at this place again, after an absence of about five years, and was deeply impressed with the many changes that so short a time had made. Some have died; others have moved away; but I am glad that some still remain to hold up the light of present truth, and I trust they will continue faithful till the work closes in glorious victory. I am of good courage in the Lord.

B. F. PURDHAM.

Field Notes

FIVE persons were baptized recently at Hogeve, Ark.

FOUR persons have recently accepted the truth at Madison, S. D.

TWO persons were baptized at Hartford, Ark., on Sunday, March 21.

FIVE young people requested baptism on Sabbath, March 6, at Coshocton, Ohio.

A REPORT from Burt, N. Y., states that four were baptized at that place on a recent Sabbath.

BROTHER VICTOR THOMPSON reports the baptism of two at Marion, Ind., and one at Kokomo.

SUNDAY, April 4, five persons were baptized and united with the church at Hygiene, Colo.

SIX persons are keeping the Sabbath as a result of a series of meetings held at Smallwood, Md.

AT Scottville, Mich., six persons have accepted the truth as the result of a series of meetings.

SABBATH, April 3, four adults were taken into the church at Hagerstown, Md., subject to baptism.

SABBATH, March 27, five were added to the church at Peru, Ind., and others are planning to unite soon.

FIVE persons have united with the church at Fort Wayne, Ind., since its reorganization in January.

SEVEN persons have accepted the truth at Mount Joy, Mo., and a number of others are deeply interested.

A REPORT from Livonia, Mo., states that ten have accepted the truth; seven were baptized Sabbath, April 3.

SUNDAY evening, March 28, four persons were baptized and united with the First Philadelphia (Pa.) church.

ELDER A. R. BELL reports that five members were added to the church at Harrisburg, Pa., subject to baptism.

A REPORT from Brother C. M. McDonald states that four persons were baptized recently at Coody's Bluff, Okla.

ON Sabbath, April 3, eight adults, new converts to the truth, were baptized at the Chicago (Ill.) Forty-sixth Street church.

As the result of meetings held at Corsicana, Tex., two sisters have been added to the church, and four young men are candidates for baptism.

A REPORT from Brother J. H. Seible states that there is now a company of five families keeping the Sabbath at Gackle, N. D.; others are much interested.

BROTHER A. P. HEACOCK reports the baptism of five adults at De Queen, Ark., and states that at Huntington five persons declared their intention to keep the Sabbath.

DURING the series of meetings conducted by Brother Thomas Hubbard in the Boggstown (Ind.) church, which closed March 28, eleven were added to the church.

At the quarterly meeting of the Lowell (Mass.) church, on April 3, thirteen persons were baptized. One sister who lives at Natick, and a Jewish brother, were among the number.

BROTHER T. B. WESTBROOK writes: "As a result of the efforts put forth in Hornell [N. Y.], from January 28 to March 25, eighteen precious souls are rejoicing in the blessed hope."

THERE are fifteen new Sabbath-keepers at Smithsburg, Md., as the result of a three-weeks' series of meetings; and a Sabbath-school of twenty-eight members was organized Sabbath, March 27.

BROTHER E. B. HOPKINS, reporting from Tarpon, Tex., says: "Three sisters took their stand for the Sabbath, and I am quite sure the husband of one of them will take his stand also."

ON Sunday, March 21, five persons were baptized at Lone Wolf, Okla., and a church of seven members was organized. It is expected that others will be baptized and unite with the church soon.

BROTHER F. C. CLARK, who is working in Leavenworth, Kan., reports that the Sabbath-school has been increased from eight to twenty-five, and that five have begun to keep the Sabbath, since he went there.

WRITING recently from Rockford, Ill., Elder F. J. Harris says: "We had a good quarterly meeting last Sabbath. Three new Sabbath-keepers were taken into the church, and there are others to join soon."

BROTHER JOHN P. GAEDE, reporting from Leesburg, Ohio, says: "Eight have signed the covenant, and others are in the balance, who we hope will decide soon. The interest is still increasing, even after the testing truths have been presented."

As the result of a series of meetings held at Watska, Ill., nineteen were added to the church March 27, four of whom were old Sabbath-keepers; seven were young people, children of Sabbath-keepers; and eight were converts from the outside. Others are interested.

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

An Interesting Mass-Meeting in Maine

[One of the most interesting experiences of the year in attacking the evils of Sunday legislation took place in Sanford, Maine, Sunday evening, April 18. The following account is taken from a personal letter from Elder C. S. Longacre. Although not written for publication, it presents a most interesting report of the crusade.—K. C. R.]

I HAVE just returned from Sanford, Maine, where I attended the most interesting and successful mass-meeting in all my experience. In that town, with a population of seven thousand, a most bitter Sunday-law crusade has been carried on for several weeks by the Christian Civic League of Maine. Everything was shut up. No one could sell cigars, drugs, newspapers, or anything else. The business men defied the law. The leading druggist was arrested, tried, and fined. The trial took place last Friday. He refused to pay the fine and costs, and appealed his case to a higher court. Most of the business men were lined up against the clergy and the Civic League. The town was divided, and the people were terribly wrought up over the matter. The churches were divided on the issue also.

Brother W. O. Howe, the secretary of the Religious Liberty Department of the conference, sent Brother J. W. Whitney, the State agent of Maine, to the town just at this interesting juncture, to sell *Liberty*, and see what could be done to offset the movement. He went to the druggist who was arrested, and gave him a copy of *Liberty*. The druggist looked it over, and at a glance saw what its object was.

"How did you happen to be here just now?" he asked. "I was sent here," Brother Whitney replied. The druggist continued: "I am so glad you came. I wish we could get some one to come here to hold a big meeting, and hit this thing hard. I would gladly bear all the expenses myself." Brother Whitney replied, "If you will bear the expense, I will furnish somebody to come." He said, "I will pledge fifty dollars right now, and others will help. If you secure somebody, we will get the new town hall and furnish music and do all the advertising and pay all the traveling expenses and hotel bills, so that it will not cost your people a cent."

They at once engaged me over the telephone, and laid the situation before me, and I promised to go the next Sunday evening to meet the appointment. I went to the Portland church and held a religious liberty rally there on Sabbath, and then left in the evening for Sanford. When I arrived, I was escorted to the Hotel Sanford, where I remained until Monday morning. The leading business men and city officials called upon me, and we had some interesting chats on the imminent situation that was confronting them. They had

advertised the meeting by circulating bills over the whole town, and all the newspapers, even to Portland, gave the mass-meeting a boom. It was said that the Catholic priest announced to his flock that he was going to the mass-meeting, and he wanted all his people to go. One of the Methodist churches made a similar announcement, and all the rest of the preachers wished to be there to see what was going to happen. I saw at once that we were going to have interesting times, and that I had to be discreet in my remarks. I prayed earnestly for more than mortal wisdom to know just how to proceed.

Brother Howe arrived just before the meeting opened, and we introduced ourselves under the auspices of the Religious Liberty Bureau, and Brother Howe acted as chairman.

The citizens had engaged an orchestra which furnished excellent music. The hall had been lately finished in operatic style, and seated fourteen hundred forty, including the gallery. The main part seated one thousand, and this was filled, with the exception of about one hundred seats. It was as fine a hall and audience as I ever faced.

Mr. Cumming, of Portland, spoke first, and gave a short talk on the civil version of Sunday laws. I followed, and spoke for one hour and five minutes. The Lord gave me great freedom in speaking.

Mr. Emery, the field secretary of the Civic League, who was back of the whole movement, and who resides in the town, was sitting near the front, and with him were his whole local committee and the hostile preachers of the city. The lawyers and the judge who prosecuted the case, and the chief detective who did the arresting, were also present. After the meeting, I was told by one of the druggists, who sat by the side of the chief detective, that he heard him ask a policeman, who sat on the other side, while I was making some point: "Do you believe what he says?" "Well," answered the policeman, "I don't want to believe it, but he is putting up some mighty tough propositions to us." The detective then said, "I don't like to see this thing go on, but I can't stop it," and he left his seat and went out. At the conclusion of the address, I read the following:—

"We, the citizens of Sanford, assembled in the new town hall on April 18, 1909, do solemnly declare our convictions by passing the following resolution:—

"Believing that Sunday laws are religious laws, and hence unconstitutional, and contrary to the American idea of free institutions; and,—

"Whereas, There are civil statutes, besides the special legislation for Sunday, that require every man to conduct himself civilly on each and every day of the week, including Sunday, therefore making special legislation for Sunday absolutely unnecessary; and,—

"Whereas, Religious institutions should be advanced only by moral suasion and individual choice and conviction, and not by civil force,—

"Therefore, be it resolved, That this assembly most solemnly protests against Sunday-law crusades and religious persecution, and the enforcement of religious institutions by the civil power under penalties and fines; and that we humbly petition the Maine Legislature to repeal all statutes of a religious character—not that we are hostile to religion and

religious institutions, but believing that religion and the state are best served by operating separately instead of jointly."

This resolution was passed by a rising vote of nine tenths of the audience, and the other one tenth did not dare to rise when the opportunity was granted to express dissent. I was told that the Catholic priest arose. Cries went up from all over the hall: "Rise, boys, rise; don't be afraid to show your colors." And they did rise as one man. An associate press reporter came a long distance to report the meeting.

The first Sunday of the Sunday-enforcement crusade, the Boston Sunday papers were all hauled to a barn and locked up. The Boston dailies threatened to send their own men from Boston to sell the papers the next Sunday if the citizens of Sanford were not allowed to sell them. Since then the Civic League has made some concessions.

The business men felt highly gratified over the results of our mass-meeting. They came to the hotel afterward, and said that they were sure the opposition would fear to do anything in the future. They paid all my expenses and the expenses of the meeting, which amounted to over fifty dollars. They were very anxious that I should come again. They promised to do the same for us as they had done this time, and would guarantee a house packed to its fullest capacity.

Brother Whitney said that it was the only topic of conversation in a large restaurant this morning where he took his breakfast, and that they rehearsed many of the points made in the address. He said he heard one man remark: "I felt too lazy last night to go, but my wife went, and she told me this morning what that professor said last night, and I have been kicking myself all the morning for not going."

I know the Lord heard my earnest prayer and granted us favor. Mr. Brown, the druggist, said that the Catholic priest stated that he was highly pleased, and that he regarded me as the most fair-minded Protestant preacher he had yet heard; that I treated Catholics and Protestants alike, and told the facts just as they were.

I must not forget to mention one more item of interest. At the close of the meeting, as we were walking down the front steps of the hall, a nice-looking man stopped me and said: "I was in the meeting, and I want to ask you a question, and I am asking for information and not out of curiosity. I am the justice of the peace of this town. I have been asked to swear out warrants and afterward to commit these cases that have been prosecuted for a violation of these Sunday laws. I believe every word you said to-night is the truth, but what am I to do now in my position as justice of the peace when they bring cases to my notice in the future?" I cited to him a similar case in Wilkesburg, Pa., where a justice of the peace had been in the habit of prosecuting similar cases, and after I had shown him these principles, he said, "I will never lower my dignity again by stooping to such a mean work." And he also said that he would never hear another case on that issue. He thanked me, and said that from that day he would never hear another case for Sunday-law violation; that he would pronounce the whole procedure unconstitutional.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman
E. R. PALMER - - - - - Secretary
H. H. HALL - - - - - Assistant Secretary

Scholarship Plans

SINCE the time our publishing houses, State tract societies, and schools joined interests in favor of a book scholarship plan, there has been marked improvement in both school attendance and book sales. Even the existence of a book scholarship plan seemed to inspire many young people with a stronger desire for an education. It has stood as a constant reminder of the possibility of even those who have no money securing an education. It has cemented the common interests of our educational and publishing institutions, and has brought better days for our young people, publishing houses, and schools. The scholarship plan has proved to be a great help to many of our young people. It has filled our schools with a very desirable class of hard-working, conscientious students, who could not have entered any of our schools without this help, but with it they were able to provide themselves with an education that will render them capable message workers. It has very materially increased the output of our publishing houses, and has given the message to thousands through the books sold.

The Magazine Scholarship Plan

While the book scholarship plan has proved to be a great blessing in many ways, and is still to be strongly promoted, and to be made more and more a constant source of encouragement to the young, there have come so many pleas, from a large class who can not sell books, for scholarships to be given on magazine sales, that the General Conference Publishing Department finally submitted to our publishing houses and schools the following magazine scholarship plan:—

The Plan

1. That our schools and publishing houses join in offering full-year and half-year scholarships, at a discount from regular cash charges, to all students who will earn such scholarships wholly by the sale of our ten-cent magazines.

2. That the publishing houses furnish the ten-cent magazines to such students at the regular agents' rates, and tract society discount, but upon being notified by any State tract society or school that the required number of magazines has been sold, and that the money necessary for a scholarship or a half scholarship has been deposited by the student, to apply on said scholarship, the publishing house will remit direct to the manager of the school the student will attend, the difference between the amount paid for magazines, and three cents a copy, thereby making the final cost of the magazines to these students three cents a copy, regardless of the number ordered at any one time.

3. That schools make a discount of ten per cent from their regular charges on all such scholarships, it being agreed that the full amount of the scholarships shall be paid in cash before the

student enters upon his school work.

4. That any person desiring to earn a scholarship shall make full and satisfactory arrangements with the State tract society for doing so, ordering all his supplies through the tract society, and working in harmony with the society's regulations, in order to be entitled to the scholarship benefits.

5. That, in case any student, after having earned a scholarship, is unable, through sickness or other misfortune, to attend school, his scholarship may be transferred to any one whom the officers of the State tract society may recommend, and whom the authorities of the school can accept as a student.

The Plan Appreciated

The leading publishing houses in the United States promptly adopted the plan as already given, and it is expected that our schools will report their adoption as soon as they can secure formal action by their boards. The prompt acceptance of the plan by the publishing houses and the schools will be seconded by a large number of promising young people who will take up the magazine work at once, and be ready to enter our schools in the fall.

On the part of the publishing houses the rate allowed in the plan is quite liberal. In fact, the final charge of only three cents a copy in small quantities, in addition to allowing the tract societies the usual five-per-cent discount, leaves practically no margin for the publishers on the magazines furnished to the scholarship workers. On the part of the schools the discount of ten per cent from the price of a regular scholarship is also liberal, yet the advantage of getting the money for the scholarship in advance, the sure result of increased attendance, and the general educational interest created and maintained throughout the school's territory, by having a plan whereby it is made possible for the poorest of our young people to secure an education,—all this will far more than remunerate the schools for the small discount the plan provides for them to make on magazine scholarships.

Why It Is Needed

There are a large number now attending our schools, and a still larger number out of our schools, who can not or will not sell books, but who either want to sell our magazines to earn scholarships in some of our schools or can be induced to do it. If, therefore, the magazine plan was not provided, many of those who would never otherwise enter our schools, or those who are attending but can not remain in school, where they would be prepared for strong work in the cause, would themselves be lost to the message as workers; and the good they would do in the publishing of the message, while they earned their way through school, would be lost. The need of the plan, then, is evident from the standpoint of providing ways for the enlargement and development of a great number of workers, and of heralding the message through the circulation of our magazines.

The Scholarship Magazines

The magazines to be used in the magazine scholarship plan are the *Signs of the Times Monthly*, *The Watchman*, *Life and Health*, *Liberty*, *The Protestant Magazine*, and the special Temperance

number of the *Youth's Instructor*. Any worker may sell (one at a time) *Life and Health*, *Liberty*, *The Protestant Magazine*, or the Temperance number of the *Instructor*, and the combined sales of all will be allowed on the scholarship account. To illustrate: a worker may go into a town and sell the Temperance number of the *Instructor*, then go over the city with *Life and Health*, following with *Liberty*, and then with *The Protestant Magazine*. The sale of all these may be applied on the scholarship account.

The Simplicity of the Plan

The simplicity of any plan is the first requisite to its success. Complications bring confusion, and finally discouragement. The worker for magazines has only to arrange with the State tract society for the scholarship agency, a consignment of papers, and territory. The papers, together with a suggestive can-

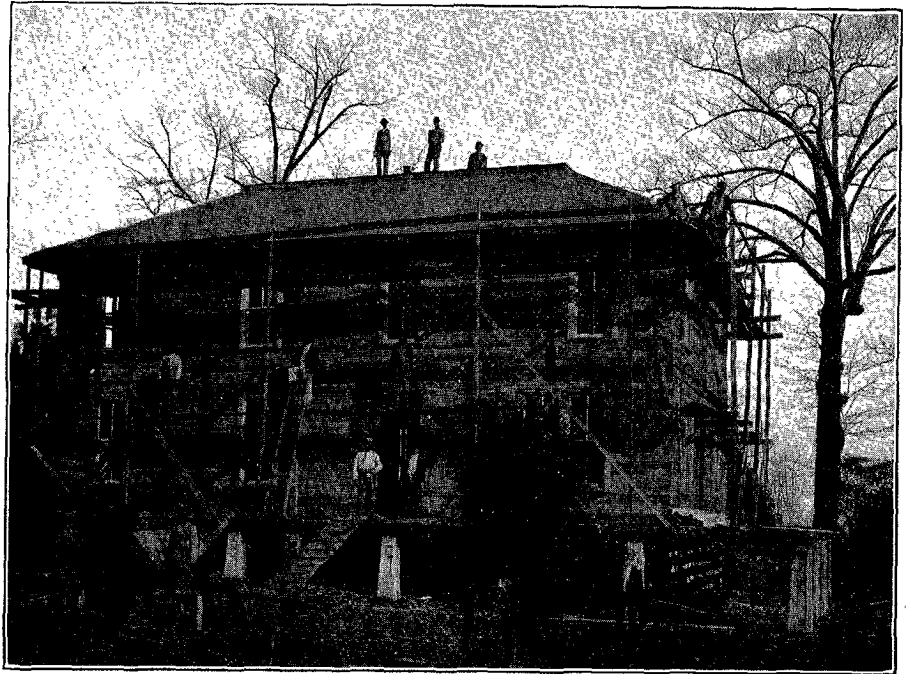
Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D. Chairman
W. A. RUBLE, M. D. Secretary

Will You Promise?

It is very important that means be secured immediately for the Nashville and Huntsville sanitariums for the colored people. Are there not many of our institutions that can assume the responsibility of fitting up a room in one or both of these institutions? Could not some of our societies accept like responsibilities, and thus quickly secure the means required for this needy work?



SANITARIUM BUILDING IN PROCESS OF ERECTION AT HUNTSVILLE, ALA.

vass, and a booklet, "How to Earn a Scholarship," will be forwarded without delay; and after a short time devoted to studying the papers and the canvass, one will be ready to make a beginning.

Detailed Instruction

All State tract societies will have in stock all the different publishing houses' printed detailed instructions for agents. These will be supplied on request; also any other information desired will be cheerfully furnished by all State tract societies. We invite all who are interested to send for the publishers' booklets on plans for magazine work.

D. W. REAVIS.

Will you not consider the following scheme, and start a movement in your sanitarium, school, society, or community for raising this money now?

PLEDGE

We... (name of person, sanitarium, school, society, or community)... hereby promise to be responsible for furnishing a room in the... (Huntsville or Rock City)... Sanitarium for colored people, to be known as... (insert name desired)... Room, for which we pledge \$..... to be forwarded on or before July 1, 1909; or we promise to donate \$..... to the general fund for fitting up said institution.

SUGGESTIONS

- Huntsville Sanitarium (Colored)
 - 2 Rooms costing \$75 each
 - 5 Rooms costing \$70 each
 - 5 Rooms costing \$60 each
 - 100 sums of \$25 for general fund.
 - Rock City Sanitarium (Colored), Nashville
 - 4 Rooms costing \$30 each
 - 3 Rooms costing \$50 each
 - 5 Rooms costing \$40 each
 - 100 sums of \$25 for general fund.
- Make out a form similar to the one above, and send it to Elder I. H. Evans, with the money, or send money later,

THE Battle Creek (Mich.) Tract Society recently sent us a list of forty-two yearly subscriptions for our new quarterly, the *Protestant Magazine*. See special offer elsewhere.

"ENCLOSED find money-order for \$4-20," writes a sister from Ohio, "for which please send the *Protestant Magazine* for one year to the enclosed twenty-eight addresses." The fifteen-cent rate still holds good on orders for five or more copies, one year; cash with order.

selecting one of the rooms for which you will be responsible; or send similar pledge for the general fund.

There are about eighty-five earnest young people in the Huntsville school. Several years ago we received messages regarding the great need of medical missionary work among the colored people. We were told that "in no place is there greater need of genuine gospel medical missionary work than among the colored people of the South," and that "sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truths." We were told also that "plans should now be made to do a quick work," and we were exhorted to arise and redeem the time.

Regarding the work at Nashville, the following statements were made: "Medical missionary work must be carried on among the colored people. At the Huntsville school, some new buildings must be erected, one of which should be a small sanitarium. In connection with this training-center, we desire to see a strong work done in preparing the colored people of the South to accomplish that which must be done for their own race. Among the most promising youth are those who should be trained to labor as canvassers, missionary nurses, hygienic cooks, teachers, Bible workers, and ministers."

Since these things were written, much has been accomplished. Our brethren in the South have gone ahead by faith, and have prepared as far as possible the institutions required; but now they must have more means. Let us who are more favorably situated in the North put our shoulder to the wheel and help lift this burden now.

W. A. RUBLE,
D. H. KRESS,
G. H. HEALD,
Committee.

Current Mention

— A despatch from Teheran, Persia, states that 2,000 persons, including women and children, have been massacred by Turcoman tribesmen at Astrabad.

— A despatch from Tokyo, Japan, dated April 16, states that on that day nine members of the lower house of the diet were placed under arrest, charged with participation in the fraudulent transactions of the Japan Sugar Company.

— More than ninety of the one hundred counties of Virginia are now free from the legalized saloon, and the temperance forces have begun a campaign to close the saloons in the cities of Richmond, Newport News, Portsmouth, Norfolk, and Petersburg. With these in the "dry" column, Virginia will be a prohibition State in all but name.

— At Ada, Okla., on April 19, a band of about 200 men took from jail and hanged four wealthy land and cattle owners who were accused of the murder of a deputy United States marshal. The report states that the members of the mob belonged to "the better class" of citizens, and were "disgusted with the kind of justice meted out to criminals in the smaller towns of Oklahoma."

— Statistics just published by the railways of the country show a loss of \$330,000,000 to the railways as a result of the financial depression of 1907-08.

— Because of the rise in the price of wheat due to the gambling of Chicago wheat speculators in future deliveries of that article, a bill has been introduced in the House of Representatives to prohibit dealing in futures of wheat, cotton, and other agricultural products.

— The negotiations between Turkey and Bulgaria regarding the recognition by Turkey of the independence of Bulgaria, have been brought to a close by the signing of a protocol at Constantinople on April 19, by which Turkey recognizes the independence of her former dependency.

— There is now a prospect that Missouri may soon join the ranks of prohibition States. The lower house of the Missouri Legislature has passed a resolution by a strong majority to submit a prohibition constitutional amendment to a vote of the people in November, 1910. The measure is yet to be acted upon by the Senate.

— Two American cruisers stationed in Cuban waters have been ordered to Turkey to protect the interests of American citizens during the unsettled conditions now prevailing in that country; and one cruiser on her way across the Atlantic has been ordered by wireless telegraph to proceed to Turkish waters on the same mission.

— The threatened strike of anthracite coal-miners has been averted by an agreement between the mine operators and the miners' representatives at Scranton, Pa. This agreement will be signed for a period of three years. By this agreement the grievances of the miners are to be settled by a conciliation board. The miners hold that the new agreement amounts to a recognition of the union.

— An investigation carried on by the Des Moines Tubercular Association among the schoolchildren of that city has resulted in the discovery that six out of every ten children examined were infected with tuberculosis. Most of the cases were incipient, but in many cases the disease had progressed to a dangerous degree. The association is considering the establishment of a children's tubercular camp.

— The long litigation between the State of Texas and the Waters-Pierce Oil Company was brought to a close on April 16, when the mandate of the United States Supreme Court was announced at Austin, Tex. By this mandate the property of the oil company is to be placed in the hands of the State receiver, whereupon the company will pay to the State the fine assessed against it, amounting to \$1,804,000.

— The Canadian Parliamentary Blue Book, issued March 31, shows that convictions for drunkenness in Canada have, in the last ten years, increased by 164 per cent. In the year ended September, 1907, there was an increase of twelve and a half per cent in convictions for general offenses under the criminal code. In the Yukon there were 56 convictions for every 10,000 of the population; and in Prince Edward Island, which is the prohibition province, only one conviction.

— In the destruction of the St. George Hotel, at San Francisco, Cal., on April 16, at least six persons were burned to death.

— On April 21 a tornado swept through Cleveland, Ohio, which resulted in the death of six persons, the fatal injury of seven, and the less serious injury of about fifty others. The value of the property destroyed is estimated at about one million dollars. The tornado came up without warning, and was over within five minutes.

— Because of the disturbed conditions in Persia, Russia and England have reached an agreement by which Russia is to invade Persia and seek to put an end to the massacres by the troops and irregular bands now operating in the vicinity of Tabriz. A six-days' armistice is now in operation at that city to enable the starving inhabitants to procure food; but Russia is using this time to concentrate her troops on the Persian border.

— There has been discovered at New York City what is termed a smugglers' trust, which, it is stated, has been doing a regular business amounting to about one million dollars a year. This trust has been smuggling into the country from Paris high-priced gowns, bringing them in in steamer trunks which were brought ashore through the connivance of some one who could have prevented it. It is claimed that prominent New York firms are involved, and efforts are now being made to bring about their conviction.

— Events in Turkey during the week led up to the expected crisis on March 24, when the troops who are supporting the constitutional government advanced upon Constantinople, and were engaged by the garrison that remains loyal to the sultan. The battle lasted from morning till noon, and reports indicate that thousands were killed or wounded. The defenders are now hemmed in on all sides, the sultan is virtually a prisoner in the Yildiz Kiosk, and the constitutional troops have entered the city. The leader of the constitutionalist forces has given assurances to all the foreign ambassadors and ministers that order will be maintained, and so far reports state that no excesses have been committed by the invaders. It is still a question whether the sultan will be deposed, or will be permitted to continue as the nominal head of the government but shorn of his power. In Asiatic Turkey, especially in the vicinity of Antioch, massacres of Christians continue. It is reported that between 20,000 and 30,000 Christians and Armenians have been slain by Mussulmans. In Antioch it is stated that quiet now reigns, because all Armenians have either been slain or have secretly left the city and are in hiding in the mountains. At different places throughout Asiatic Turkey, thousands of refugees are seeking shelter at Christian missions. These may at any moment become victims of the rioters, and both the missionaries and the refugees are greatly in need of the necessities of life. During the fighting at Constantinople, many of the constitutionalists were killed through the treacherous use of the white flag by the defenders of the garrison.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE
 Mount Vernon (Ohio) College, Mount
 Vernon April 16-30

LAKE UNION CONFERENCE
 Emmanuel Missionary College, Berrien
 Springs, Mich. April 18 to May 2

Notice!

NOTICE is hereby given that the sixth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in the General Conference tent, Takoma Park, Md., on Tuesday, May 18, 1909, at 11 A. M., for the election of four trustees for the coming year, to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the Board of Trustees,
 W. W. PRESCOTT, *President.*

The General Conference Corporation

THERE will be a meeting of the members of the General Conference Corporation, Monday, May 17, 1909, at 11 A. M., at the place of meeting of the Seventh-day Adventist General Conference, in Takoma Park, Md. The members of this corporation are the delegates to the General Conference of Seventh-day Adventists.

By order of the Trustees,
 A. G. DANIELLS, *President.*

The Washington Training College

A MEETING of the Washington Training College corporation (the legal name of the Washington Foreign Mission Seminary) is hereby called for 11 A. M., Wednesday, May 19, 1909, to convene at the place of meeting of the Seventh-day Adventist General Conference, in Takoma Park, Md. The members of the corporation are the executive committee of the General Conference and the president of each local conference in the United States.

By order of the Trustees,
 A. G. DANIELLS, *President.*

Notice!

NOTICE is hereby given to the constituency of the Washington (D. C.) Sanitarium Association that the fourth annual meeting of said association will be held in connection with the next session of the General Conference of Seventh-day Adventists, Takoma Park, Md. The first meeting will convene at 11 A. M., Thursday, May 20, 1909.

The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the board of man-

agement of the evangelical work of the Seventh-day Adventists in the District of Columbia and in Takoma Park, Md., and the board of trustees of the Washington (D. C.) Sanitarium Association.

This meeting is convened for the purpose of rendering and considering reports, electing a board of trustees, and for the transaction of any other business that may properly come before the association.

By order of the Board of Trustees,
 G. A. IRWIN, *Chairman.*

"Liberty" for the Second Quarter

WITHOUT and within, this is the best number of *Liberty* that has been issued. The two-color cover design is something entirely new for this publication. All pronounce it dainty, artistic, and beautiful. On the front of the cover is a photo-reproduction of the famous Column of Liberty, in Paris,



FACSIMILE OF COVER PAGE, ORIGINAL PRINTED IN TWO COLORS

France. On the second cover page appears a "Facsimile of Lincoln's Gettysburg Address," reproduced from his own handwriting, with a portrait of himself showing through the writing. A full-page "Prohibition Map of the United States," in black and white and shaded effects, appears on the third page of cover. On the last cover page is found a noteworthy pronouncement on "Civil and Religious Liberty," by the author James M. King, with two-color border, suitable for hanging up on the wall.

We have printed as our first edition fifty thousand copies of this excellent number.

Contents of "Liberty" for the Second Quarter

Within the beautiful cover of this number, are found the following interesting and valuable articles:—

ILLUSTRATIONS.—Eighteen photo-reproductions, a number of them full page. A valuable collection of pictures.

EDITORIAL.—A Christian Platform—A Congressman's View Reviewed—Answers to Questions Asked at a State Legislative Hearing—Cardinal Gibbons's Views on Church and State, a Review of His Recent Article in the *North American Review* (with portrait of the cardinal)—George Washington's Famous Letter on Liberty of Conscience—A Good Record Maintained by the Sixtieth Congress—A Proposed "Legal Sunday" for Boston—The Roman Catholic Doctrine as to the Relation Between the Church and the State (recent startling statements from authoritative Catholic sources)—An Unwarranted Demand for Religion in the Public Schools.

CONTRIBUTED ARTICLES.—The Rise and

Fall of Religious Liberty, by C. M. Snow—Attempted Religious Legislation in California, by J. O. Corliss (with portrait of author of California Sunday rest bill; also Sacramento *Bee's* cartoon showing monster roll of petitions against proposed law)—Freedom of Conscience Defended, or the Recent Victory in the District of Columbia (selections from speeches on both sides)—A Proposed Religious Amendment to the Constitution of the United States, by W. A. Colcord—The Limits of Civil Authority, by L. A. Smith—Twenty-three Reasons Why We Oppose Sunday Laws, by K. C. Russell.

PUBLIC OPINION.—(Pertinent extracts from various writers relating to religious liberty)—Government and Religion—The Purpose Behind Sunday Laws—Alliance of Church and State.

RELIGION AND SCIENCE.—Creation in Science, by George McCready Price—The Unproved Assumptions of Evolution.

TEMPERANCE.—The German Emperor for Temperance (with photo-reduction of Methodist resolutions sent to the emperor)—Personal Liberty, by C. P. Bollman (cartoon, "A False Plea")—The Only Safe Way—A Temperance Handbill.

Plan to Sell This Number

You will find no difficulty in selling a large number of this issue of *Liberty*. Thousands of honest, thinking men and women agree with us upon the theme of this magazine. Scores of their letters are in our files. Many of them say they will stand by and with us on these great issues of religious freedom.

Over one thousand agents are now handling this excellent magazine. Our Philadelphia agent ordered one thousand five hundred copies in less than one month's time. Another agent has contracted to sell fifteen thousand copies each quarter.

"While I am not in harmony with you in regard to religion," writes a gentleman from Arkansas (not an Adventist), "I gladly renew my subscription for your magazine, *Liberty*. I am entirely in harmony with your views of religious liberty, and will at all times be ready to render any assistance I can to any movement that tends toward the complete separation of church and state. Have been acquainted with the Seventh-day Adventists for more than twenty years, and have always admired their honesty and fairness in wanting all people to have perfect civil and religious freedom. I am frank to say that this country is sadly in need of more publications like yours." And this letter is but a sample of many others received.

Two letters recently received from one of our State tract societies contained six hundred four yearly subscriptions for the magazine.

Prices of This Number

Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

If at all possible, please order your magazines through, and arrange for territory with, your State tract society. If you must order direct, send cash with order.

Send Written Recommendation

In applying for agency, kindly send a written recommendation from your pastor, teacher, banker, State tract society, or leading business firm of your town.

As a beginning, try twenty-five copies for one dollar. You can surely sell that many to your neighbors, friends, and townspeople. Then send us another dollar and a list of twenty of the prominent people in your vicinity who should receive the magazine, and we will mail it to them for one year.

Ask for leaflet, "How to Sell Our Magazines," and a printed canvass. Address all orders to Liberty, Takoma Park, Washington, D. C.

Where the April "Life and Health" Went

THE April edition of *Life and Health* circulated in forty-three States (Canada included). Over 35,000 copies were ordered before April 14. Illinois took the highest number of copies, 5,190; California, 4,942

copies; Georgia, 2,766; New York, 1,623; Iowa, 1,561; Washington, 1,423; Canada, 1,297; Oregon, 1,116; Michigan, 1,055; Wisconsin, 1,025; Pennsylvania, 788; Ohio, 775; Indiana, 671; Minnesota, 616; Louisiana, 471; District of Columbia, 461; South Carolina, 406; Nebraska, 403; Oklahoma, 338; North Carolina, 322; Alabama, 319; Texas, 241; Maine, 226; West Virginia, 189; Kansas, 189; Maryland, 189; Massachusetts, 186; Colorado, 161; North Dakota, 159; Mississippi, 151; Connecticut, 149; Kentucky, 144; Missouri, 141; Idaho, 126; Rhode Island, 111; Wyoming, 110; Virginia, 93; New Jersey, 86; South Dakota, 75; Florida, 65; New Hampshire, 58; Arkansas, 55; Utah, 39 copies.

Next month we shall publish similar statistics, showing the standing of the various States. What are you doing to help the circulation of this valuable magazine in your State?

If you wish to join our army of over 1,000 agents, kindly send a written recommendation from your pastor, teacher, banker, tract society, or leading business firm.

Send \$1 for 25 copies of the May issue; or 50 cents for 10 copies. First edition, 40,000 copies. Address all orders to your State tract society, or to Life and Health, Takoma Park, Washington, D. C.

How to Sell Our Magazines

The following suggestions will be found helpful in the sale of *Life and Health*, *Liberty* magazine, the Temperance number of the *Youth's Instructor*, the *Protestant Magazine*, or any of our ten-cent magazines:—

1. Read the magazine. Each number has a peculiar individuality. Know what you sell. Impress yourself with its value.
2. Hold your head high. Be proud of your work. You are a philanthropist, doing mankind a great service. Wear a smile.
3. Be brief. Make a ten-cent talk. Don't tell all you know. Leave the dollar and two-dollar speeches to our friend, the book agent. Arouse curiosity, and create the desire to buy. Let the magazine do the rest.
4. Don't argue. You may (may not) win the debate. If you do, remember that a defeated customer seldom buys. Refer all arguments, queries, etc., to the magazine itself. Make a SALE!
5. Use tact. Read your customer's attitude. Agree with him, if possible. You can do so on many points. Suit your talk to his needs. But, make a SALE!
6. Be courteous. If the lady refuses to buy, thank her cheerily, and assure her that there is some one just around the corner waiting to buy the magazine. Such an attitude will frequently surprise the customer and provoke a sale, after all.
7. Develop regular customers. The grocer, the milkman, and the baker sell regularly. Why not you? If your territory is limited, learn to handle several magazines, selling them in rotation each month. Try *Life and Health*, *Liberty* magazine, the *Protestant Magazine*, or the Temperance number of the *Youth's Instructor*. Handle only one at a time, however.
8. Improve special opportunities. Sell to crowds attending conventions, to those going to or from lectures or the theater. Sell on the streets Saturday nights; and in the public parks (if permissible and advisable) on Sunday afternoons. Good sales are also frequently made near post-offices week-days and Sunday forenoons.
9. Work your territory thoroughly. Visit every house. Don't avoid the rich. Many of them long for, and need, just what you have to offer. Do not skip the business district. Our experienced agents now consider if the best field for sales.
10. Don't give up! To fail is no crime, but the failure to rise again. Continue to call at the houses where you failed. The Japanese charged Two Hundred Three Meter Hill a dozen times, we are told, before they finally carried it; then they lost it—and regained it. After that they held it. Instead of giving up, proceed to analyze the

causes of your defeats. Stop and sell yourself a copy of the magazine. Blame not the work nor the magazine, if you fail. Other agents are piling up good sales records in all parts of the country.

While, of course, all are not equally adapted to this work, all classes of people seem to be able to do something in the sale of the magazines. Some of the very best records have been made by those who, heretofore, have not been considered good salesmen or salesladies. Boys and girls, young men and young ladies, old men and old ladies,—all seem to enjoy the work, and are able to report at least some degree of success.

If at all possible, please order your magazines through, and arrange for territory with, your State tract society. If you must order direct, send cash with order.

Prices

Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

The Temperance number of the *Youth's Instructor* varies slightly in price, as follows: 25 to 99 copies, 4 cents each; 100 to 499 copies, 3¾ cents. Other prices the same.

Join our large force of nearly 3,000 agents now handling *Life and Health*, *Liberty* magazine, and the Temperance number of the *Youth's Instructor*, or perhaps you would prefer to handle the new quarterly, the *Protestant Magazine*. Try 25 copies of any of the four magazines for \$1. Sell them to your neighbors, friends, and townspeople. Or, send sixteen cents in stamps for one sample copy of each of the four magazines.

In applying for agency, kindly send a written recommendation from your pastor, teacher, banker, State tract society, or leading business firm of your town. Address your tract society, or Periodical Department, Review and Herald Publishing Assn., Takoma Park, Washington, D. C.

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.—An able farm-hand to do general farm work. Also help to do general housework. Address J. C. Kraushaar, R. F. D. 1, Alden, Minn.

WANTED.—Two first-class coal-miners. Steady work the year round; good pay. None but Seventh-day Adventists need apply. Address F. F. De Rush, Palisade, Colo.

FOR SALE.—160 acres; 40 timber; rest field and pasture. Double house, barn, etc.; on main road; 3 stores near; hard and soft stone; spring water; fruit, plenty; nice location. Address O. W. Burnell, Route 2, Daylight, Tenn.

FOR SALE.—We desire to offer to the Seventh-day Adventist families our line of pianos and organs at special discounts. We handle a number of the high-grade makes. We have been in business for the past eighteen years, and can give you the best of references from our people. We will be pleased to mail you a catalogue of pianos and organs, and will be glad to answer any

correspondence concerning the same. Address L. C. Penn, 14 South Main St., Mt. Vernon, Ohio.

FOR SALE.—A mill seas; can have five feet fall; 4 acres, mostly timber, ¼ mile from Daylight, on main road. Logs for dam on the ground. A good location and a bargain. Address O. W. Burnell, Route 2, Daylight, Tenn.

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

WANTED IMMEDIATELY.—By the Colorado Sanitarium, a competent and experienced middle-aged man or woman cook. Must be a devoted Seventh-day Adventist. References required. Address Meade MacGuire, Sanitarium, Boulder, Colo.

WANTED.—By a bright young man of good, steady habits, a position with a reliable photographer, where he can learn the business, keep Sabbath, and have church privileges. Adventist photographer preferred. Address Nels Christensen, Mahtowa, Minn.

WANTED.—A graduate lady nurse, one who is capable of taking charge of a small institution, assisting surgeons, instructing training-class. First-class executive ability required. Give references and state salary desired. Mt. Vernon Hospital-Sanitarium, Mt. Vernon, Ohio.

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

WANTED.—Two strong Seventh-day Adventist young men who desire to learn Massage, Treatments, and Bath-room Work, and to earn money while learning. There will be an excellent chance for missionary work. Address Treatment Rooms, Windsor Hotel, Jacksonville, Fla.

The Paradise Valley Training-school for Missionary Nurses will be ready for first-year and second-year students October 1. Please send applications early. Address all communications to the superintendent, Winifred W. Frederick, Paradise Valley Sanitarium, National City, Cal.

WANTED.—Printer, for foreman in composing room; Sabbath-keeper, non-union, good make-up, job compositor, acquainted with handling linotype work, able to supervise, read proofs, plan work. Eight-hour day; good place for right man. References. 439 West Sixth St., Plainfield, N. J.

GLASS DECORATION.—Decorate your church, home, or place of business! Samples and estimates free! Send for them! The translucent Glass Decoration easily applied; looks like stained glass; costs little. We also make the real stained glass. Address Art Decoration Co., 521 Seventh St., Des Moines, Ia.

Two Seventh-day Adventist linotype operators can find employment at night during the General Conference session, May 13 to June 6, at the Review and Herald office. Must be accurate and rapid. Write stating where you have worked, how long, speed per hour, and what wages you would expect. Only first-class machinist-operators are desired, and no one should come expecting employment unless definite arrangement has been made in advance. Address Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.

Publications Wanted

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

responding to requests for papers should send only clean copies, neatly folded, securely wrapped, and fully prepaid.—Ed.]

Esther Smith, North Platte, Neb., denominational papers for free distribution.

Mrs. Katy Taylor, 6503 Cedar Ave., Cleveland, Ohio, denominational papers for depot racks.

Mrs. Mary Solter, R. F. D. 3, Shelton, Neb., denominational papers and tracts for free distribution.

Mrs. George H. Hurd, R. F. D. 1, Union, N. H., *Signs, Liberty, Youth's Instructor, Life and Health*.

R. Ritzmann, 221 Farmer St., Monroe, Wis., *Review, Life and Health, Liberty, Signs of the Times, and Watchman*.

Address

THE permanent address of Elder J. C. Foster is now 812 Cherry St., Missoula, Mont.

Obituaries

ROGERS.—Maurace, son of E. C. and Edna Rogers, was born at Oak Level, Ala., Dec. 25, 1907, and died of diphtheria at College Place, Wash., Jan. 10, 1909, aged one year and fifteen days. At a later date words of comfort were spoken in the college chapel by Elder W. B. White, assisted by Elder O. A. Johnson. Brother and Sister Rogers hope to meet their loved one at the coming of Jesus.
OSCAR HILL.

WORDEN.—Died at her home in Burt, N. Y., Jan. 29, 1909, of pneumonia, Mrs. Joseph Worden. She was born Feb. 24, 1865. About twenty-five years ago she accepted the truths of the Bible for this time, and has ever since lived in the blessed hope. A husband and four children mourn their loss, but with a bright hope. The funeral was held at the home, remarks being made by the writer.
H. W. CARR.

JOHNSON.—Died at Portland, Ore., April 3, 1909, Mrs. Louise Johnson, *nee* Dehord, aged forty-one years. When quite young, she gave her heart to God and joined the church. She has been an active worker in the church, serving in the capacity of clerk, organist, and teacher in the Sabbath-school. She leaves a husband, three children, and other near relatives to mourn their loss. A large congregation listened to words of comfort spoken by the writer. Job 14:14 and kindred texts were the basis of the discourse.
W. F. MARTIN.

COE.—Died at Portland, Ore., March 31, 1909, of old age and general disability, Mrs. Elizabeth F. Coe, aged eighty-six years. Sister Coe was born in Ohio, April 27, 1823. She was married to Mr. Davies. Seven children were born to them, four of whom are now living. After the death of her first husband, she remained a widow until 1877, when she was married to Dr. Coe, who died in 1894. In 1884 she accepted the truths of the third angel's message under the labors of Elders W. M. Healey and H. A. St. John. Words of comfort were spoken by the writer, from Isa. 61:1-3.
W. F. MARTIN.

WARREN.—Brother W. H. Warren was born Aug. 24, 1846, in Stoddard County, Missouri, and died at Cottage Home, Ill., Nov. 24, 1908, being sixty-two years and three months old at his demise. Brother Warren became a Christian early in life, and united with the Missionary Baptist Church, where he remained a member in good standing until he united with the Seventh-day Adventist Church about fifteen years ago. During these last years, Brother Warren was especially active in his Christian experience, and through difficulties and vicissitudes remained faithful to every church duty. He died in the blessed hope. Words of comfort were spoken by the writer, from Rev. 14:13, to a large audience of relatives and friends.
W. C. DALBEY.

TRUITT.—Julia Pearl Truitt, of Guthrie, Okla., was born Nov. 20, 1903; died Feb. 1, 1909. Her death resulted from the after-effects of diphtheria. She was a sweet child, and her mind seemed to dwell on heavenly things, especially after the death of her sister Grace, Nov. 17, 1908. We laid her to rest in the Summit View Cemetery, to await the Master's call, when he shall take these little ones and place them in the arms of their parents. Words of comfort were spoken by the writer, from Isa. 49:25, last clause.
R. B. COBERLY.

DENNIS.—Died March 25, 1909, at Atlanta, Ga., of a complication of diseases, Sister Mattie E. Dennis, aged 59 years, 1 month, and 11 days. She joined the Baptist Church at the age of thirteen. Fourteen years ago she embraced present truth, and was ever a devoted and faithful member of the Montgomery, Ala., Seventh-day Adventist church, until stricken down several months ago by nervous prostration. Her life was one of unselfish devotion to the Lord's work, and to the happiness of others. Two brothers, one sister, and a nephew remain in the family circle, but they sorrow in hope. Words of comfort were spoken by the writer.
W. C. WALES.

NIELSON.—Martin Nielson, eldest son of Elder Lars Nielson, was born Aug. 12, 1890; died suddenly of heart failure on March 28, 1909, aged 18 years, 7 months, 16 days. While in attendance at the Sheyenne River Academy, Harvey, N. D., he was converted and began the service of the Master, in December, 1908. He was of a sympathetic character, and was always quick to see the need of others, and to lend assistance when possible. He was attending the canvassers' institute at the time of his death, expecting to canvass for "Great Controversy," during the summer, attend school again in the winter, and when prepared, enter the ministry. His parents, one brother, one sister, and many friends mourn their loss. The funeral was held at the academy chapel, March 30. Comfort and instruction were drawn from Isa. 61:1-3 and Rev. 1:18, by the writer.
N. W. LAWRENCE.

DONALDSON.—Elizabeth P. Lyman was born at Cuba, N. Y., Nov. 5, 1844. At the age of eighteen years she was married to George W. Donaldson, and soon after they moved to Michigan. She accepted the third angel's message about nineteen years ago, under the labors of Elder J. L. Edgar and others, and was one of the charter members of the Kent City Seventh-day Adventist church, organized at that time, and of which she remained a faithful and honored member until her decease. Grief over the loss of her only daughter three years ago, and of her husband two years later, evidently hastened her death, which occurred March 26, 1909. She leaves a brother and his family and a few other relatives to mourn their loss. The funeral services were conducted by Rev. F. E. George (Methodist), in whose church they were held, assisted by Elder R. C. Horton and the writer.
A. SMITH.

BAXTER.—Elizabeth Baxter, wife of Samuel Baxter, was born at Stanley, York County, New Brunswick, July 7, 1867. She came to Frederickton when fourteen years old, and was married in 1891. To this union was born one daughter. Our departed sister united with the Seventh-day Adventist Church, under the labors of Elder W. A. Andrews, about seven years ago, and continued faithful to the end. She died of tuberculosis, March 31, 1909, after a lingering illness of five months. She leaves behind a kind husband and loving daughter, as well as many relatives. Our little church will feel the loss of Sister Baxter, for she was always active. She had reached the age of 41 years, 7 months, and 24 days. The funeral was held at her home, and was conducted by the writer, assisted by Brother Rideout, the Baptist minister of the place. It was attended by a large company of sympathizing friends and relatives.
J. O. MILLER.

MCCAMISH.—Mrs. Effie McCamish was born Jan. 10, 1886, in Williamson County, Illinois. She was converted at the age of thirteen, and united with the Baptist Church; later she united with the Seventh-day Adventist Church, where she had an especially rich Christian experience, remaining faithful until her death, Nov. 24, 1908. Her age at death was 22 years, 10 months, and 24 days. Sister McCamish died of a complication of diseases, ending in tuberculosis. At times her afflictions caused severe pain, but she bore all with Christian patience. Her neighbors said, "Truly we laid away a true Christian." She sleeps in Jesus. Words of comfort and cheer were spoken by the writer, from 1 Thess. 4:13, to one of the largest audiences it has ever been his lot to witness at a funeral.
W. C. D.

HARTGROVE.—Franklin Hartgrove was born in Carroll County, Ohio, Dec. 1, 1859; and died of diabetes at his home in Hartgrove, Mich., March 28, 1909, aged 49 years, 3 months, and 27 days. He was married to Miss Nellie Struble, and to this union were born one son and two daughters. He was loved by all who knew him. His kind and generous disposition was manifested in a marked degree in supplying the needs of the suffering poor, who were never turned from his door. A wife, three children, father, two brothers, and three sisters, besides many other relatives and friends, survive to mourn their loss; but they sorrow not as they which have no hope. He was brought to Isabella County for burial. Funeral was held in the Chippewa Methodist Episcopal church, words of comfort being spoken by the writer, from 1 Cor. 15:26.
W. C. HEBNER.

EDGERTON.—Died near Grass Creek, Ind., April 3, 1909, of cancer of the bowels, Brother Charles F. Edgerton, aged 31 years, 8 months, and 20 days. He had been a sufferer for more than a year, but never manifested any other spirit than that of patience and trust, and although he desired to live and work for God, he was resigned to his Heavenly Father's will. He united with the Seventh-day Adventist church at Grass Creek, Ind., in the month of January, 1909, during a series of meetings conducted by the writer. As he had taught several terms in the public schools in the vicinity of Grass Creek, he therefore leaves behind a host of loving pupils and fellow teachers. A father, mother, three sisters, and many sympathizing friends mourn their loss. The many floral gifts with which his casket was adorned, showed the high esteem in which he was held by his pupils, fellow teachers, and others. The funeral services were conducted by the writer, the text being 1 Cor. 15:19.
J. M. ELLIS.

JANNEY.—Died of heart trouble and dropsy, at Neosho, Mo., April 9, 1909, William Janney, aged 74 years, 3 months, 1 day. The deceased was born and raised in the State of Ohio; removed to Carthage, Mo., in 1867, and from there to Sedgewick County, Kansas, in 1883, and thence returned to Missouri in 1902. His parents were of Friend-Quaker descent, to which belief he held until the year 1887, when he accepted present truth, which he received through some tracts. He joined the Seventh-day Adventist church at Wichita, Kan., of which he was a member for several years. After returning to Missouri, he did not identify himself with any church; for we were isolated, being the only family of the Adventist faith in the vicinity. He was a firm believer in the advent message to the last. Although he was not an active worker in the cause himself, he gave liberally of his means to send others to proclaim the message. He often expressed his desire to live until Jesus comes; but the Lord knoweth best. Without a murmur, and fully trusting, he fell peacefully asleep in Jesus. He was a kind and loving husband and father. He leaves a wife, a son, an adopted daughter, one brother, and one sister to mourn their loss. Words of comfort were spoken by Elder W. H. Brown, of Joplin, Mo.
MRS. S. A. JANNEY.



WASHINGTON, D. C., APRIL 29, 1909

W. W. PRESCOTT EDITOR
 C. M. SNOW
 W. A. SPICER } ASSOCIATE EDITORS
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ON page 21 there is given a full outline of the contents of the current issue of *Liberty*. It is an attractive and readable number.

LAST week Elder George B. Thompson arrived in Washington from British Honduras, where he went to attend the annual camp-meeting in that field. His report of the meeting will appear next week.

LAST week Elder W. J. Tanner, of Haiti, West Indies, arrived in Washington, having come early to take some needed treatment at the Sanitarium, and to aid in the preparation of the grounds for the General Conference encampment.

THE Brethren Bond, of Spain, report the publication of a quarterly journal in the Spanish language. The entire ten-thousand edition of the first number has been nearly disposed of. One interested reader, who was soon going to the Balearic Islands, bought five hundred copies to sell in those islands off the Spanish coast.

THERE has come to us the calendar for 1909 of the "Colegio Adventista del Plata," our training-school in Argentina, which will open this year with a new college building.

FROM South Africa comes the calendar of the Union College, Kenilworth, near Cape Town, which opened its eighteenth year in January. Prof. C. P. Crager is principal, and Elder R. C. Porter chairman of the managing board.

ELDER F. W. FIELD, the superintendent of the Japan Mission Field, accompanied by Mrs. Field, arrived in San Francisco early this month on their way to the General Conference. They spent a short time with relatives and friends in California.

AFTER about six months of busy work in Australia and New Zealand, Elder J. N. Loughborough, we learn, sailed from Australia for South Africa on March 26. Elder Loughborough's labors in Australia have been much blessed, particularly as he has borne witness to the providences of God in the early history of our work.

THE recent developments in the near East suggested the subject of Prof. H. R. Salisbury's sermon at the Foreign Mission Seminary last Sabbath morning, when he presented the Eastern Question. We hope to print an abstract of this discourse next week. The school year at the Seminary closes next week, and the annual sermon before the students, will be delivered next Sabbath.

THE Drs. A. V. and Mrs. Ethel Heyneman have been spending a few days in Washington, on their way to New York, from which port they were to sail yesterday for England. After finishing a course in the American Medical Missionary College they now go to Edinburgh, Scotland, to secure British qualifications, and will then return to Australia, to devote their lives to the cause of this message.

WALLA WALLA COLLEGE celebrated its "Freedom Jubilee" on Thursday evening of last week, when a program suitable to the occasion was rendered in the college chapel. We acknowledge the receipt of an invitation "to be present on this occasion of rejoicing," and congratulate the friends and managers of the institution on the happy issue of their efforts to remove the burden of debt which has rested upon it. We hope other educational institutions will be able to take up the jubilee strain in the near future.

WRITING briefly from the conference office in Riga, and promising a report of the Russian union meeting later, Elder J. T. Boettcher says: "We have organized two new mission fields, Central Asia (or Turkestan); and the so-called 'Little Russia,' composed of five provinces, of which Kief is one. We already have several churches in Central Asia. This week we are to baptize twenty persons in Riga."

FROM Prof. W. E. Howell, Athens, Greece, we have received copies of the first tract issued by this denomination in modern Greek. The title of this tract of sixteen pages is (translated) "The Way to Christ," and it presents Jesus as the only hope of salvation for those who have transgressed God's holy law. Modern Greek, while differing in some respects from classic Greek, still presents the same general appearance, as will be seen from the following extract taken from the first page of this tract:—

Ὁ Ἰησοῦς ἦτο ἡ Μεγαλειότης τοῦ οὐρανοῦ, ὁ ἀγαπητὸς ἀρχηγὸς τῶν ἀγγέλων, οἵτινες ἔχαιρον ἐκτελοῦντες τὸ θέλημα αὐτοῦ. Ἦτο ἐν μετὰ τοῦ Θεοῦ, ἐν τοῖς κόλποις τοῦ Πατρὸς· δὲν ἐθεώρησεν ὁμοῦ ὅτι ἔπρεπε νὰ μείνῃ ἴσος πρὸς τὸν Θεόν, ἐνῶ ὁ ἄνθρωπος ἐτήκετο ἐν ἁμαρτίᾳ καὶ ἀθλιότητι. Κατέβη ἀπὸ τοῦ θρόνου, ἀφῆκε τὸ στέμμα αὐτοῦ καὶ τὸ βασιλικὸν σκῆπτρον καὶ ἤνωσε τὴν θείαν αὐτοῦ φύσιν μετὰ τῆς ἀνθρωπίνης.

We hope that all the leading themes of this closing message may soon be presented to the people of Greece in their own language.

DAY by day, as the time for the General Conference draws near, the great interest of our people in this important council becomes more and more evident. Workers from all parts of the world are on their way to the Conference. A large delegation from foreign fields will be present. An unusually large number from home fields will be in attendance. Many of those who can not attend the Conference are sending in their orders for the *General Conference Bulletin*, which will serve, in so far as reporting the principal things that take place at the Conference, as the next best thing to attending the Conference in person. One letter reaching the General Conference Office a few days ago from Australia contained an order for five hundred copies of the *Bulletin*, and gave notice that more were to follow. We trust none will neglect ordering the *Bulletin* until it is too late to secure the early numbers. The very first numbers will contain matter that all will want to know before the Conference is over. Let all orders be sent in at once. Address the General Conference Office, not the Review and Herald. Attention to this instruction will save annoyance and possible delay.