

The Advent
Review and Herald
Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., March 25, 1909

No. 12



IN OLD NEW ENGLAND

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the
Cometh

Go to the
Saw and
the
Testimony

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CONTRIBUTED ARTICLES: The Rise and Fall of Religious Liberty—Reply to "A Common Rest Day" Article in the "Nebraska State Journal"—Sunday as a Legal Rest Day—Twenty-three Reasons Why We Oppose Sunday Laws—Religious Liberty Again Wins in California—The Recent Victory in the District of Columbia—Recently Proposed Religious Amendment to the United States Constitution—A Great Declaration.

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Editorial

CHRISTIANITY is not a mere formal profession of Christ. It is not a question of mental perception alone. It is the manifestation of Christ's character in the lives of his followers. "If any man have not the Spirit of Christ, he is none of his."

THERE is a direct and personal relationship existing between God and every one of his children. It is not necessary to seek audience through priest or prelate, but every soul may go direct to his Creator and Redeemer for aid; and no human influence can cut off the means of communication. God will hear the cry of every longing heart, whether it be the prisoner in his cell or the king in his freedom. Before him every man of every race and station stands on equality; he has regard for character alone.

God's greatness is shown no less in his taking account of the little things in his universe than in his cognizance of the great things. We naturally expect that he will take account of the revolution of the planets, the rise and fall of nations, and of matters which pertain to the general affairs of his government. He does all this, and more; he is so great in power that he deals with every individual member of the human family, and takes account of every detail of the life and experience of each. Not a sparrow falls to the ground without his notice. Truly such power, dedicated as it is to the good of his creatures, should command the reverence and love of every intelligent mind.

The Lord's Day

IN the difficult and somewhat discouraging effort to find a New Testament basis for the observance of Sunday as the sabbath, some advocates of Sunday sacredness seem to be forced to adopt far-fetched arguments which evidently had their origin in the vivid imagination of some versatile thinker. One such argument has recently been brought to our attention. It is used in connection with the well-known text, "I was in the spirit on the Lord's day." Rev. 1: 10. The claim is made that the word here translated "Lord's" is a new word, not previously employed in the Greek Scriptures, but especially coined to designate that "the Lord's day" is a new institution. It may be well therefore to give some consideration to this effort to find some Scriptural proof for the change of the Sabbath.

The word translated "Lord's" in this text is *kuriake*, the feminine form and dative case of the adjective *kuriakos*. This adjective *kuriakos* is derived from the masculine form of the adjective *kuri-os*, which with the article prefixed is used as a noun. This noun is defined by Robinson in his Greek lexicon of the New Testament as meaning "lord, master, owner." It is frequently used in the New Testament, generally referring to Christ, and in the Septuagint translation of the Old Testament it is employed to render the Hebrew word Jehovah. With the meaning "master," or "owner," it is used in such passages as Matt. 21: 40, "The lord [owner] therefore of the vineyard;" Matt. 15: 27, in the plural, "their masters' table;" Luke 19: 33, "the owners thereof." In the same way, the same word is used in the Septuagint translation of the Old Testament in such passages as Ex. 21: 28, "the owner of the ox;" verse 29, "his owner;" verse 34, "the owner of the pit."

The same word is used in Mark 2: 28, "The Son of man is lord [owner] even of the Sabbath." As Christ, the Son of God, the eternal Word, was the agent in creation (John 1: 1-3), although then manifested as the Son of man, he could with all propriety declare himself to be lord or owner of the Sabbath which was instituted by him at creation as a memorial of the creative work. Even those who advocate a change in the Sabbath at the time of the resurrection will admit that in this statement Christ referred to the original Sabbath, the seventh day of the week.

What now could be more appropriate than that the day of which Christ declared himself to be the lord and owner should be called "the Lord's day," using to express this lordship and ownership, in the adjective form, the same word which is used as a noun in Mark 2: 28?

It appears therefore that there is absolutely no sound basis for the assertion that a new word was coined in order to convey the idea that an entirely new institution had been established, inasmuch as the word used is simply another form of a very familiar word constantly employed throughout the Scriptures. Furthermore, the idea that there is one day which belongs to the Lord in a special sense, and which he has designated as his own, is by no means new, dating back to the very origin of the Sabbath. It should also be noted that the emphasis in the expression used in Mark 2: 28 is not to be placed upon this well-established principle of the ownership of the day, but upon the other thought that the lordship, or ownership, of the Sabbath was then vested in the Son of man, who was God manifest in the flesh.

The assertion that the expression "the Lord's day" was in common use at the time when The Revelation was written, as designating the first day of the week, is entirely unwarranted in the light of the fact that the apostle John wrote his Gospel after he wrote The Revelation, and that in the Gospel he calls the day following the Sabbath "the first day of the week," and in no instance refers to it as the Lord's day. If the expression "the Lord's day" was in general use at that time as the proper designation for a new sabbath, which, as is claimed, was established by our Lord's resurrection and recognized by his disciples as taking the place of the original Sabbath, we should certainly expect that the latest written book of the New Testament would employ this phrase, and certainly so, if the same writer had previously used this expression in referring to the same day.

If the use of a term in the New Testament Scriptures not previously used in the Greek Scriptures is evidence that a new institution had been established, or a new experience had been realized, we shall be driven to some strange conclusions. For example: the Greek word *thraskia*, signifying "religion," is used in the New Testament, but is not found in the Greek translation of the Old Testament. Was religion therefore a new

idea, or a new experience, in New Testament times? So also the Greek word *pro-ordizein*, "to predestinate," is employed in Rom. 8:30, but is not found in the Greek translation of the Old Testament. Are we therefore to understand that predestination was entirely a new idea introduced into the Christian economy by the apostle Paul? These illustrations are sufficient—although there are many others—to show that the mere fact that a certain Greek word is used for the first time in New Testament writings does not prove that a new institution or a new idea has arisen.

Those who accept the teaching of the Scriptures as a whole, and in their obvious meaning, are not compelled to resort to any such groundless arguments in order to establish the plainly revealed truth that the seventh-day Sabbath is of continued obligation, and that the real Lord's day is the day of which the Son of man declared himself to be the lord.

The Inadequacy of the Sociological Gospel

AMONG the many publications which come to our table, we are glad to find one occasionally which attempts to defend the original gospel as revealed in the Scriptures and taught by Christ and his disciples. Nearly all the religious and semireligious papers and magazines of the present day have adopted, to a greater or less degree, the evolutionary scheme as an explanation of both material and spiritual things, and are therefore led inevitably to such a modification of old-time views concerning the Bible and the gospel message as is practically equivalent to the substitution of human philosophy for revealed truth. It is therefore especially pleasing to find occasionally such paragraphs as the following, which we take from a recent issue of the *Christian Herald*:—

The cross of Christ has been very aptly called "the stumbling-block of the New Theology," and the statement is literally true. These reconstructive theologians, while accepting Jesus as a great teacher and even as quasi-divine, insist that his philosophy—not his works, his miracles, or his sacrifice on Calvary—is what concerns us. What the human race needs, they tell us, is enlightenment to free men from the bondage of ages of superstition. They must lift themselves, *en masse*, up from the depths of ignorance. They are advised to attach no importance to the story of a race sunk in sin, the path to whose redemption has been opened by God's plan of divine love and atonement. As to the message of inspiration, and the way of salvation, it is to such teachers what it was to the ancient Greeks—foolishness.

Such teaching confuses sociological and spiritual things. It is utterly incapable of reaching the heart and transforming the life. If Nicodemus had applied to some such adviser, he would

never have learned of the new birth. It is simply a case of men who are themselves unfortunately still in spiritual darkness, yet who profess to enlighten others. The moment one of our new theologians takes hold by faith of the real gospel truth, that moment he will become emancipated, and will have his eyes opened to what the Christian religion really means. He will understand something of its tremendous power over the hearts and lives of men and women, and why people hold it as the most precious of their possessions, and are willing to suffer and even to die for it. Until we attain to the truth ourselves, it is impossible to convey it to others.

No one thing has contributed more to this confusion of sociological and spiritual things than the rejection of the doctrine of the personal second advent of Christ. The members of the early Christian church were taught to look to the return of Christ as the time for the establishment of his kingdom and the permanent cure of the evils of this present world, but the exploiters of the modern gospel are themselves attempting to establish the kingdom of Christ in this world by their own methods, depending upon evolution rather than upon the revelation of the Son of God in the clouds of heaven. The outcome will be a shock and a terrible disappointment.

Gospel Order—No. 1

The Divine Principle of Organization

THE Lord is a God of order. All his works reveal the perfection and simplicity of divine organization. "God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33.

The church of Christ is to reveal on earth the order and harmony of the kingdom of heaven. The "Great Shepherd of the sheep" leads the flock of God. The closer the members of the flock press to the Shepherd, the closer do they press together. And the counsel of the Lord through the spirit of prophecy to all believers just now is, "Press together, press together."

The Lord led the church of the exodus out of Egypt, and by the gift of prophecy organized it as one body to represent the unity of his work. He led forth the church of apostolic days, as one body, its organization being developed according to the need, under the instructions of the gift of prophecy placed in the church. In this advent movement he has raised up a church to bear the final gospel message to the world. He has organized the movement as one united body, giving instruction by the gift of prophecy placed in the church.

There were in "the church in the wilderness" those who rebelled against the organization that maintained unity and order. There were those in apostolic days who worked against the order and harmony of the church. There have now

and then appeared in our own midst those who have opposed the order and organization established in the church in harmony with the Word of God and the counsel of the spirit of prophecy. But all along—in the wilderness, in apostolic days, in these last days—it has been God's order and God's leadership in the church that has been set aside.

"God is not the author of confusion." He is the author of order. Every thought in divine organization is to secure to his children the greatest liberty to develop a godly character. Harmony with God's order is Christian liberty. "So long as all created beings acknowledged the allegiance of love," says the spirit of prophecy, "there was perfect harmony throughout the universe of God."

Lucifer is the author of confusion. Coveting the supremacy that belonged to Christ, he charged that the order and harmony of heaven imposed a restraint upon the liberty of the angels. So came rebellion in heaven. "It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit . . . into the minds of men."—"*Patriarchs and Prophets*," page 403. His principles make for separation and disorder.

If it be but secular work in which numbers of people are engaged together, the value of system and organization is universally recognized by the thoughtful and successful. Much more is organization to be valued in God's work, in which "all things" are to be "done decently and in order." 1 Cor. 14:40.

The organization of believers is no arbitrary or mechanical arrangement, but the natural and spiritual expression of Christian fellowship in service, a means of personal strength and blessing to the individual, and a sign of the "unity of the Spirit" among the members making up the "one body." The spirit of prophecy says:—

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. . . . Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action. . . . It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and

discipline are enemies to spirituality. . . . All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery.—“*Testimonies for the Church*,” Vol. I, page 649.

But all the Bible history shows that thorough organization is one of the heavenly appointed safeguards against popery. This is why those who have risen in rebellion against the truth, to lead away disciples after themselves, have always struck at organization. This has been as a hedge round about the people of God, securing the protection of the angelic host.

The details of organization may vary according to conditions and work, but ever as God has called his church together there has appeared in it the spiritual gift of order and of government, the spirit that rules in heaven. Harmony with God's truth and work for the time has been shown by orderly and harmonious co-operation with the body of believers. And all along the enemy who began his attack on organization in heaven, in order to detach the angels from the ranks and lead them astray, has worked against the organization of the body of believers on earth, in order to divide and scatter. W. A. S.

The Law and Our Lack

A GREAT heart-reader is the law of God—a veritable searcher of souls. Spoken amid the thunders of Sinai by the lips of Jehovah himself, it stands as the “word of God” no less truly than any other portion of Scripture; and the characteristics of the Word of God as given by Inspiration fittingly apply to the law of God: “The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.” Heb. 4:12.

A delicate instrument is this, so delicate as to perform a work which human minds can not conceive of even after it is performed, nor can man measure nor weigh the things upon which it operates. Men have attempted to conform their lives outwardly to its requirements, and counted themselves righteous in the eyes of both earth and heaven. At the same time that law was piling up a record against them that would shut them out of heaven as truly as it does him who makes no pretense of observing its precepts. To the standard of its requirements our lives must come. It demands righteousness. It demands what it can not give, and the demand must be met. Because it does demand what it can not give, hasty minds have thought the law unjust and its Maker unreasonable. They forget that it is not the province

of any instrument of test to supply the thing it is testing for. The government inspector of gas-meters requires that each meter come up to a certain standard of efficiency. If it fails to do so, he is not permitted to make up the deficiency, but must put that deficiency on record and let it remain.

A man who owns a piece of property may find it necessary at some time to place a mortgage upon it in order to raise means to extricate himself from some financial difficulty. The law requires that after a certain time that mortgage be paid. The date of payment arrives, and the man is unable to meet his obligation. The law can not meet it for him. It can only demand payment, and if payment is not forthcoming, it exacts the penalty, the forfeiture of ownership. Another comes forward and meets the obligation, and the mortgagor is released.

This illustrates, in an imperfect way, the operation of the law of God in respect to us. We are the debtors, unable to effect our own release, unable to meet the requirements of the law by any power we possess. The law itself can not release us; we can not be released while the deficiency exists; the law can not make up the deficiency. There is One, however, who can do all that for every soul whose heart is set to do the will of God. Jesus Christ meets the requirements of that law on behalf of every such soul who comes unto God by him. Belief in God's Word, loyalty to his holy law, faith in Christ, his power, his love, his sacrifice in our behalf, put us in the channel of God's working purpose, set us free from the condemnation of death, and make us joint heirs with him in that “inheritance incorruptible, and undefiled, and that fadeth not away.” “Wherefore the law is holy, and the commandment holy, and just, and good.” Rom. 7:12.

C. M. S.

The Test of Faith

God has but one way of saving man, and that is through the grace and merit of the Lord Jesus Christ. Man on his part must comply with one condition, and that is the exercise of saving faith in Christ as his Saviour. But saving faith in Christ is something more than mental assent to the fact that he died and arose again. It is more than a sentiment expressed in words, or tears, or songs of praise. There is much that passes for religion which is nothing but sentimentalism, affecting the emotions only, and not the deep purposes of the heart and life.

Man can not possess living faith in a passive, abstract form. Faith follows the channels of concrete expression. The highest test of love to God is obedience,

and the only true exercise of faith will be manifested in works. The apostle James says: “Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.” The redeemed will be saved by their faith, but they will be judged by their works, as the true and genuine expression of the faith they possess.

Among the tests of love and the proofs of faith which the Word of God imposes, two particularly stand forth as safeguards against man's natural selfishness and covetousness. One relates to the dedication of a portion of time to God, and the other a dedication of a portion of the income. Every week the Lord asks that his children cease from their personal pursuits and labors, lay aside their plans, and devote to his service the seventh day. This affords expression for their joyful love and willing obedience.

He asks likewise that of the means entrusted to man's use, he shall count one tenth of his income as belonging to his Creator. He who recognizes the goodness of God in the health and strength given for labor, and the power possessed to earn and accumulate means, will return to God his own as an expression of grateful thankfulness. A sense of duty will not prompt the service. It will be counted a blessed privilege, a channel by which his love may be manifested.

And this service will not be rendered after every other claim has been satisfied; but as a debt of love and gratitude to a kind Benefactor, it will come first of all obligations. Rendering to God his own in tithes and offerings is a test of discipleship. It is an evidence of consecration. Let no man deceive himself into believing that he is truly consecrated when he is negligent in these matters. He may be honest with his fellow men, but he is not honest with God. He may pay debts incurred in his business, but the great debt of honor and gratitude, due the Giver of all, he fails to discharge, and God counts him unfaithful. Mal. 3:8.

Complete consecration to God places all on the altar. It affects the pocket-book as well as the heart. It makes one honest in the dark as well as in the light. It will lead him to regard an obligation resting upon conscience and honor alone as sacred and as binding as legal obligations. His word will be as good as his bond. Consecration means the sanctification of body, soul, and spirit to the service of the Master, a surrender and subordination of every hope and plan and purpose to the divine will. When this is done, selfishness will be eliminated. The chief joy of the heart will be in learning and doing the

will of the Father. Duty will then become pleasure, and the sacrifices of time and money offerings of love upon the altar of God's service.

May our faith find joyful expression in doing the will of the One to whom we owe the life that now is, and through whose mercy and grace we hope to achieve the life that is to come.

F. M. W.

The Prerequisite of Acceptable Service

WE are not on safe ground until we can count as a loss everything we have gained outside of Christ, whatever it may be. The more men load themselves down with worldly honors or wealth, the more difficult it is for them to enter the narrow gate and walk in the straight way.

The most important lesson of Paul's experience was this: "What things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." Phil. 3:7, 8. There never will be a time when the kind of service that wins heaven's approval will have the approval of the self-seeking, clamoring world, or be popular with the ease-loving, amusement-seeking church-members. There are two ways, the broad and the narrow; two services, that of self and that of Christ; two goals—and they are far apart. The broad way needs to be broad, for it must accommodate many professed church-members, as well as the great motley throng that has never professed the name of Christ.

When the very Christianity of Christ becomes a part of our being, there is a transformation wrought in us which is equivalent to a new creation. Then the things we once loved become hateful to us, and those things which seemed of no value, because self had darkened our perception, become as the apple of the eye. It must be so, else God can not use us to accomplish his purpose. While we treasure the things of earth, heaven's realities are dimly seen or entirely obscured, and self assumes most wonderful proportions. So long as this condition exists, the streams of our beneficence are all turned inward to nourish our vanity and pride. We are like the geyser, a noisy, self-attracting fountain, whose waters return again inward and bring benefit to none. When true conversion comes, there is a complete transformation. Self shrinks, and disappears; the streams of our beneficence flow outward; the geyser becomes a sweet, bubbling spring that flows quietly through the woods, meadows, and gardens, blessing

everything along its course, causing trees and fields to yield their food for man and beast. Such is the true Christian, watering souls and bringing the bread of life to the hungry and perishing.

God can use such, and only such. The self-centered and self-serving, whatever the profession, are destitute of the great prerequisite that makes for the advancement of God's cause and kingdom. They are running without a message, hindering what they pretend to advance. There is only one remedy—contrition of heart, sacrifice of self, full surrender of the whole man to the cause of Christ—in short, conversion. That is the prerequisite of true service. That brings heaven's approval and the divine commission. That assures success in the saving of souls.

C. M. S.

The Holy and the Profane

THE Word of God makes a plain and clear distinction between the holy and the profane. There are some things which are given man to use freely, but there are other things which God has reserved as holy unto himself. Satan has sought to destroy this distinction. He has made every effort to subordinate the holy to the level of the common, to bring the things of God down to the plane of the things of men. These efforts are illustrated in many doctrines taught today. Many apostles of so-called advanced thought advocate that the Bible possesses no inspiration peculiar to itself, and that the writings of Moses, Isaiah, Paul, and other Bible characters do not differ from the writings of heathen sages, and great men of all ages. Equally as pernicious, but more subtle, is the claim, which, while admitting the divine origin of the Sacred Scriptures, contends that God gave to other nations, as well as to the Hebrews, revelations of his will, as contained in the sacred books of heathen philosophies and beliefs.

The same principle is seen in the arguments used to deny the perpetuity of the Bible Sabbath. While some contend that in this dispensation the observance of no sabbath day is enjoined, others argue that all days are now holy, and that the Christian should observe every day as unto the Lord.

Another class, while admitting the distinction existing between sacred and common days, and between books of a holy and profane character, set up the claim that in the Christian age no part of man's income is reserved by God, but that all money is holy, the nine tenths equally with the one tenth, and should be used by the holder in good and laudable work, but not necessarily in gospel work.

All these classes claim that the old-time beliefs regarding inspiration, holy days, and holy money were designed as

the initial steps, the first principles, leading to broader faiths and deeper experiences, where God could be seen in every religion, his presence sanctify every day, and all possessions be counted holy unto his service.

Regardless of the motives which prompt their advocates, all these specious arguments have but one influence and tendency, and that is to break down the plain and positive distinctions which God makes between the holy and the common. It matters not whether it be argued that there is no divine revelation to man, or that there are a dozen sacred books; that there be no sabbath, or that all days are holy; that no tenth is holy, or that the ten tenths are sacred; equally, in any case, the line of demarcation between the things of God and the things of men is obliterated, and it is left to each to follow the whim and caprice of his own mind with no chart or compass to guide him in his wanderings.

There is a sense in which all time may be dedicated to God, but this by no means removes the distinction which God has made between days, a distinction affecting the character of the days themselves. He made the seventh day holy; this is its character. This character was not bestowed upon the other days. Hence even though one may devote to God his whole time, as every Christian should, he still must recognize the distinct character of each day, in the class to which God has assigned it. And surely no man can acceptably devote his whole time to God, and fail to render to his Creator the one particular day which he has reserved for himself, and in the particular manner in which he says it should be rendered. God has given explicit directions as to how the seventh day should be used; the six days he permits man to use as he himself shall elect.

In the same specific manner God has made a difference between the tithe and the nine tenths. The former he declares to be holy for his service. Lev. 27:30. This holy character and holy use distinguishes it from the common character and common use to which the nine tenths may be devoted. And it is safe to say that he who truly devotes to God his whole income, and counts naught that he possesses as his own, will see to it that the one tenth of his income shall be used in the specific and particular manner which God designates in his Word. Otherwise it would be safe to conclude that his claim of having devoted all to God was but a subterfuge to cover up his selfish appropriation of the means which had been entrusted to him, but which God had reserved for his own service.

The church of God is threatened by an invasion which would juggle with the plain statements of divine revelation,

and seek to spiritualize away the truth of God. In revealing his will to the human family, God knew what he wanted to say, and was entirely capable of correctly expressing his will and purposes. Let us conclude as well that he means what he says, and take his Word in its plain, obvious reading, making that distinction which he makes between the sacred and the common, between the things of God and the things of men. In this way only can we preserve inviolable the truth in its simplicity, of which God has constituted his children the conservators.

F. M. W.

Note and Comment

Infidelity in the Pulpit

THE leaven of infidelity has permeated the minds of so many professedly religious teachers that the departure from old-time orthodoxy can no longer be denied or concealed, and the effect of the wide-spread unbelief in the Scriptures is being felt on all sides. The present situation is well described by the *Christian Herald* in an editorial from which we take this paragraph:—

In scattered pulpits here and there, and in not a few theological schools, it has become the fashion to flout the old Bible. Some preachers and professors have tried to prove how much superior is their understanding of spiritual things to that of the prophets, the evangelists, and the great leaders of the faith, who lived close to Christ and followed in his footsteps. But souls are not saved by belittling the Scriptures, nor are hearts won from sin to righteousness by undermining the faith of the simple. It would be a charitable conclusion to think that such attacks ordinarily proceed from intellectual vanity or sheer love of sensation. This is doubtless true of a majority of the shallow and superficial assaults on the old Bible and the religion of Jesus Christ. It is surprising how few of the great thinkers and eminent scholars are to be found in the ranks of infidelity. But it is not the open and avowed infidel who is the most dangerous foe of the Christian faith. It is the veiled infidel, the agnostic, the man who subtly slurs inspiration and miracles, who questions Biblical authority and authenticity, who reads into the old Book new and doubtful meanings, who is full of smart suggestions concerning passages that are apparently contradictory, but which have been long ago cleared up satisfactorily by able and reverent scholarship.

It is not possible to deny the inspiration and authority of the Scriptures and at the same time to maintain intact the fundamental doctrines of Christianity. Those who commenced by attempting to interpret the plain teachings of the Bible to make them harmonize with the claims of modern science have yielded one thing after another until they are now openly denying the doctrines of sin, of the atonement, of the resurrection, and of the second advent. A speculative

philosophy has largely taken the place of revealed truth, and is being taught from many pulpits of the land.

Back to Colonial Days

AN incident of recent occurrence in the State of New Jersey harks back to the days of the colonial church establishments, when men were compelled by law to contribute to the expenses of the church. We quote from the *United Presbyterian*:—

A New Jersey judge has decided that pew rent may be collected from tardy or unwilling church-members by deducting the amount due from a bill for work done for the church. A member of a Roman Catholic parish had done work for the congregation, and when it came to payment for it, the priest deducted a sum due for a church sitting. The parishioner appealed to court, and the court decided against him.

If there was ever an instance in which a man's means was taken from him without "due process of law," this is one, and is but a foretaste of what we may expect to see in days to come, when the Roman Church has gained the influence and power she seeks.

The Present Situation

THE bloodless revolution in the world of thought which has brought such remarkable changes during the last quarter of a century is acknowledged by discriminating observers in every civilized land. As an illustration of the view now taken by many of the best thinkers, we quote the following paragraph from the *Contemporary Review* for January:—

The consideration formerly shown for authority—religious, political, social—is now undeniably on the wane, while disregard for things established and hallowed by wont and tradition is gradually affecting the views taken of private property. Even institutions which church and state still combine to preserve, such, for instance, as marriage, are no longer beyond the range either of criticism or of experiment. In the British empire the change in this respect may still be hardly noticeable. But in other countries it is manifest to the least observant. On the decay of religious fervor and its manifold causes it is needless now to dwell. It may be enough to say that this phenomenon also is at least real, however we may be inclined to explain it. Religion, as our forefathers understood it, is being transformed. Even when the ecclesiastical shell is preserved, the kernel has undergone a change. Ancient dogmas are ceasing to command belief; pious practises are discontinued as irksome or meaningless. Church discipline, in so far as it used to be felt as a real check, is now very often shaken off as a soul-fetter. And worst of all—if one can give ethical designations to laws of human development—no fresh revelation has yet been vouchsafed to numb the pain caused by blasted hopes, to kindle new and fruitful aspirations, or to restore balance and serenity to the disenchant-

For the aching unrest of unsatisfied souls the principal anodyne yet offered is beauty in art or symbolical truth in mysticism.

This is a fairly accurate description of the results which have thus far appeared from the rejection of the special light of truth offered to the world in the heavenly message of preparation for the coming of our Lord; but the end is not yet. The only way of recovery from this downfall will be by the acceptance of that regenerating truth which is designed to prepare a people for translation; and this will be an individual rather than a collective experience.

A Political Threat

THAT the time may come when the members of all the churches will combine to enforce the demands which they make upon the political parties is plainly intimated in an editorial in the *Christian Advocate* (Methodist), from which we quote this paragraph:—

The political world as well as the general public know that only a small minority of the people who wish for the universal prohibition of the selling of liquors to be drunk on the premises have affiliated with the Prohibition party, so called. They have hated to break up their party affiliations, and many of them are conscientiously in favor of the national principles laid down by the party—whether Republican or Democratic—with which they have always voted. But it is easy to foresee a time when all churches, Roman Catholic and Protestant, will be driven to vote against any party that will sell out or give away the power of the state to prevent the sale of liquor on Sunday, to any municipality so demoralized as to wish to legalize the sale of liquor on Sunday, and thus make the fifty-two holy days holidays in the worst sense of the word.

It is evident that the real principle at stake is the sanctity of Sunday rather than the prohibition of the sale of intoxicating liquors. If this were not so, the same combination would be threatened for a refusal to enact laws which would prohibit the sale of liquors on all days of the week.

Observing Lent

INTELLIGENT Roman Catholics are quick to note the various evidences of the growing influence of their church, and of the increasing tendency on the part of Protestants to conform their practises to papal tradition. An instance of this kind is found in the following editorial paragraph from the *New World* (Catholic), of Chicago:—

It is a curious fact, moreover, that lent, as a season of prayer and fasting, seems to be growing in popular favor. Some years ago, Catholics were alone in keeping it. Now all the Christian bodies are beginning to follow the custom. It helps one to grasp the fact that there is a world-wide trend toward Catholicity.

General Articles

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

Joyful in Him

WORTHIE HARRIS HOLDEN

There's a whisper in the treetops,
There is music by the sea,
There's a murmur, mid the rushes,
Of the brook across the lea;

There's a voice from winged flowers,—
Hum of hopper and of bee,—
And a myriad-throated warble
From the feathered minstrelsy.

O, the night is one sonata,
And the day a chorus grand;
And our life a glorious anthem
When our Master has command!

For the minor chords, though plaintive,
Lend enchantment to the strain,
And the final hallelujah
Shall in joy engulf all pain.

Tune thy heart to sense the measure;
Train thine ear to hear each chord;
Every day conclude some measure
All harmonious to thy Lord.
Portland, Ore.

Two Kinds of Service¹

MRS. E. G. WHITE

(Concluded)

Higher Education a Preparation for Service

As men and women who profess to believe the truth for this time, we have no right to place ourselves in any wrong relation to God or his cause. We have a work to do for the Master, a work to do for the rising generation. We can not afford to send our children to the public schools. This has been presented to me for years. For years we have been establishing schools; but they are not perfected yet. There are some who think that we must pattern after the schools of the world if we would give our youth a complete education. What we need to give them is a complete education in that Book which assures us of that life that measures with the life of God. If we will obey his commandments, we shall live. This is the Book of books. It is to be the great study book for all who profess the name of Christ.

My brethren and sisters, do not neglect your children. Teach them that they have souls to save or to lose. Teach them to come into right relation to God. Bring them up in the nurture and admonition of the Lord. It was because of such a training as this that Daniel and his fellows, when they were taken captives to Babylon, were able to stand the test. They had received the education that God gives, and he was able to make right impressions on their minds.

Do not fold your hands, and find fault

with God, as did the class of worshippers the prophet Isaiah brings to view. They said, "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" This class of professors makes no sacrifice for God, although for them he has made the sacrifice of his only begotten Son, sending him to our world that they might be sanctified and made holy, and that by learning to represent the character of Christ, they might bear a living testimony to all with whom they associate. We must take a higher standard than this.

I read in books that come to me how we must attain to a higher education, but these writings do not interpret what is meant by "higher education." What is higher education?—It is coming into unity with Jesus Christ. It is being made one with God. It is bringing God into mind and heart. Unless we have Christ in the life, we can not reveal him. To learn to humble self, to subdue self,—this is the higher education. Higher education,—the education which we should have, is that which proceeds from God and imparts a knowledge of what saith the Lord. It is to walk in the footsteps of Jesus,—to preach as he preached, to work as he worked.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold of it." This is Bible sanctification; this is the higher education. When we make the Bible our book for study, and give to our students a knowledge of the Word of God, there will be no need to ask the question, Have they the higher education? What we need is an acquaintance with God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We do not half serve God. We do not honor him as we should. We have a name to live, but O, so many of us are dead! We need to study the Word, and see if we are preparing to meet our Lord when he shall come in the clouds of heaven with power and great glory. I want to stand in right relation to God. I have been in his work since I was sixteen years old. I do not want to fail now.

Everywhere there is missionary work to be done, and every soul of us should have an active part in it. It is astonishing to see how fields are opening everywhere. Workers are calling for means to carry on the work. Many students from our schools are going out and educating themselves in the languages, and opening the Scriptures to peoples of other tongues. This is an excellent work, just the work the Lord would have them do.

We need to become students of prophecy. We need to labor for every one that possibly can be helped. Now while there is opportunity, let us get the light before the people. There will never be a more favorable time for work than this; for the judgments of God are coming upon

the earth more and more. We need Christians at this time, and to be a Christian means to be Christlike.

Speaking of those who have joined themselves to the Lord to serve him, God says, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." This is what we want. The Lord receives too little glory from the lips of any of us, but much of complaint. Shall we not change in this respect, and begin to offer praise and thanksgiving to God? Let us begin to do the works here brought to view. Let us bring the poor that are cast out to our house. Let us lay no yokes or burdens upon the people. Let us come to God with humble, lowly hearts, with tongues sanctified, and brain powers sanctified. If we will do this, there will be praises to God offered in every congregation. The songs of thanksgiving and joyful praise will be heard coming from happy hearts, and men will know that we enjoy the true religion of Jesus Christ.

There are just two classes of people brought to view in the Word of God. With which class are you standing? If all were brought together in heaven with their different temperaments unsanctified, what kind of heaven, think you, would we have? Do we not want to be transferred from this school below to the higher school above? There Christ will walk and talk with his people, and open to them the scriptures they do not understand. There we shall pluck the fruit of the tree of life. We shall see the King in his beauty, and behold his matchless charms. There will be no contention there; then let us not have it on earth. We are to begin here to obtain the higher education. We are to learn here to guard the lips, to govern the words. Christ gave his life for us, and he wants us to give our lives to him,—lives that are sanctified, soul, body, and spirit. Shall we not let our righteousness, as Isaiah has said, "go before" us? Then the glory of the Lord will be our reward.

How few there are who praise God! But this is part of our higher education. In this life we are to learn to honor him by offering our praises and thanksgiving to him. It is only those who on earth have learned to glorify God that will be given a place in the courts of glory. If we are translated, we shall be translated just as we are. We are to be made perfect in this life; in this life our tongues are to be sanctified, our thoughts purified. Then let us take up this work of education now. Let us do those things that we shall wish we had done when the time comes that our work is finished.

I long to hear the voice of thanksgiving to God. I long to hear praises offered to him. I long to see happy Christians. Let us seek the Lord while he may be found. Let us bring Christ into our family circles. Let us invite the joy of the Lord into our homes and into our hearts. How much glory we could

¹ Sermon preached Sabbath, February 6, in Oakland, Cal.

bring to God if we would consider that Christ died on the cross to make it possible for us to come into right relation to him in this respect. He worked out a perfect life amid the fiercest opposition that could be instituted against him. Then shall we not make earnest endeavors to be Christians? Should we not, when we meet to worship God, offer praise from hearts filled with thanksgiving? We have everything to praise God for. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Interesting Facts Concerning Babylon's Fall

GEORGE I. BUTLER

THE fall of Babylon was announced by fifty thousand earnest believers in Christ's soon coming. This message was given in consequence of a great spiritual declension in the churches, and this declension has become more and more apparent as the years have gone by.

The careful and observing reader of The Revelation will notice that in each instance where the fall of Babylon is mentioned, there is a repetition. In the second angel's message (Rev. 14:8) we read: "And there followed another angel, saying, Babylon is fallen, is fallen," etc. In Rev. 18:1-4, the subject of Babylon's great and final apostasy is more fully stated. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Then the revelator proceeds to describe her complete destruction. Let the interested reader notice this point distinctly: the fall of Babylon and the destruction of Babylon are two distinct events. The destruction comes as a consequence of her fall. Her fall is a declension, or apostasy, because of the rejection of light. Instead of being the pure and faithful spouse of Christ, she becomes the worldly, proud, haughty mistress of the rulers and great men of the earth; in other words, church and state, politics and religion, are blended into one system. God holds such a union in abhorrence; but it is rapidly forming.

The second angel's message, announcing the fall of Babylon, is not said to be proclaimed with a great and loud cry; but both the first and the third angel's messages are said to be thus proclaimed; while of the proclamation contained in Revelation 18, already quoted, this is said most emphatically and most impress-

ively. The angel is represented as "having great power," and the effect of his proclamation is that the whole earth is "lightened with his glory." He cried mightily, with a strong voice: "Babylon the great is fallen, is fallen;" and then is brought to view the awful effects of her fall,—she "is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." She "is become" such; as much as to say she was not always such. The process of her fall and apostasy was gradual, at times perhaps almost imperceptible: yet it was going steadily on, developing before the world, and especially before the student of prophecy, till at last the fruits of evil became so fully ripened that all candid believers of the Bible could plainly see her condition, which is then proclaimed with mighty power, and the solemn, awful command goes forth, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Much of this was not proclaimed in the first announcement in the second angel's message. It would not have been true at that period when spiritual Babylon first rejected light. That first evil step led away from God's truth. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." Walking is a movement indicating progress.

There occurred an important change in the attitude of the popular churches when they rejected the sure word of prophecy, which the apostle Peter says is a light in a dark place till the day shall dawn. When that light is rejected by the church, she must of necessity walk henceforth in great moral darkness. From that point when the first announcement was made, "Babylon is fallen," great changes for the worse have been going on. Preceding that time, many noble Protestant teachers and leaders were earnest students of prophecy, and expositors of grand prophetic truths. Martin Luther and his leading associates of the great Protestant Reformation were familiar with the prophecies concerning the papal church and its awful work of apostasy and persecution. Luther, looking forward from his time, thought the Lord would come in about three hundred years. Three centuries after Luther's day, multitudes of devoted followers of Jesus, in studying the same scriptures that Luther studied, reached the same conclusions he had reached, and publicly proclaimed the same great facts. If Luther had lived in our day, he would have been an Adventist.

In the grand Methodist revival, led by John Wesley, Adam Clarke, and many other devoted men, prophecy was highly prized and much studied. In some particulars their views were incorrect, yet it is a fact that much important light on the prophecies was brought out from the sacred page by them. John Wesley looked forward to about 1836 for the coming of the Lord, to about the time

when William Miller began to proclaim the soon coming of the Saviour in the clouds of heaven.

We cite these well-known facts to make manifest the great change of attitude on the part of these modern churches, which took place about 1844, when, because of persecution, some fifty thousand Adventists were obliged to leave their communions. The popular churches turned their backs upon these great and glorious truths. What was their reason for so doing? They rejected most important Bible truths, and as the result, darkness came upon them, and they have become proud, worldly, fashionable churches, "lovers of pleasures more than lovers of God." The apostle says, "From such turn away."

The process of spiritual declension from this interesting point when the first announcement of Babylon's moral fall was made, has been rapid and conspicuous. So plain are the evidences of this, that the careful student of prophecy is forced to the conclusion that we are rapidly nearing the time when the mighty angel of Revelation 18 will join the second angel of Rev. 14:8, and the loud cry, "Come out of her, my people," will go forth. This point can not be far away. This last and mighty movement is but the completion of the message of the second angel's work of chapter 14:8. They are similar in nature and character. One goes forth at the beginning of the process of unbelief and apostasy; the other sums up the final completion of it, and powerfully announces the terrible result. Then Christ comes, and great Babylon receives her final doom.

Soon after the disappointment in 1844, and the time when the Adventist believers were really forced out of the popular churches, many realized that a great change had occurred in those churches. Spiritual coldness prevailed, and many confessed it in great alarm. They themselves in a degree realized that a change for the worse had occurred. Many publicly confessed this fact. The trend of the current downward toward worldly standards has since become most noticeable. In the purer days, most of the churches had strict rules of living, to which it was expected their members would conform. In these rules of living were defined duties which were in harmony with Bible requirements. Fashionable clothing, the wearing of jewelry, attendance at card parties and theaters, were prohibited as works of the flesh and the carnal mind. Attendance at meetings, supporting the cause of God, taking part in religious services, etc., were expected of the members. These provisions long ago became a dead letter in the popular churches. Church-members now take the lead in the wearing of fashionable clothing, jewelry, etc., and many attend card parties and theaters, and find enjoyment in worldly pleasures. And so common have these practises become that they are scarcely noticed. The members of several leading churches once renowned for their humble piety, plainness in dress, obedience in discipline,

are now among the foremost of pleasure-seekers.

The methods of raising funds to help forward the gospel work has become, in many instances, a disgrace to the cause of God. Lotteries, grab-bags, big suppers, gambling, and various other devices, have been in vogue till even magistrates have referred to them as disgraceful. It is painful to refer to such matters; and though vastly more might be said, we forbear, with the passing remark that these customs are an indubitable evidence of backsliding, and a certain indication of a great moral fall in the leading churches of the Protestant world throughout Christendom.

Bowling Green, Fla.

(To be concluded)

The Need of Vital Power

R. D. QUINN

WHEN David was called from the sheep-cotes and from following the sheep, to be made ruler over God's people, he was first of all anointed for his mission, and for the great work to which he had been called. The record reads that "Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. . . . And David went on, and grew great, and the Lord God of hosts was with him."

When Moses was called from the wilds of Midian to lead the children of Israel out of Egyptian bondage, he hesitated to undertake the great task, until God had repeatedly promised him that his presence, or Spirit, would go with him. Forty years later, when the burden of this mission was transferred from Moses to another, it was "Joshua, the son of Nun, a man in whom is the Spirit," who was selected.

Elijah, called of God to begin a mighty reformation in the time of apostasy, was so anointed for his mission that he has by some been termed "the fire prophet." By his faith and prayers, he called down fire from heaven, and finally went to heaven in a chariot of fire, with horses of fire. One thousand years later, the angel Gabriel, in announcing the birth of John the Baptist and the marvelous work that would be accomplished through him, could compare that work to nothing greater than the "spirit and power of Elias." Yet Elisha, as a preparation for his life-work, asked for and received a double portion of the spirit that had rested upon Elijah.

When Christ began his public ministry, the Spirit of God descended from heaven upon him, and he was "anointed . . . with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

The disciples were told to tarry in Jerusalem, until they were baptized with the Holy Ghost for service; and when they had received the anointing, it was not long until they filled all Jerusalem with their doctrine, and all other places, so that the gospel was preached to every

creature which was under heaven, in that generation.

Now the cause of the marvelous success that attended all these men, and many others too numerous to mention, is obvious. They received the unction; they were anointed for their mission; they were sent forth by the Holy Ghost. It was the presence of the mighty God of Jacob that made them great. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." We are told that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

The secret of success in God's work, is the union of divine power with human effort. Those who achieve the greatest victories are those who take God into account, and who rely most implicitly upon the almighty arm. When, because of the murmurings of the children of Israel in the wilderness, the faith of Moses was severely tried, he cried to God for help. Again and again the record states, "When Moses heard it, he fell upon his face." "He endured, as seeing him who is invisible." His successor, Joshua, who commanded, "Stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon," is the man who for hours lay prostrate upon the earth in prayer in the camp at Gilgal. The men of prayer are the men of power.

David's courage and boldness in going forth to meet the Philistine champion, were inspired by his keen sense of the presence of God. He said to his antagonist, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel." He was reckoning on those invisible armies of light and power that attend the righteous from day to day; and their presence, though unseen by mortal eye, was just as real to David as was the presence of Goliath. With a mighty faith like his, what had he to fear?

After recounting the deeds of men of this type, Paul says, "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, . . . escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin [of unbelief] which doth so easily beset us, and let us run with patience the race that is set before us."

And now let us ask ourselves this living question: Shall we be satisfied with less power than characterized the lives and work of these men? Certainly there was never a time in the history of this world when the work of God was more in need of just such men of faith and power as is revealed in Paul's missionary roll-call of past dispensations.

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands, say, 'I have done as thou hast said; I present thy promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."'"

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for his blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask him. We have not been whole-hearted in this work. What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give? We can not depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of his Spirit. Be fervent in prayer, and watch in the Spirit."

Bozeman, Mont.

One

G. B. STARR

"CONSIDER the lilies. . . . Solomon in all his glory was not arrayed like one of these." Jesus singled out one lily. It has received the personal attention of God, the Master Artist, to bring it to perfection, as much as if there were no others in the world. The perfection of a field depends upon the perfection of each one. Jesus was a kindergarten teacher. He used nature as no other ever did or could. Men and women were his pupils. He came to reveal the love of God to the individual.

We are not lost in the great mass of mankind; there is not another in the universe like any of us; there are really no doubles; our features, our figures, our voices, our powers of body and mind, are not just like those of another. We each feel at times that no one in the world fully understands us; and that is true. But there is One who understands us, and who specially loves us.

He "loved me, and gave himself for me," to bring me to perfection, as if there were no others needing such love and attention.

The parable of the one lost sheep, in

which the ninety and nine were left that the one might be found, teaches the same lesson. The one prodigal son was not forgotten by the father. It is not the will of the Father that one of these little ones should perish.

The one woman who touched Jesus in the crowd is singled out by him, and sent away with his personal blessing; she is not lost in the crowd. Our names are individually written in the book of life, and engraved upon the palms of Christ's hands. He loves us with an infinite love, and we are ever present in his thoughts.

In John 14:23 we read: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

He will give to each of us "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17. This name represents the exact character each has formed.

He hears our individual prayers. John 16:23-27. Our voices are not drowned in the din of the crowd. "He heareth us; and we know that he heareth us, . . . we know that we have the petitions that we desired of him." 1 John 5:14, 15.

We may esteem others better than ourselves for the very sake of the special gifts and graces which they possess, and which we lack. We influence others by these very qualities in which we differ most. Each is a center of influence all his own.

"He knows each individual by name, and cares for each as if there were not another upon the earth for whom he gave his beloved Son."

Wahroonga, N. S. W., Australia.

Rise and Decay of Christianity in Abyssinia

IN the days of Constantine, the first Christian emperor, Meropius, a Christian physician of Tyre, accompanied by his two nephews, Frumentius and Edesius, undertook a trip upon the waters of the Red Sea. Their ship was wrecked on the coast of Ethiopia, and the two nephews of Meropius were the sole survivors of the disaster. They became slaves, and were sold to the king of Abyssinia, who soon learned to love them, and raised them to honored positions. Finally, a short time before his death, he gave liberty to both, and upon his death-bed made Frumentius the administrator of the kingdom and the guardian of the minor heir to the throne. Edesius returned to Tyre, but Frumentius did his best for the temporal and spiritual welfare of the land of his adoption. Having caused Christian merchantmen from Egypt to come and settle in Abyssinia, he went finally to Alexandria to visit Bishop Athanasius and ask his help in spreading the gospel among the people of his country. Athanasius made Frumentius a bishop, and the head of the missionaries whom he sent with him. Frumentius received the titles of Abba Salama (father of peace) and Abuna

(our father), and this last title is still applied to the head of the Abyssinian Church. The connection of the Egyptian and Abyssinian churches also still continues, and the abuna is always imported from Egypt.

Under Frumentius and his successors, Christianity made such rapid progress that the whole land was Christianized about the year 500 A. D. With the spread of Christianity in Abyssinia came the missionary spirit, which offered the gospel to the surrounding multitudes still in heathen darkness, and created the Ethiopian translation of the Bible. But suddenly disaster came. Theological dissensions severed all connection between the Egyptian and Abyssinian churches and the remainder of Christendom, and soon after Mohammedanism began its mighty onslaught upon Africa. Abyssinia was enabled to withstand it, though North and Northeastern Africa succumbed; but alas! Abyssinian Christianity was badly crippled under the continuous troubles of the wars, and gradually it decayed and became the counterfeit of Christianity, which it is to-day. The Christian churches in modern Abyssinia have three courts, like the ancient temple in Jerusalem: the court of the men (women must remain in the forecourt); the holy place for the priests, which can be overlooked, however, through the holes in the walls; and the holiest of holy, where the sacramental dishes are kept and the sacramental elements are consecrated by the highest priest, who alone can enter it. In the holiest of holy the tabot (the holy ark) is kept. In the festal processions it is carried about under a great umbrella, and young and old reverently bow and kneel before it.

The chief priest is called the abuna, who has been called the pope of Abyssinia, though he is dependent on the king. Monks and nuns are numerous, and are ruled by the etschêgê, who is also the confessor of the king. These monks and nuns are said to be lazy, living in licentiousness and luxury, and utterly ignorant. The priests are not much better. They can read the ancient, sacred Ethiopic translation of the Bible, though few of them understand it, and know by heart the long formulas of their liturgy and the Nicene Creed. Sermons are unknown.

The first and seventh days of the week are kept holy, and the year has one hundred eighty fast- and feast-days. Every Wednesday and Friday is a fast-day, when no eating or drinking is to be done between sunrise and sunset, or only bread and vegetables are to be eaten after the total fast until the ninth hour. Advent, lent, etc., are kept as fast-days.

Many saints are worshiped. Mary, the mother of God and queen of the heavens, is given the highest place among them. But it is the general doctrine that fasting, giving of alms and of large presents to their confessors, and kissing the doors of the churches insure eternal happiness to believers.

The sacraments are charms, not means of grace. Baptism is preceded by cir-

cumcision, and children are immersed, adults are sprinkled. After baptism a blue cord is fastened around the neck, a badge which is not removed till death. The bread of the Lord's supper is soaked in wine, and fed to the communicants with a spoon. Men between twelve and forty years of age are debarred from the Lord's supper, because they are thought unable to keep the sixth [seventh] commandment. The marital relation is not kept holy, and plural marriages are frequent. Wedding ceremonies are scarce.

It has been said that Abyssinian Christians are in morality far below the Mohammedans, and show all the vices and lusts of the wild inhabitants of Africa. Though nominal followers of Christ, the Abyssinians are lazy, liars, drunkards, and voluptuous in the extreme.—*The Missionary Review, June, 1908.*

Consecration

FLORENCE KETRING-HARPER

THE daily life of the Christian is a life of surrender. There will be a giving up of self and selfish plans,—a laying of all at the feet of Jesus.

We do not know the way we should go. We do not know what lies before us. We have not wisdom or discernment to choose what is best, and to discard that which is of least worth among the many things forced on our attention as we go through the day. By choosing our own way, and withholding from God a surrender of self, we lose much time, and overlook valuable opportunities of doing good to others and of building up our own characters.

If we are too busy to cultivate the acquaintance and friendship of Christ by communion with him in meditation and prayer, our lives will be filled with fretfulness, anxiety, fear, and care. This is not God's will. "My meditation of him shall be sweet: I will be glad in the Lord," says the psalmist.

We do not know the beautiful things he would tell us,—the things that would make us strong, and our lives bright and helpful and a song of praise and gladness in spite of the trials and cares he lets come,—if we only had the wisdom to stop and listen; and this wisdom he will give if we only will let him begin the day for us, and go through it with us.

Many the temptations that would be ward off by the angel at our side,—temptations that are "more than we are able to bear;" many the cares that would be lifted; rich and refreshing the sweetness that would come into our lives instead of the bitterness, if we would only let God rule our days.

In the words of another: "Consecrate yourself to God in the morning; make this your very first work. . . . Surrender all your plans to him, to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."

Wichita, Kan.



I Sought Him

I SOUGHT Him in the broad and shining ways,
Where beauty makes her infinite appeal,
In rainbow arches and swift clouds that steal
Their flaming glory from the sunset blaze.
I sought him in the snowy peaks that raise
Vast shoulders to the skies they half conceal,
And in the marvels midnight hours reveal
When circling worlds give him unceasing praise.

I found him in the slums, midst dust and mire,
Where passions breed, and evil things are rife.
I found him shaping into something higher
Dim, suffering souls submerged in sin and strife,
And fanning into flame each least desire
That yearns aloft for purity of life.
—Helen A. Saxon, in *Cosmopolitan*.

Temperance in the Home

God's Work in Our Bodies

AUGUSTA C. BAINBRIDGE

"How does my heart keep beating, mama? It was beating when I went to bed last night, and it is beating now. It beats hard when I run."

"God, my child, controls not only the beating of your heart, but your breathing, and the movements of all your vital organs."

"Then my 'telegraph operator' doesn't do it at all?" asked Henry, who had well in mind what he had learned about his "will" and the "telegraph wires," or nerves.

"No, your will can not be trusted to do these things."

"Why not, if he can do other things?"

"Because you have to sleep sometimes; and even when awake, you have other things to do, and you might forget," said Mrs. Ayers.

"How good God is!" said Henry, reverently.

"Yes, he certainly shows his loving care for us in making our bodies. If we had to keep our hearts beating, and all the other things going on which are necessary to keep us alive, we could not do anything else. But even if we did give all our time to it, we could not do it; so he does it for us."

"How does he do it?"

"He has taken such pains in making our bodies that all these vital movements (that is, the movements that must be

made just right in order to keep us alive) are controlled by nerves and muscles over which we have no command. You can not say to your heart, 'Be still,' as you could say to your foot."

"No, I know I can't; for when I ran to school yesterday, it beat so hard it almost,—well it made me feel choked; and when I stood at the door, I wanted it to stop, but it didn't."

"But it stopped when you were rested?"

"Yes, but I breathed hard for a long time."

"Of course you did; for that is one of the ways that we gather strength after any extra exertion; and God made it so. In order that these muscles may act properly, each in its own place, they are managed by nerves that are not connected with the will. For that reason we call them involuntary muscles."

"Then these—what is it, mama—that long word?"

"Involuntary; that means not under the control of our will."

"Yes, these involuntary muscles just go right on, attending to their business, and we don't have to mind them at all. Isn't that nice? I am glad it is fixed that way."

"But we can hinder them, my son. Do you remember what I told you about the effect of intoxicating liquors on the nerves that carry orders from the brain?"

"Yes, but these are another kind; does it hurt them, too?"

"Indeed it does; but we do not see the effect quite so readily, though it is more serious."

"How can that be?"

"It is much more serious to interfere with God's work in our bodies—our breathing, our digestion, or the circulation of our blood—than it would be to interfere with the moving of a hand or a foot."

"Yes; because it might not make you die to move your foot, or to keep it still; but if we didn't breathe, we would die."

"That is true, and it is these nerves that feel most keenly the action of alcohol; for it hardens them just as it does the nerves of motion, by drinking up the water they contain; and they can no more order their muscles to do the right thing than the other nerves can."

"Then things would be in a sorry plight, and we could not help ourselves—only just suffer, I suppose."

"Yes, suffer, until the effect of the alcohol passed away; and our vital organs would be left just that much weaker from the suffering."

"Well, I don't want any of it, mama,—not even a tiny little bit!" and he

held his two forefingers so close to each other that you could barely see the light between.

"No, not even a 'tiny little bit,' my son;" and Mrs. Ayers caught the two fat fingers in her hand, and pressed them earnestly to her lips, just as mothers know how.

San Francisco, Cal.

An Indictment Against Women

A MAN who has mingled much with the business and social world of San Antonio was discussing the drink habit.

"It is all nonsense," he said, "for young men to say that they can not resist the temptations of the saloon. As far as my experience goes, the saloon-keepers of San Antonio and the men of San Antonio seldom urge a young man to drink. They will say, 'Will you have a drink with me?' and if he replies, 'No; I never drink,' or, 'I would like to be excused this time,' that is the end of it. It is all a mistake about a young man's being forced to drink by men of the town. He can refuse very easily if he wants to; and when it is once known that a man never drinks, he is seldom asked to do it. But the really hard people to get away from are the women. You can go into a reception where the punch is strong enough to knock you down, and the first woman you meet will say, 'Do come and have some punch.'

"No, thank you, not now."

"O, yes, just one glass with me."

"If by a certain amount of rudeness you are able to escape this woman, the next one you meet will say: 'This is the most delicious punch. Let me help you.'

"What! Don't drink punch? What kind of man are you? I assure you this is quite harmless."

"A matronly woman comes along and says: 'You must taste this punch; it is made from my especial recipe, and I am very proud of it.'

"Don't drink? Well, just this time, to please me. I've raised my children on this punch."

"And so through the evening. A young man who is strong enough to resist the temptations of society has nothing to fear from the saloons."

This is the testimony of not one young man, but several, and it is no uncommon thing to hear men and boys say: "Why will women urge a fellow to drink the way they do?"

There is something peculiar about wine or liquors of any kind—you are always urged to take them. You can refuse bread and butter, meat and potatoes, and even coffee, without a word of remonstrance, but never wine.—*San Antonio Express*.

SUFFERING is the plowshare that breaks up the fallow ground of the heart, without which flowers and fruits of fragrant, tender graces can not be developed in the life. Great saintship and small suffering are seldom found together.—*T. H. Nelson*.

THE WORLD-WIDE FIELD

An Appeal From Africa's West Coast

D. C. BABCOCK

EVER since I arrived in this field, the land of darkness, I have been greatly perplexed as to the best methods and means to employ in enlightening these people about the soon-coming King. For a time everything seemed to work against us. But we pressed on until the tide turned, and we could begin to see the hand of God in the work. Several times Satan has tried to hinder us; but each time the Lord has given us the victory, for which we praise his name.

We have now reached the close of another year, and are asked to make estimates of the needs of this field for the year 1909. This request has caused me to look the needs over again, and I almost fear to place before you what seems to me necessary in view of the closing work of this message. No living man or woman connected with this threefold message and keeping pace with its rapid development, can doubt that the work will soon close. Looking at it from that standpoint, as a faithful servant of the Lord let me lay before you the present needs of the West Coast of Africa.

First, let me express to you not only my own thankfulness, but that of the brethren and sisters, for the kindness shown us in providing means to carry forward the work on this West Coast. As the result of the past three years' work, we have about one hundred Sabbath-keepers, also a growing interest which we can not possibly meet with our present facilities. We have scattered much literature over the West Coast since we came here, and this is working like leaven in the hearts of the people. From northern Nigeria, around the coast to Gambia, we receive letters of inquiry about this truth. Last week I received a letter from a young man in northern Nigeria, a Scandinavian by birth, manager of a large company on the Niger River, telling of the interest he has in the book I sent him some time ago. I met him aboard a steamer last September when I was going down the coast. He speaks seven languages, and is a very bright young man. On this same trip down the coast I met several other managers, and an interest is shown by all of them, and they are writing for more reading-matter. The reading-matter has aroused quite an interest all along the coast. We are sending some into Ivory Coast (belonging to the French government), and an interest is awakened there. I have already spoken of a young man over two hundred miles in the interior, manager of a mission station for the Anglican Church, who is now keeping the Sabbath, and has sent for liter-

ature for those interested. He writes me that others are obeying the truth, and urges me to visit them as soon as possible. This young man is now paid by the Anglican Church, but they will undoubtedly dispense with his services in the near future.

As I direct my attention to the mission fields in Europe, in Russia, China, Japan, India, and the islands of the sea, I realize that most of them have a written language, generally spoken by the inhabitants, so that by the medium of the printed page the people may largely be warned; but here in West Africa, where there are between two hundred and three hundred dialects, there is nothing that can truly be called a written language. You can see from this that our work must necessarily be accomplished by personal effort. It is true that reading-matter can be used to good advantage by some, but the masses must be reached otherwise.

The enemy is laying plans to defeat the work of the Lord, and unless we can be ready for immediate action, we shall surely lose much. The faith of Islam is spreading in West Africa like wild-fire, and to-day there is scarcely a hamlet where the people are not awakened in the morning by the priests calling the faithful to worship. Ministers professing Christianity are tainted with Spiritualism; and former practises of the people while yet heathen are now being carried on by men who are graduates from schools in England, with titles of A. B. and A. M. Nothing but the direct manifestation of the power of God can ever arrest the honest in heart in this dark land; and the power of Satan is so great, that, unless we do quickly what it is our duty to do, it will sweep everything before it.

There are not less than one hundred million souls in this territory. Then consider the border of the Nigerias to the south, the Belgium Kongo district, where sixteen thousand slaves within the past two years have had their right hands cut off, as a punishment for refusing to work, it was claimed, but in reality to prevent an outbreak among them because of brutal treatment. If ever Christianity did anything for a dark land, if ever anything was accomplished for those in heathen countries, let us arise now and do something for this neglected field. I do earnestly appeal for a decided move in West Africa the present year.

I know that this land is called "the white man's grave." But when our Heavenly Father said, "Go ye into all the world," he included West Africa, as much as any other region. I know that in past years the way has seemed dark in this field; but the hand of the Lord has been manifest in caring for the

workers, and that is a very strong inducement to make a decided move. I have passed through many trying and sad experiences; but I know that my Redeemer liveth, and that this field must be warned quickly. Will you not hear our appeal for men and means that we may go forward in this mighty conflict?

Freetown, Sierra Leone.

China

J. P. ANDERSON

JUST before I made my last trip to Moi Lung, I was asked to visit a place on the East River, called Pok Loh, about eighty miles from Canton. As soon as I returned from Moi Lung, I started, in company with a native evangelist, for this place. It took two days to reach it, as the river is very shallow at this time of the year. Sometimes our steam-launch would get stuck on a sand-bar. Then the boatmen would take ropes, and go ashore and pull it off. Traveling under such circumstances is very tiresome, especially for a foreigner. We arrived at the city after dark. After getting coolies to carry our luggage, we started for the main part of the city, which is located a few rods from the river. At the gate they said they would not let us in unless we paid twenty cents (Mex.). The regular price is about one cash, or one tenth of a cent. When they found I could talk Hakka, they let us in for ten cents. The night was spent in an old examination shed, which was in fair condition.

At daybreak I was up, and we started for the country; for the people whom we wished to see, live about ten miles from the city. It was a good long walk over the mountains, without breakfast. We arrived at the place about half-past ten o'clock, and were received like kings. At half-past eleven we had breakfast, which consisted of rice, bean sprouts, bean curd, fish, and fowl. This was eaten with chop-sticks. They enjoyed eating with a foreigner who used chop-sticks.

After breakfast we visited several of the villages, and announced a meeting for the evening. At 9 P. M. we assembled in the courts of a large ancestral hall. We had no song-books, so sang a hymn in English, after which the evangelist offered prayer. Then he preached about three quarters of an hour, after which I talked a while. We closed with singing and prayer. I counted one hundred persons, and believe that there were more present. They listened the two hours very attentively. I had to return to Canton the next day. They wanted some one to teach them the gospel, so I left the evangelist there for another two days, and proceeded to Canton alone. One from this place came and attended our Bible institute. At the last two meetings held there were about one hundred fifty persons present. There would have been more, but it is harvest-time, so all were busy gathering in the rice.

Just how sincere these people are, I do not know; but it is an opportunity

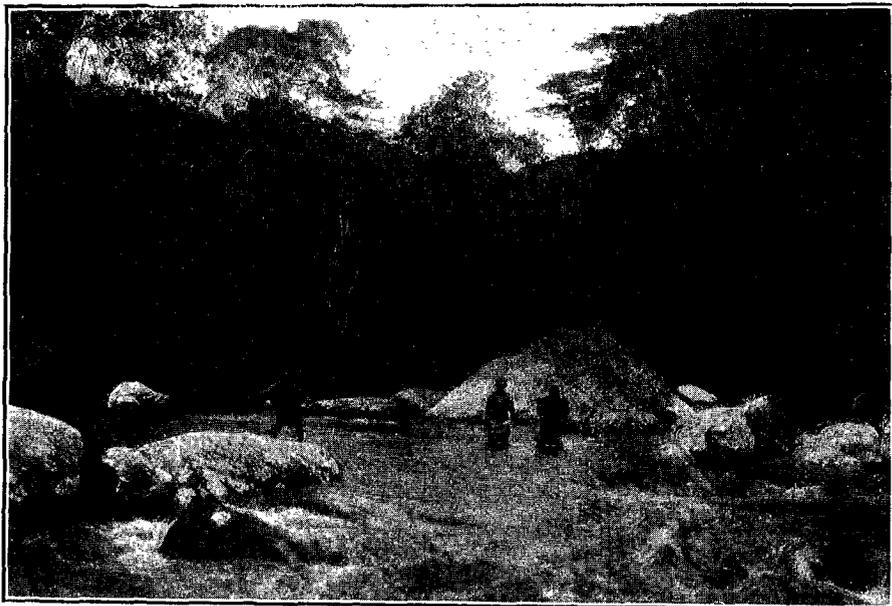
which we shall improve, and whether they accept or reject the gospel, we shall be clear. I hope to call there again soon. These are Hakkas, so I feel more at home among them.

With the language I have done fairly well. I speak and read Hakka, and can

While we have a much larger congregation from the start, compared with the population, than we have in more civilized lands, yet the conversions are probably less. We must always remember that these people do not reason as we do, nor are they touched in the same way.

house boy, the cook, but most especially the language teacher, because the missionary is constantly questioning him about some text in the Bible, in his work of preparing a sermon or in translating. The next most favored are the children of the school, who, a part of every day at least, are under the immediate influence of the worker. Last of all are those whom he can visit only occasionally, or who come to Sabbath meetings.

It will be seen that our work is not to be judged by the same standard as that in America, or Europe, or any other field where people can read. We are confronted by disappointments from day to day. The young laborer usually comes here with a volume of courage, and many plans. But generally these are seen to be of no value during the first two years, and then the missionary's courage is likely to be severely tested. It is here that the true missionary bows himself, and asks, "Upon what have my hopes been founded?" He learns to wait upon the Lord for help. It must be remembered that the richest pearls are not picked up by the wayside, nor do diamonds lie about in piles, but men search for them, and sometimes find them among a great amount of worthless trash. Diamonds in their rough, unpolished state do not glitter, but look very much like the dirt and pebbles among which they lie. It is only by the patient work of polishing again and again that one eventually finds the worth of the mine. We must never give up in despair. We must continue our patient efforts in laboring for the heathen, and hold to the promise that Jesus gives us: "Lo, I am with you *alway*." And keeping this in mind, we shall not only not faint, but



RIVER CROSSING NEAR FRIEDENSTAL MISSION STATION, GERMAN EAST AFRICA

speak and understand considerable Cantonese. I think I have found my life-work here. There are ten million Hakkas for me to labor for, and I pray the Lord for strength and wisdom to labor more effectively.

Canton.

German East Africa

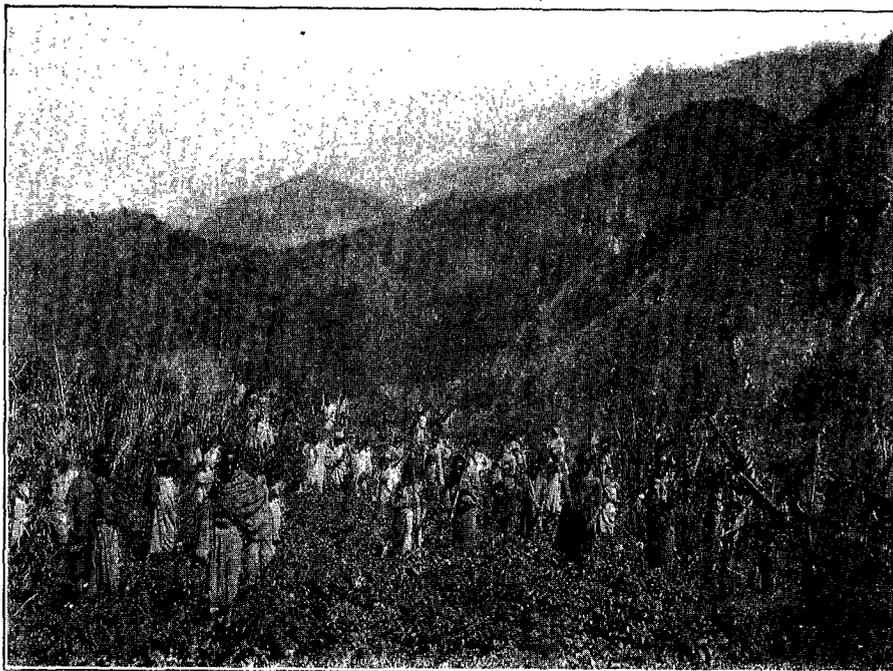
A. C. ENNS

VERY little has been heard of us through the pages of the REVIEW since the beginning of our work in German East Africa. While we do not in any way intend to exclude our work here from the knowledge of our people, for some reason the reporting of it has been neglected in our general church paper. Hereafter we hope to do better.

Our experiences have been varied, as is always the case in African lands. One day we are made happy and hopeful by having six or eight promising youth apply for instruction in the Word of God, with the view of baptism. After a few days we are made sad to learn that their real object is only to receive some small gift, or to be taken under shelter. The government demands every tribe to keep to the highway that passes through the district of that tribe. But the natives abhor this restriction, and of course are punished if they fail to obey the order. Then they wish to be protected by some one who has influence with the officers, and thus they come to their only friends, the missionaries. The natives know that the missionary can believe none but those whom he can trust, so they win his confidence, that they may profit by his recommendations to the officers.

Thus we have to deal and reckon with disappointments from the beginning.

If a man can read, he may be given some Bible truth in print, and he is then constantly under the influence of that, according to the amount of time he spends in reading it. But these heathen can not read. Because of this, the missionary himself must be the open book for them to read, and it becomes necessary for him constantly to stimulate in them the spirit of inquiry, that he may instruct them about the texts they need.



NATIVE GARDENERS AT VUASU, GERMAN EAST AFRICA

Thus the missionary has a much smaller field of influence, because he can not very well duplicate himself.

Our first-fruits must of necessity be expected from among those who are immediately about us day after day—the

shall find some precious jewels for Jesus' crown.

We have had sad experiences with our workers since beginning here. Three were unable to stand the climate, and three others died here on the mission

field. Of the fourteen who have come out in the course of five years, eight are left at present.

In 1903 we began our labors, without any knowledge of the tropics. Nor had we had any help in the written or oral language. We had to feel our way along as well as we could, asking questions by motions with the hands and feet, and by mouth in English, so as to get the meaning of their expressions and the names of objects. If a person is in a strait, he must learn. And so we soon learned to understand and be understood. On the third day we were able to buy land from the native chief. We asked him, "*Isanga ili kurora rupia ngah?*" which is to say, "How many rupees does this piece of land cost?" The answer came, after a lengthy discussion among themselves, "*Rupia mia*"—"One hundred." Thus six words had made the bargain, although we had a long query about what the word *mia* meant, before we understood; nevertheless, after we knew, we never forgot it. And the next time we learned another word. And so we had to master their words one by one, until we now have all the four Gospels translated, which will go to press as soon as they are recopied on the typewriter. We also have other books—a good grammar, a primer, and a hymn-book containing about sixty hymns—in this native language.

We can report some fruits for our labors. We have been able to baptize six natives, and there are others who will be ready for baptism before the end of this year [1908].

My work has been at Vuasu for the last two years, since I returned from British East Africa, where I went with Elder A. Carscallen, to assist in opening a mission for the British Union Conference. Since then we have put up the buildings here. We have built a stone house at a cost of one thousand dollars; a carpenter shop, also of stone, costing fifty dollars; primitive buildings for the native mission helpers—one for the boys, costing forty dollars, and a hut, for forty dollars, where I had my abode until the stone house was finished. We did not intend to use this building after I moved; but it has been repaired and strengthened, and is now holding over one hundred children, as a school, although they are cramped for room. We have not yet the means to build the much-needed schoolhouse. Our school is at present managed by Brother Max Ponig. I have one class of about sixty regular students, whom I teach in one of the rooms of the house. On account of the crowded condition, it is very unhealthful. We hope to prepare another room to hold my class, for which we have been promised fifty dollars. Then we shall be in good condition to do extensive work.

At present some of the advanced pupils are under instruction in the Word of God, with the intention of being baptized later. Our prospects are very good. Although we have had to learn to wait, we have now something real to look

upon, and we rejoice in the realization of what in past years were promises. Our prayer is that the Lord will send still more laborers into this field; for the fields are white for the harvest.

Post Mombo.

The Relation Between the Local Church and the Mission Fields —No. 2

T. E. BOWEN

Boards of Management

THE officers of the local church constitute its executive board. These meet occasionally for prayer and counsel in planning the work of the church.

The officers of the local conference, and its committee of five or more men, chosen by the conference itself when in session, constitute the executive board of management of the conference.

The presidents of local conferences, and the managers of institutions within the union, chosen by the union conference in session, with its officers, constitute the committee, or executive board, to direct the work in each union conference territory. This committee meets, when occasion demands, to transact the business of the union conference.

Presidents of union conferences, managers, and other representative men chosen at the session of the General Conference, together with its officers, compose the General Conference Committee, upon whom devolves the direction of the work in all territory throughout the world not organized into union conferences. This territory, strictly speaking, comprises our mission fields; although there are large mission fields embraced within some of the union conference territory, like Australia, and operated by the union conference committee itself.

The Mission Board

Prior to the General Conference in 1903, a number of men elected by the General Conference in session, composed the Foreign Mission Board. This board was incorporated, and at that time had its executive offices in the city of New York. At the General Conference in 1903 it was voted to transfer the work formerly carried on by the Foreign Mission Board to the General Conference Committee itself. This was done to simplify the work and lessen the expense of operation. Therefore, since that time the men composing the General Conference Committee also form the personnel of the Mission Board, the word "Foreign" being dropped from the name at this time, because our work had become so world-wide that really no country was, strictly speaking, now foreign to our work. The New York City office was closed, and the offices of the Mission Board were established in connection with the General Conference work, at that time located at Battle Creek, Mich. All are familiar with the circumstances leading to the removal of the headquarters to Washington.

The men composing the General Con-

ference Committee chosen at the last General Conference session, in 1905, numbered thirty-four. These men are widely scattered, being stationed by their work in all quarters of the globe. Any five members of this committee, including the president or a vice-president, constitute a working quorum, and can meet anywhere and transact business. The minutes of any of these sessions of the committee go to make up the official records of the General Conference between its quadrennial sessions. As most of the correspondence from the mission fields is directed to the general office at Washington, the principal work of the Mission Board is conducted by the officers and members of the committee located there.

The Work of the Board

Many and difficult are the problems constantly coming up for consideration. Continuously the pleas for help come in from the fields, often several letters arriving in the mail from different parts of the earth, all containing earnest appeals for help. Some worker may have been forced to abandon his post of duty, and another is asked to take his place *at once*. Varied are the demands. But whatever they are, the Mission Board is dependent upon the organized field for the answer to the call—whether it be a demand for men or means. If the former, this usually calls for some tried worker, somewhere in local or union conference employ, to respond. This may mean a new language to be acquired, that the same familiar truths we all hold so dear may be told in a plain, simple manner to the people over in the other country.

And then so much is involved in selecting these workers! Often their places are hard to fill, or the ill health of some member of the family stands in the way. All these things must be carefully considered. And during this time, the *field has to wait*. These weeks and months of waiting seem very long to the few struggling with the difficulties. In some instances the Board has spent one year, or even two full years, in diligent search for a suitable laborer to answer some specific call.

Thus the Mission Board grapples with these mission problems week by week and month by month. In it all, the men bearing these burdens in connection with the general work, are simply the servants of the church, acting by the delegated authority vested in them by the *individual* church-members throughout the land,—your servants, under God, set for the finishing of this work in the limits of this generation.

Takoma Park, D. C.

DURING the Civil War some godly people, with a good purpose, sent to the hospitals, to be given to the soldiers with their soup, crackers on which were stamped religious mottoes. We can personally testify that the result was often irreverence and profanity.—*Christian Register.*



THE FIELD WORK

Observations at Nashville, Tenn.

THE annual meeting of the Southern Publishing Association, which is held early in January, furnishes a convenient time and place for a council to be held by the presidents of conferences, the book men, and other laborers in the three union conferences in the Southern States. The meeting together once a year of representative men from all parts of the Southern field, leads to a oneness of spirit and a harmony of action that foster courage and strength.

This year the meeting of the publishing association was preceded by a book men's convention, and was followed by a joint meeting of the executive committees of the Southern and Southeastern union conferences.

The meeting of the book men was well attended by canvassers, and also by ministers from all the Southern States, from North Carolina and Florida in the east to Texas in the west. As the result of the faithful and united efforts of the canvassers in the field and the workmen in the factory, the Southern Publishing Association showed a profit from earnings of nearly seven thousand dollars, which augmented by more than three thousand dollars in gifts, brought the net gains of the institution for the year to more than ten thousand dollars. Placing this beside the gains for the year of the Review and Herald and the Pacific Press, we see in the three houses, which have been so heavily handicapped during recent years by the losses resulting from fires and removals, a net gain of more than thirty thousand dollars.

From the first, the Nashville meetings were characterized by broad plans and good courage for the future.

The Nashville Sanitarium

Next to the publishing house, the institution in the South which has received the most attention from our people, is the Nashville Sanitarium. This is now a well-equipped institution, beautifully situated on a ten-acre tract of land about two miles south of the city, on the Murfreesborough pike. It has accommodations for thirty-five patients, and employs about twenty nurses and helpers. Dr. W. A. George, who is chairman of our General Conference Medical Department, is the medical superintendent of this institution. His many years of successful experience as a physician and surgeon in the Nebraska Sanitarium at College View, give assurance that when his skill shall become known in the South, this sanitarium will be largely patronized.

The Food Factory

During the past year the Southern Union Conference has purchased, at a small part of its original cost, a large bakery and health food factory, on the railway line between Edgefield and Madison, about nine miles from Nashville. In company with Elder G. A. Irwin, I visited this place. It is well equipped and ready for work. Sister Josephine Gotzian, who has helped in the establishment of sanitarium work in many places,

and Elder Irwin, loaned the union conference the funds required to purchase the plant, and now, as soon as some large-hearted friends of the work will lend them five thousand dollars to be used as a working capital, the wheels of the factory will begin to move. In the West we have five sanitarium bakeries in operation; in the East and South, not one. Here is a plant favorably located for the South and East. There are a score of sanitariums and schools ready to use its products as soon as it can do satisfactory work, and it waits only for capital with which to operate.

The Rock City Sanitarium

One afternoon it was my privilege to visit the property purchased last summer for a sanitarium for the colored people. I had read favorable descriptions of the location and the building, but could realize much better, after a visit, the many advantages of the place.

The location is excellent. It is only one block from a street-car line, and but five or six blocks from the commodious meeting-house of our colored church. The corner lot stands high and dry, one hundred five feet by two hundred ten feet, providing room for the present building and for a nurses' dormitory when needed. The new bath-rooms were being plastered, and it was expected that within a month the place would be open for patients.

Much of the equipment of the bath-rooms was that which had been used in former years, when, with meager support and amid many discouragements, treatment-rooms were conducted in rented buildings in the heart of the city. The rooms are now furnished, though fitted up economically, will be comfortable and prepared for doing good work.

The furniture for the kitchen, dining-room, parlor, and patients' rooms was very meager. And as I looked at the twelve or more rooms needing furniture, I thought of as many large sanitariums in different parts of the country, whose physicians, nurses, and other helpers would be willing to pay for the furniture of at least one room in this institution, if they could see the need.

Brother D. E. Blake, and his wife, Dr. Lottie Isbell Blake, are in charge of the work. Brother Blake, while acting as steward, is also pursuing medical studies at the Mehary Medical College. And Sister Blake, while acting as physician and teacher in the institution, will do much work outside.

The opportunities for evangelistic work before Brother and Sister Blake are excellent. Brother Blake has been teaching a large Bible class in the Sunday-school connected with the college; and Dr. Blake has been engaged by the same college to teach hydrotherapy, giving two lectures each week. Some members of her class desire to visit the sanitarium to study the subject further, and to see the methods demonstrated. The opportunity for Christian Help work before Dr. Blake and her helpers is very large.

The Hillcrest School

One day it was my good fortune to catch a ride from the Madison school across country about ten miles to the Hillcrest school, where Prof. Floyd Bral-liar and Brother O. R. Staines are working hard to build up and open a school for colored youth, conducted on principles similar to those followed by Brethren E. A. Sutherland and P. T. Magan in their work at Madison.

For a long time our brethren of the Southern Union Conference felt that a training-school for colored youth should be established near Nashville, and when the plans of Brethren Staines and Bral-liar were laid before the executive committee, they received the most hearty approval.

The enterprise was incorporated under the Public Utilities act of Tennessee, and the organization was modeled after the plan of the Madison school. The trustees chosen were Elder A. J. Haysmer, Prof. F. R. Rogers, Dr. A. J. Harris, Prof. F. Bral-liar, O. R. Staines, H. E. Simkin, and W. J. Pflugradt.

The matter of securing a suitable location was attended with some perplexity. But after thorough search was made, a beautiful place was found about six miles east of Nashville, on the White's Creek pike. Here, on the borders of a large district occupied mostly by prosperous colored farmers, a ninety-acre tract was found and purchased. About one third of the tract is an oval hill dotted with second-growth trees. This furnishes building sites and pasturage. Back of this hill, and bordered by the creek, are sixty acres of very fertile valley land.

One year before, I had seen this place, when the only buildings were the brick farmhouse of five rooms, and an old, broken-down barn. At the time of this visit there had been added two six-room cottages, and there was timber on the ground for another.

Since returning west I have received several letters from friends of the work in the South, saying that they had thought of helping to build cottages for students at Hillcrest, and asking what I thought of the enterprise. I think that it is an enterprise deserving of our sympathy, and worthy of our encouragement and support.

One year ago last January, we were discussing the advisability of founding an intermediate school and a small sanitarium for colored people near Nashville, at a probable cost of thirty to forty thousand dollars. To-day we have both the sanitarium and the school, at a cost of less than twenty thousand dollars. They are not so large as we might wish, but they are ready for service.

W. C. WHITE.

Jamaica

WE held a very successful workers' institute in connection with the Riversdale school, February 12-16. Leading features of the message were carefully studied, as well as plans for the future. This being the first meeting of the kind ever held, the need of continuing such methods of instruction was evident to all.

Our seventh annual conference was held in Kingston in the partially completed church building. The reports indicate a healthy growth in all departments. Six of the companies were organized into churches, making thirty-three

churches and twenty-six companies, with a membership of 1,746, with 146 Sabbath-keepers not yet enrolled. There were added during the year twenty-six by letter, two hundred thirty-three by baptism, and forty-four on profession of faith, making a net gain of one hundred fifty-seven.

In spite of hard times, about thirty companies are progressing with their church buildings. Two churches were dedicated during the year, and several are nearly ready for dedication. We are grateful for help rendered for church buildings, but sorry to say it is far less than we expected it would be for the relief of the Kingston church.

The tithes received for 1908 were £887 12s. 5d. We paid to missions, £282 13s. 11d., which does not include anything given for local churches, which amount I could not accurately ascertain.

The following officers were elected for the next year: President, Elder D. E. Wellman; secretary and treasurer, Wm. Hayward; secretary of the Sabbath-schools and Missionary Volunteer societies, Mrs. D. E. Wellman. Executive committee: D. E. Wellman, W. G. Kneeland, E. E. Cushman, W. H. Randle, L. Rashford, and W. F. Burkley.

In response to the urgent need of help in Trinidad, Elder A. N. Durrant was released for that field. He expects to reach there sometime in March. This makes two laborers transferred for the year. The spiritual conditions are improving in all places where faithful labor can be given. Nearly the entire congregation requested special prayers at the Sabbath services. A strong educational campaign is being planned for the year.

W. G. KNEELAND.

West Pennsylvania

PITTSBURG.—We believe all will be interested in the work being done by the Second Church of Pittsburg (colored) for the many thousands of colored people in this city and its vicinity. They number about fifty thousand in the city alone.

We have bought a piece of property here worth about eight thousand dollars. It consists of a ten-room house, with basement. The house is brick, and is well located for chapel and treatment-rooms. We moved to the place February 1, and are now holding services here. The address is 2816 Wylie Ave.

Our church was organized about three years ago. It is small, having only thirty-four members.

We are trying to live and labor in harmony with the organized work. Those wishing to help us may send their offerings to the conference treasurer, A. V. Williams, Corydon, Pa., or to the writer at 2816 Wylie Ave., Pittsburg, Pa.

While giving your thoughts and means and sympathies to the great work in the South, do not forget us; our people in some of these Northern cities are just as needy.

W. H. GREEN.

From Dominica to Guadaloupe

OUR first session of the East Caribbean Conference, which has just closed, has relieved us from Dominica, to take up work in the French island of Guadaloupe.

We enjoyed our work in Dominica, and the friends we made, both in the church and outside of it, showed their kind appreciation; and the latter, among whom were merchants, clerks, the post-

master, the Catholic editor, and the judge of the supreme court, presented a small purse to us. The judge, on bidding us good-by, asked that we keep him informed of our work; "for," he said, "I shall always have an interest in it."

We are at present in Barbados, spending three months' furlough, while Mrs. Giddings improves the opportunity of taking some much-needed treatment at the Hastings Hydropathic, under the management of Dr. and Mrs. Charles Cave.

We shall continue to need the prayers of our brethren and sisters, that, as we take up our work in an untried French Catholic field, as our day, so may our strength be.

PHILIP GIDDINGS,
L. P. GIDDINGS.

The West Pennsylvania Conference

THE annual session of the West Pennsylvania Conference was held in the Seventh-day Adventist church at Clearfield, March 1-6. The various churches in the conference were well represented by delegates, and careful consideration was given to the plans presented for aggressive work in the field.

The utmost unity prevailed in all the deliberations. Not a discordant note was struck during the session. The reports rendered by the various departments showed an encouraging increase. Quite a number have been baptized during the year, and the churches have been strengthened. The tithe showed some increase over that of the past year, and excellent work has been done in the sale of our subscription books since the last conference meeting. The conference was followed by a good canvassers' institute, conducted by Brethren I. D. Richardson and I. G. Bigelow, and the outlook is good for this work for the coming year.

During the year two of the conference workers have died,—Sister Fannie Fondersmith, Sabbath-school secretary; and Brother J. Q. Herrington, who for about sixteen years has sold the printed page. Resolutions of sympathy in behalf of these faithful workers were passed at the conference.

But few changes were made in the officers for the coming year. Elder F. D. Wagner was re-elected president. The blessing of the Lord was realized throughout the meeting. Some for the first time decided to keep the Sabbath. Brother Bigelow was ordained to the sacred work of the gospel ministry, Elder J. W. Watt offering prayer, and the writer giving the charge. If the good resolutions formed at this meeting are carried out, we shall expect to see progress in all departments of the work the coming year.

G. B. THOMPSON.

A General Meeting in Sao Paulo, Brazil

THIS meeting was held at Itapetininga, January 8-13. The attendance was not very large, from the fact that we have not many members in this part of the state. Nevertheless a good interest was manifested on the part of all, and the testimonies borne gave expression of confidence, hope, and joy in the Lord. The evening meetings were also attended by the people of the city.

Several recommendations were presented at the business sessions, by the

committee on plans. The first was an expression of thanks to God for the blessings which he had bestowed upon the work in this mission during the past year, and of a renewed consecration to his service.

Another recommended that all our brethren take an active part in the circulation of the special number of the *Arauto da Verdade*, endeavoring to extend its circulation.

In a further recommendation, the meeting declared itself in harmony with the resolution recently adopted by the Brazilian division of the South American Union Conference Committee, that a four months' course of instruction be planned for at Sao Bernardo, for such persons as wish to prepare themselves for the work.

The latter recommendation and the discussion raised by it, created such an interest in the proposed institute that six persons at once expressed their desire to have a part in it, some of whom are men of mature years. And we believe that at Itarare, through which we must pass on our way to the southern conferences, we shall find several more. This would make a goodly number for Sao Paulo. This is certainly encouraging.

We also hope that about six from the other fields will take part in this course. But as most, if not all, of those who take part in the above-mentioned course of training will begin their future work in the cause in the canvassing field, we shall be in great need of a good, experienced leader for the canvassing work. We sincerely hope the Lord will send the needed helper.

F. W. SPIES.

Received on the \$150,000 Fund up to March 1, 1909

<i>*Atlantic Union Conference</i>	
*Central New England	\$ 2,803.02
*Greater New York	1,716.48
Maine	883.64
*New York	2,351.50
*Southern New England	1,212.50
*Vermont	1,423.74
*Western New York	2,251.26
Total	12,642.14
<i>Canadian Union Conference</i>	
*Maritime	601.49
Quebec	181.64
Ontario	824.28
Newfoundland	20.80
Total	1,628.21
<i>Central Union Conference</i>	
Colorado	5,040.61
Kansas	4,109.79
Missouri	2,035.02
*Nebraska	6,142.03
*Wyoming	893.41
Total	18,220.86
<i>*Columbia Union Conference</i>	
Chesapeake	920.64
*Eastern Pennsylvania	2,587.11
*New Jersey	1,247.98
*Ohio	6,409.03
*Virginia	1,037.27
*West Pennsylvania	1,997.21
*West Virginia	558.86
Total	14,758.10

* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

<i>District of Columbia*</i>	
*Washington churches	1,406.54
<i>Lake Union Conference</i>	
East Michigan	3,217.38
*Indiana	5,250.52
*North Michigan	2,074.00
*Northern Illinois	3,013.86
*Southern Illinois	1,652.50
*West Michigan	8,782.70
Wisconsin	6,587.13
Total	30,578.09
<i>North Pacific Union Conference</i>	
*Montana	1,085.37
*Upper Columbia	3,036.43
*Western Washington	3,371.03
Idaho	1,049.95
Western Oregon	3,083.91
Hawaii	21.05
Alaska	20.00
Total	11,667.74
<i>*Southern Union Conference</i>	
*South Carolina	315.84
*Alabama	625.04
*Tennessee River	1,408.84
*Florida	997.98
*North Carolina	997.35
*Cumberland	1,360.99
*Louisiana	572.54
*Mississippi	413.33
*Georgia	491.55
Conference not specified	97.41
Total	7,250.87
<i>*Northern Union Conference</i>	
*Iowa	9,761.86
*Minnesota	5,841.69
*South Dakota	2,701.17
*North Dakota	2,247.03
Conference not specified	73.82
Total	20,625.57
<i>*Pacific Union Conference</i>	
*Southern California	5,010.92
*Arizona	474.39
*California-Nevada	10,373.03
*Utah	449.08
Total	16,307.42
<i>Southwestern Union Conference</i>	
*Arkansas	949.90
Oklahoma	4,278.39
Texas	3,085.20
New Mexico	5.50
Conference not specified	22.82
Total	8,341.79
<i>Western Canadian Union Conference</i>	
*Alberta	1,217.35
*British Columbia	405.37
Manitoba	350.76
*Saskatchewan Mission Field	199.90
Total	2,173.38
<i>Unknown</i>	
Unknown	161.70
<i>Foreign</i>	
*Algeria	13.33
Australia	217.70
Bermuda	36.00
China	227.11
South Africa	439.02
Jamaica	73.86
Yukon Territory	20.00
England	285.21
*West Africa	50.00
Mexico	65.97
India	418.25
South America	82.81
Switzerland	9.69
Central American Mission	26.00

Trinidad	28.69
Norway	25.00
Japan	17.50
Haiti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	9.00
Hungary	3.00
Tahiti	17.83
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	6.00
Straits Settlements	10.08
Pitcairn Island	20.00
New Zealand	3.47
Fiji	4.87
St. Kitts	7.51
Ireland	25.56
Russia	5.00
Denmark	14.59
Santo Domingo	2.50
West Caribbean	96.35
Total	2,342.47

Grand total\$148,104.88
 I. H. EVANS, *Treasurer.*

Field Notes

SABBATH, February 27, two persons were baptized and joined the church at Thayer, Kan.

SISTER EVA WHEELER, of Manhattan, Kan., reports that two persons are awaiting baptism at that place.

ON a recent Sabbath six persons were baptized at Vallejo, Cal., and several more expect to take the step in the near future.

FOUR persons have accepted the truth at Farmington, Ill., as a result of a series of meetings held recently. Others are deeply interested.

A REPORT from Brother J. W. Bressie, says: "I expect to baptize eight or ten here at Chico [Cal.] as soon as the water in the creek is favorable. Five of these are students from our school."

SISTER JENNIE DEYOUNG, who has been working among the Holland people in Muskegon, Mich., reports that two sisters have taken their stand for the truth. These are the first fruit from the Holland people in that city.

THE last Sabbath of January, Elder C. J. Buhalts organized a church of fifteen members at Fort Wayne, Ind. On account of the inclemency of the weather on the date of organization, some prospective members were absent, and it is expected that there will be several additions to this church in the near future.

THE following is taken from a letter from Brother F. H. Hoxie, of Michigan: "Brother Claude White and I began another series of meetings in Greendale Township, near Shepherd, on January 10, and after having continued for seven weeks, twenty-one precious souls were rejoicing in the truth. We have had to meet much opposition, but the Lord gave us the victory. Pray for the work and workers here."

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*

The Controversy Over the Sabbath Question in Egypt

THAT the oppression of the Israelites in Egypt consisted not merely in physical bondage, but involved the right to worship the true God, the Creator of the heavens and the earth, and to keep his commandments, particularly in the matter of observing the Sabbath, there is ample evidence. This question became a direct issue, and came to a crisis, during the latter part of their stay in Egypt, the power of the oppressor being broken, and the people being delivered, only through the terrible plagues which followed, and the direct intervention and miraculous power of God.

The conflict here referred to is briefly narrated in Exodus, chapters five to twelve inclusive. When Moses and Aaron came to Pharaoh and said, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness," Pharaoh replied, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Pharaoh at once began to accuse Moses and Aaron, saying, "Wherefore do ye, Moses and Aaron, let [hinder] the people from their works? get you unto your burdens." Ex. 5:1-4. In what way were Moses and Aaron hindering the Israelites from their works? It can not be supposed that they were teaching them not to work at all. No; they were teaching them to keep the Sabbath. This is confirmed by the very next verse in the narrative: "And Pharaoh said, Behold, the people of the land now are many, and ye make them rest ["Sabbath," Hebrew] from their burdens." Verse 5.

How Pharaoh regarded this instruction, on the part of Moses and Aaron, to keep the Sabbath, is shown by his instruction to the taskmasters of the people and their officers: "Let there more work be laid upon the men, . . . and let them not regard vain words." Verse 9. Thus did this heathen and idolatrous king show his contempt for God and his law. And so blind was his heart and so stubborn his resistance, that he utterly refused to let Israel go until his land was laid waste, and the angel of death had visited every family, and "there was not a house where there was not one dead." Ex. 10:7; 12:30.

That the question of keeping the Sabbath in Egypt became not only a prominent one, but a national issue, is confirmed by the book of Jasher, which, though not a part of the Bible, is twice mentioned in the Bible. See Joshua 10:12, 13 and 2 Sam. 1:18. Relating an incident which occurred under the reign of the Pharaoh called Melol, prior to Moses' flight to the land of Midian, this book says:—

"And the day arrived when Moses went to Goshen to see his brethren, that he saw the children of Israel in their

burdens and hard labor, and Moses was grieved on their account. And Moses returned to Egypt and came to the house of Pharaoh, and came before the king, and Moses bowed down before the king. And Moses said unto Pharaoh, I pray thee, my lord, I have come to seek a small request from thee, turn not away my face empty; and Pharaoh said unto him, Speak. And Moses said unto Pharaoh, Let there be given unto thy servants the children of Israel who are in Goshen, one day to rest therein from their labor. And the king answered Moses and said, Behold I have lifted up thy face in this thing to grant thy request. And Pharaoh ordered a proclamation to be issued throughout Egypt and Goshen, saying, To you, all the children of Israel, thus says the king, For six days you shall do your work and labor, but on the seventh day you shall rest, and shall not perform any work, thus shall you do in all the days, as the king, and Moses, the son of Bathia, have commanded. And Moses rejoiced at this thing which the king had granted to him, and all the children of Israel did as Moses ordered them. For this thing was from the Lord to the children of Israel, for the Lord had begun to remember the children of Israel to save them for the sake of their fathers. And the Lord was with Moses, and his fame went throughout Egypt. And Moses became great in the eyes of all the Egyptians, and in the eyes of all the children of Israel, seeking good for his people Israel, and speaking words of peace regarding them to the king."—*Book of Jasher, 70: 41-51.*

Upon the death of Melol, his son Adikam came to the throne. He revoked the permission to keep the Sabbath granted by his father to the children of Israel, and made their burdens still harder, as further narrated in the same book:—

"And Pharaoh sat upon his father's throne to reign over Egypt, and he conducted the government of Egypt in his wisdom. And whilst he reigned, he exceeded his father and all the preceding kings in wickedness, and he increased his yoke over the children of Israel. And he went with his servants to Goshen to the children of Israel, and he strengthened the labor over them, and he said unto them, Complete your work, each day's task, and let not your hands slacken from our work from this day forward as you did in the days of my father. And he placed officers over them from amongst the children of Israel, and over these officers he placed taskmasters from amongst his servants. And he placed over them a measure of bricks for them to do according to that number, day by day, and he turned back and went into Egypt. At that time the taskmasters of Pharaoh ordered the officers of the children of Israel according to the command of Pharaoh, saying, Thus says Pharaoh, Do your work each day, and finish your task and observe the daily measure of bricks; diminish not anything. . . . And the labor imposed upon the children of Israel in the days of Adikam exceeded in hardship that which they performed in the days of his father."—*Book of Jasher, 77: 7-13, 21. Published by M. M. Noah and A. S. Gould, New York, 1840.*

Here is given testimony to the fact that the Sabbath existed and was known before the giving of the law at Sinai, before the wilderness experience, and

even before the exodus itself. The conflict over the observance of the Sabbath here so plainly brought to view, also gives additional force to the reason given in Deut. 5:15 why the Israelites should keep the Sabbath,—“Remember that thou wast a servant in the land of Egypt; . . . therefore the Lord thy God commanded thee to keep the Sabbath day.”

“Patriarchs and Prophets,” page 260, states the matter thus: “In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors.”

Through all the ages the Sabbath has been the sign of loyalty to God and his truth. As its restoration to the church preceded the deliverance from Egyptian bondage, so its restoration in the last days to its place in the great message of truth will usher in the deliverance of Israel from the bondage of sin. We are seeking to maintain to-day the same principles for which God's people in the past labored. May we be true conservators of the work of reform entrusted to us.

W. A. C.

King Edward and His Jewish Soldiers

THE New York *Tribune* of March 1 contains an article telling of the kindly interest of King Edward, of England, in his Jewish soldiers. The article says, in part:—

“The war department at Whitehall, in London, has just issued orders that all soldiers of the Jewish persuasion are to be allowed passes, that is to say, leave of absence, for the feasts of the passover, pentecost, new year, and tabernacles, in addition to the day of atonement. As the remission from labor is to begin at sunset on the day previous to each of these five occasions, and as they themselves run into thirteen days, it is obvious that eighteen days in all will be involved in observing these religious holidays. King Edward has also in view an arrangement whereby Hebrew soldiers should have their meals separately cooked, so that they should not be called upon counter to the prescriptions of their religion in the matter of food.”

The Latest Word From California

RECENT word from California states that there is nothing new in the California Legislature just now, with the exception that “Bishop Moreland has been before the committee on public morals in the Senate, urging them to put the Sunday law into the Senate, even though they sacrifice everything except the saloon-closing section.” This, of course, is only to gain a recognition of Sunday, which would be a foundation for amendments including other things in the necessary legislation. It is a shrewd move on the part of the Sunday-law workers; but it is hoped that the committee will refuse to report the Sunday bill in any form during the closing hours of the present legislature.

W. A. C.

Young People's Work

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

M. E. KERN

Chairman

MATILDA ERICKSON

Secretary

The Student Missionary Volunteer

EARL N. BERGERSTOCK

HARK! I hear their voices calling,

Coming far upon the wind,
Bidding me to leave the home land,

Other scenes and faces find;

Strong the spell is cast upon me,

Sways my spirit to and fro,

For the voice of the unknown calls me;

It calls, and I must go.

Dearest hopes and fondest mem'ries,

Each would hold me to my home,

And life's cares would be the sweetest,

Did I never need to roam;

But the home land does not need me,

And the message seems to grow,

As the voice of the unknown calls me;

It calls, and I must go.

To the land beyond the ocean,

E'en to Afric's farthest shore,

Where the millions sit in darkness—

Shall I take them light—and more?

Sit I idle? List the message:

Go to all the world; and lo!

The voice of the dying calls me;

It calls, and I must go.

Dying for the love of Jesus,

Blessed name so dear to me!

More like thee, O Father, make me;

Lift me upward unto thee.

Give me grace, and give me power;

Ah, thou wilt not say me no!

'Tis the voice of God that calls me;

It calls, and I must go.

“Here am I; send me,” O Saviour!

I will go where thou dost lead,

To the millions, weeping, praying,

Where there is the greatest need;

To thy voice my spirit answers:

“I have chosen, Lord.” I know

'Tis thy voice, O God, that calls me,

And I answer: “I must go.”

Williamsport, Pa.

HERE are a few indications of Christian service. A Missionary Volunteer Society in Ontario is sending a young lady to Lornedale academy. A society in New Jersey has sent two boxes of clothing to the Jamaica school. A young lady in Atlanta, Ga., in about two months sold nearly two thousand copies of *Life and Health*. Last year the children's Mission Bands in Louisiana raised sixty dollars for India. Nine hundred young people in Southern California are reading the Bible through. The Missionary Volunteers in Victoria, Australia, have recently presented the Java Mission with an organ and a typewriter. A worker in that mission is being supported by the young people in New South Wales, Australia. Truly “God has made the youth his helping hand.”

FOURTEEN thousand Morning Watch Calendars have been sold this year. That is nearly two hundred fifty per cent of last year's sales. This fact, we trust, means that at least fourteen thousand

young people are daily delving in the mine of heavenly treasures. That mine never disappoints. Its inexhaustible ore increases in value as the pickax goes deeper. Young friend, Satan heard your good resolution to learn each day the text assigned in the Morning Watch Calendar. He made a note of it, and has tried to thwart your purpose. What is the record for the first quarter? Has it sometimes been defeat? Take courage. You can learn those verses. Serve notice upon every hindering habit, to vacate premises. Then, by heavenly grace, determine day by day that Satan shall not rob you of that, which to lose means eternal poverty, and to gain means eternal wealth.

Quite a number of our Missionary Volunteers have become Members of Attainment. Many others both at home and abroad are striving to reach that standard. The first in the foreign field to pass the examination were eleven young people in the West Indies. The Standard of Attainment is a race in which all may win. The reasons for urging all to participate in this race are obvious; for to reach the goal necessitates a knowledge both of our denominational history and of the cardinal points of our faith. A Methodist worker once said if the young people of that church knew its history, they would be proud to be Methodists. Surely, if our young people could look back through the decades, and see how God has made from the small beginning of this work the great missionary enterprise which today is operating in nearly every country, on the globe, they would esteem it a privilege to be Seventh-day Adventists. The other requirement of the Standard of Attainment is in accordance with the Saviour's words, "Ye shall know the truth, and the truth shall make you free." That knowledge must become a personal possession; and then as the great principles of truth are assimilated by the individual, his life will demonstrate to the world the wonderful keeping power of God's work. Such is the knowledge needed. Such is the anchor that will be both "steadfast and sure" while storms of modern theology rage. M. E.

An Opportunity for Young People

"LET all take hold to give this Temperance number a wide circulation. . . . Our work for temperance is to be more spirited, more decided. . . . Here is an opportunity to labor for those who have truth on some points, but who on other points are not safely anchored." This was written by Mrs. E. G. White concerning the Temperance number of the *Watchman*. Does it not apply with equal force to the Temperance number of the *Youth's Instructor*?

Many young people have longed to do something to show their loyalty to the cause of God, and to help in scattering light, but they did not know *what* or *how*. The plans for this effort are made so definite and so plain that no one need fail who trusts to the guidance of our great Leader.

Of course all are planning for a temperance rally. You will find suggestions for this in the *Instructor* of March 9. With the help of the series of temperance lessons just completed and the Special number, adding plenty of stirring temperance songs, recitations, etc., you can

make your rally so interesting that all your friends and neighbors will be glad to come. Then make appointments in neighboring towns where there is no Missionary Volunteer Society, and repeat the program. You have no idea what an interest can thus be aroused.

All this is only the first step in the campaign which is before us. This number of the *Instructor* is of permanent value. The matter which it contains has been gathered with much labor and care, and we should spare no effort in getting it before the people. We sometimes find it hard to interest people in strictly religious literature, but everywhere we find those who are interested in temperance. Hardly a home can be found which does not hide some heartache resulting from the curse of intemperance. Even those who are in sympathy with the liquor traffic are anxious to read what is written against it in order to be better able to meet the opposition.

Each society should at once lay plans to place a copy of this special number in every home in your territory, and to invite every man, woman, and child (who is old enough to understand), to sign the temperance pledge. And remember that your territory does not end till it touches the borders of another society.

We have the privilege of knowing the principles of true temperance as no other people do, and we ought to be leaders in the temperance work. If we follow the Lord's plan, we shall not be left to failure and defeat. Here is the promise: "As the human agent submits his will to the will of God, the Holy Spirit will make the impression upon the hearts of those to whom he ministers."

We must not feel that our responsibility ceases with the work that has been outlined for this special effort. The temperance work will serve as an entering wedge, opening doors and hearts for the reception of other truths. Much will be lost if we fail to follow up this work with other literature. Search out the interested ones, and carefully cultivate the seeds of truth already dropped into their hearts. "Precious light will be given in the publications you scatter through the towns and cities. Your humble prayers, your unselfish activity, will be blessed by God, and the truth as it is in Jesus will come to those who need it."

Mordecai said to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" A bitter curse was pronounced upon Meroz because, in a time of special need, "they came not to the help of the Lord, to the help of the Lord against the mighty." Surely the time has come when our young people must arise to the help of the Lord against the mighty forces of evil. If we realize the awful need of the hour, and the blessing of being used for such a work, we shall rise to our privilege and do our very best in the cause of temperance and reform.

MRS. CARRIE R. KING,
Miss. Vol. Sec. of California.

"JESUS declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is the sin of those who have the light of truth in these days, and who are not moved to repentance."—*Testimonies for the Church*, Vol. III, page 380.

Current Mention

—Two Japanese war-ships left Yokohama on March 15 for Honolulu and San Francisco.

—Night riders have resumed their unlawful acts in Christian and Caldwell counties, Kentucky. Beds of tobacco plants belonging to independent farmers are being scraped by the night riders.

—President Taft's first message to Congress, dated March 16, is one of the shortest on record, containing just 324 words. Its brevity and terseness won for it a cordial reception from the congressmen.

—Twenty persons lost their lives by the collision of two steamers, the "Mas-cot" and the "Margretha," in the North Sea, near the Holland coast, on March 14. The latter vessel sank immediately with the larger portion of her crew.

—The municipality of Boston, Mass., is beginning an investigation into the charge that the city has been defrauded of about one million dollars in connection with the laying out and construction of certain streets in the Back Bay district of the city.

—A despatch from St. Petersburg, Russia, states that Persian soldiers are destroying villages on the frontier between Persia and Russia, and shooting down the people. Ten villages, four of them containing Russian subjects, are said to have been pillaged and burned, and many of the fleeing inhabitants killed.

—The latest reports from Europe indicate that there is less prospect of war between Austria and Serbia than last week. Serbia's reply to Austria is looked upon as removing any provocation of war between the two powers, and the nations of Europe have been bringing strong influence to bear upon both nations in the interests of peace.

—Mr. George T. Angell, "the friend of dumb animals," and the leader of the humane educational movement in the United States, died at Boston, Mass., on March 16, at the age of eighty-six. He was president of the Massachusetts Society for the Prevention of Cruelty to Animals, also president of the American Humane Educational Association, and editor of *Our Dumb Animals*.

—The French nation is now in the throes of one of the most dangerous strikes ever experienced in that country. It began with the telegraphers, and has extended to the postal service and other branches of industry, so that at the present time the French nation is practically isolated from the rest of the world. As these public utilities are under the control of the government, the army has been called upon to furnish relief. Soldiers are being used in both the postal service and the telegraph service; but being unused to the work, telegrams and mail matter are piling up by the hundreds of thousands, and the general tie-up continues to spread. The government asked the Chamber of Deputies for a vote of confidence as to its handling of the matter and received it, but not by an overwhelming majority. This vote only served to increase the feeling of hostility on the part of the strikers toward the government. The generalization of the

strike throughout the whole of France is looked for. It is now general in Paris, Lyons, Marseilles, St. Etienne, Bourges, Grenoble, Lille, Nancy, Rouen, Havre, Limoges, and other large cities. The lack of food in Paris as a result of the impossibility of forwarding payments is beginning to make itself felt, and it is expected that famine conditions will soon prevail.

— The new Secretary of the Navy has ordered the commandant of the marine corps to prepare detachments of the marines for the battle-ships and armored cruisers. This order, following the action of Congress regarding the matter, completely reverses the action of President Roosevelt in ordering the marines to shore duty.

— The famous trial of the slayers of Senator Carmack, of Tennessee, has come to an end. D. B. Cooper and his son have been found guilty of murder in the second degree, and have been condemned to twenty years' imprisonment. An attempt will be made to have the trial declared a mistrial, and arguments upon this phase of the matter will begin this week.

— As a result of the combined influence of England, Germany, and the United States, the Russian government has yielded its position in the matter of the control of municipal affairs in the city of Harbin, Manchuria. It is understood that the new arrangement provides an open door for the commerce of the other countries, as well as recognizes the right of the Chinese government to the control of the territory for several years dominated by Russia.

— On March 16 an incipient rebellion broke out in Cuba. An officer of the rural guard, and a company of men, armed themselves, deserted from their post, and took the first steps toward a guerilla warfare. There were indications of a somewhat wide-spread conspiracy, and the government took active measures to quell the outbreak, throwing a cordon of troops around the infected territory, and bringing the insurgents to terms with very little difficulty.

— The ways and means committee of the House has reported a bill for the revision of the tariff, and general discussion upon the measure opened on Tuesday, March 23. The proposed measure reduces the tariff on barley fifty per cent, on timber fifty per cent, and puts on the free list wood-pulp, iron ore, hides, and coal. Coffee is to be admitted free from countries which do not charge an export duty, and a limited amount of sugar and tobacco is to be admitted free from the Philippines. The minority members have decided not to bring in a substitute bill, but to seek their object by means of amendments to the general bill.

— In the British Parliament, on March 16, during a debate on the navy, much uneasiness was expressed over the growing strength of the German navy, and the prospect that with the present program of the two nations, Germany would have one more "Dreadnaught" in 1912 than Great Britain will possess at that time. It was the fact that Germany was developing the capacity to build big battle-ships rapidly that so disconcerted the British statesmen. The effect of the debate was declared to be electrical, and

those who had been in favor of decreasing England's proposed program for the building of battle-ships were won over, and are now in favor of making the proposed program the actual building program. Carrying out this program means an increase of nearly fifteen million dollars in the navy estimates. It means also that all the other powers will follow England's example, and increase rather than decrease their naval programs.

— Because of the unsettled condition of affairs in Central America, it has been decided to keep three United States war-vessels on the Pacific coast of the Central American States. The threat of intervention by the United States and Mexico in case of a breach of the peace there is said to have stirred the indignation of the inhabitants in those states. The presidents of four of the Central American States have been invited to meet in Mexico City to hold a conference over their grievances, out of which it is hoped such an arrangement will be perfected as will remove the danger of intervention by either Mexico or the United States.

— The number of those using the Esperanto language is now a million or more. Of organized societies and groups there are about 1,000, an increase of 30 per cent since the close of 1907. The countries leading in the movement are France, with 193 groups; the United Kingdom, 145; Spain, 84; Germany, 72; the United States, 66; Switzerland, 49; Austria, 46; Sweden, 39. There are now 90 special and professional Esperanto societies, including six women's clubs, artisans' unions, policemen's societies, temperance organizations, etc. Periodicals published in Esperanto numbered, July 1, 1908, 55. This is an increase of 11 during the preceding six months. Most of these journals are monthlies. The majority are for the purposes of propaganda. Some are for the international use of specialists, physicians, chemists, police, religious and secret organizations, etc. Public recognition of the language is steadily advancing. The postmaster-general of the United Kingdom has admitted Esperanto on the same footing as modern European languages for use in telegraphing; the committee of the Jubilee Exhibition at Prague issues its circulars in Esperanto, as in other languages; Count Hayashi, the Japanese minister of foreign affairs, has accepted the presidency of the Japanese Esperanto Association, and in a public letter has advised his countrymen to master the language. In Germany general attention is awakened to its value in connection with international trade. Various firms issue price-lists and catalogues in Esperanto. Much attention is being devoted to the standard translation of the Bible, intended particularly for missionary work. The section in charge of this feature reports that the Psalms are now in print, and that most of the New Testament is ready for the press. Short portions of the Old Testament have been published, but the greater portion of the translation is still to be accomplished, and is in the hands of scholars. In 1909 two international Esperanto congresses will be held, one at Barcelona, the other at Chautauqua, N. Y. A congress will be held in connection with the projected international expositions at Brussels in 1910, and at Tokyo in 1917.

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

A Unique Testimony From Russia

IN a letter recently received by Elder A. G. Daniells from Elder J. T. Boettcher, president of the Russian Union Conference, a very interesting reference is made to the strength of our organization, and the influence of our literature, in Russia.

One of our ministers, while laboring in St. Petersburg, was invited to the home of the leading missionary of the Greek Church in Russia. During the interview the missionary of the Greek Church said, "I have never before met such an intelligent and well-organized sect as are the Seventh-day Adventists. They are flooding the whole world with their literature until the inhabitants are lifting up their hands to God, asking deliverance from this plague."

"We are glad," says Elder Boettcher in his comment on the above paragraph, "for this testimony. As we know that many are lifting up their hands to God for this truth, we shall keep on organizing and scattering our literature until the Lord shall come."

Yes, indeed, let us go on organizing the work, and scattering the literature. While it is true that there are many who count this blessed truth a "plague," yet we also know that there are a few who sigh and cry for the abominations that are done in the land, and who welcome this truth as the sign of their deliverance.

E. R. P.

Experiences in the Publishing Work—No. 17

AFTER the REVIEW was made a weekly paper, two volumes of twenty-six numbers were published each year. So in 1854 Volumes V and VI carried us up to Number 19 of Volume VI. In the issue of that number, dated December 26, we read this statement from the editor:—

"We are cheered with the accounts from different parts of the field of the prosperity of the cause. There has never been such strong union as seems to exist with the remnant at the present time, and there seems to be a general waking up to the work of God."

During 1854 several new pamphlets were added to the growing library of advent publications. The custom was followed in those days of publishing the new tracts and pamphlets in the columns of the REVIEW, and then making the same type up into pamphlet pages, thus saving the expense of typesetting. The pamphlets printed that year were: "The Law of God," by Elder J. H. Waggoner, 132 pages, 6,000 copies; "The Atone-ment," by J. M. Stevenson, 196 pages; "Man Not Immortal," by D. P. Hall, 148 pages; "The Three Angels of Revelation Fourteen," by J. N. Andrews, 148 pages; "The Four Monarchies of Daniel," by Elder James White, 84 pages.

At the end of Volume VI, June 26, 1855, one could get one volume of the

REVIEW, the *Instructor* for one year, and a complete set of all the tracts, pamphlets, and a hymn-book, such as was then used—all for the sum of three dollars. The established price of the REVIEW weekly was one dollar a volume, and the *Instructor*, twenty-five cents a year.

In the month of April, 1855, Elder White and his wife again visited Michigan, and held meetings at several places. On the twenty-eighth and twenty-ninth of the same month a general meeting was held at Battle Creek. During this council it was voted by the brethren in Michigan to invite Elder White to move the Review Office to Battle Creek. Dan Palmer, Cyrenius Smith, J. P. Kellogg, and Henry Lyon agreed to furnish three hundred dollars each with which, without interest, they would purchase a lot and erect a publishing office, investing twelve hundred dollars in all. Accordingly, they secured the lot on the southeast corner of West Main and Washington streets, and erected thereon a two-story wooden building, thirty by twenty feet in size, with twenty-foot posts. The same building now stands on the corner of Washington and Kalamazoo streets. During the same season the first Seventh-day Adventist meeting-house in Battle Creek, eighteen by twenty-four feet, was erected. The first number of the REVIEW published in Battle Creek, in an office owned by Seventh-day Adventists, was Vol. VII, No. 10, dated Dec. 4, 1855.

Up to March, 1857, all our printing of papers, etc., was done on a Washington hand-press. In the REVIEW, Vol. IX, No. 20, bearing date of March 19, 1857, the suggestion was first made that a power-press and an engine were needed and should be obtained for the printing of the paper, tracts, and books. As reported in Number 22, April 2, the decision was made to buy an Adams power-press, and seven men pledged one hundred dollars each toward its purchase. In the following issue a statement was made that the press and engine would cost twenty-five hundred dollars, and the pledges had already been raised to seventeen hundred dollars. In the closing number of Volume IX, April 30, 1857, we find these cheering words from the editor:—

"Our friends have done well the past year, in that they have, by their liberality, annihilated the debts which had accumulated upon the Office, and to a great degree have been prompt in renewing their subscriptions, so that the REVIEW now stands quite free from debt and embarrassment."

Again we read, from the REVIEW of Aug. 13, 1857: "Our Office is free. There is a general book fund of \$1,426, now invested in books. The new power-press is in operation, and works beautifully, and the prospect is fair that it will soon be running by steam-power, — and all paid for."

At the close of Volume X, Oct. 29, 1857, it was reported that the book sales for the two previous years amounted to \$1,287.91. So the Lord prospered the rising cause of present truth.

J. N. LOUGHBOROUGH.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

Ohio, Columbus March 19 to April 2
Foreign Mission Seminary, Takoma Park,
D. C. April 2-16
Mount Vernon (Ohio) College, Mount
Vernon April 16-30

NORTHERN UNION CONFERENCE

Minnesota March 22 to April 1
North Dakota March 25 to April 5

LAKE UNION CONFERENCE

East Michigan, Holly March 16-28
Wisconsin, Grand Rapids, March 16 to April 5
Indiana, Beechwood Academy April 8-18
Emmanuel Missionary College, Berrien
Springs, Mich. April 18 to May 2

Rates to the General Conference

THE General Conference transportation committee has been endeavoring, for some time, to secure transportation at reduced rates for the delegates and visiting brethren and sisters who are planning to attend the next session of the General Conference, to be held at Takoma Park, Washington, D. C. The committee finds itself unable to make any practical arrangement with the various trunk lines entering Washington in the matter of securing any special reduction in transportation rates. The officers of the General Conference Committee therefore advise all delegates planning to attend the coming General Conference to arrange their transportation in such a manner as will secure to them the lowest possible rates.

Oftentimes a party can secure a private car for the whole trip by grouping sections of the country together. This is one of the most pleasant ways in which delegates can travel.

Again, most of our ministers will have their clergy permits, and can use them on some of the railroad lines to Washington.

Each section of the country should carefully investigate the matter, and secure the best rates possible. Second-class tickets are now sold in many parts of the country at a reduced price, and still entitle the holder to the privileges of the first-class day coaches, though they do not permit the holder to ride in a Pullman car. Many trains, especially in the West, operate tourist sleeping-cars, and holders of second-class tickets are permitted to ride in these by the payment of the regular price of the tourist sleeper.

The General Conference transportation agents in various parts of the country will be glad to render any assistance possible in securing individual rates, or in grouping together a sufficient number of delegates and visitors to fill a car, so that those attending the General Conference will receive the best accommodations possible at the lowest rates. We hope that all persons who are planning to attend the conference will notify the transportation agent nearest them, or their union conference officers, and thus secure to themselves all the advantages possible in reducing the expense to themselves in attending the conference.

There are mileage books on sale in all the larger offices, some of which are interchangeable, and can be used by any one. These books generally supply transportation at the rate of two cents a mile. I. H. EVANS.

Notice!

THE *Gospel Herald* is more truly representative of the work for the colored people than any other paper published in the denomination. It can not fail to interest those who read it. We are constantly receiving many excellent testimonials from interested readers.

Take a glance, if you please, at the contents of the February number. On the first page we have a selected poem, "If We Knew;" following this, an account of the dedication

of the new building in Atlanta. The completion and dedication of this building mark what we believe to be an era in the progress of the work for the colored people in that important city. It should be a cause for thanksgiving with every Seventh-day Adventist.

On the second page, we have, "An Important Meeting in Vicksburg, Miss." This gives facts and figures which should interest all our people most deeply. It presents information which could be obtained in no other way than by reading the *Gospel Herald*.

Then we have extracts from letters, under the heading, "With Our Correspondents;" next, a cut of the Rock City Sanitarium, in Nashville. This institution is now in operation, and is destined to be the center for medical missionary work among the colored people. To this place nurses will be sent from Huntsville and other places, to get practical city work, which they could not have at Oakwood. It has taken a long time and much hard work to reach the point of vantage now occupied by this institution; but all who see it unite in saying that it is well worth all it has cost.

On the last page are a number of interesting notes in regard to the progress of the work; also a picture showing the new part of the Rock City Sanitarium, seen from Foster Street.

We are sure this little paper is well worth the price charged for it—ten cents a year. Address Southern Missionary Society, Madison, Tenn.

Publications Wanted

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

Mrs. F. R. May, Okelata, Okla., denominational literature and tracts.

Mollie Miller, R. F. D. 2, Jackson, Miss., denominational papers for free distribution.

B. C. Chadwick, 1603 Virginia Ave., Connersville, Ind., *Signs, Watchman, and Liberty*.

Mrs. J. F. Jeffers, Carlton, Ill., REVIEW, *Signs, Watchman, Instructor, and Life and Health*.

Mrs. Rosa Rogers, R. F. D. 1, Tell City, Ind., *Signs, Life and Health, Liberty, Watchman, and tracts*.

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs, Liberty, Watchman, and tracts*. No copies of REVIEW needed.

J. F. Dennis, 104 East Jeff Davis Ave., Montgomery, Ala., a continuous supply of denominational papers and tracts.

The Missionary Volunteer Society of Austin, Tex., requests literature for reading-rack. Send to Enola Freeman, 3900 Avenue C, Austin, Tex.

Paul Curtis, Saskatoon, Saskatchewan, Canada, a continuous supply of denominational papers and tracts sent post-paid, or in hundred-pound lots by freight.

Business Notices

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

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

Conditions

Any person unknown to the managers of this paper *must send with his advertisement satisfactory written recommendation*. Such recommendation should come from one of our

ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

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

WANTED.—A place to work on a farm for a Seventh-day Adventist. Address Ralph G. Hartzell, 1019, North Eleventh St., Reading, Pa.

FOR SALE.—Ripe olives, 50, 70, 90 cents a gallon in 5-gal. cans. New honey soon; 7 cents in 60 lb. cans. Olive-oil, \$2.50 in 5-gal. lots. Cooking-oil, 80 cents. Circulars free. W. S. Ritchie, Corona, Cal.

FOR SALE.—A six-room house, cement basement, and orchard about ¾ acre, in Takoma Park. Five blocks from Review and Herald Office. Will sell cheap, as I want to be free to go canvassing. Address C. Olson, Takoma Park, D. C.

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

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

FOR SALE.—The Sanitarium Bath and Treatment Rooms in Denver, Colo. Established 1900. Good paying business or good investment. Fine chance for doctor or for lady and gentleman, graduate nurses. Work well established. Mr. and Mrs. J. I. Hughey, 233 Temple Court B, Denver, Colo.

A GENUINE MEAT "substitute" that can be made at home for 6 cents a pound. Complete instructions, 50 cents. Samples "Banana Nuts" and "Ban-nana Cereal," 10 cents; or get them from your "GROCER." ASK HIM. Ethan A. Brown, Nut Food Specialist, Des Moines, Iowa.

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

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

WANTED.—A nurse with good knowledge of hydrotherapy and massage, to invest five hundred dollars and take charge of a gentleman's bath-room, newly equipped and associated with a ladies' bath-room. Established six years; has heavy patronage. Address Treatment Rooms, Lenox Apartments, Detroit, Mich.

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

WANTED.—To correspond with Seventh-day Adventist (single) man able to do general farm work for the season beginning April 1. No church privileges. State age, and wages wanted. Address A. L. Deemer, R. F. D. 3, Box 5, Fremont, Ind.

HEALTH reform is reviving among us. Look to your mouth and teeth. Puritan Dental Paste, a delightful, refreshing, antiseptic dentifrice, will please you. Large-size tube by mail, 25 cents. Stamps. E. C. Jaeger, Fernando, Cal., Care of Academy.

FOR SALE.—A well-established Rug Manufacturing Business in Saginaw, Mich. Has not been closed down for three years. Work on hand to last till spring rush. Small capital required. Address Novelty Rug Co., 1201-1205 South Washington Ave., Saginaw, Mich.

Obituaries

CALLICUT.—Died in Salisbury, N. C., Sabbath, March 6, 1909, Brother Pascal Callicut, aged sixty-seven years. He was a native of North Carolina, and embraced present truth during the camp-meeting held at Salisbury, in 1902. An aged widow lives to mourn. The funeral discourse was preached from Num. 23: 10. J. O. JOHNSTON.

WILLIAMS.—Died at Salt Lake City, Utah, March 2, 1909, of acute pneumonia, Clarence Albert, infant son of Brother J. R. and Sister Hattie Williams. The funeral services were conducted by the writer, presenting for consolation and hope the Master's own words, "I am the resurrection, and the life." J. M. C. JOHNSTON.

FARNSWORTH.—Died near Norman, Okla., Feb. 9, 1909, of brain fever, Horace W. Farnsworth. He was five years old February 4, the day he was taken sick. Although young, he was a loving, obedient child, and we laid him to rest beside his father, who was called from us two years ago. We miss our loved one, and our sorrow is great, but we hope to see him again soon, when the Life-giver comes. Psalm 90 and 1 Corinthians 15 were read at the grave by a Methodist minister.

MRS. MINNIE FARNSWORTH.

BRAIN.—William Brain was born in Coventry, Warwickshire, England, Nov. 5, 1838, and died at Morrilton, Ark. Jan. 14, 1909. In 1893 Brother Brain and his wife accepted present truth under the labors of Elders J. M. Rees and W. F. Martin. His neighbors testify that his life since has been consistent with his profession. He leaves a wife, daughter, grandchildren, great grandchildren, and many friends to mourn, but we believe that he sleeps in Jesus, and that, if faithful, we shall meet him in the morning of the resurrection. * * *

RUPP.—Anna Rupp, *née* Deutschman, died Feb. 24, 1909, at her home near La Crosse, Wash., of Bright's disease, aged thirty-three years and four days. Sister Rupp was born Feb. 20, 1876, in Marion County, Kansas. She was left an orphan in infancy, and her life was one of suffering. A year ago she, with her family, accepted present truth. She leaves a husband and six children, who mourn, but not without hope. They keenly feel the loss of a faithful wife and a devoted mother. Comforting words were spoken by the writer, based on Ps. 17: 15. H. J. SCHNEPPER.

SCHLEHUBER.—Died March 6, 1909, at his home near Farmington, Wash., Henry Schlehuber, of typhoid fever, aged 35 years, 3 months, and 16 days. Brother Schlehuber was born in Dickenson County, Kansas, Nov. 20, 1874. In 1892 he came West, and settled near Farmington. His honest, sober, and industrious habits gained the confidence of all. In 1896 he was converted, and joined the Seventh-day Adventist Church. He loved the truth, and was always ready to give a reason of the hope within him. He leaves a sorrowing wife, five children, father, stepmother, seven brothers, five sisters, and other relatives. The writer, assisted by Elder L. H. Ellis, spoke to a large assembly from Rom. 6: 23. H. J. SCHNEPPER.

MANGAN.—Died at Ekdall, Wis., Feb. 25, 1909, Brother Patrick Mangan, aged seventy-four years. His hope in the soon-coming Saviour was firm. He leaves a wife and three daughters to mourn their loss. The funeral service was conducted in the Scandinavian Lutheran church by the writer. A. W. KUEHL.

SCHRAM.—Died at Good Thunder, Minn., March 3, 1909, Horace Schram, aged 75 years, 3 months, and 20 days. Brother Schram united with the Seventh-day Adventist Church thirty-nine years ago, and remained a loyal and faithful follower of the Lord Jesus Christ until the day of his death. He was held in high esteem by his neighbors and friends, and his loss will be greatly felt in the community. He leaves a wife, five daughters, and four sons to mourn their loss. Words of comfort were spoken by the writer. A. W. KUEHL.

OSBORNE.—Died at Oakland, Cal., Feb. 7, 1909, Harold V., son of Dr. O. O. and Hattie R. Osborne, aged nearly five years and four months. His parents had taken him with them to attend the meeting of the California conference. While there he was taken with spinal meningitis, which quickly terminated fatally. Harold was a Christian, and almost his last words were, "I love Jesus." Three brothers and two sisters survive him. He was laid to rest at Lodi, in the presence of many friends. The family are comforted by the "blessed hope." Services by the writer. D. T. FERRO.

SANDERS.—May Cole Sanders died at her home in Shepherd, Isabella Co., Mich., Feb. 20, 1909, aged 37 years, 6 months, and 8 days. Deceased was a daughter of Wallace W. and Catherine Cole, of Mt. Pleasant. Her sister and her eldest son were laid to rest only a few weeks ago. May God hasten the day when the last enemy shall be destroyed, and the bright morning of the resurrection be ushered in. A husband and five children are left to mourn their loss, also the parents, one sister, five brothers, and many other relatives. The funeral, which was largely attended, was held from the Methodist Episcopal church, and was conducted by the writer, assisted by Elder W. C. Hebnner. CLIFFORD RUSSELL.

BRAZEAU.—Josephine Brazeau, *née* Delaware, was born at Mishicot, Wis., Aug. 25, 1860; and died at Oconto, March 2, 1909. She was united in marriage to Cliff Brazeau, Feb. 20, 1873. To this union nine children were born. Her first religious experience was with the Presbyterians. In later years she united with the Christian Catholic Church. The last three years she rejoiced in the message of Rev. 14: 9-12. Among those left to mourn her untimely death are a husband, a father, and a mother, four daughters, two sons, six sisters, and three brothers. Sister Brazeau possessed a beautiful Christian character. The Presbyterian pastor kindly assisted in the services, the choir furnished the music, and the use of their beautiful church was kindly granted. J. S. SHROCK.

ZIEGLER.—Died at the home of her parents, four miles east of Good Thunder, Minn., Olga Helen Ziegler, Sept. 11, 1908. She was born June 4, 1877, a few miles from where she died. At the age of sixteen she was converted, and joined the Good Thunder church. Several years ago she took up work at the Hinsdale Sanitarium, near Chicago, and since that time she has been an untiring worker, both for her friends and for others. The parable of the good Samaritan, and the incident of the raising of Dorcas, were dwelt upon in the remarks, as there was a certain parallel between these cases. A large circle of friends met to pay their last respects to this noble Christian character. A great many were unable to find standing room in the church. Her last words were, "Thy will be done." As I think of this life which has gone out, my heart is filled with a greater desire to live and to work for others. The disease, typhoid fever, was contracted in Mankato while nursing during the recent epidemic. Her parents have the sympathy of their friends, and the assurance that their daughter will appear in the first resurrection. S. E. JACKSON.



WASHINGTON, D. C. MARCH 25, 1909

W. W. PRESCOTT EDITOR
 C. M. SNOW
 W. A. SPICER } ASSOCIATE EDITORS
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OUR readers are reminded that it is only eight weeks from the date of this issue of the REVIEW until the convening of the thirty-seventh session of the General Conference, May 13, 1909, and that on account of giving all who do not attend the benefit of full daily reports of this, the most important assembly of our workers ever held, a daily *Bulletin* is to be published, and the price is fixed at fifty cents for the session. It is time now to send in subscriptions for the *Bulletin*. Order through the State tract society office, or directly from the General Conference, Takoma Park, Washington, D. C.

We call particular attention to the announcement made by Elder I. H. Evans on page 22, regarding railroad transportation to the next session of the General Conference.

Life and Health for April is a thoroughly practical, as well as an unusually interesting, number. It should be read by all our people, and should be given an extensive sale throughout the field. See description on page 2.

At a meeting of the Society for the Study of Alcohol and Other Drug Narcotics held in Washington last week, a paper was read by Dr. D. H. Kress, medical superintendent of the Washington Sanitarium. The topic considered was "Dyspepsia and Its Relation to Intemperance."

ELDER W. E. BAXTER and wife (formerly Miss Verna Stone) sailed last week from Philadelphia for Kingston, Jamaica. They have been students at the Foreign Mission Seminary, dropping their work before the close of the school year in order to respond to the call from the Jamaica Conference.

DR. ESTELLA M. HOUSER, who has been visiting friends in Washington during the last month, has gone to Melrose, Mass., to connect with the New England Sanitarium. Her experience in medical lines, as well as in other departments of the work, will make her help of much value to that institution.

ON March 17 Mrs. P. E. Frost sailed from New York for England and South Africa. Sister Frost has been an earnest worker with our books and periodicals, mostly in the South. She pays her own transportation to Africa to join her children, Elder M. E. Emmerson and wife, of our Basutoland Mission.

It became necessary last week to print another edition of the Temperance number of the *Youth's Instructor*, making a total of one hundred thousand copies of this issue. Many letters have been received at this Office speaking in the most complimentary terms of the value of this Temperance number, and liberal orders have been received for it from many parts of the field. This issue of the *Instructor* will not get out of date, and we hope it will be used during the whole summer, both by individual canvassers and in temperance rallies and other gatherings.

"THERE was never a greater call for evangelical Protestantism than there is to-day," said the *Herald and Presbyter* (Cincinnati) some time ago, "and the papacy was never more of a menace than it is to-day." It is high time that Seventh-day Adventists studied the meaning of the successful encroachments of Romanism upon decaying Protestantism, and we, therefore, invite all to subscribe for our new quarterly, *The Protestant Magazine*, the first number of which will be ready May 1. Price, one year, 25 cents; 5 or more copies one year, to one address, or to separate addresses, from now until May 1, only 15 cents each.

ONE of the many valuable features of the issue of *Liberty* for the second quarter, now ready, is an article in which answers are given to the list of questions submitted at a hearing on a proposed Sunday law before the Maine Legislature. Since these questions were published in the REVIEW of February 25, we have had requests for answers to them, and this demand is now met in this number of *Liberty*.

LAST week Elders K. C. Russell and W. A. Colcord, of the Religious Liberty department, left Washington to attend legislative hearings and meetings in New York and Connecticut. Before returning, they will conduct a religious liberty institute in South Lancaster, and doubtless a convention in Boston. A note from Brother Colcord states that the hearing at Albany, N. Y., continued over four hours.

A Special Call

APRIL 3, the first Sabbath in the month, is the time for the annual offering throughout all our churches, for the support of orphans and dependent aged. This offering goes to the conference or union conference treasuries for use in behalf of needy ones who have no provision made for them by a local church. Year by year our brethren have responded on this occasion, and the necessity of a growing fund is felt by every conference. All are responsible in this work of succoring the needy; and it is a blessed responsibility. "Inasmuch as ye have done it unto one of the least of these my brethren," says Christ, "ye have done it unto me."

Just now a call has come for special help, which this offering may be made the occasion of answering. The following action taken by the General Conference Committee explains the case:—

"Resolved, That we recommend to the union and local conferences that they make special effort on behalf of the offering for orphans and dependent aged the first Sabbath in April, with the view, if the committees can see their way clear to do so, of appropriating one fourth of the amount received to the building of a home for colored orphans, which the Testimonies have said should be established at Huntsville, Ala., in connection with the school and sanitarium for the colored; and we recommend that in public announcements our people be urged to give liberally, with a view of enabling the conference committees to make this appropriation."

For some time Sister White has had the burden laid upon her heart to see this orphanage established. Those associated with her on the Pacific Coast have seen in this approaching offering of April 3 an opportunity to call for a special effort this year in order that a portion might be appropriated to the building of this orphanage. The Northern California Conference, they report, has already voted to appropriate one fourth of its offering; and as the appeal has come to the General Conference Committee, this plan is concurred in. If all will respond heartily, we know the conferences will gladly make the appropriation suggested, and will be able to do so without neglecting their own needy. Let us make a generous response to this call on April 3.

A. G. DANIELS.