



The Advent Review and Herald Sabbath

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Takoma Park Station, Washington, D. C., April 30, 1908

No. 18



A PRAYER OF FAITH

L. D. SANTEE

"Now the just shall live by faith." Heb. 10: 38

WHEN the dreary mists of doubt prevail,
And the clouds of unbelief hang dark;
When the winds of trouble press the sail,
As we guide our lonely pilgrim bark;
When tossed on the restless, threatening sea,
Whose waves are crested with angry
foam;

I ask the Saviour to pilot me,
And guide to my home, my heavenly
home.

When the waves of sin and temptation
come,

And the timid heart is faint with fears,
Then we look away to our home, sweet
home,

And the glory and bliss of endless years;
Where storms ne'er shadow the crystal sea,
And the woes of earth can never come;
O, I pray my Saviour to pilot me,
And guide to my home, my heavenly
home.

Chicago, Ill.



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THIS number of *Life and Health* deals largely with the questions of diet and common-sense hygienic living, such as:—

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In addition to the foregoing topics, the May number contains much more valuable instruction from good writers on general health topics.



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THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 30, 1908

No. 18

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Editorial

A TRUE knowledge of the gospel of Jesus Christ is in itself a most liberal education. There is in it more incentive to mind growth than is found in the classics or higher mathematics; more incentive to soul growth than is found in all philosophy and worldly science; more incentive to highest manhood than in all the human systems of morals from Confucius and Buddha to the end of time; more ground for hope and cheer and courage than in all else that can be gathered together from the beginning to the close of human history. All that is of true worth is in harmony with it; and nothing that is at variance with it can contribute to the welfare of man. That is why the psalmist could say, "I understand more than the ancients, because I keep thy precepts." The Spirit through Paul, utters the same great truth in these words: "That they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden." Col. 2: 3. That is why the theme of salvation will be the science and song of the redeemed to all eternity.

Typical and Antitypical Babylon

THE subject of the Sabbath-school lesson for May 9 is "The Restoration from Babylon," and this suggests a study of the significance of the experience of the people of God in their connection with ancient Babylon.

The real meaning of the record concerning ancient Babylon, as given in the Scriptures, is lost unless we see that it is prophetic history or typical prophecy.

Ancient Babylon is a type of modern Babylon. In ancient Babylon as a temporal power is the prophecy of modern Babylon as a spiritual power. The religion of ancient Babylon was paganism, open and unconcealed. The religion of modern Babylon is paganism baptized under Christian forms and names—the most dangerous and most deceptive idolatry. Ancient Babylon was a universal temporal kingdom, and modern Babylon claims universal spiritual jurisdiction. So long as the people of God maintained the spiritual character of their religion in the olden time, and did not adopt the customs and habits of the heathen around them, they were protected against the assaults of their enemies, and the glory of the Shekinah was revealed in the temple service; but when a compromise was made with heathenism, and the temple service became a mere cloak for sin, then "the Lord gave Jehoiakim king of Judah into his [Nebuchadnezzar's] hand, with part of the vessels of the house of God." A few years later, because of persistent refusal to listen to the counsel of God, "the wrath of Jehovah arose against his people, till there was no remedy;" the captivity of Judah became complete; and the temple was utterly destroyed. This experience was repeated in the history of the Christian church. So long as the gospel was maintained in its purity, the church was powerful against all her foes, and prospered under fierce persecutions; but when the standard was lowered, and a compromise with paganism was effected, the church lost her means of defense, and soon became a captive in modern Babylon. This parallel might be extended to many particulars, but this is sufficient to illustrate the typical character of the history of ancient Babylon.

The fundamental principle underlying all false religions is that the worshiper must do something for his own benefit. If there are sacrifices and offerings, they are offered as a means of purchasing the favor of some god or appeasing his wrath, rather than as an expression of faith in an efficacious sacrifice. If there are gifts made, they are regarded as meritorious according to their size, rather than as a manifestation of gratitude to be estimated only by the motive back of the gift. Punishment of the body is substituted for that self-denial which is a crucifixion of the old man of sin, and thus indulgence of the worst passions becomes compatible with a spu-

rious holiness. Such is heathenism, both ancient and modern, although the revelation of it may vary in different ages and in different countries. It is that outworking of the pride of the human heart which will not submit itself to the righteousness of God, but goes about to establish its own righteousness. It is the substitution of righteousness by works for righteousness by faith.

All false religions must necessarily deny the essential doctrine of Christianity—the mystery of godliness—the union of divinity and humanity through the incarnation of the Son of God. The reason of this lies in the fact that "every spirit that confesseth that Jesus Christ is come in the flesh is of God;" and, further, "whosoever believeth that Jesus [the man] is the Christ [the Messiah of prophecy] is begotten of God." The personal acceptance of the doctrine of the incarnation of the Son of God, not as a theory but as a fact of life, means the indwelling presence of God in our flesh and the manifestation of his righteousness in the place of our righteousness. This is the vital thing in the gospel: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; . . . for therein is revealed a righteousness of God from faith unto faith: as it is written, But the just shall live by faith." The denial of the incarnation is therefore a necessary feature of all false religions, whose fundamental principle is self-salvation—righteousness by works.

When the Chaldeans, hard pressed by Nebuchadnezzar to tell him his dream and to make known the interpretation thereof, declared their inability to meet the requirement of the king, and said: "There is no other that can show it before the king, except the gods, whose dwelling is not with flesh," they published the creed of Babylon, and the creed of all false religions, and denied the essential principle of Christianity—the incarnation of the Son of God. This denial of the incarnation is the true explanation of that exhibition of pride in her own achievements which is the characteristic of Babylon, and which was expressed in those significant words of King Nebuchadnezzar: "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?" This formal declaration of righteousness by works marked the climax of Nebuchadnezzar's self-exaltation,

and having thus declared himself independent of God, he was left to reveal the consequences, and to show that a man apart from the indwelling of God will be reduced to the same plane as other animals.

When the professed people of God lost the significance of the temple and its services, designed to be a witness to the purpose of God to make humanity his dwelling-place through the incarnation and the priesthood of his Son, and substituted the outward forms of religion for the inward experience, they put righteousness by works in the place of righteousness by faith, and in reality, although not in express terms, adopted the creed of Babylon. When they said, "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these," and made the glory of the temple and its services an excuse for gross and heaven-defying sins, they denied the true principle of the gospel of salvation by faith just as truly as did Nebuchadnezzar when he said, "Is not this great Babylon, which I have built?" The consequence of this departure from the truth was that they lost their defense against their old-time enemy, the temple was destroyed, the outward forms of their religion were interrupted, and they themselves were led captives to Babylon. The lesson which they refused to learn and to remember in prosperity, they were compelled to learn in adversity. And before the seventy-years' experience was accomplished, they saw Babylon humbled by a foreign foe, her pride of independence of any help outside of herself brought into contempt, and her false religion discredited. Individuals were saved out of Babylon through the preaching of the gospel by some of the faithful believers among the captives; but Babylon as Babylon was overthrown, and never recovered her former glory. Righteousness by works may make an outward appearance for a time, an impression upon the senses by great buildings and dazzling ornamentation and an elaborate ritual, but it will not endure the test and trial which will reveal the worth of righteousness by faith. The power of the indwelling Son of God through the Spirit is alone sufficient to save from sin and death.

The call out of Babylon was a call to righteousness by faith, and the restoration from Babylon was the outworking of righteousness by faith. The city and temple which they could not retain against the power of their enemies after they had fallen from righteousness by faith, they were able to rebuild in the face of bitter opposition, after they had once more accepted righteousness by faith. They had learned that "except Jehovah build the house they labor in vain that build it: except Jehovah keep

the city, the watchman waketh but in vain," and their trust was placed in God. The result was the restoration of the city and the temple and the service of God.

The application of these lessons to our time is obvious, and hardly needs to be pointed out. The final call out of Babylon is now going forth in the three-fold message of Revelation 14; but that message must be proclaimed as the gospel of righteousness by faith, in order that the call may be effective. And it is only through the vital truth of the sanctuary and its services in its present application to the work of our great High Priest in the heavenly sanctuary, that this message can be the genuine message of righteousness by faith to this generation. Let the genuine message be proclaimed in its purity and power.

In Time of Peace

THE attention of our national legislative body, and of the American people as well, has been called sharply to the consideration of our nation's great annual military expenditures, by figures given in Congress on April 15 by Chairman Tawney, of the House Appropriations Committee. The House was considering the naval appropriations bill, and the question of the number of new battle-ships to be authorized by the present Congress. Representative Tawney presented the following figures in the course of his remarks upon the bill:—

Expended for army and navy, in preparation for war:—

	PER CENT
United States	\$204,122,855 36.5
England	270,596,757 38.4
France	201,439,523 28
Germany	240,007,724 41.4
Japan	97,048,500 . . .

Expended on account of past wars:—

United States, 1908	\$180,678,204
Percentage of revenue, exclusive of postal receipts31
England, 1906	\$29,329,063
Percentage of revenue	0.41
France, 1906	\$30,501,600
Percentage of revenue	0.42
Germany, 1906	\$8,725,496
Percentage of revenue	0.015

Total expended in preparation for war and on account of past wars:—

	PER CENT
United States	\$384,801,059 67.5
England	299,925,820 42.5
France	231,941,123 32.2
Germany	248,733,220 42.9

These figures show that on account of preparation for war, the United States, with an army of 52,000 men and a navy of 42,000 men, is expending this year only \$66,473,902 less than England, with an army of 204,300 men and a navy of 129,000 men.

That the United States is expending for this purpose only \$35,884,869 less than Germany, with her army of 600,000 and her navy of 62,000 men.

That the United States is expending

for this purpose in excess of the amount expended by France, with her army of 550,000 men and her navy of 56,285 men, \$2,683,332.

If we adopt and continue this ambitious competitive naval policy, how long will it be before the American people, in order to meet the increasing expenditures on account of this policy, and the maintenance of our navy, will be compelled to change their system of federal taxation by adding to the indirect system, which has always obtained in time of peace, the system of direct taxation?

These figures are a striking comment on the present condition of this world. When we think of the expenditure of the four nations last named by Mr. Tawney for war alone, and that in a time of peace, it is appalling—more than a billion dollars paid out by these four great nations of the world for that which pertains to war, and that in a time of great international peace congresses! In that year the United States was paying out sixty-seven per cent of its entire revenue for that purpose alone. And yet by judicial dictum "this is a Christian nation," and religious teachers are predicting an era of "peace and safety," and the speedy abolition of war! If any evidence were needed to prove the "Christian nation" idea untrue, that evidence is given in Chairman Tawney's table of military expenditures.

C. M. S.

Contrasts and Counterfeits —No. 6

BECAUSE the nation has been declared Christian; because a majority of the House of Representatives has declared for the restoration of the religious motto on our coinage; and because there is a large formal profession of belief in God, many are deluded into the belief that the cause of true religion is making substantial progress in this country; that infidelity is losing ground; that a glorious age is dawning, when truth will, in the natural course of events, supplant and suppress error and falsehood. In a sermon on the resurrection, published in the *Christian Herald* of April 15, Rev. C. T. Brady says:—

There are very few absolute atheists in the world. They are a negligible quantity, even in this day of skepticism and indifference. Mankind believes and always has believed in God. Also, there has always been some kind of moral law in human hearts, older far than the decalogue, and varying with race, and place, and time.

It is a fact, however, that absolute, out-and-out atheism has never been able to accomplish a tithe of the harm to the church of God that has been accomplished, and is now being accomplished, by theological skeptics, who, under the title of pastors and reverends dispense doubt and darkness from the pulpits of the land. On the plea of bringing God nearer to man, they have peopled the

earth with more gods than the Hindu worships. On the plea of making Bible truths more spiritual, they have blunted the edge of every great truth, and cast prophecy to the winds. Avowed atheism has never been able to get at the people, and attack their belief in the verities of the Word to any such extent as the skepticism of the pulpit is doing it now.

The above quotation also has in it the seeds of the now fashionable doctrine that man has within him that which is building him up into divinity. The fact, however, is that the only moral law is God's great "ten words," and the flood is the best answer to the assertion that human hearts have always been abiding places for moral law. That great punishment came because God saw that the imagination of men's hearts was "only evil continually." The moral law goes back of its enunciation on Sinai. Death's reign "from Adam to Moses" proves the existence of the law during that period. "Sin, when it is finished, bringeth forth death." "Sin is the transgression of the law." The fact of sin itself proves the existence of righteousness, but the only standard of righteousness is the moral law. As long as men have been sinning, they have been breaking God's law, and, incidentally, proving its existence. The law of God was known to, and kept by, Abraham and his house; and his generation long antedated the publication of the law of God on Sinai.

Men have not within them the power of their own salvation; for "there is none other name under heaven given among men, whereby we must be saved." The moral law is not inherent in the human heart; for "the heart is deceitful above all things, and desperately wicked." Jer. 17:9. "There is none that doeth good, no, not one." Ps. 14:3. The world is not advancing in the matter of belief in the true God, or in a belief in the truth of his Word; and the Saviour's question, "When the Son of man cometh, shall he find faith on the earth?" indicates what the true condition of these days will be. Infidelity in the pulpit and a belief in man's ability to save himself, are doing a fearfully destructive work in the world to-day. There is need for the apostle's admonition: "Be patient therefore, brethren, until the coming of the Lord. . . . Be ye also patient; establish your hearts: for the coming of the Lord is at hand." Much of the professed belief of to-day is a counterfeit belief, and the god of such a believer is a counterfeit god, created in the imagination of the worshiper. Such belief and such worship are the culminating deception of the wily enemy of souls, and are closing the door of salvation to thousands who have not learned to love the truth for the truth's sake.

C. M. S.

The General Conference Committee Council

Second Report

SINCE last week's report, additional members have arrived, as follows: O. A. Olsen, E. T. Russell, M. E. Kern, P. T. Magan, U. Bender.

Third Day, April 16

Our last report closed with the morning session, April 16. In the afternoon, study and discussion were devoted to the subject of camp-meetings, and many suggestions were offered as to making the most of these important gatherings.

In the evening E. E. Andross, president of the British Union, led in a study of this field and its needs. The object of these evening studies by delegates from abroad is to set before the committee information having a bearing upon requests for help. The British Union has shown most encouraging progress since its organization in 1902. The eight hundred members at that time have grown to over eighteen hundred. The brethren are thinking now of organizing Southern Scotland and Wales as conferences. The book and periodical work has prospered, and last year \$81,000 worth of publications were sold. The believers are loyally sacrificing in pressing the work, and are now engaged in raising \$10,000 for the training-school at the Watford headquarters. This amount, when raised, with the help they are to receive from the \$150,000 fund, will pay for the land and the large residence upon it now used as a school building; but this building is insufficient even for the young women attending the school. Between seventy and eighty students are in training, and nearly every one will go from the school into the field at the close of the term. Great Britain needs help for school equipment, in order to train workers for its own vast population, and for the fields beyond.

The British brethren have four workers on Lake Victoria Nyanza in British East Central Africa. A stone mission house is up, with blacksmith and carpenter shop and a school building. Each week they have a congregation of from two hundred to six hundred, in a region where no mission work has ever been done, and where even the language has never been reduced to writing.

Following Elder Andross, Brother L. R. Conradi described the work in the three stations in German East Africa, to which Germany has sent eight young people. There are two hundred African youth in the schools, and it is likely that in March six converts were baptized, the first-fruits of the mission from heathenism. Now they are planning a new station on the western coast of

Lake Victoria Nyanza, near the Kongo Free State border.

Fourth Day, April 17

Much business considered is still in the hands of committees for report.

A request from Newfoundland for a visit from some laborer to aid in meeting an approaching Sunday-law crusade, was favorably considered, to be granted if the anticipated movement develops.

Earnest consideration was given to the question of guiding the students from our schools into service in the conferences.

The Friday evening hour was occupied by Elder Daniells in a sermon on the development of our work, and the call of the present time for every resource of means and strength to be devoted to service in finishing the work.

Fifth Day, April 19

The morning session was devoted to business now before the committees. The afternoon was devoted to the publishing work. C. H. Jones, chairman of the General Conference Publishing Department, made a statement as to the development of this branch. In the thirty-five years up to 1882, \$330,000 worth of literature was sold. Then an upward movement began, until in 1891, \$810,000 worth was sold in one year. Then came a decline, continuing for years; but now for some years a steady growth has been maintained, and last year the figures rose to \$1,024,000, according to publishing house records. Men have left their farms and trades, and even their professions, to go out with the publications bearing the message. Another factor in this growth is found in the fact that five publishing houses have, in recent years, moved into the country, and dropped commercial work, according to instruction given through the spirit of prophecy. Hearty co-operation of the schools, and the earnest encouragement of conference officers, have contributed to this splendid development.

The periodical work is coming to be a great factor, publishing-house records showing that periodical sales are rising even now very near to the subscription book sales in value. Action was taken to foster this branch of the work, which is capable of so great development, in harmony with the following recommendations:—

We recommend, That decisive action be taken immediately in manning the publishing department for conducting the church tract and missionary work in a thorough way, in harmony with the plans adopted by the General Conference Committee, the Publishing Department, and by the union conferences,—

(a) By the appointment of a strong man as missionary secretary of the General Conference Publishing Department.

(b) By urging the appointment of a

union missionary secretary in each union conference.

(c) By the appointment of a missionary secretary in each local conference.

(d) By making suitable provision, as soon as possible for instructing these workers in order to organize them into a harmonious band of leaders.

L. R. Conradi occupied the evening hour with a study of the Scandinavian, Latin, and Levant fields. There is growth in all. Last year the Scandinavian Union sold \$60,000 worth of books. Finland now has one hundred and twenty Sabbath-keepers. The Iceland work grows in influence, and now the temperance societies of that island propose to send Elder Ostlund as their representative to the great temperance gathering to be held in Washington this year. The tithes of the union show healthy growth. The union needs two or three young Scandinavians from America to join its small force of but thirty-five ministerial and Bible workers, and in some way help ought to be given for an educational fund.

The Latin Union is the dark Catholic field, but there is a slow and steady growth. France, with its forty millions, has but twelve workers. In Spain eleven members were added last year. In all the union eighty-four members were added,—a small number, but considering the nature of such fields as Portugal, Italy, and others, these figures are most encouraging. The Latin fields call for an appropriation of \$11,000, and beside this there is urgent need of assistance from without to provide an educational fund so that young people from these dark Catholic fields may be trained in the school at Gland, Switzerland.

In the Levant, which means Turkey, Egypt, and Greece, we have three hundred seven Sabbath-keepers. Elders Robert Greaves, of Canada, and W. Ising, of Germany, are just joining the workers in Turkey; and Greece is now entered by Professor W. E. Howell. There are four German nurses in Jaffa, Jerusalem, and Haifa. Our Armenian brethren have endured hardness as good soldiers, in some cases enduring months of imprisonment. Educational facilities are needed to train the native believers in these countries. The speaker recounted the experiences in Europe by which our books have been placed in royal palaces, and the warning message brought before princes as well as peasants.

Sixth Day, April 20

The publishing work was again considered in the morning session, recommendations being passed regarding the division of the initial expense of new books between the different publishing houses, and regarding a very important development proposed by the managers of the *Signs of the Times*, by which a most effective agency is to be provided

for spreading the truth, details of which we must leave for the management to announce as their plans are matured. The council seemed to regard this proposed step as marking a strong advance in periodical work. Decisions were made regarding handling the book "Ministry of Healing."

Another feature heartily approved by the council was the proposition of the Southern Publishing House to bring out a special temperance number of the *Watchman*, dealing with temperance and the prohibition of the liquor traffic just at this time, when the great agitation is being made everywhere. The council approved of their earnest request that each State circulate not less than five thousand copies of this temperance number, placing it, if possible, gratuitously in the hands of the W. C. T. U. organizations for use as campaign literature; and in addition our people were urged to give this number a wide circulation generally.

In the afternoon session Mexican matters were considered. Brother J. A. P. Green, of southern California, was invited to act as general canvassing agent for Mexico, and Brethren H. H. Hall, G. W. Reaser, G. W. Caviness, and L. E. Borle were asked to act as a committee to select four colporteurs called for by that field. Recommendations regarding other evangelistic help for Mexico were adopted. L. E. Borle of the Pacific Press, was invited to go to Mexico as manager of the printing-office. It was voted to raise a fund to equip the office, the Pacific Press having donated one of their good cylinder presses, a splendid gift valued at \$1500. Brother Julius Paulson, of Guadalajara, was added to the Mexican Advisory Board, and it was voted to pay the transportation of a teacher to join Mrs. Dr. Fattebert in self-supporting teaching work at San Luis Potosi.

The evening session was devoted to the Department of Education, and a most enthusiastic meeting it was. Professor Frederick Griggs, chairman of the department, read a deeply interesting review of the year's work. Forty-two buildings have been added to the school equipment in the denomination, and over fifteen hundred additional students have been enrolled.

Recommendations were adopted approving of a meeting of the heads of leading schools at Cleveland, Ohio, July 3-9, at the close of the annual meeting of the National Educational Association in that place, approving of raising a fund to assist in bringing out text-books, one of the greatest needs in our school work, and other recommendations, as follows:—

Whereas, It is necessary that the Washington Foreign Mission Seminary

be filled with the right class of students in order to train workers for the mission fields; therefore,—

Resolved, That we urge each conference in the United States and Canada to send to the school, assisting them financially if necessary, at least two young people who they believe will make valuable workers for the mission fields.

Whereas, The educational work in other lands is in need of an educational fund from which young people of promise may be properly assisted in attending our training-schools; therefore,—

Resolved, That we call upon our young people in America earnestly to consider the need of providing such a fund, and to interest themselves in raising it.

From six o'clock in the morning until the evening the work of the council is busily going forward.

W. A. SPICER, *Secretary*.

Note and Comment

Roman Catholic Protestants

A RECENT editorial in the *Christian Advocate* (New York) speaks of the attitude of "Protestants that are Protestants, and not Roman Catholics in disguise." In view of the fact that so many professed Protestants have really adopted Roman Catholic principles, it becomes necessary to make such a distinction as this.

Aroused Rome's Wrath

THERE occurred in the city of Rome, Italy, on April 20, an incident which forcibly illustrates Rome's intolerance of unbelievers in her doctrines and practices. A German professor and his family, visiting Rome, entered the Sistine Chapel, where the pope was administering the sacrament to the communicants. They unexpectedly found themselves among the communicants, and a wafer was placed in the mouth of each by the pope. Not being Catholics, and apparently not understanding the meaning of the rite, they spat out the wafers upon the floor. To the Catholic, believing that the officiating priest or pope has turned the wafer into the very body of Christ, the act of rejecting the wafer was an act of terrible sacrilege upon the person of the Lord. For the act mentioned the German professor and his family were taken into custody by the church officials, and threatened with dire punishment. They were finally released, and the dispatch of the following day, which follows, indicates that they did not consider it safe to linger in Rome:—

LONDON, April 21.—A Rome dispatch to the *Telegraph* says that Professor Feilbogen and his family, who yesterday in the Sistine Chapel, after the sacrament had been administered to them, spat the wafers on the floor, have left Rome to escape punishment for sacrilege. Professor Feilbogen is a man of high char-

acter, and he could not have committed the sacrilege voluntarily.

The fact that the so-called sacrilege was committed unintentionally seems to have had no weight with the papal officials, whose spirit convinced the professor that his stay in Rome would put himself and family in great danger. The dispatch is headed "Flee from the Wrath of Rome." If Rome had the power she once exercised, it would not be so easy to flee from her wrath.

Pertinent Inquiries

UNDER the title "Apparent Success of Millionaire Gamblers and their Agents," the *Christian Advocate*, in a recent issue, speaks concerning the failure of the race-track bill in the New York legislature in these plain words:—

By an immense majority, the house of representatives of the State of New York passed the bill to prohibit race-track gambling in that State. The Senate defeated it by a vote of twenty-five to twenty-five.

Is there a man in the State of New York who doubts that a vast amount of money passed into the hands of some of those senators?

Is there a man who doubts that some of them voted as they did under the mental whiplash of local political bosses?

It will be difficult for the *Advocate* to find many doubters on this subject. The debauching of legislatures by the use of money and by a corrupting political influence has become notorious. There are many signs of this sort; but we see no signs of an approaching millennium of righteousness.

Nature and Religion

MANY are coming to believe in nature as a teacher of religion, as a revelation of God and of his will. True it is that God designed that the perfect work of his hands should teach the perfection of his character and glorify his name. But creation as it is to-day, marred by sin, conceals more than it reveals of God's character, goodness, and glory; and can not be considered an adequate teacher of divine truth. It is frequently appealed to, however, as authority to prove doctrines that are condemned by the written Word. Not long since a lecturer of world-wide reputation, in attempting to prove the immortality of the soul, said:—

All nature proclaims that there is another life, and the belief in that other life lends comfort to us. The belief in immortality gives brightness to the somber character of an occasion like this; for we are assured that the congenial spirits who meet and mingle here will hold communion in the world beyond.

There is nothing gained to the Christian by seeking to prove a doctrine from nature which is plainly at variance with

the written Word of Him who created all things. It is certain that the marring of creation by sin made it necessary that mankind should have the written Word if men were ever to understand God and his dealings aright.

Rome in the Church of England

THE power and influence of the Roman element in the English state church has been growing steadily for years, and the sympathizers with the Romeward tendencies in the English rituals are becoming bolder in their declarations of purpose. This was strikingly shown in a recent congress of the Church of England when Lord Halifax declared:—

The principles of the Reformation are things to be repented of with tears and ashes.

There can be no question as to the direction of Lord Halifax's sympathies, and he was but speaking the feelings of many another influential member of the High Church. The Romeward drift, though not yet so outspoken, is plainly evident in many of the popular, formal churches of America at the present time. Roman prelates keep watch of the movement of this tide. Rome is looking anxiously to the time when she can say, "I sit a queen, and am no widow, and shall see no sorrow."

"Dangerous Ground"

IN carrying out its purpose to suppress the dangerous elements to society which are now asserting themselves so vigorously, the government is more than likely to imperil the liberties of other classes of citizens. This possibility was referred to in a recent editorial in this paper. As showing that we are not alone in this view, we quote the following paragraph from an editorial in the *Washington Herald* under the title, "The Suppression of Anarchy:"—

President Roosevelt is very much in earnest in his belief that one of the important duties of government is the suppression of anarchy. His power to exclude from the mails any publication advocating murder, arson, or treason, as a remedy for political or social wrongs, he purposes to exercise, on the advice of the attorney general that the exclusion of such publications is justified under existing statutes. But the attorney general, in his opinion, used a rather ominous phrase, "seditious libel," holding that the publication of a seditious libel warrants exclusion of the seditious print from the mails. Now, if the president indorses the view that seditious writings should be debarred from the mails, he is treading on dangerous ground.

That suppression does not always suppress, is demonstrated in the recent history of Russia; and the outlook for the future of a republic is not flattering when repressive measures become a part of the regular program of the government.

But in this time of general and increasing lawlessness, the exercise of arbitrary power by the government seems almost inevitable. We are between the Scylla of anarchy and the Charybdis of absolutism.

Converts from Mohammedanism

A CORRESPONDENT of the *New York Sun*, Mr. S. M. Zwemer, replying to the statement of another correspondent of that journal to the effect that there were practically no results from mission work among Mohammedans, gives the following interesting statistics in reference to work among that people:—

The fact is that there were converts from Islam to Christianity even before the death of Mohammed, and have been ever since in all countries where the gospel has been preached to Moslems. In North India there are over two hundred Christian preachers and pastors who once were followers of Islam; in North Africa at one station thirty Moslems became Christians in 1906; in Sumatra the Rhenish mission has 6,500 converted Moslems, 1,150 catechumens, and eighty organized churches; while in Java there are to-day 18,000 living converts from Islam, and between three hundred and four hundred adults are baptized every year.

Mr. Zwemer closes his article with the following pertinent remarks:—

The work of reaching Moslems with the message of Christianity and Christian civilization is sufficiently difficult without the cry of defeat being raised by those who are at home, while those at the front are winning the battle inch by inch.

No Law to Fit the Case

THE officials of the United States have found, in the recently acquired insular possessions, conditions which seemed to demand alteration for the good of the people. In these islands so long under papal domination the illegitimate birth-rate has been extraordinarily large. The fee which the priest demanded for the performance of the marriage ceremony has been so large that thousands have lived together as husbands and wives without the performance of any marital rites or sanction of priest or law. To remedy these conditions, civil marriages have been legalized, and are being performed by justices. This has been very displeasing to officials of the Catholic Church, largely, no doubt, on account of the loss of the large marriage fees. In this connection we quote the following news item from San Juan, Porto Rico, dated March 23:—

Last week the federal grand jury indicted Rev. Fathers Vega and Janices for printing in the *Ideal Catholic* an article stating that marriages celebrated by judges constitute a state of concubinage, and that the children of such marriages are illegitimate. Judge Robey quashed the indictments to-day on the ground that the offense is not covered by the federal statutes.

General Articles

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

The Sabbath

MAY WAKEHAM

'Tis Sabbath eve, and in the west
The golden sun has sunk to rest.
Now silent falls the evening shade
O'er vale and hill, o'er field and glade.

The graceful fir bends in the breeze;
The birds chirp softly in the trees;
A sacred hush, a gentle peace,
Bid man from earthly cares to cease.

A call to praise, a call to prayer,
Seem floating on the quiet air;
And angel whispers from above
Bring messages of hope and love.

'Tis holy time, God's day of rest;
'Twas made by him, by him 'twas blest;
In paradise this boon was given,
A binding link 'twixt earth and heaven.

O Sabbath eve! in thy sweet calm
The troubled spirit finds a balm,
And Heaven bends low the soul to greet
Alone with God in converse sweet.

May all thy hours, sweet day of rest,
Be welcome to this troubled breast
Until, life's voyage forever o'er,
We greet thee on yon golden shore.

Port Townsend, Wash.

The Promise of the Spirit

MRS. E. G. WHITE

I HAVE felt that we do not pray as much as we should. There is nothing more needed in the work than the practical results of communion with God. We should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy. We have the assurance, "The effectual fervent prayer of a righteous man availeth much."

We need a firm reliance upon God if we would be saved from the power of Satanic influences. If we will keep close to the teachings of the Word, its truths will be our safeguard from the delusions of these last days. We need to live by every word that proceedeth out of the mouth of God. Why do we not rely more trustingly upon the grace and power of Christ? Why do we not believe with all our hearts? We have a Friend in the courts of heaven who assures us, "All power is given unto me in heaven and in earth."

The Christian church began its existence by praying for the Holy Spirit. It was in its infancy, without the personal presence of Christ. Just before his ascension Christ had commissioned the disciples to preach the gospel to the world. "Ye shall receive power," he said, "after that the Holy Ghost is come

upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

In obedience to the word of their Master, the disciples returned to Jerusalem, and for ten days they prayed for the fulfilment of God's promise. These ten days were days of deep heart-searching. The disciples put away all difference that had existed among them, and drew close together in Christian fellowship. As they prayed, they realized what a privilege they had had in being permitted to associate so closely with Christ. Sadness filled their hearts as they thought of how many times they had grieved his heart of love by their failure to understand the lessons that for their good he had been trying to teach them.

At the end of the ten days the Lord fulfilled his promise by a wonderful outpouring of his Spirit. When they were "all with one accord in one place" in prayer and supplication, the promised blessing came. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

In the heavenly courts, Christ, with the angels who had accompanied him to heaven, had been received. All the heavenly intelligences joined in this coronation service of their Lord. The pentecostal outpouring upon the disciples was heaven's communication to them that his inauguration was complete.

The multitude who had come together, when they heard the disciples "speak with other tongues," were amazed at the divine manifestation. Some were in doubt, and said one to another, "What meaneth this? Others mocking said, These men are full of new wine." But this was the power of the Holy Spirit. "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken unto my words: for these men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in the heavens above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever

shall call on the name of the Lord shall be saved."

"And the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and of prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added unto the church daily such as should be saved."

Christ has made provision that his church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is his purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon the heart, and lives a life wholly consecrated to God.

What was the result of the outpouring of the Spirit upon the day of Pentecost? — The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. The hearts of the disciples were surcharged with the benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, that the weak shall be "as David," and the house of David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of his kingdom.

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given was the same. Mark the word: "The multitude of them that believed were of one heart and one soul." The spirit of Him who died that sinners might live animated the entire congregation of believers.

Christ declared that the divine influ-

ence of the Spirit was to be with his followers to the end of time. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. With many the promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude.

It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of his disciples will have power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe.

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.'" Christ declares, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Preparation to Meet God

S. B. WHITNEY

A PREPARATION for the Lord's coming is of the first and greatest importance to every human being just now. In it is included every duty and privilege connected with Christian life and experience. No development nor activity of Christian living can be named which is not included in the character of one who is ready to meet the Lord when he comes. The sum total of this preparation is expressed in the one word, holiness, or wholeness; in another word, perfection.

This wholeness, or perfection, is nothing short of the righteousness of Christ, of which the perfect and holy law of God is the standard. Therefore it must consist in a perfect obedience to that perfect law, or keeping the "commandments of God, and the faith of Jesus."

The eternal purpose of God is that ultimately the inhabitants of this world shall be "holy and without blame before him in love," and this is the object for which the elect are chosen. Eph. 1:4. God sent his Son in the likeness of sinful flesh, "that the righteousness of the law might be fulfilled in us" (Rom. 8:3, 4); and without holiness no man shall see the Lord. Heb. 12:14. The one

hundred forty-four thousand will be "without fault before the throne of God." Rev. 14:5.

But how is this righteous character to be obtained? Not by any good deeds that we may do. Any attempt to secure that righteousness by efforts of ours, will be only to put on "filthy rags" instead of "white raiment," to linger in bondage, instead of emerging into the liberty of the children of God. But when by faith we take Christ with his righteousness into our hearts and lives, the "law of the Spirit of life," which is in him, makes us free from the "law of sin and death" (Rom. 8:2); and we enter into the relations of the new covenant, whereby the law of God is put into our minds and written on our hearts. Heb. 8:10. Then, and then only, there will be no condemnation; then the fruits of faith will appear; then shall we have a righteousness which will be witnessed by the law and the prophets (Rom. 3:21), and will give us a "right to the tree of life," and an entrance "through the gates into the city." Rev. 22:14.

Rome, N. Y.

Why Should We Move?

WM. COVERT

PROBABLY no people in civilized lands move more than do Seventh-day Adventists. Many churches are weakened, and some broken up each year, because of this moving spirit. Large sums of money are expended in this way every season in transportation. Much time is also consumed, and business given up, because of their moving. Household goods and other belongings are injured, or sold at a sacrifice in every exchange of the family home. Our churches and conferences are frequently discouraged and embarrassed by this unsettled spirit. But it is urged that our people should get out of the cities with their families, and establish schools in the country. This is correct; still the cities are not to be abandoned by us; for there are thousands living in them who must yet be reached, and saved by the everlasting gospel that is to be brought to them through the preaching of the third angel's message. Nothing in the Testimonies is more emphatically urged than the importance of laboring now for the people in the large cities of America. The whole situation should be weighed, and all the Testimonies bearing on the subject studied together.

The object of our schools is to provide laborers for the gospel field, and advanced students while attending these schools are to do evangelistic work for the people in the cities. Moving is necessary in order that laborers be properly distributed in different parts of the great harvest-field; but such moving should be directed by churches, conferences, and mission boards, so that qualified persons may be placed in the various fields according to their needs. Divine wisdom is required for such appointments, and they should by all means be made in harmony with the gospel plan of organization and with wise counsel.

Abraham was separated from relatives, and moved out of his native country, but the Lord gave special directions about it. The children of Israel were moved from Egypt to Canaan, but God planned the Exodus and led in the moving.

Present truth must now be given by messengers preaching it unto all the world; but the question still to be asked is, "How shall they preach except they be sent?" The sending should be done by proper authority. The membership of the early church at Jerusalem was allowed to be scattered because it became congested, and was too local in its operations; but the Lord kept his hand upon the situation, and took care of the result, so as to bring good to his cause out of it; those who "were scattered abroad went everywhere preaching the word." In our own times, and connected with our own work, there has been some well-advised moving for the betterment of the cause. The Battle Creek College was moved from Battle Creek to Berrien Springs, but the Lord gave specific directions both as to the moving and the location. The Review and Herald publishing interests and the General Conference headquarters were moved from Battle Creek to Washington, D. C.; but the Lord through his Spirit gave definite counsel, which was followed by his servants who had that work in charge. Scores of missions have been established, and hundreds of laborers have gone abroad, but plans have been followed, and system has been observed, in doing these things. The burden of moving workers should and will continue, but the best interests of the cause can not be well served by irregularities in this matter. The Lord may sometimes bless an independent move because of his supreme goodness and for the truth's sake, which at times is carried in this manner; but order and harmony is the Lord's established way, and it is better at all times to follow God's order.

The Testimonies advise moving some members when churches become congested, or when one has imbibed the habit of criticizing others, yet it would be better for all concerned to follow kind counsel in all such cases. "Thou shalt guide me with thy counsel, and afterward receive me to glory." "Without counsel purposes fail."

But aside from all the moving which is after the Lord's regulations, there is a much larger volume of it done by the people without counsel. And here is where the injury is seen. Some move to a far-off place, where but few people live, because cheap land can be secured in such places. In this way many are leaving densely populated districts where there are multitudes who should hear the truth, and are locating where they can have but little opportunity in the way of giving the message. They read some glowing advertisement written by hired experts about lands which are described as exceedingly fertile, with a climate all that mortals could wish.

These lands are usually said to be so rich, and the seasons so favorable, that several bountiful crops can be grown from the same acreage in one season. Then the price on the produce yielded is fabulous, because the few inhabitants now living in this desirable country are too indolent to till the soil that they may grow crops to supply the great market demand which is said to exist locally at that place.

These questionable circulars find customers among our people who claim to be advancing the interests of the third angel's message when they move from our small churches, where their help is needed, to take up their abode in these out-of-the-way places.

It is difficult to trace a missionary motive in some of these moves. Some leave conferences where the membership is small, and the population great, and move into other conferences where the membership is large, and the population comparatively small, thereby taking support away from where it is greatly needed, and placing it where the cause is already strong. One conference president told me a little while ago that he had recently organized a church of forty members who had moved into that locality from eight conferences east of his territory, and that not one of the number had embraced the truth in the place where the church was organized.

There are conferences in the United States composed of only a few hundred members; and yet from these same conferences more than a thousand members have moved into the boundaries of other conferences, and probably in the great majority of cases the moving has been done without counsel or appointment, simply for social or commercial considerations. Should not this matter of moving, which tends to unbalance the work in our cause, have serious consideration?

Chicago, Ill.

Prayer

TRUE prayer is the outpouring of a burdened soul into the bosom of God. It is the spontaneous expression of a deeply felt want. It is an outburst of faith. It is the laying of one's hand on the horns of the altar. It is the satisfaction of the hunger of the soul, the felt consciousness of the nearness of God, the confidence of self-conscious childhood in the Father's family. It is the highest and best thing in all our Christian experience. Written forms of prayer do not meet its true needs, for all true prayer is individual. It is the soul, reaching out its own hand for the acceptance of every gift implied in the promises.

In all this wide world there is nothing more precious than prayer. There are moments in the experience of every child of God when we want to be alone with him; when the presence of even the best and truest of our companions is a felt incumbrance; when, with Joseph, we cry out: "Cause every man to go out from me." And then, in our solitude,

we meet God; then we are deeply conscious that prayer enters into the constitution and economy of the universe; then we are strengthened in our weakness, consoled in our grief, enlightened in our darkness. One such hour, spent with God, becomes a lifelong memory, and gives us a glimpse of the upper and better kingdom, where prayer ceases forever, and adoration takes its place.—*Christian Observer.*

Seed Sowing

E. K. SLADE

THAT "faith which worketh by love" will lead every believer of the truth to embrace the opportunities still offered of sowing seed which is promised to give such results in the great harvest-time soon to come. Every one who has received the good "gift" is required to minister the same as a faithful steward of the manifold grace of God.

The most precious gift that God has bestowed upon his children is the truth contained in his Word. There are many forms of ministry in which the children of God may engage, but that which calls for our passing on to others the light of truth that we have received is a ministry in which every true believer is permitted to engage. It is a lack of faith that leads so many of our people to fail in the good work of passing out books, tracts, and papers from time to time to those who know not the truth. Because immediate or visible results are not seen, or because prejudice and indifference exist, many have refrained from this all-important work. Every one who has received the precious light of present truth ought to engage in sowing the seed. There need be no fear or serious question as to the results. It is promised of this seed that it will not fail nor prove ineffective. The conditions of the soil or climate often result in the decay of the seed sown by the farmer, yet it is a notable fact that under such circumstances he usually displays more real faith than is manifested by those who should have all confidence in the unfailing qualities of the seed that Christians are permitted to sow.

All are required to sow this seed, and they are enjoined to do so all of the time: "In the morning sow thy seed, and in the evening withhold not thy hand." While engaged in other pursuits, every opportunity is to be embraced of planting seeds here and there in the great fields surrounding us. Not only are we to sow all the time, but we are required to sow in all places. We are directed to "sow beside all waters," which, according to Scriptural interpretation, refers to all peoples. It is not for us to question the propriety of sowing the seeds of truth among certain classes of people. An intelligent faith will lead us to embrace every opportunity of scattering such seed.

If our church-members in all our conferences were following the requirements set forth in what the Lord has said

about seed sowing, a mighty work would be in progress wherever there are believers. Our publishing houses would be found more busy than ever in their endeavors to supply the printed page. Our tract societies would be doing a much larger volume of work than they have ever done as yet. The work thus carried on by wisely distributing our books, tracts, and papers, would, no doubt result in bringing many more into the truth than will be brought in by all of the paid laborers of our various conferences. There are those who are carrying out this instruction, who are embracing every opportunity week by week and month by month to scatter the printed pages of the third angel's message. What an encouragement to true faith to know that one has large quantities of this unfailing seed liberally sown as directed by the great Husbandman, the results of which will be seen in the harvest-time!

There is another thought in connection with seed sowing that the sower should bear in mind. First of all he is to heed the instruction, "Sow to yourselves in righteousness." Thus he becomes a receiver of the good gift which will fit him to minister the same to others. Such seed sowing results in that new birth referred to by Peter in the statement, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The results of such sowing will lead to that regeneration that will make possible the missionary activity so much needed in the ranks of God's people. "Let the word of Christ dwell in you richly." "Freely ye have received, freely give."

Holly, Mich.

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

Babylon's Great King

NEBUCHADNEZZAR is the great monarch of the Babylonian empire which, lasting only eighty-eight years—B. C. 625 to B. C. 538—was for nearly half the time under his sway. Its military glory is due chiefly to him, while the constructive energy, which constitutes its especial characteristic, belongs to it still more markedly through his character and genius. It is scarcely too much to say that, but for Nebuchadnezzar, the Babylonians would have had no place in history. At any rate, their actual place is owing almost entirely to this prince, who to the military talents of an able general, added a grandeur of artistic conception and a skill in construction which place him on a par with the greatest builders of antiquity.

We have no complete or even general account of Nebuchadnezzar's wars. Our chief, our almost sole, information

concerning them is derived from the Jewish writers. Consequently, those wars only which interested these writers, in other words those whose scene is Palestine or its immediate vicinity, admit of being placed before the reader. If Nebuchadnezzar had quarrels with the Persians, or the Arabians, or the Medes, or the tribes in Mount Zagros, as is not improbable, nothing is now known of their course or issue. Until some historic document belonging to his time shall be discovered, we must be content with a very partial knowledge of the external history of Babylon during his reign. We have a tolerably full account of his campaigns against the Jews, and some information as to the general course of the wars which he carried on with Egypt and Phenicia; but beyond these narrow limits we know nothing.

It appears to have been only a few years after Nebuchadnezzar's triumphant campaign against Neco, that renewed troubles broke out in Syria. Phenicia revolted under the leadership of Tyre; and about the same time Jehoiakim, the Jewish king, having obtained a promise of aid from the Egyptians, renounced his allegiance. Upon this, in his seventh year (b. c. 598,) Nebuchadnezzar proceeded once more into Palestine at the head of a vast army, composed partly of his allies, the Medes, partly of his own subjects. He first invested Tyre; but, finding that city too strong to be taken by assault, he left a portion of his army to continue the siege, while he himself pressed forward against Jerusalem. On his near approach, Jehoiakim, seeing that the Egyptians did not care to come to his aid, made his submission; but Nebuchadnezzar punished his rebellion with death, and, departing from the common Oriental practise, had his dead body treated with indignity. At first he placed upon the throne Jehoiachin, the son of the late monarch, a youth of eighteen; but three months later, becoming suspicious (probably not without reason) of this prince's fidelity, he deposed him, and had him brought a captive to Babylon, substituting in his place his uncle, Zedekiah, a brother of Jehoiakim and Jehoahaz. Meanwhile the siege of Tyre was pressed, but with little effect. A blockade is always tedious; and the blockade of an island city, strong in its navy, by an enemy unaccustomed to the sea, and therefore forced to depend mainly upon the assistance of reluctant allies, must have been a task of such extreme difficulty that one is surprised it was not given up in despair. According to the Tyrian historians, their city resisted all the power of Nebuchadnezzar for thirteen years.

After receiving his crown from Nebuchadnezzar, Zedekiah continued for eight years to play the part of a faithful vassal. At length, however, in the ninth year, he fancied he saw a way to independence. A young and enterprising monarch, Uaphris—the Apries of Herodotus—had recently mounted

the Egyptian throne. If the alliance of this prince could be secured, there was, Zedekiah thought, a reasonable hope that the yoke of Babylon might be thrown off, and Hebrew autonomy re-established. The infatuated monarch did not see that, do what he would, his country had no more than a choice of masters; that by the laws of political attraction Judea must gravitate to one or other of the two great states between which it had the misfortune of lying. Hoping to free his country, he sent ambassadors to Uaphris, who were to conclude a treaty and demand the assistance of a powerful contingent, composed of both foot and horse. Uaphris received the overture favorably; and Zedekiah at once revolted from Babylon, and made preparations to defend himself with vigor. It was not long before the Babylonians arrived. Determined to crush the daring state, which, weak as it was, had yet ventured to revolt against him now for the fourth time, Nebuchadnezzar came in person, "he and all his hosts," against Jerusalem, and after overcoming and pillaging the open country, "built forts" and besieged the city. Uaphris, upon this, learning the danger of his ally, marched out of Egypt to his relief; and the Babylonian army, receiving intelligence of his approach, raised the siege and proceeded in quest of their new enemy. According to Josephus a battle was fought, in which the Egyptians were defeated; but it is perhaps more probable that they avoided an engagement by a precipitate retreat into their own country. At any rate the attempt effectually to relieve Jerusalem failed. After a brief interval the siege was renewed; a complete blockade was established; and in a year and a half from the time of the second investment, the city fell.

Nebuchadnezzar had not waited to witness this success of his arms. The siege of Tyre was still being pressed at the date of the second investment of Jerusalem, and the Chaldean monarch had perhaps thought that his presence on the borders of Phenicia was necessary to animate his troops in that quarter. If this was his motive in withdrawing from the Jewish capital, the event would seem to have shown that he judged wisely. Tyre, if it fell at the end of its thirteen-years' siege, must have been taken in the very year which followed the capture of Jerusalem, b. c. 585. We may suppose that Nebuchadnezzar, when he quitted Jerusalem and took up his abode at Riblah, in the Coele-Syrian valley, turned his main attention to the great Phenician city, and made arrangements which caused its capture in the ensuing year.

The recovery of these two important cities secured to the Babylonian monarch the quiet possession thenceforth of Syria and Palestine. But still he had not as yet inflicted any chastisement upon Egypt; though policy, no less than honor, required that the aggressions of this audacious power should be punished. If we may believe Josephus, however,

the day of vengeance was not very long delayed. Within four years of the fall of Tyre, b. c. 581, Nebuchadnezzar, he tells us, invaded Egypt, put Uaphris, the monarch who had succored Zedekiah, to death, and placed a creature of his own upon the throne. Egyptian history, it is true, forbids our accepting this statement as correct in all its particulars. Uaphris appears certainly to have reigned at least as late as b. c. 569, and according to Herodotus, he was put to death, not by a foreign invader, but by a rebellious subject. Perhaps we may best harmonize the conflicting statements on the subject by supposing that Josephus had confounded two distinct invasions of Egypt, one made by Nebuchadnezzar in his twenty-third year, b. c. 581, which had no very important consequences, and the other eleven years later, b. c. 570, which terminated in the deposition of Uaphris, and the establishment on the throne of a new king, Amasis, who received a nominal royalty from the Chaldean monarch.

Such—as far as they are known—were the military exploits of this great king. He defeated Neco, recovered Syria, crushed rebellion in Judea, took Tyre, and humiliated Egypt. According to some writers his successes did not stop here. Megasthenes made him subdue most of Africa, and thence pass over into Spain and conquer the Iberians. He even went further, and declared that, on his return from these regions, he settled his Iberian captives on the shores of the Euxine in the country between Armenia and the Caucasus! Thus Nebuchadnezzar was made to reign over an empire extending from the Atlantic to the Caspian, and from the Caucasus to the great Sahara.

The victories of Nebuchadnezzar were not without an effect upon his home administration, and on the construction of the vast works with which his name is inseparably associated. It was through them that he obtained that enormous command of "naked human strength" which enabled him, without undue oppression of his own people, to carry out on the grandest scale his schemes for at once beautifying and benefiting his kingdom. From the time when he first took the field at the head of an army, he adopted the Assyrian system of forcibly removing almost the whole population of a conquered country, and planting it in a distant part of his dominions. Crowds of captives—the produce of his various wars—Jews, Egyptians, Phenicians, Syrians, Ammonites, Moabites, were settled in various parts of Mesopotamia, more especially about Babylon. From these unfortunates forced labor was as a matter of course required; and it seems to have been chiefly, if not solely, by their exertions that the magnificent series of great works was accomplished, which formed the special glory of the fourth monarchy.—"*Seven Great Monarchies*," by George Rawlinson, M. A., *Three Volume Edition*, Vol. II, pages 242-246.

(To be concluded)



Hope On

HOPE on, my soul, though sorrow's waves
Beat hard upon thy breast;
The storm will cease, a calm will come,
Life's sea will be at rest,
Beyond the clouds that darken now,
The friendly sunbeams smile
That sometime soon will light thy way;
Hope on, and wait the while.

Hope on, my soul, though foes assail
At morn, at noon, at night;
The unseen power that rules the world
Will guide thy steps aright.
Be strong in him, and in thine heart,
Let come no thought of guile;
For he will turn aside each dart,
And keep thee safe the while.

Hope on, my soul; the unseen way
Will open as you go.
Thy future path thou needst not see
Nor even care to know.
Thy steps are ordered by the One
Who on thy life doth smile;
He'll lead thee safely to thy rest,
Hope thou in him the while.

Hope on, my soul, in fight of faith,
With helmet, sword, and shield:
Fight on, to no assailing foe
For e'en one moment yield.
Press on in life's great battle march
Until you cross the stile,
And enter heaven's golden gate
In God's great after-while.

— J. W. Vallandigham.

"Drudgery"

MRS. M. C. DU BOIS

NOT long ago in a conversation I heard this remark made by a young married woman concerning domestic affairs: "I do not intend to make a drudge of myself for any man; I shall take life easy, and not slave myself to death." Her friend replied, "I did not look upon housework as drudgery, and never felt myself a drudge, in doing my own work and in making my home pleasant."

The wife who finds housework a drudgery is to be pitied. True, one often gets very tired in the daily round of household duties; but I never feel to complain, but rather to be thankful for health and strength sufficient to do my work. Experience teaches that much of the so-called drudgery in housekeeping may be dispensed with by a little system and forethought. There is a happy medium between extreme neatness and slovenliness. It may not always be possible to keep the house in "apple-pie order."

I have lived the greater part of my life on a farm, and know full well the work required of a farmer's wife; but still in my busiest days, when caring for a growing family, I was very happy, and never thought of my work as drudgery.

By being systematic, by doing one's work up each day, whether one feels just like it or not, the housewife can keep ahead of her work. A plain table, with plenty of plain, well-cooked food, is far better than a table loaded with rich foods and pastries. It is better for those who eat and for those who prepare the food.

Both boys and girls should be taught to help with the housework, to put away their own things, and wait upon themselves as far as possible, thereby saving much work some would call *drudgery*.

Never retire leaving the sitting-room and kitchen in confusion. It is very much easier in the long run, even if tired at night, to put things in order before retiring. Books and papers put away, chairs set in place, scraps picked from the sitting-room floor, make quite a pleasing change from an untidy, littered room. In the kitchen, after the little feet were at rest, I have often cleaned the floor, and felt well repaid in the morning, as I would begin the work of another day.

By taking thought, we may save ourselves many unnecessary steps, thereby saving time in which to read the Bible and other good books. And here let me say, Keep plenty of clean reading-matter on your table. It is poor economy to starve the mind.

The brides of to-day begin housekeeping under far more favorable conditions than did those sixty and seventy years ago. Yet I do not remember of hearing any complain of drudgery. That wife undervalues her home work, who looks upon it as drudgery.

In the hand of every wife is put a scepter of power, which she wields for good or ill. Destinies most sacred are entrusted to her keeping. Will she prove faithful to her trust, taking the words of Paul as her incentive, "And whatsoever ye do, do it heartily, as to the Lord, . . . for ye serve the Lord Christ"?

Could every wife do this, and seek to glorify God in making her home pleasant, she would enjoy her work, and feel she was doing what God had given her to do, as much as those who are apparently doing a greater work in the world.

By properly performing our humble, every-day work we are serving God just as surely as is the person who is doing "great and noble things for him." It has been said by one, "The good, old-fashioned home life is dying out." Men and women forget the great responsibilities resting upon them. Money-getting, pleasure-seeking, and fashion are first and foremost in far too many of our homes.

May God help the fathers and mothers to realize, before it is too late, the magnitude of the work of training their children in the way they ought to go.


Grand Ledge, Mich.

The Last of Earth

God bless all the aged women up and down the land! What a happy thing for Pomponius Atticus to say, when making the funeral address of his mother: "Though I have resided with her sixty-seven years, I was never once reconciled to her, because there never happened the least discord between us, and consequently, there was no need of reconciliation." Make it as easy for the old folks as you can. When they are sick, get for them the best doctors. Give them your arm when the streets are slippery. Stay with them all the time you can. Go home and see the old folks if you are away from them. Find the place for them in the hymn-book. Never be ashamed if they prefer styles of apparel a little antiquated. Never say anything that implies that they are in the way. Make the road for the last mile as smooth as you can. O, you will miss her when she is gone! I would give the house over my head to see my mother. I have so many things I would like to tell her, things that have happened in these many years since she fell asleep. Morning, noon, and night let us thank God for the good influences that have come down from good mothers all the way back.

Don't forget your mother; don't forget your grandmother. And hand down to others this patrimony of blessing. Pass along the coronets. Make religion an heirloom from generation to generation. Let the mothers of America consecrate themselves to God, and they will help consecrate all the ages following. Do not dwell so much on your hardships that you miss your chance of wielding an influence that shall look down upon you from the towers of an endless future.—T. DeWitt Talmage.

If people wish to avoid being drugged, with dangerous preparations, they will do well to observe some of the simple rules of living which conserve health and make medicines unnecessary. Fresh air, simple but nutritious food properly cooked, and not too much of it, clothing suited to the weather, the avoidance of worry, with trust in God, sufficient sleep, and proper exercise, will drive away most of the ordinary *dis-eases* of the body. When will people learn that they are better without drugs than with them? Let the W. C. T. U. learn this great lesson thoroughly, that *drugs do not cure disease*; then teach it to others. The great Nathan S. Davis, M. D., said to the writer years ago: "Teach the women that the best remedies are simple, — fresh air, pure water, digestible food, and rest. These," he said, "are nature's restoratives, and the sooner both physicians and people begin to rely upon them instead of upon drugs, the better it will be for all."—Mrs. Martha M. Allen.



THE WORLD-WIDE FIELD

Our First Acquaintance with India

GEO. F. ENOCH

AFTER a long journey of nine weeks, we landed November 15, at Bombay, the "Gateway of India." The harbor is large, and the docks are excellent. We were soon ashore, and found ourselves plunged into a current of humanity, seemingly endless, dressed in almost every possible way, and some hardly dressed at all. Bombay is a busy center of nearly one million souls. At one's first introduction to India, the idea of quantity is crowded in upon him from every side.

Brother J. S. James had come to meet us, with the report of the decision of the recent committee meeting, which recommended that we locate on the west side, suggesting Poona, one hundred seventeen miles from Bombay, as a possible location. But this suggestion was not to be carried out. Before the west side should become our home, we were destined to pass through some experiences that would try our souls. Not that there was nothing to do, nor any open doors to enter; but rather, before the Lord allowed us to settle down, he was to give us a little broader glimpse of India's great need. Our hearts have been mightily stirred by this brief glimpse, and we would pass on to the readers of the REVIEW an account of a few of the things we have seen and heard.

The way closed up so far as Poona was concerned, and it seemed best that my family should stay a time with the family of Brother James, at Bangalore, while the matter of location was being definitely settled. This decision took us across the Western Ghats, through three hundred miles of pure Marathi territory. There are about eighteen million people speaking this language. Those we saw were of good physical appearance. The Marathis occupy quite an important page in India's history. They were among the first of the Aryan people to come into west India. When the English subdued the country, they found this nation one of the most stubborn to conquer. It was while fighting against them that the Duke of Wellington learned some of the lessons of war that afterward helped him in his wars in Europe.

When we reached Bangalore, and had time to look carefully into the situation, two openings were so pressing the hearts of those in charge of the work in India, that it was not easy to decide what to do. West India, with its eighteen million Marathi people and ten million Gujerati, demanded immediate attention. South India, with its Dravidian languages, divided into four principal groups, having more than fifty million

people to hear the message, was also loudly calling; and one could not with only human wisdom tell which call should just now be answered.

In South India there are the Tamils, one of the most interesting people of India, numbering nearly seventeen million, with a very ancient civilization, and a literature antedating the birth of Christ. Among these are the Christian Sabbath-keepers of whom the REVIEW family has heard already. There are also many of these over in Ceylon. Just north of the Tamil country is a people speaking another Dravidian tongue—the Telugus. They number more than twenty million. Among them in recent years Christianity has made great strides. Thousands have accepted Christ—so many that the missionary societies have been taxed to the utmost to care for them. It is true that the quality of many of these converts leaves much to be desired; yet this success shows that there is a wide-spread interest there. No steps have yet been taken to put a representative of the third angel's message among them. Then on the southwest coast, in one of the most beautiful parts of India, so far as tropical verdure is concerned, live the Malayalam people, numbering seven million, and speaking a language closely related to the Tamil. They are interesting, because among them were the first Christians in India. No one knows just when or how Christianity first gained a foothold here. Tradition has it that one of the twelve—St. Thomas—was the gospel messenger who first bore the tidings of the Saviour's love to India's shores. In the Madras Presidency, near the city of Madras, is a place called St. Thomas Mount, where it is claimed that this disciple lies buried. By a strange irony, he who in his lifetime was known as the doubting disciple, is destined to have his name to the present day associated with "doubtful" tradition. It is not certain that he ever came to India.

One difficulty in the matter is the lack of any written records dealing with the first centuries in a way that can make us certain of the facts. There are faint traces that make us think that at one time the knowledge of the true Sabbath was among these people. However this may be, it is certain that the first Christianity in India came from Syria, and the first knowledge of Jesus Christ was brought in the language of the Syriac translation of the Bible. I was interested in reading of the first meeting between these Syrian Christians, as they were called, and an educated Protestant missionary. The Syrian Christians had met only the Roman Catholics; and as their worship was much purer, and they had been very badly treated by the Romans, they were

very suspicious of this first Protestant missionary, and would not listen to his reading from the English Bible. They claimed that their version was the most ancient, and therefore the most accurate, and would not consent to listen to anything that was read out of the English. Finally the missionary suggested that some chapter be selected, and be translated from each language into the Malayalam for comparison. The chapter was also translated from the Greek, a copy of which the missionary had with him. I believe that the native Christians selected the third chapter of the Gospel of John. The translation proved entirely satisfactory.

Another interesting incident in connection with the Malayalam country is the fact that Joseph Wolf visited this country previous to 1844, and preached the doctrine of Christ's second coming, stirring up great interest. He seems to have taught a number of the local preachers, inspiring them with his great enthusiasm, insomuch that for years after he had left, the message of the second advent was preached with great power among these people. We are sorry to have to record that as yet there is no representative of the third angel's message here. It is interesting to add that among the Tamils, Telugus, and Malayalams, are one half of all the native Christians of India.

(To be concluded)
Bangalore, India.

A New German Conference

GUY DAIL

THE last of the new fields to be formed in the German Union this season, was the Saxon Conference, which was organized at Leipsic, Feb. 12-16, 1908. Aside from the local workers, there were present at the meeting Brethren L. R. Conradi, H. F. Schuberth, O. Lüpke, Dr. Meyer, W. Ising, G. W. Schubert, J. T. Boettcher, J. Erzberger, and J. Huenergardt, who attended the sessions of the German Union committee that were held here at the same time.

Forty-one delegates represented the following eleven Saxon churches: Auerbach, Chemnitz, Dresden, Eibenstock, Leipsic, Meissen, Ober-Lungwitz, Ober-Schlema, Plauen, Wurzen, and Zwornitz. This conference has a membership of three hundred ninety-seven. Aside from these delegates there were about one hundred fifty others in attendance; the evening lectures were well visited by strangers, who manifested a deep interest in the word spoken.

The duties of a conference were plainly set before the delegates. They were also told their privileges, and cheerfully promised to take an active part in the spread of the message in their densely populated kingdom. They were reminded also of the great need in the mission fields of the German Union, to which they give two tenths of their tithe. They also gladly promised all their offerings to the General Conference for missionary work in other parts

of Europe, in Asia, and in Africa. In 1907 they had a title of 19,893.49 marks; their Sabbath-school donations were 1,779.72 marks; their weekly offerings, 1,232.35 marks; and their annual offerings amounted to 1,261.39 marks.

Eighty persons were received into our membership in this part of the field during 1907; the net gain was thirty-three. At the beginning of last year, there were four workers here, while at the end of the year, there were five. At the conference just held, papers were granted to three ordained ministers, one licentiate, five Bible workers, and sixteen colporteurs.

The territory of this conference formerly belonged to the East German field. It includes simply the kingdom of Saxony, with a population of about four million five hundred thousand. Dresden, the capital city, contains five hundred thirty thousand inhabitants; the second city in point of population is Leipsic, the center of the German book-trade, with five hundred four thousand people. Two thirds of the Saxonians are engaged in manufacturing. Their large coal fields give them cheap fuel. This is one of the most thickly settled countries in the world. It is said to have seven hundred forty-three persons to the square mile.

The resolutions passed were, in general, such as have already been referred to in our former reports concerning the German midwinter meetings. However, there was one resolution of special interest:—

“As we are commanded to fear God, and honor the king, and to be subject to the civil government in all things within its sphere; therefore,—

“*Resolved*, That we petition the government of the kingdom of Saxony, for incorporation rights also in this land, such as we recently were granted in Bavaria. We assure the government not only of our thanks, but also of our intercessions (for those in authority) before the throne of grace.”

It would be instructive, could we take the time to give our readers a view of the manner in which the truth has been carried here in this small kingdom. Suffice it to say, there are many difficulties confronting the workers, which are unknown in other and more favored lands,—lands where we as a people enjoy unrestricted liberty. However, let us hope and pray that the same Father who has given us freedom in Russia, in Bavaria, and now partially in Austria, will work on the hearts of the rulers here, that we may enjoy the same rights as are accorded us in other parts of the field.

The ordination of three church elders and two deacons took place Sabbath afternoon. It was a season of refreshing to those present. The nominating committee suggested Elder K. Sinz as the first president of the Saxon Conference, and he was unanimously elected.

The brethren returned to their homes with thankful hearts to God for his bounties, and full of hope for the future growth of the work in their young field.

May God give his blessing in still greater measure to the spread of the message here.

Hamburg, Germany.

Korea

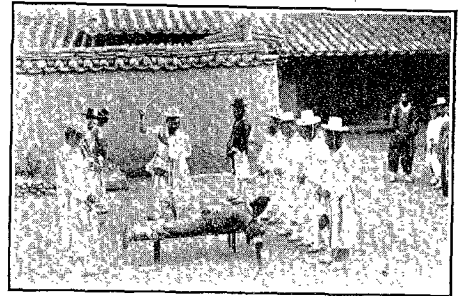
W. R. SMITH

OUR school work is progressing as nicely as we anticipated. We now have twelve in the boys' department, and six in the girls'. During their New-year's time, which is about the first of February, we dismissed school for one week. This gave me an opportunity to make a short trip among the churches. I went alone, on horseback. It is not often that a foreigner travels alone here; not that it is not safe, but because it is not pleasant to do so.

The first night I spent in a little Korean hut, where the one small room was shared by five persons besides myself. At first a nameless, far-away feeling began to steal over me; but I engaged in conversation with the others, and soon began to feel quite at home.

The middle of the next afternoon I arrived at Chinnampo, where I was to spend the Sabbath. Notwithstanding

over it with the one who was to deliver the discourse. We all felt that we had spent a profitable time together, and the Korean workers expressed themselves as well pleased, and asked that they have a similar meeting the coming fall. Some



PUNISHING A CRIMINAL

of them walked fifty miles. One woman walked thirty-five miles, carrying her baby, to attend. We shall be glad when other workers are sent here.

Soonan, Korea.

Our Voyage to the Phillipines

M. SCHOWE-CALDWELL

At many of the Australian railway stations, our eyes have often rested upon the well-known advertisement containing the words, “The East is Calling.” It is indeed calling—calling for the truth, which alone gives light. This impresses one vividly in looking at these dark-skinned people, who, sad to say, have not been uplifted by the example of the white man.

After leaving Brisbane our first call was at New Britain. It was refreshing to view the land with its tropical richness of green. But one's attention is drawn from this picture to nearer scenes. The wharf was thronged with natives, a strange sight to one unaccustomed to it. It was here that we spent the second Sabbath on the voyage. In the morning we took a quiet stroll on the shore, passing through a cool coconut grove. On returning we viewed a very strange scene. It was market morning; numbers of native women and girls had gathered from the surrounding neighborhood, bringing their products, which they exchanged among themselves. What a scene and a chatter! Without an exception, women and girls were smoking, and chewing the beetle-nut. Their products consist of yams, bananas, coconuts, pa-paias, melons, besides much of which we knew nothing. The remainder of the Sabbath was spent on the “Waldemar.”

New-year's morning our boat arrived at Friedrich-Wilhelmshafen, German New Guinea. A little after sunrise we were alongside the wharf. Securing a boat, we, with two other missionaries, set off to visit the nearest mission station. This mission is owned by the Rhenish Lutherans, and is pleasantly situated on a small island. Our boat was noticed, and we were heartily welcomed as we landed. At once we were surrounded by children. We learned that school was just over for the day. It was then about 9:30 A. M. A church built of iron,



NATIVE KOREAN GRIST-MILL

that smoke from their fires filled the room, I enjoyed meeting the people and studying the Bible with them. Some of the truths the Koreans seem to grasp quite readily, while it seems very hard for them to understand others.

I went around, and saw the different workers, and we appointed a meeting here at Soonan, where they and others might come together, and spend some time in studying the different points of present truth, and how to present them to others. The Sabbath is about all they lay much stress upon. Altogether about forty attended the studies. I made an outline of the different subjects, about as they should be taken up in a course of meetings. Then each of the laborers took his turn in presenting them to the people, and the others would take notes. Before any subject was presented, I went

with plenty of ventilation, served for the schoolroom. The children were gathered in, and at our request sang for us. It pleased them very much when we sang in return the familiar hymn, "Jesus Loves Me."

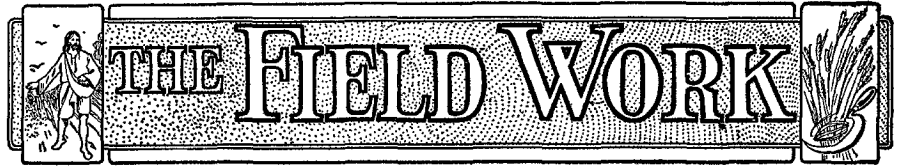
Close by the mission are some native dwellings, and here we learned something of their home life. The houses, consisting of only one room, are built off the ground about three or four feet; the walls are of bamboo; and the roof of coconut leaves. Here live not only the family, but beneath each home live the swine and dogs. The surroundings were very unclean, and we little wonder that so many are troubled with sores and skin diseases. From inquiries we learned that this mission had been in operation for fifteen years. The converts number twenty-seven. As far as outward appearance goes, one can not see the change, for they still smoke and chew. We are led to ask, "Is the whole gospel taught them by precept and example?" We trust that some day these poor people will learn more of the saving power of the gospel and of the special message for this time.

On this trip we visited two new ports of call, one being Iloilo, situated on the island of Penay. Next to Manila, it is the most important town in the Philippine group. We were interested not only in seeing the town, but in learning much that would be of use in view of our future work. It is an old town. A railway of twenty-five miles has been constructed, and eventually will cross the island. For the purpose of extending this railway, we landed eight thousand railway ties from Australia.

During our voyage we experienced some rough seas and strong winds, with rain. Considerable anxiety was felt, especially at Manila, concerning our boat. But, though seven days behind, we arrived safely, and all were well. We are now in our field of labor, which is not an easy one. We ask your prayers, that much may be accomplished. With God all things are possible, and to him alone we look.

Manila, P. I.

OF the three hundred million in India, over eighty million speak the Hindustani language. Something is being done to get the truth before these people. From Sept. 1, 1905, to Dec. 31, 1907, 22,500 Hindi and Urdu booklets were sold or given away, also many smaller tracts; thirteen different native men came directly under the careful training of our laborers, with a view of preparing themselves to give the message to others; seven of these natives are now actively engaged in selling Hindi and Urdu literature; while during the time mentioned, \$2,413.64 was raised by donations for the Hindustani work, and all except about \$400 was expended in the support of laborers or in circulating the printed truth among these people. Thus a good beginning has been made, and God is greatly blessing both the work and workers.



Two Pennsylvania Institutes

THE canvassers' institute in eastern Pennsylvania opened March 15, at Scranton, with a good number of canvassers, which increased until we had the largest class of the season. The institute was splendidly provided for. Elder W. H. Heckman, and his committee were very liberal in providing a good, old-fashioned institute; yet it was so managed that the expense was not large. Elder Heckman was with us part of the time, and rendered very acceptable help, giving some practical suggestions which were appreciated by all. Having been a practical canvasser, his remarks were right to the point.

The institute was held in some large rooms formerly occupied by the Y. W. C. A., having kitchen, dining-room, recitation-room, and three large bedrooms, which accommodated all very nicely. This kept all the canvassers together so we always had a full class. Brother Holman and his wife kept the house, and furnished us with a good, healthful diet, and also kept good order.

Brother Holman, who was elected State agent at the conference in November, has been working hard for the canvassing work in eastern Pennsylvania, and with the co-operation of other conference workers has been successful in persuading quite a number to enter the work. All in attendance seemed to sense the great responsibility resting upon them in placing before the people the warning of the third angel as quickly as possible.

We were much pleased to have with us S. W. Curtiss, of the Review and Herald Publishing Association, who seemed anxious that there should be no missing link, from the call-boy in the publishing house to the canvassers in the field, but that a golden thread should pass from heart to heart. All agreed that we as workers in the field should remember at the throne of grace the faithful workers shut up in the publishing house.

As the coming camp-meeting is to be held at Scranton, it was thought best to hold the institute there,—a wise plan, for several of the Scranton church who kept dropping into our meetings became interested, and will join our force of workers, and work in Scranton; we trust that in this way many may be interested in the truth, and led to attend the camp-meeting. Much canvassing has been done in the vicinity of Scranton, and it is believed that the camp-meeting will be well attended.

At the close of the institute each canvasser was able to give a good, fluent canvass of his book, besides managing many other difficult problems which generally confront a canvasser, especially at the door.

The institute closed with a good, live meeting, and every canvasser present was determined by the help of God to be faithful, and put in good time, working forty hours a week.

The western Pennsylvania institute opened March 29 with some earnest stu-

dents, and a number of experienced canvassers present. The acting president, Elder I. N. Williams, was present the first part of the institute, and conducted some excellent Bible studies for us, but was compelled by press of other duties to leave soon. Elder J. W. Watt, a member of the conference committee, continued with us, and gave an interesting course of studies on the law of God. The institute was held at Johnstown, in the Seventh-day Adventist church. As at Scranton, some of the Johnstown members became quite concerned over their inactivity, and one took training for the work, and will enter it at once; another will, I think, arrange to enter the field soon.

We had an earnest class of students, and I believe that we shall see western Pennsylvania do good work with our good books from this time forth. The mining outlook seemed a little dark for a time, but now the cloud looks bright and shining.

Brother Bigelow has worked hard to build up the canvassing work, and we are pleased to see a number responding with the answer, "Here am I; send me." Some in western Pennsylvania are taking up the health books; those who have been handling them report excellent success, though they have not been working in the best of territory.

Our institutes this spring have proved a great blessing to the churches where they have been held; on the last Sabbath of the institute we held a revival service for the Johnstown church, which proved a great blessing to all; feathers, ribbons, and jewelry were spoken against; the reproof was received kindly, and a whole-hearted consecration followed. There was a real sorrow for sin, and all felt that they must do all in their power to warn the people of Johnstown of a greater calamity than they have ever experienced,—the wrath to come.

We shall look with interest for some good reports from western Pennsylvania in the near future.

I. D. RICHARDSON, *General Agent, Columbia Union Conference.*

Asia Minor

TARSUS.—From January 7 to March 2 I had a rejoicing visit to Tarsus. We studied in the Word of God together with the five brethren and three sisters, and the Lord came near and blessed us. Outsiders also would unite with us in the studies, among whom there are souls ready to obey. A brother who was residing in Mersine came to Tarsus for a short time to participate in the studies. Also a Greek brother attended our meetings, having come from sixty hours' distance, the most part of which he walked. This brother knows well the Greek language, and is learning the English language with great zeal. Now he is with me in Adana. He earnestly studies all our truths, and is very happy in the knowledge he has gained. We expect that he will return to his home to pro-

claim the warning message for our time. Our brethren in Tarsus also are very desirous of learning the English language so that they may read our papers. One of them takes the *Bible Training School*, and as his wife knows English, they study it together. One of the brethren desired to be baptized while I was there, but because of the cold weather and of his weakness, it was delayed. We expect that many who have accepted the truth in this country will be ready to meet our Lord as his coming.

A. BUZUGHERIAN.

New Zealand

At the close of our good camp-meeting at Cambridge West, I accompanied Pastor Cobb on a brief tour to Wellington to look after various matters, and to secure a location for their tract society and conference office, as they have sold the Beulah Hall property on Taranaki Street in Wellington. We secured a very favorable location at Lower Hutt, a small village some eight miles from the city of Wellington. The location is favorable, being convenient to the railway, the post-office, and having banking facilities. It will also be much better for the work than was the crowded city.

During our stay we had meetings on the Sabbath with the church at Wellington and Peptone, with a good interest. The time from Wednesday, January 29, to Monday, February 3, was spent at Auckland, where I held seven meetings. I enjoyed my visit at Auckland very much, and would have been glad to remain longer to follow up the interest with further meetings and visiting, but duty called me elsewhere.

There are greater blessings to be experienced if we will reach out after them, but many times we stand in our own way. Unity and love of the brethren is an important condition for the outpouring of the Holy Spirit on the church. This fact is made very prominent in the first few chapters of Acts. See Acts 4:32, 33. Christ has set forth love among the brethren as a test of discipleship. See John 13:35. The Lord is waiting for his people to get into a position where he can bestow greater blessings and power upon them. Learning of Jesus, and becoming meek and lowly in heart as he was, would open the way for many blessings and greater efficiency in the church.

February 3 I returned to Cambridge to be present at the dedication and opening of the school, which had been set for that day. The weather was all that could be desired. While the school building was not fully completed, still everything was in readiness for the opening. Before the time set, 3 P. M., vehicles of almost every description, from the modern motor-car to the one-horse cart, came rolling in, filled with people, old and young. The village of Cambridge, and the neighborhood about the school farm, turned out in large numbers to show their interest and sympathy in the school and its enterprises, that were now to be launched. At the

hour of opening, the chapel was full to overflowing, as also was the hallway at the entrance, and I was told that there were many below who could not obtain admittance. The exercises passed off very pleasantly, and made a good impression.

The mayor of Cambridge was present, and had a place on the platform. After the address by the principal, opportunity was given for remarks from any that were present. The mayor was the first to improve the opportunity, and spoke very kindly of the enterprise and its purpose, and wished us the best of success in our work. Then followed a number of speeches by prominent business men of Cambridge, and others in the community. They could hardly have given the enterprise a more hearty welcome than was extended on this occasion. After the close of the exercises in the chapel, refreshments were served in the dining-room.

The school is starting out under favorable conditions, and with an attendance of fifty to begin with. This is certainly very encouraging. The teachers are:



CAMBRIDGE SCHOOL BUILDING

F. L. Chaney, principal; W. J. Smith, Mrs. F. L. Chaney, Miss Mabel Piper, and Miss Nellie Sisley.

May the special blessing of the Lord be with this school, and make it a great blessing to both young and old of New Zealand, and to the work as a whole.

O. A. OLSEN.

Norfolk Island

We are all well, and are pushing on in our work. Our Bible class which we organized recently, is quite a success. Our dear people are anxious to learn, and are doing well. Quite a number are able to give a complete Bible study without the aid of helps. We are studying the subject of creation in its various phases, from Pastor Fulton's text-book, which we find to be an excellent little work.

We are adopting the plan of memorizing the Scriptures in our Young People's work also. We are indeed glad to report good progress in church work here. Our people are coming up on many lines, but we want to see a more decided stand yet. We need much patience, as the work of character-building is the work of a lifetime.

We will faithfully use all the *Signs* that may be sent us. The people here tell us that they like the paper very much. The only way that we can reach many is by our papers, and this must

be done by free distribution, as the people are too poor to purchase a paper.

We are very hopeful that in the near future we shall have some brethren from Norfolk Island ready to assist in opening up the work in the other islands.

We are of good courage, and are striving to help these dear people to lay hold of this last closing message.

HARRY MITCHELL.

The Michigan Home for Girls

THIS home was established five years ago, on a capital of faith and prayer. It was organized under the Michigan State law of 1893 for associations "not for pecuniary profit." The home now owns a forty-acre farm in the country, with a twenty-one-room house, ice-house, corn-crib, and barn, and a ten-room cottage in the city. These are just half paid for. Besides these, it occupies a forty-acre farm across the road from the original home farm, on which there is a good house and barn. This place is held for the use of the home by a friend, and will eventually be owned by it. An exceptionally fertile hay-farm of eighty acres is also worked on shares for the benefit of the home. This is the result of five years' effort, in answer to prayer, starting on a donation of twenty-five cents. None of the workers receives a salary, thus giving the girls a practical example of the life of faith, and convincing them that such a work must have a basis of love. By this many souls are won to love Jesus and his precious truth.

Many girls come to the home who have never known good homes or parents, and who are "strangers to the covenants of promise, having no hope and without God in the world;" these are taken into the home life, and taught the way of salvation. The blessings of a Christian education, with the complete third angel's message, are brought within the reach of all who seek the shelter of the home; and a mother's care and counsel are freely given, and deeply appreciated by the majority who are received.

Heart-broken parents are comforted and encouraged, families re-united, and innocent infants provided for. The rich are interviewed in behalf of the work, and many thus hear for the first time the warning message for these last days. All classes come into touch with the work, and God has graciously blessed in every way. Plans are now being laid for the institution to become self-supporting; these will be hastened as rapidly as may be, in view of the approach of the time when we shall be given the alternative of confederating or losing popular assistance.

Much favorable comment on the work itself is heard; yet at the same time some bitterness is manifested because of our religious faith. We have been advised by some, moved in their own feelings by pure friendliness, to renounce our belief in the Sabbath, that we may gain worldly favor and money. While, like Paul, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not des-

troved," yet we rejoice in this blessed privilege,—“as poor, yet making many rich; as having nothing, and yet possessing all things.”

We purpose erecting an industrial building in which fruit-canning will be carried on, and scientific cooking, with chemical analysis and food experimentation, for the better education of those who prepare food in the homes of the people, that our light on healthful living may be brought to those who need to know of its value. The sewing department, with gardening and housework, is a training-school for inefficient and young girls, who need preparation for usefulness in life.

The Home discipline is such as to cultivate refinement and Christian courtesy. Industrial, educational, social, and spiritual influences combine to build character, which is the chief object of the home's existence.

Many marked evidences of God's special leading are witnessed, and our hearts are full of praise for such a blessed ministry to the unfortunate and friendless.

After five years of intense activity, in which there have been but four days' rest, we have at last found a place where we can accept the invitation of Jesus to come apart, and rest a while. We shall spend two or three months with our daughter in southern California.

W. H. MCKEE,
M. D. MCKEE.

California

I AM thankful to the Lord that during the past winter he has preserved me from such a siege of grip and lung trouble as I had from January to August, 1907. I have had only two slight colds, of short duration, during the whole winter. While I can not hold a long series of meetings in new fields, as in former years, I am thankful to have strength for some writing, and occasional meetings with our people.

February 14-23 I was with our people in Chico, Cal., and gave nine talks on the great second advent movement, and the agencies the Lord has connected with the work, for its establishment, from its very rise. As it was fine weather, with light evenings, we had good audiences at every meeting. The students from the intermediate school, one and one-half miles away, attended each service.

On the Sabbaths, March 7, 14, and 21, I gave a discourse to the Healdsburg church and the Pacific Union College students on the proofs that it is a genuine gift of prophecy that the Lord has connected with the third angel's message from its very rise. During the last three weeks I have given talks to the college students on the rise and progress of the third angel's message. To these talks they have given most earnest and undivided attention. I trust this may be of advantage to them in their future labors.

J. N. LOUGHBOROUGH.

GRAHAM.—The new chapel at Graham, a suburb of Los Angeles, was dedicated Sunday, March 22, Elders G. W. Reaser, S. T. Hare, J. O. Corliss, and J. W. Adams participating in the services. A church was organized there the day before, composed of twenty members from other of our churches, and twelve were received upon profession of faith.

The chapel is a neat building twenty by thirty-two feet, completely finished and painted, and, together with the lot on which it is located, has been paid for, except one hundred ten dollars, by the brethren in the vicinity within the past two months.

The establishing of this new church comes as a result of tent-meetings held the past winter by Elder S. T. Hare, assisted by Brother C. F. Marvin.

G. W. REASER.

SAN PASQUAL.—By request of the Conference Committee, Mrs. Richardson and I came to San Diego to assist Elder W. M. Healey in a series of meetings. On our arrival we found the city making great preparations for the coming of Admiral Evans's fleet, so it was thought best to postpone meetings until the fleet had gone. Having received an earnest invitation from Dr. Johnson Judson to spend a few days at San Pasqual, we decided to go there. We stayed ten days, holding meetings and visiting. On the last Sabbath of our stay, twelve were baptized and added to the church. Two were waiting baptism when we came, nine had recently come to the valley, and five were heads of families. Nearly all had learned something of the truth in their younger days, either through the teaching of their parents or by friends. They expressed themselves as believing that the Lord had brought us together at this time, that they might have the opportunity of hearing the truth more fully, and to accept it. May this experience encourage all to follow the instructions of the wise man, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

F. I. RICHARDSON.

Report of East Michigan Conference

THE sixth annual session of the East Michigan Conference was held at Flint, Mich., April 6-9, 1908. There were ninety delegates present, representing sixty-five churches and companies.

The following officers were elected for the coming year: President, E. K. Slade; Secretary and Treasurer, E. I. Beebe; Secretary and Treasurer of the tract society, Frank Hiner; Field Missionary Agent, J. H. McEachron; Field Missionary Secretary, A. R. Sandborn; Secretary of Educational Department, H. A. Boylan; Secretary of Sabbath-school work, Tillie E. Barr; Secretary Medical Department, L. G. Wagner. Executive Committee: E. K. Slade, C. N. Sanders, A. R. Sandborn, B. F. Stureman, R. B. Thurber. East Michigan Conference Association Board: E. K. Slade, C. N. Sanders, A. R. Sandborn, B. F. Stureman, R. B. Thurber. Adelphian Academy Board, E. K. Slade, A. R. Sandborn, B. F. Stureman, R. B. Thurber, C. N. Sanders, F. O. Rathbun. Auditing Committee, J. B. Keiser, Frank Fishell, Wm. Brace, W. R. Fellows, L. W. Lawton, Dr. G. G. Brown, E. R. Luda, and Delmar P. Wood.

Ministerial credentials were granted to E. K. Slade, J. L. Edgar, L. G. Moore, Wm. Ostrander, E. I. Beebe, A. R. Sandborn, C. N. Sanders, B. F.

Stureman. Ministerial licenses were granted to H. A. Boylan, R. B. Thurber, Claude White, Fred Hoxie, L. G. Wagner, Dr. G. G. Brown. Missionary licenses were granted to Anna L. Boehm, Ethel Burnett, Tillie E. Barr, Katherine Dunham, Nora B. Ammon, H. L. Co-hoon, Frank Hiner, Marie Harriman, Beatrice Harter, Clara Kiep, Mina Pierce, Mable Reavis, Lucy Tyte, H. A. Weaver, Katherine Weaver.

The tithe report of the conference showed an increase of \$3,577.33 over the previous year, also an increase of nearly two dollars in the amount paid by each member. The amount of the tithe of this conference for the past year was \$22,956.47, and the amount for each member, \$12.41.

Among the resolutions adopted were the following:—

"Whereas, The Lord has gone before this people, opening doors in all nations, so that there is an opportunity to teach the truths of the third angel's message to all the world; and,—

"Whereas, The means received by the Foreign Mission Board is not sufficient to warrant the enlargement of our missionary operations as the opening providence of God seems to demand; therefore,—

"1. Resolved, That we undertake to raise for our foreign mission work an amount equal to ten cents a week per member for our church membership.

"Whereas, There is great need of all our church officers being more fully instructed in the duties and responsibilities which rest upon them; and,—

"Whereas, The special blessing of the Lord has attended the church officers' conventions held in connection with this meeting, enabling all to realize more fully the responsibility of the Lord's work; therefore,—

"2. Resolved, That we urge the holding of other similar conventions as may be arranged for by the conference committee, and that an effort be made to have all church officers present to share in the instruction given.

"3. Resolved, That we adopt the plan of sharing our tithe with the needy mission fields, and that we send annually to the Mission Board such surplus tithe as may be on hand.

"Whereas, The Sabbath-school occupies an important place in the advancement of the message in all parts of the world; therefore,—

"4. Resolved, That we urge upon all our people greater faithfulness in the study of the lessons prepared for the various divisions, that our knowledge of the Word may be increased, our spirituality deepened, and the Sabbath-school be made to fill the important place it should in the training of workers and the salvation of souls.

"Whereas, The Sabbath School Worker contains important instruction in reference to the Sabbath-school work; therefore,—

"5. Resolved, That we endeavor to place this most excellent journal not only in the home of every officer and teacher, but in the homes of all our people.

"Whereas, The Lord has blessed our Sabbath-schools in giving their donations to missions, and from this source many thousands of dollars are being annually passed on to the "regions beyond;" therefore,—

"6. Resolved, That we urge upon our

people more liberal giving in our schools, and we further,—

"7. *Resolved*, That all our schools be encouraged to give all their donations to foreign missions, providing for their expenses from other sources.

"8. We recommend the plan of offering inducements to students to earn scholarships in the Adelpian Academy and Emmanuel Missionary College in harmony with the plan recommended by the Lake Union Conference Committee.

"Whereas, Conditions demand, and the spirit of prophecy strongly urges, more thorough study and effort along medical missionary lines by all our workers and church-members; therefore,—

"9. *We recommend*, That our workers arrange for instruction on health and temperance topics to be given in connection with workers' meetings, tent-meetings, visits to churches, church-schools, canvassers' institutes, and all general meetings.

"10. *We recommend*, That the medical missionary work be recognized in our churches by selecting a health secretary who shall encourage the church in the circulation of our health literature, to conduct at least one medical missionary meeting a month, and to study and work along health lines.

"Whereas, In many places a mighty conflict is being waged against the foes of temperance; and,—

"Whereas, We as a people are most heartily in favor of Christian temperance; therefore,—

"11. *Resolved*, That we extend to all loyal temperance workers our earnest Christian greeting, and pledge our aid in every proper way by voice and pen.

"12. *Resolved*, That this conference make a special effort to circulate the forthcoming temperance number of the *Watchman* by placing a club not to exceed five thousand in the hands of the W. C. T. U., for their use in the temperance campaign, and also to encourage our people to sell this special issue.

"Whereas, The closing conflict of the third angel's message will be along Religious Liberty lines; and,—

"Whereas, Our people are not as conversant with this most important subject as they ought to be, and as they must be to meet the coming crisis; therefore,—

"13. *Resolved*, That we urge upon all our people the importance of taking and studying the magazine *Liberty*, and other similar literature; and that the Religious Liberty secretary hold as many general meetings as feasible, in which instruction shall be given along this line.

"Whereas, The Lord has greatly blessed the labors of Elder F. G. Lane in the Caribbean field; therefore,—

"14. *Resolved*, That we continue his support in that field for another year.

"In accordance with the recommendations passed by the Lake Union Conference that the tract and missionary work be revived and reorganized; therefore,—

"15. *We recommend*, That a field missionary secretary be selected to develop the work by visiting the local churches, and encouraging them to engage in home missionary work by holding missionary meetings, and giving instruction and training to such as are willing to engage in this work, of which a report be kept by the church, and forwarded to the field missionary secretary.

"Whereas, The present arrangement is that each conference take care of its orphans and aged poor; therefore,—

"16. *Resolved*, That two collections be taken for this purpose each year, at such times as the conference committee may appoint.

"17. *Resolved*, That we place at the disposal of the General Conference several laborers for foreign fields, and pay their wage for one year.

"18. *Resolved*, That, in harmony with the recommendations passed by the Lake Union Conference, we furnish a tent, and two laborers to work in the southern or southeastern conferences, with support for one year."

E. I. BEEBE, *Secretary*.

Wisconsin

MILWAUKEE.—More than a year ago, through the efforts of some of our young people who were selling the *Signs of the Times* in Milwaukee, Brother Joseph Kovats, a native Hungarian, became interested in reading the paper. At that time Elder H. R. Johnson and others were conducting the missionary institute in the city. This brother attended Bible studies, some of the



A COMPANY OF HUNGARIANS

workers held readings with him in his home, and he gladly accepted the truths of the third angel's message. He began working as early as the last of May with the people of his own tongue, endeavoring to teach them the truth that he had learned and loves so well. Later he was employed by the Wisconsin Conference, and has worked faithfully to the best of his knowledge. This is the first worker of that nationality, to our knowledge, in this country. God is blessing his efforts, and others are seeing the precious truth. He very much desires the prayers of God's people, that the message may soon obtain a strong hold upon the people of his own tongue.

C. McREYNOLDS.

Kansas

HILL CITY.—After closing a series of meetings held in the Spring Hill schoolhouse near Hill City, I received a very cordial invitation from one of the board of an adjoining district to come and hold meetings in their schoolhouse. As a result of these two meetings, and other work since their close, four persons have accepted present truth, and others are very much interested.

There was a good attendance at both meetings from the first, and many times

there was not seating room for all who came. After the close of the meetings, a Sabbath-school was organized, and by the help of the old Sabbath-keepers, a very interesting school is being conducted.

WM. L. NOTT.

KANSAS CITY.—Four were baptized and united with the church on March 28. One united with the church March 21, having previously been baptized in another church. The latter is the result of efforts put forth by the workers in Kansas City.

There are others very much interested in the truth who continue to investigate, but as yet have taken no stand. Since the first of the year, eleven have taken their stand for God, and united with the church.

V. W. ROBB.

Korea

SOONAN.—At present I have eight students. All took part in the Bible studies held last week at the workers' meeting. We truly enjoyed much of God's rich blessing, and feel very thankful for the good spirit that prevailed most of the time.

Two weeks ago I was in Ping Yang, and had a very interesting Bible study with the sisters there. They have been pleading for help so much that I plan to go down to hold a Bible study with them every Thursday night for a while. On Fridays we have no school, so I shall be able to go. There are some really intelligent sisters there, and if some receive a little help, they in turn will be better able to help others.

MIMI SCHARFFENBERG.

Wyoming

SHERIDAN.—Just one year ago we moved to this place, and organized a Sabbath-school with a Sabbath-keeping family living in the vicinity. Brother E. L. Cook, the elder of the Sheridan church, held a few meetings in a schoolhouse near by, at the same time working at carpentering. As a result of his meetings and Bible work, an earnest man and his wife have taken their stand for the Sabbath. It was a great pleasure to have them meet with us Sabbath, April 11. Their hearts are open to the truth, and they seem to drink in the Word of God. Our desire is so to live the truth that others may be led to accept it. Some children whose parents are not of our faith attend our Sabbath-school.

W. G. NETHERY.

Colorado

DENVER.—It has been several weeks since I have made a report of the progress of the work in Denver. We feel to praise our good Father in heaven, that through his great love and blessing the message is moving onward. The Spirit of God is wonderfully impressing hearts. We are receiving many letters and calls from interested ones in the city to come to their homes and teach them the truth. We are even called into the country near the city, and there we find souls hungering for the truth of God. It makes our hearts rejoice to have the privilege of sitting with these dear ones in their homes, and opening to them the Scriptures. Persons are constantly ac-

cepting the truth, and are rejoicing in God and the knowledge of his Word which liveth and abideth forever. Our services on Sabbath and Sunday nights are still growing in interest and attendance. Precious souls are being buried in baptism. Almost every two or three weeks it is our privilege to administer this solemn ordinance. The church is actively engaged in missionary work distributing tracts, selling Signs, etc.

G. W. ANGLEBARGER.

Received on the \$150,000 Fund up to April 21, 1908

*Atlantic Union Conference	
*Central New England	\$ 2,775.18
Greater New York	1,505.46
Maine	852.89
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,344.74
*Western New York	2,073.09
Total	12,088.36
Canadian Union Conference	
Maritime	566.49
Quebec	169.94
Ontario	807.28
Newfoundland	20.80
Total	1,564.51
Central Union Conference	
Colorado	4,596.44
Kansas	3,735.78
Missouri	1,981.40
*Nebraska	5,819.18
*Wyoming	813.00
Total	16,945.80
*Columbia Union Conference	
Chesapeake	683.08
*Eastern Pennsylvania	2,549.51
*New Jersey	1,202.45
*Ohio	6,302.43
*Virginia	1,034.77
*West Pennsylvania	1,976.56
*West Virginia	558.86
Total	14,307.66
*District of Columbia	
*Washington Churches	1,384.54
Lake Union Conference	
East Michigan	3,158.46
*Indiana	5,247.02
North Michigan	2,705.22
*Northern Illinois	1,913.36
Southern Illinois	1,457.71
*West Michigan	8,733.70
Wisconsin	5,044.25
Total	28,259.72
North Pacific Union Conference	
Montana	691.64
*Upper Columbia	3,036.43
*Western Washington	3,308.13
Idaho	1,022.65
Western Oregon	2,956.15
Hawaii	21.05
Alaska	20.00
Total	11,056.05
*Southern Union Conference	
Conference not specified	97.41
*South Carolina	266.09
Alabama	623.14
*Tennessee River	1,405.31
*Florida	951.48
*North Carolina	954.75
*Cumberland	1,360.99
*Louisiana	572.54
Mississippi	413.08

*Georgia	457.97
Total	7,102.76
Northern Union Conference	
Iowa	7,777.58
*Minnesota	5,752.78
*South Dakota	2,666.47
*North Dakota	2,134.93
Conference not specified	73.82
Total	18,405.58
*Pacific Union Conference	
*Southern California	4,584.90
*Arizona	466.79
*California-Nevada	10,249.03
*Utah	440.58
Total	15,741.30
Southwestern Union Conference	
Not specified	22.82
*Arkansas	938.93
Oklahoma	3,938.79
Texas	2,538.90
Total	7,439.44
Western Canadian Union Conference	
*Alberta	1,211.35
British Columbia	244.50
Manitoba	349.76
Saskatchewan Mission Field..	59.60
Total	1,845.21
Unknown	
Unknown	161.70
Foreign	
*Algeria	13.33
Australia	178.71
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	66.01
Yukon Territory	20.00
England	281.55
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	418.25
South America	76.43
Switzerland	9.69
Panama	27.11
Nicaragua	9.00
Central American Mission ...	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
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	1.52
Fiji	4.87
St. Kitts	7.51
Ireland	1.21
Russia	5.00
Denmark	14.59
Santo Domingo	2.50
Total	2,134.84
Grand Total	\$138,437.47

I. H. EVANS, Treasurer.

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

Minnesota

MOUNTAIN LAKE.—After the Northern Union Conference I went with Brother C. C. Neufeld to this place, and started a meeting with the outside people. A certain professor had given lectures on the prophecies of Daniel and Revelation; so when we announced that we would speak on the same books, the people were anxious to hear what we had to say. This helped to increase the attendance, so that soon the church was filled with interested hearers. The people came night after night until some things were presented that did not agree with their doctrine, then stayed away; still we had a good attendance all the way through. Our people at this place were happily surprised; for they had no faith that the people would come out to hear.

We have had a German church here for about twenty years, and they passed through some severe trials and difficulties. Some had given up the truth, and others moved away; so that the church was decreasing instead of increasing, and the leaders of the other churches were hoping that the rest would soon give up and return to them. But now the Lord has changed the situation. The church took new courage, several have already taken their stand with us, and we believe others will do so. The work was not completed when I left. Elder A. A. Meyer, who came to our help, will remain and finish the work, together with Brother Neufeld. The Lord has blessed in the work, and his name alone shall have the praise. G. F. HAFFNER.

Field Notes and Gleanings

FOUR persons began keeping the Sabbath during the month of March, in Niagara Falls, Ontario, where Brother M. W. De Lhorbe is laboring.

ENCOURAGING word comes from Sheridan, Wyo., where the recent quarterly meeting was well attended, and all were of good courage. They also rejoice that three have taken their stand for the truth, and others are interested.

OF his recent visit to the little company at Lynden, Ontario, Brother B. B. Nofstger writes that although it had been a long time since any one except those of their own company had met with them, he found them of good courage, and rejoicing that three of their fellow townsmen had recently begun keeping the Sabbath.

BROTHER J. S. ROUSE, whose recent meetings at St. Clair, Ark., resulted in the baptism of two souls into the third angel's message, reports from Black Rock, where he assisted in the canvassers' institute: "We all enjoyed a feast at the quarterly meeting. Six being baptized and uniting with the church gave occasion for rejoicing."

FROM Minneapolis, Minn., Brother Fred Johnson writes: "The work among the Scandinavians in this city, where Elder H. Steen and the writer are working, is making some progress, and we find here and there persons who are becoming interested by reading our literature or from attending the meetings. Last Sunday evening, in the baptistry of

the church, baptism was administered to three adults, of whom two were man and wife. The audience, which gave close attention, was larger than could be accommodated with seats."

BROTHER J. H. CARROLL reports progress in the work among the people of the cities of New Jersey where he is laboring,—Patterson, Passaic, Newark, and Jersey City. As there is no baptism at these places, a baptismal service was held in the Beacon Light Tabernacle of New York City, March 28, when fourteen persons followed their Lord in the sacred rite, uniting with the churches in the New Jersey cities mentioned above.

"OUR interest at Essex and vicinity has continued good," writes Brother H. R. Godfrey, from Kansas, "and souls are still accepting the truth. Five have identified themselves with the commandment-keeping people of God. This causes us to rejoice, though laboring under somewhat difficult circumstances. The neighborhood being so sparsely settled, it necessitates much walking in visiting, five to ten miles being no unusual walk in a day. We have surely seen the fulfilment of prophecy while here, in Satan's making war upon the commandments of God and the testimony of Jesus."

BRETHREN A. R. OGDEN and A. S. Bringle, who have been holding meetings in the new church at Conway Springs, Kan., since its dedication, March 15, give this report of the work there: "Sabbath, March 21, the little company was organized with a charter membership of six. Last Sabbath (March 28) three more were added. Others who are keeping the Sabbath will unite soon. So, while the organization is small to start with, there is every encouragement to believe that it will grow. Our prayer is that there shall be added to the church from time to time such as shall be saved. Of the nine who united with this church eight were received upon profession of faith. The church was fully officered, and we believe it will be a standard-bearer of the principles of the third angel's message. All are taking hold nobly and earnestly in active missionary effort for others."

A TENT-MEETING was held last summer at Nortonville, Kan., by Brother I. G. Knight and wife. He writes: "As a result of that effort, several took their stand for the truth, and a Sabbath-school was organized. Since then this company has passed through a very trying experience, meeting successfully all kinds of opposition. The brethren had secured the use of the United Presbyterian church for one year, and in this we held our meetings, beginning Friday evening, March 6. Elder L. F. Trubey joined me the following Sunday, and for two weeks we had pleasant and agreeable labor together. On March 21 we effected an organization, with a full corps of officers. A very impressive scene followed, when the chosen elder of the newly formed church was ordained. The ordinances were celebrated, and it will long be remembered as a time when the gentle Spirit of God came very near. Several indicated their intention to obey the truth, and two united with the church as a result of the meetings just held."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Washington Sanitarium Medical Missionary Training Class

NEARLY a year has passed since the Washington Sanitarium at Takoma Park was opened to receive patients. During the year the work has been greatly blessed. The Sanitarium has enjoyed a very good patronage for the first year.

God has given us a devoted class of young men and women who entered the Sanitarium training-school for the sole purpose of becoming more efficient in ministering to the needs of others, and thus better equipped for carrying the last message of mercy to the world. Those who are receiving training here stand ready to go wherever they may be sent.

While the course of training covers a period of three years, at any time during this period the General Conference Committee feels free to select and send out those who have given evidence of being capable and reliable home missionaries. A good home missionary is the only one that will make a good foreign missionary, for a foreign missionary is merely a home missionary in a foreign field. During the year two of our students were sent to China; for while they had not completed their course, they gave evidence of that faithfulness which will make their work a success in that field.

The medical missionary work is to be carried forward in the future with an earnestness that has not characterized it in the past,—not as something apart from the gospel ministry but in connection with it.

To the wise, intelligent, and well-trained medical missionary worker, doors will open, and access will be found to hearts. Many will be reached in this way who otherwise would never have had an opportunity to hear the gospel message.

The medical missionary training work, when properly conducted, will not take men from the ministry, but will place them in the field under the direction of our local and union conferences and the General Conference. There is but one commission given to the disciples of Christ, "Go ye into all the world, and preach the gospel to every creature," "teaching them to observe all things whatsoever I have commanded you." This must be the burden of every worker. But combined with this work of education, these workers will lay hands on the sick, and they shall recover.

We are informed that "from our sanitariums trained workers are to go forth into places where the truth has never been proclaimed, and do missionary work for the Master, claiming the promise, 'Lo I am with you always, even unto the end of the world.'"

Sanitarium workers have the satisfaction of knowing that while they are

receiving this training for future usefulness, they are, during the entire time, on missionary ground; for the sanitarium itself is a missionary field. Here, above all other places, the true spirit of helpfulness should be manifested.

"The sick and the suffering should see in our sanitarium workers a revelation of the grace of God." For this reason those who connect with these institutions must give evidence beforehand of being missionaries; "frivolous young people are not to be chosen to act a part in the Lord's work." Those only should be selected who will exert a sanctifying influence.

In no place are gentleness, meekness, kindness, and an unselfish interest in others more needed and more valued than in a sanitarium.

During the year the greatest harmony and good will have existed between the Sanitarium and the Seminary. Classes on medical lines are conducted for the benefit of the Seminary students, and the teachers in the Seminary are doing their utmost to assist in making our Sanitarium work a success. The two institutions feel their dependence on each other to make each a success.

A new Sanitarium medical missionary training-class will be formed and begin work on September 1. We should be glad to know how many of those applying would be ready to enter the class June 1, should the class be started at that date. We are anxious to have those who desire to enter this class send in their names as early as possible, so that the applications may be brought before the Sanitarium board at an early date. Send for application blanks to the writer, at the Washington S. D. A. Sanitarium, Takoma Park, D. C.

D. H. KRESS, M. D.

Report of the Medical Secretary of the West Michigan Conference

It was stated by the medical secretary at the conference one year ago, that there is great need of medical missionary work throughout the conference, but it was not clear just how it should be done. From experience during the past year we realize that there is still great need of this kind of work.

Health lectures were given in various churches; but this entailed considerable traveling expense, and the results seemed hardly to justify it.

One can not become acquainted with health principles by listening to lectures at long intervals. It therefore seemed best to me to lay the burden of this work upon the local churches themselves, assisting in every way possible, and making the ministering brethren responsible for the progress of rational health reform among the people.

Articles appeared on this subject in the conference paper from time to time, in which we have endeavored to set before our people briefly the simplicity of health reform, giving consideration to topics most needed. These I have observed were much appreciated, and have been a help to our people.

The medical work has suffered in that it was ever allowed to separate itself from the denomination. This is evident for two reasons. First, because when the former champions were found to be proclaiming false doctrines, some of our

people felt that health reform also was false; and some considered it to be of the same character as other doctrines that came from this source. Again, because of the way it was presented, it lost its simplicity and became impracticable. I mention this that you may see the inadvisability of continuing such methods.

The third angel's message includes this department, and it is my opinion that the one who has charge of this work should make the proclamation of the message his main business. For this reason your medical secretary for the last six months has been doing ministerial work, and in many places he finds that the medical work may be used as an entering wedge.

L. J. ORIS, M. D.

Findings

THE Washington Sanitarium, at Walla Walla, Wash., has called Dr. Willis Warner to connect with that institution. Dr. Warner for the past year has been located at Moline, Ill., but on account of the urgent call for help at Walla Walla, he has gone there to take charge of the sanitarium.

Dr. W. E. Bliss, who has for the past year been connected with the Wisconsin Sanitarium at Madison, has lately accepted a position in the New England Sanitarium, Melrose, Mass. He passed through Washington a short time ago, visiting the various institutions here and his many friends. We wish the doctor success in his new field of labor.

The following interesting items come from Dr. Geo. Thomason, of Plumstead, South Africa: "During the first year of the little sanitarium at Plumstead we had a gain of over £400. We have put up an addition to the main building and a four-room cottage. We have excellent bath-room facilities and a nice little operating room, and the building is well but plainly furnished throughout. We seldom have a vacant room for more than a few hours, or at most a few days. During the past few weeks we have had more patients under treatment than at any time since we started. During the past year, owing to the financial depression, we have had to make discounts more frequently, but in spite of this our report shows a gain of over £60, and charity work to the amount of £500. We feel indeed grateful for this, and it gives us renewed courage to believe that no matter how strenuous the times, if we humbly seek to do the work to which God has called us, he will see to it that we do not lack any necessary thing. Mr. and Mrs. Baumann have opened up medical missionary work in Durban, Natal. They are getting nicely started, and will be able to do an excellent work in that center. I believe in a little while there will be a call in that city for one of our physicians. Brother and Sister Armer, who are located at Maritzberg, have been carrying on a very successful medical missionary enterprise in that city for the past five years. They are calling loudly for similar work to be started in Port Elizabeth. A physician could do well in connection with each of these little establishments, provided he develops an outside practise, which he could easily do."

Current Mention

— In a rear-end collision near Melbourne, Australia, April 19, forty-one persons were killed, and sixty injured. The wreckage took fire and was almost entirely consumed.

— Governor Hughes has decided to call an extra session of the New York legislature. It is thought the bill against race-track gambling will be one of the principal measures for consideration, and the friends of the measure are quite hopeful of its passage.

— The Belgian Chamber of Deputies has defeated the Kongo propositions which sought to secure the direct expression of the people at the coming elections. This will delay action on the bill before the chamber which favors the annexation of the Kongo Independent State.

— Sir Henry Campbell-Bannerman, who, on account of failing health, resigned the office of premier of Great Britain on April 5, died at his home April 22. As Liberal leader he had held the office of prime minister only since December, 1905, but was greatly beloved by the common people; and his successor in office, Mr. H. H. Asquith, K. C., says no man "has ever laid down the highest office under the crown more universally and deservedly beloved."

— A storm which developed many tornadoes covered a wide range in the South, April 24. It swept across Texas, Oklahoma, Arkansas, Louisiana, Mississippi, Tennessee, Alabama, and Georgia, killing about five hundred people, injuring fatally one hundred more, besides painfully injuring hundreds of others, and doing property damage that is estimated at millions of dollars. Some small towns were practically obliterated. Mississippi seems to have suffered the most.

— After public hearings on different bills to prohibit the sale of liquor in the District of Columbia, the District Commissioners have recommended to the Senate legislation that will, if enacted, result in closing more than two hundred of the five hundred twenty-two saloons in Washington. They recommend among other things that the license fee be raised from \$800 to \$1,600, that the number of saloons be limited to one for every one thousand persons, and that no license be granted except on consent of all property owners and residents not only of the square in which the saloon is located, but also of the four squares fronting that square.

— The worst snow-storm ever known in Great Britain at this season of the year occurred in England and Scotland April 23, 24. In the eastern part of the island snow fell to the depth of fifteen inches, an unusual occurrence at any time of the year. Railroad traffic was delayed, and much damage to crops is feared. The American line steamship "St. Paul," which left Southampton on her regular voyage in a snow-storm on the twenty-fifth, ran into and sank the British cruiser "Gladiator" off the Isle of Wight. None of the liner's passengers were injured, but three of the cruiser's crew are known to be dead, and a few are still missing.

— Five Japanese cruisers and several destroyers are about to visit Amoy, Foo Chow, Canton, and other southern Chinese ports. Their purpose is supposed to be to stop the boycott against Japanese goods.

— Korea is waking up to the necessity of protecting its remaining forests, and replanting denuded tracts on important watersheds. Japan is furnishing the inspiration which will produce the change from the old order of things to the new. A school for training Korean foresters has already been put in operation.

— In the war upon anarchists, two Chicago judges have revoked the naturalization papers of one hundred fifty-four foreigners; fifty-five were suspected of having anarchistic affiliations, and the other ninety-nine had failed to take an oath that they were not connected with any society seeking the overthrow of the government. In this connection it is interesting to note that the United States assistant attorneys are having a series of conferences with the officials of the Department of Justice respecting naturalization. The purpose of these conferences is to secure uniformity in the construction of the law, and in all matters pertaining to naturalization cases brought to the attention of the authorities.

— The attitude of the American Federation of Labor in seeking to defeat the election of every officer antagonistic to organized labor, was indorsed at a mass-meeting in Washington, April 19, by Senator Dick, of Ohio. Six Representatives also made speeches indorsing the following demands of the Federation upon Congress: "1. To amend the Sherman anti-trust law so that it will not include labor unions. 2. To adopt a bill to regulate and limit the issuance of injunctions. 3. That a general employers' liability bill be adopted. 4. By an amendment, to extend the application of the eight-hour law to all government employees, and those employed upon work for the government, whether contractors or subcontractors." President Gompers says: "The representatives of the American Federation of Labor propose to question every candidate for Congress, every man who is a candidate for a legislative or executive office, be it President of the United States, as to his attitude, and the votes of the labor unions of the country shall be cast for those who evince friendliness to the measures." On the same day the Citizens' Industrial Association of America transmitted to the presiding officers of both houses of Congress a protest against the "insistent demand" by the managers of the American Federation of Labor, that your honorable body pass measures of class legislation intended to favor members of organized labor," and called attention to the things mentioned above. The petition concludes with a prayer that Congress "decline to enact into law any measure intended to benefit the few at the expense of the many, or any law under which certain favored citizens may, under the shelter of that law, oppress others, prevent men from working, or from transacting business, or which will operate in any manner to restrain trade and commerce, or circumscribe the constitutional rights and liberties of the people."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE
West Pennsylvania, Oil City ... June 18-28

NORTH PACIFIC UNION CONFERENCE
Southern Idaho, Caldwell May 13-20
Western Washington, Seattle May 21-30
Western Oregon, St. Johns, May 28 to June 7
Upper Columbia June 4-14
Montana, Great Falls June 18-28

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made of either time or place of meetings already appointed, notice should be forwarded at once.

A Call from the South

We have a good new church building here at Decatur, Ark., and a membership of twenty, but most of them are children and women. There are but two men in the church, and one of them is away nearly all the time. We had a good church-school this winter. Now we desire that some of our people who want to come South shall give us a call, those who have a missionary spirit and are coming for the good of the cause. This is in the fruit belt of Arkansas, and there is plenty of good land for sale, good water, no malaria, and good openings for missionary work.

For further information write to J. M. Collins, Decatur, Ark., or V. B. Watts, Gentry, Ark.

Union College Summer School

UNION College, with the co-operation of the Central and Northern union conferences, has decided to establish a permanent summer school, whose objects are to train church-school teachers, to help students prepare for college, and to give opportunity to review studies or make up work. The managing board consists of C. C. Lewis, president of Union College; B. E. Huffman, Educational Secretary of the Central Union Conference; C. L. Benson, Educational Secretary of the Northern Union Conference; and Miss Sarah E. Peck, Director of the Normal Department of Union College. The first session of the school will be held at Union College, June 23 to August 4, 1908. The expenses are two dollars a week for board, room, heat, light, bath, and laundry, with a tuition of six dollars for the term. By arrangement with the Central Union Conference this tuition will be remitted to all accredited teachers. The announcement, containing full description of courses of study, is now ready, and will be sent to all desiring it. Students should enrol before June 15. All correspondence should be addressed to Union College Summer School, College View, Neb.

The Law Page from the Special Watchman

THOSE who have seen the recent special issue of the *Watchman*, entitled, "The Morning Cometh," have noted the beautiful page which presents the law of God beneath a three-color cut of Mt. Sinai and the camp of Israel, with appropriate texts and a quotation from the Rev. George Elliot in the margins.

The publishers of the *Watchman* have reprinted this page on heavy paper, suitable size for framing, in answer to numerous requests from those who desire to place it on the walls of their homes. Neatly framed and properly hung, this attractive page will serve to call attention to the principles of God's law, and may often open the way for conversation along lines of scriptural truth.

It will also be a means of helping young and old to become familiar with the precepts of God.

The publishers have already received numerous orders, some of which are from agents who are handling large quantities. Sample copies, 10 cents each; 5 or more copies to one address, each 5 cents. Orders may be sent through the tract society, or direct to the *Watchman*, Nashville, Tenn.

Notice!

THE first annual session of the Southern Idaho Conference will be held on the campground at Caldwell, Idaho, May 13-20, 1908, for the election of officers, the transaction of business, and such other matters as may come before the conference. The churches in the conference will please make a note of this, and elect delegates to this conference. Each church is entitled to one delegate for the organization, and one delegate for each ten members.

The matter of tent rent will be as usual, 10 x 12 foot tents, \$2; 12 x 14 foot, \$2.50. Pasture will be provided for those who may desire to come by team, and such other accommodations will be furnished on the ground as are usually required at such gatherings.

Besides our local talent we expect help from abroad. The children and young people will be given special attention. We hope all our brethren and sisters will be able to attend this meeting. Let none fail to come who can reasonably be present. We shall need much wisdom, counsel, and consecration to lay broad plans for the advancement of God's work. Come to this feast of tabernacles, bringing the Spirit of the Lord with you.

W. W. STEWARD, *President.*

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

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

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 elders of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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

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

No discount for several insertions.

FOR SALE.—Gladiolus Bulbs, blooming size, 12 cents dozen; larger, 18 cents dozen; extra large, 25 cents dozen, mixed colors. Single Hyacinths or Tube Roses, 3 cents a bulb; Tulips, 3 cents a bulb; Narcissus and Jonquils, 2 cents a bulb. Lists free. Oxford Floral Co., Oxford, N. Y.

FOR SALE.—7-room cottage. Bath-room and water in house. Two blocks from interurban depot. Good well. Lot 4 x 8 rods; 4 cherry, 2 pear, 2 plum, and 2 apple-trees; grapes, currants, and gooseberries. Barn, woodshed, and chicken-house. Price, \$1,300. Address Melvin Knight, P. B. 117, Berrien Springs, Mich.

FOR SALE.—Purest, most healthful Vegetable Oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin Olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

WANTED.—A copy of "Sketches from the Life of Paul," by Mrs. E. G. White. Any one wishing to sell, please notify Miss Martha Wade, 22 Upper Mountain Ave., Montclair, N. J.

WANTED.—A middle-aged sister to live with us, as companion to me and to help my mother with her work, one who could read and write for us. I am an invalid. For terms address Miss Sarah Drummond, Butler, Mo.

WANTED.—A practical brick and tile maker, Sabbath-keeper, to take interest in plant, or work for wages; good place for the right man. Church and school privileges. Address Hazel Brick and Tile Works, Hazel, Ky.

WANTED.—An able and faithful farm hand for the season or the year. One preferred who has had experience in raising and making sorghum. A Sabbath-keeper also preferred. Address J. C. Kraushaar, R. F. D. 1, Alden, Minn.

FOR SALE.—Finest Maple Sirup and Sugar. Comb Honey, Cooking Oil. Write for prices. New Dates, \$2.85 box. New figs, 10 cents pound. Our B. Gluten and Honest Graham Flours please. Send for lists. New York Food Co., Oxford, N. Y.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—Practically new house and barn; two blocks from business part of town; three blocks from church and church-school. Also good rural grocery business. Well adapted to Sabbath-keeper. Address F. E. Thomas, 208 Warren Ave., Charlotte, Mich.

FOR SALE.—Ripe olives, freight prepaid to any part of the United States (except northwestern and south Atlantic States) at 67, 82, and 92 cents a gal., in 5-gal. cans, with directions for keeping. New California honey, sage and orange, 7 cents, cash. W. S. Ritchie, Corona, Cal.

ROYAL PEANUT BUTTER is all that we claim for it. Made only from No. 1 Spanish peanuts, carefully selected, and everything objectionable removed. Southern California Extracted Honey in convenient packages. Write for prices. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Strawberry plants by the hundred. Warfields, 30 cents; Senator Dunlap, 35 cents; Bederwood, 35 cents; Pride of Michigan, 60 cents; Sample, 40 cents; Parson's Beauty, 45 cents. One dollar for 500 Warfields. Send for free catalogue. Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

FOR SALE.—Beautiful Imported Bible Card-board Mottoes; all have flowers with silver letters. Cord furnished to hang mottoes with. Special for 60 days; 5 for 50 cents; 12, \$1; 25, \$1.75; 50, \$3; 100, \$5. More you buy, the cheaper they are. All sent by mail. Address Hampton Art Company, Hampton, Iowa.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 64 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

Publications Wanted

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

I. T. Reynolds, Pineville, La., *Signs, Watchman, and Liberty*

Mrs Anna Hall, 1638 Dandridge Pike, Knoxville, Tenn., periodicals and tracts.

C. R. Magoon, 257 Palace St., Aurora, Ill., *Signs, Watchman, and other periodicals.*

Obituaries

GODDARD.—Died March 5, 1908, Myrtle Belle Goddard, infant child of Mr. and Mrs. Lige Goddard, of Holyoke, Colo. She was brought to Chase, Neb., for interment, where the funeral services were conducted by the writer, assisted by Elder F. B. Garton.

H. A. JENKINS.

McHENRY.—Died at the home of her parents at Hinsdale, N. Y., Feb. 13, 1908, Vesta Margaret, daughter of Brother and Sister C. C. McHenry. Vesta was an exceptionally attractive child, the light of the family, and seemed to live to be loved. Words of comfort were spoken by the writer.

H. W. CARR.

RACE.—Died at St. Paul, Minn., March 12, 1908, of paralysis, Thomas Race, aged 51 years, 2 months, and 23 days. One daughter, the only relative in America, survives him. A large circle of friends were present at the funeral service, after which our brother was laid to rest in the Oakland Cemetery.

F. A. DETAMORE.

GRIFFIN.—Died at Portland, Maine, March 3, 1908, Charles Henry Griffin, aged 66 years and 9 months. Brother Griffin accepted the message about twenty-five years ago. A wife and three children mourn the loss of a kind father and faithful husband. The funeral service was conducted by the writer.

JOHN WILSON.

DODGE.—Died in Madison, Wis., March 8, 1908, Mrs. Annette E. Dodge, aged 87 years, 7 months, and 3 days. Twenty years ago Sister Dodge accepted the message, and remained a faithful and active member until her death. Three sons and two daughters survive her. Funeral service was conducted by Elder J. B. Scott, assisted by the writer.

R. T. DOWSETT.

LONG.—Died in the insane hospital at Watertown, Ill., Jan. 18, 1908, Mrs. Effie Long, aged 37 years, 7 months, and 3 days. She was baptized into the St. Paul church thirteen years ago, and remained a faithful member. Her husband, three children, her parents, four brothers, and two sisters live to mourn. Memorial service was held in St. Paul, Sabbath, February 22.

F. A. DETAMORE.

DAVIS.—Died at Weir City, Kan., March 12, 1908, Mrs. Lucinda Davis. She was born Oct. 20, 1825, and united with the Baptist Church at the age of thirteen. In 1885 she accepted the truths of the third angel's message, which have since been the joy of her life. Words of comfort were spoken by Elder W. H. Leyburn, of the Calvary Baptist church, assisted by the writer and Elder Taylor of the M. E. church.

W. V. DAVIS.

ERBST.—Died at St. Paul, Minn., Feb. 22, 1908, of apoplexy, Wm. Erbst, aged 58 years and 7 days. With his wife he accepted the Sabbath and kindred truths a year ago. He had expressed his desire to unite with the church soon. He was taken with his last illness Sabbath morning, and died the same evening, having been unconscious most of the day. Funeral services were held in St. Paul, after which the remains were taken to Stillwater for burial.

F. A. DETAMORE.

HIBBEN.—Died Feb. 27, 1908, at the age of 24 years, 8 months, and 3 days, Albion Dale Hibben, son of Wm. T. and Alma J. Hibben. It can be said of him that from a child he had known the Holy Scriptures. At the age of twelve he was baptized by Elder L. D. Santee and united with the Seventh-day Adventist church at Ottawa, Ill. His life has been consistent with his profession. His father, mother, two sisters, and two brothers are left to mourn his untimely death. A short discourse was given upon the Christian's hope, the services being held in the Seventh-day Adventist church at Sheridan.

WM. COVERT.

CUMMINGS.—Died at College View, Neb., March 5, 1908, of Bright's disease, Martha VanDoran Cummings, aged 67 years, 11 months, 24 days. She accepted the Seventh-day Adventist faith when a girl, and was a devoted Christian and earnest in the faith until the time of her death.

E. T. RUSSELL.

ALCHIN.—Died at his home in Bushnell, Montcalm Co., Mich., March 4, 1908, Stephen Alchin, aged 78 years, 11 months, and 22 days. He fell from a load of hay, striking his head on the ground and breaking his neck. Brother Alchin accepted the Adventist faith forty-two years ago, and was the elder of the church in Bushnell. His loss is mourned by a large circle of relatives and friends. The funeral service was held at the Bushnell church, March 7, conducted by the writer.

J. M. WILBUR.

STIMPSON.—Died at his home in Stewardson, Ill., March 27, 1908, Hiland Stimpson, aged 75 years, 4 months, and 8 days. Brother Stimpson began a Christian life in 1870, under the labors of Elders T. M. Steward and R. F. Andrews. During the last six years he has been almost totally blind. He leaves a wife, one son, and one daughter. The funeral service was held in the M. E. church at Gibson City, Ill., his former home, the writer speaking from Rev. 22:12.

C. H. BLISS.

BOOTH.—Died at Farnham, Quebec, March 9, 1908, of meningitis, Jessie Rosepha Booth, née Brown, aged 21 years, 10 months, and 21 days. She accepted her Saviour early in life, and joined the Seventh-day Adventist church of South Stukely, Quebec, and remained true to the faith until death. Words of comfort were spoken by the writer, from 1 Thess. 4:13-14. On March 29, just twenty days after the death of her mother, little Constance, the only child of Brother and Sister Booth, died of pneumonia. Words of comfort were spoken to the sorrowing friends from Jer. 31:15-17.

GEO. H. SKINNER.

WETMORE.—Died at her home near Port Allegany, Pa., Feb. 13, 1908, of pneumonia, Mrs. Charlotte Wetmore, aged 75 years, 9 months, and 5 days. Her husband, Sluman S. Wetmore, died Feb. 2, 1908. Grandma fell asleep with a firm faith in the soon-coming Saviour. She had been a Sabbath-keeper for about fifty years. Her exemplary Christian life endeared her to all who knew her. She leaves three daughters, three sons, twenty grandchildren, and nine great-grandchildren to mourn their loss. The funeral was largely attended, and words of comfort were spoken by Elder C. F. McVagh, from Ps. 17:15.

FRED L. WETMORE.

MARTIN.—Died in Woodland, Cal., March 6, 1908, of blood anemia and disease of the heart, Mrs. Mary E. Martin, wife of Geo. C. Martin, at the age of 64 years, 1 month, and 21 days. Sister Martin embraced the advent faith in 1873, and has ever since been a devoted member of that church. She was the mother of five children, four of whom, with her husband, survive her. Sister Martin was a devoted wife, an ideal mother, and an earnest, aggressive Christian worker. The funeral service was attended by many more of her neighbors and acquaintances than the church building could accommodate.

GEO. W. RINE.

ALLEN.—Died at College Place, Wash., March 16, 1908, of pneumonia, after an illness of only two days, Sister Adelia Allen, wife of James T. Allen, in her seventy-fourth year. Sister Allen was first married to William Dobson, who lost his life in a sinking boat in the Mississippi River. To this union was born one son. In 1862 she was married to James Allen of Wisconsin. Eight children were born to them, seven of whom, with their aged father, mourn their loss. The Bible was our sister's daily companion and hourly meditation. Her last words to her family were, "Make sure work for the kingdom." Funeral service was conducted by the writer, assisted by Elders W. B. White and A. J. Breed.

G. E. LANGDON.

YOULL.—Died at the home of his son, at Butte, Neb., Feb. 5, 1908, Brother James Youll, aged eighty-four years. He had been ailing for a number of months, but was confined to his bed only three days. Four children are left to mourn. Words of comfort were spoken at the funeral by Elder Hensel.

MRS. M. M. BILL.

KRUM.—Died at her home in Reading, Pa., March 15, 1908, Mary Ann Krum, aged 68 years, 1 month, and 2 days. Three sons and one daughter are left to mourn their loss. In her last months she gave evidence of her acceptance with God, much of her time being spent in prayer. Funeral service was conducted by the writer.

W. H. HECKMAN.

LEECH.—Died at Sheridan, Wyo., March 20, 1908, of tuberculosis, Hattie M. Leech, aged 52 years, 9 months, and 20 days. Sister Leech was brought up as an Adventist, and when quite young gave her heart to God, and was baptized. All through her life she has loved the truth; she died with a bright hope of soon seeing Jesus. Her husband, three children, three sisters, and a host of friends are left to mourn.

J. C. FOSTER.

GREENE.—Died at Wadena, Minn., March 14, 1908, of cancer of the stomach, Mrs. Lucinda Greene. She was born in Rock County, Wis., May 8, 1846, and was married to Defares Greene, Jan. 24, 1867. To them were born eight children, of whom five are living. She sleeps in Jesus, with a bright hope of eternal life. In all her suffering she manifested patience and resignation to the will of Him who doeth all things well.

ANDREW MEAD.

MOORE.—Died at Springfield, Ohio, March 29, 1908, of a complication of chronic diseases, Daisy Hellena Moore, née Wightman, aged 34 years and 4 months. Sister Moore bore her afflictions with patience. She leaves a husband, one son, an aged mother, two brothers, and many friends, to mourn their loss. We believe she sleeps in Jesus. The funeral service was conducted by the writer, assisted by Elder F. M. Fairchild.

J. G. WOOD.

BLODGETT.—Died at Fort Calhoun, Neb., March 12, 1908, of pneumonia, Sarah T. Blodgett, née Olsen, aged 62 years, 3 months, and 26 days. In 1881 Sister Blodgett and her husband accepted present truth. She was the mother of five children, four of whom are still living,—one, Mrs. L. V. Finister in Hobart, Tasmania; another, Mrs. O. O. Fortner, in Cape Town, South Africa. While her husband and children mourn their loss, yet they sorrow not as those who have no hope. She died in the hope of a soon-coming Saviour.

C. H. MILLER.

CAMPELL.—Died at the home of her son, near Utica, Mo., March 22, 1908, Mrs. Mary R. Campbell, aged 82 years and 8 months. Three sons and two daughters survive to mourn the loss of a true mother in Israel. Sister Campbell was born in Claridon, Ohio, July 21, 1825. About thirteen years ago she heard and accepted present truth, and united with the Seventh-day Adventist church at Willow Springs, Mo., remaining true and faithful till death. Funeral service was conducted by the writer, from Rev. 14:13.

F. P. McCLELLAN.

POND.—Died at St. Helena, Cal., March 28, 1908, of acute Bright's disease, J. W. Pond, of Morgan Hill, Cal., aged nearly seventy-one years. His wife heard and accepted present truth under the labors of Elder T. J. Butler at Antioch, Ohio, in 1876. He was a member of the Disciple Church, and absorbed in worldly business. Last June he attended a Seventh-day Adventist camp-meeting at St. Helena, at which time he surrendered all to the Lord, and had a marvelous conversion. He united with the Morgan Hill church, and was faithful unto death. His widow and six children, besides other friends, mourn their loss. Funeral service was conducted by the writer, assisted by Elder C. L. Taylor.

H. W. COTTRELL.



WASHINGTON, D. C., APRIL 30, 1908

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

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THE General Conference Committee Council was appointed for April 14-25, but the pressure of business was such that it was voted to continue the council a day or two longer.

AFTER the morning sermon by Elder L. R. Conradi at the Foreign Mission Seminary last Sabbath, Brethren E. R. Palmer and M. E. Kern were ordained to the work of the gospel ministry. The prayer was offered by Elder O. A. Olsen, the charge was given by Elder A. G. Daniells, and the welcome to the ministry was extended by Elder G. A. Irwin. These brethren have given abundant evidence of their fitness for the work to which they have now been set apart, and by the manifest presence of his Holy Spirit the Lord of the harvest set the seal of his approval upon their

ordination, and gave evidence of their acceptance as laborers together with him.

ELDERS E. R. Palmer and Morris Lukens left Washington, Sunday evening, to attend an institute in the interests of the book work, to be held at Mount Vernon, Ohio.

THE president of the West Indian Union Conference, Elder U. Bender, came in from Jamaica last week to lay before the council matters in connection with the union school in Jamaica, and the proposed transfer of the publishing work from Trinidad to Colon.

ALL the arguments recently made before the United States Senate Committee relating to the pending Sunday bills, together with other papers submitted by those who did not have time to speak, have now been printed as a Senate Document, making a pamphlet of forty-two pages.

At its meeting on Friday, April 24, the Senate Committee on the District of Columbia ordered a favorable report to be made to the Senate on a Sunday bill drawn by Senator Johnston, of Alabama, as a substitute for the two other Sunday observance bills introduced by him. This bill requires a general observance of Sunday, with certain exceptions, and prohibits sports and amusements. An exemption clause provides that persons who are members of a religious society which observes as a sabbath any other day in the week than Sunday, shall not be liable to the penalties prescribed in the act, if they observe one day in each week as a sabbath, as provided in the bill. This whole matter will be more fully dealt with in next week's REVIEW.

As we go to press, the council has not finished its work. Problems of mission finance, of institutional development at home and abroad, of the extension of the work in scores of lands, of the growing Educational, Medical, and Young People's departments, of arrangements for the year's meetings and the next General Conference, have kept the council engaged from early morning till late at night. Again and again have we been impressed anew with the rapid development of this cause. The interests of all the fields, and all the departments of work, are so interwoven and so interdependent that these annual committee councils are necessary and most profitable factors in hastening onward the world-wide work. Never was there a fuller measure of the spirit of love and courage manifested in a council.

We have received, too late for insertion in this week's paper, notice that the annual session of the Southern New England Conference will be held at Hartford, Conn., May 12-17 inclusive. Full particulars will be given in the next paper.

THE current issue of *Liberty*, the number for the second quarter of 1908 which is now ready for circulation, maintains the high standard set by previous numbers both in quality of the matter and in its attractive features. Its leading articles are Garrison's Plea for Religious Liberty in 1848, Another Memorial to Congress Concerning Religious Legislation, An Argument before a United States Senate Committee against Pending Sunday Bills, and An Address on Prohibition. In addition to these there is a large variety of matter, both editorial and contributed, dealing with the different phases of the vital issue of religious liberty. This number is well illustrated, including a full-page group of the Senators in the present Congress and a full-page group of the Diplomatic Corps in Washington. These two pictures alone ought to make the magazine sell at sight. Orders for nearly ten thousand copies of this number of *Liberty* were received before it went to press, and the prospect is excellent for a very large edition. Orders for any quantity can now be filled promptly.

One of the Little Ones

UNDER date of April 16, Sister E. T. Nowlen, secretary of the Central American Conference, wrote from Belize, British Honduras:—

My precious little Majorie fell asleep in Jesus this morning, after an attack of fever. Mr. Nowlen and Elder Cardey were both away in Guatemala. O, how I need your prayers!

We know these stricken parents will have the prayers of all in this sad loss, as they are battling for the truth in a dark and unhealthful region. The message came during the General Conference Committee Council, and a resolution of sympathy was sent on to Brother and Sister Nowlen. Majorie, their only child, save two by adoption, was at the recent camp-meeting in the Bay Islands, a bright, happy little girl of seven or eight, who loved her Saviour. We thank God for the presence of the children in the mission fields, and we count little Marjorie as among that faithful band of missionaries who have fallen in the work of carrying this message to all the world. May God comfort the father and mother. We must continually give of our means to carry the message to other lands; but what are money gifts compared with the price that must be paid in lives laid down in service?