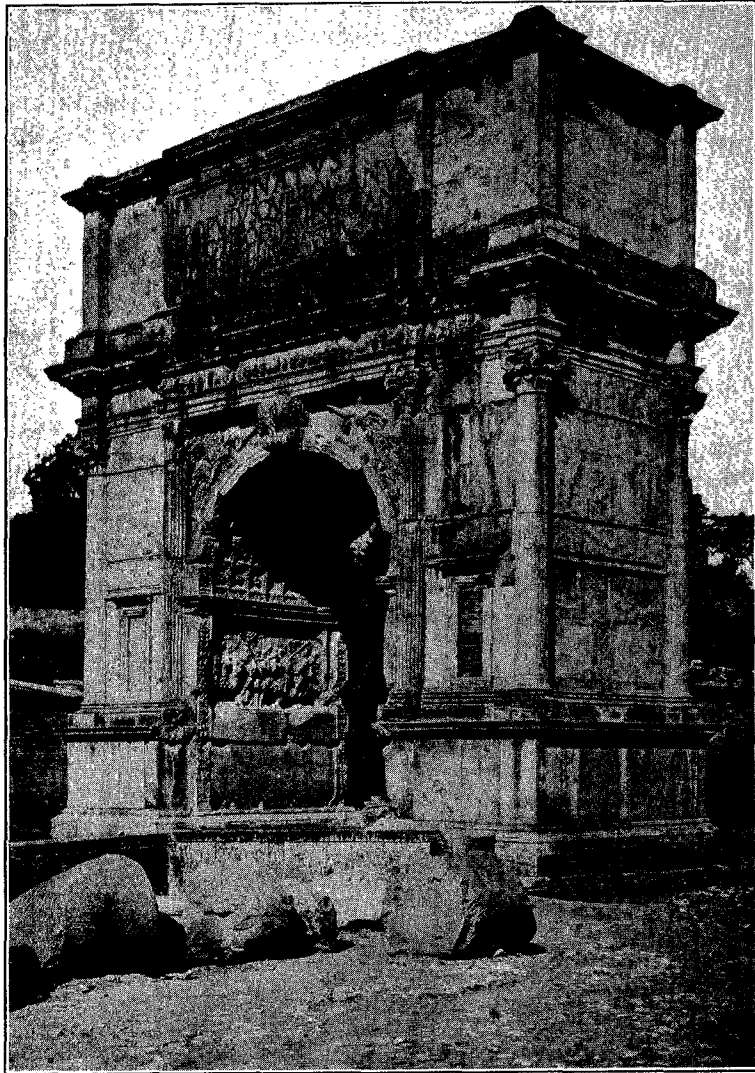


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The Advent And Sabbath REVIEW HERALD

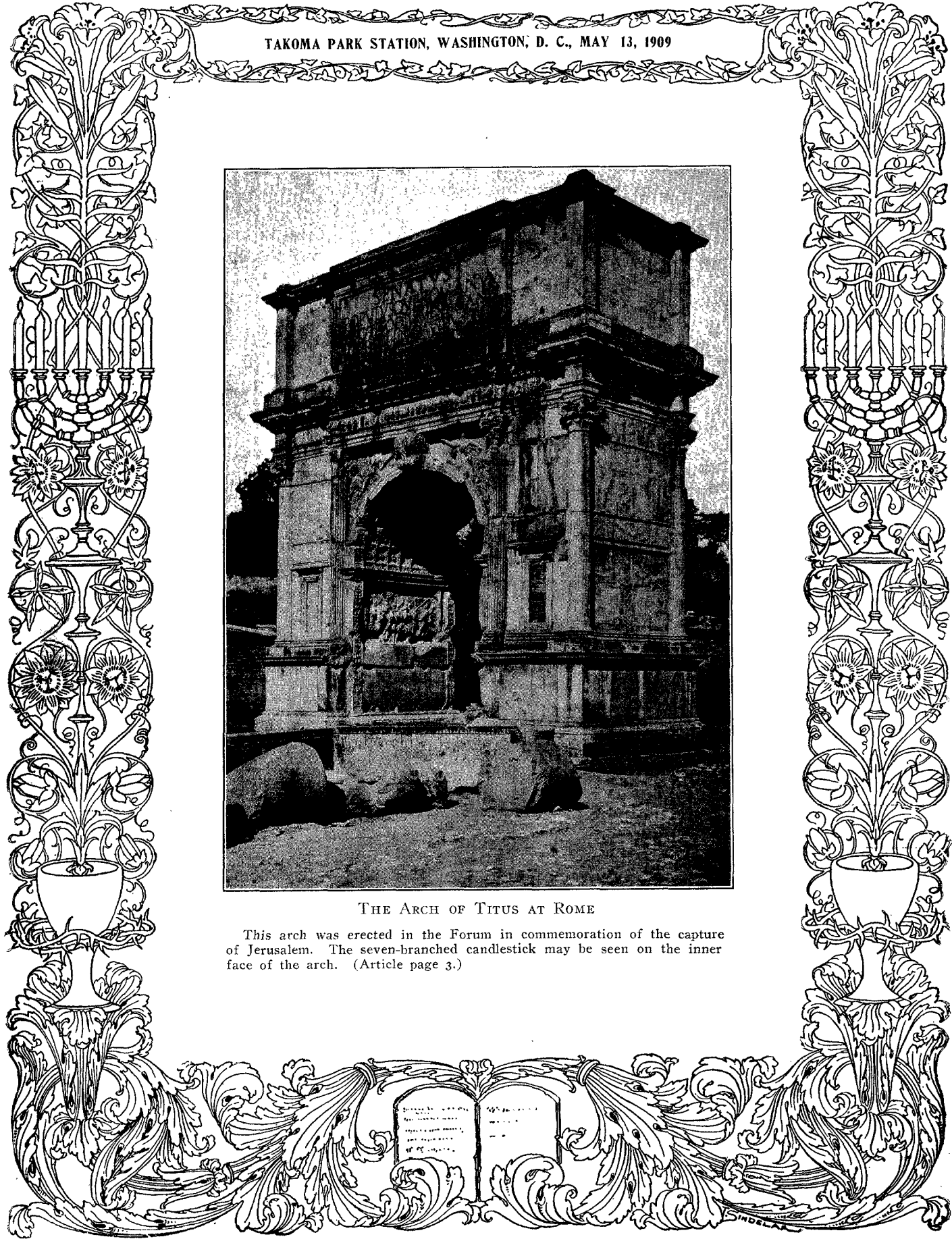


TAKOMA PARK STATION, WASHINGTON, D. C., MAY 13, 1909



THE ARCH OF TITUS AT ROME

This arch was erected in the Forum in commemoration of the capture of Jerusalem. The seven-branched candlestick may be seen on the inner face of the arch. (Article page 3.)



THE WORK —AND— THE WORKERS

EVERY Seventh-day Adventist who wishes to keep up-to-date in the message needs the Year Book. Have you one? 25 cents, post-paid.

"THE four of us sold over 200 copies of *Life and Health* yesterday," writes one of our Baltimore, Md., agents. They have ordered 1,000 copies for two-weeks' work in that city.

THE entire edition of the *May Life and Health* (40,000 copies) was exhausted May 6. We are now filling orders with the June number, 50,000 copies of which we are printing as a first edition.

SOUTH LANCASTER (MASS.) ACADEMY will furnish a large company of student canvassers this season. In addition to the regular book canvassers a large number are planning to earn scholarships through the sale of our ten-cent magazines.

IF you are one of the scores of new periodical agents just entering the field, you will surely want to read our two little folders entitled "How to Earn a Scholarship Through the Sale of Four Magazines" and "How to Sell Our Magazines." They are free for the asking, and will show you actual sales records besides.

STEP by step is the way children learn to walk. The Christian learns in much the same way to walk the heavenly path. "Steps to Christ" is designed to help those who are "just learning to walk," or who would learn to walk better. The old, old story is told as only one who has been over the road can tell it. The cloth gilt binding makes an excellent gift book; price, \$1. Cloth, plain, 60 cents; paper, 35 cents.

SOME of our good friends are sending in their applications for two-year and three-year subscriptions for the *Protestant Magazine* at the special fifteen-cent-a-year rate. We are sorry to disappoint these, but this special rate was made for the sole purpose of building up a large initial subscription list. Not less than five copies must be ordered to secure this rate of fifteen cents a year.

THE Missionary Volunteer secretary of the Virginia Conference writes: "In behalf of the Missionary Volunteer department of Virginia, and on my own account, accept my hearty thanks for a work that is *just what is needed*, and its put in such form that every Seventh-day Adventist should possess a copy." What is the book?—Why, "Great Second Advent Movement," of course. It is a complete history of the rise of the Seventh-day Adventist denomination. The price is within the reach of all. Paper, 50 cents; cloth, \$1.25.

AGENTS do well with the "R. and H." clear-type Bible. Write for prices and terms. Remember there are three reasons why the "R. and H." Bible satisfies,—Clear Type, Light Weight, Serviceable Binding.

"FIND \$3 money-order enclosed, for which please send twenty copies of the new *Protestant Magazine* for one year, to my address," writes a sister from Portland, Ore. Is your list made up yet? The leading people of your town should have this live magazine to read next year.

BROTHER L. C. MITCHELL, secretary of the Ohio Tract Society, sends us thirty-five yearly subscriptions for the *Protestant Magazine*. Among the names sent we note that of a probate judge of that State. Your leading townspeople, judges, attorneys, physicians, and others should have this magazine for one year. Send \$1.50 with ten names, or seventy-five cents with five addresses. Make up your list to-day.



"LET THE CHILDREN BUILD THE LESSON"

WE can fit out your kindergarten division in the Sabbath-school with 1 Round Table, 1 set of Kindergarten Material, 1 copy of "Bible Object Lessons," 1 copy "Blackboard Sketches," 6 Little Red Chairs, 1 Teacher's Chair, for only \$12.50. A successful kindergarten is certainly worth more than 25 cents a week. Give the children a chance. Let them exert their energy where it will bring results. Let them build the lesson and tell the story as they build. Full description will be sent to any address on request.

YOU can begin giving Bible readings right now. If you feel unfamiliar with the subjects you would like to present, order a set of the Family Bible Teacher (twenty-eight numbers). Each number is a complete Bible reading in itself; all you have to do is to hand it to the person to whom you wish to give the Bible reading. The printed page has the advantage of the spoken word in that it does not argue; it simply states the fact. Any one can use the Family Bible Teacher. It provides a means whereby you may bring the truth before your friends and neighbors. One set, twenty-eight numbers, 10 cents; complete set, bound in paper covers, 20 cents.

THE Northern Illinois Tract Society has just telegraphed for 1,000 copies of the *May Life and Health*. This is their second order for 1,000 copies of this issue.

"CHANGE OF THE SABBATH," by G. I. Butler, is an excellent presentation of this subject. The author shows very plainly that the Sabbath was really never changed, but that the supposed change is only man's substitution for the genuine. Paper covers, 25 cents; cloth, 50 cents.

"IN making fifteen calls I sold ten copies," writes one of our Nebraska agents who is selling the Temperance number of the *Youth's Instructor*. She adds: "Where they do not buy, I leave the little tract, 'Drunkenness and Crime.' I am sure I can dispose of as many more, though I do not live in a thickly settled country."

WHEN the birds begin to come back, the children will want to know their names. "Garden Neighbors" tells how to cultivate the acquaintance of our feathered friends, how to tell what kind of birds they are, and how to attract them to our dooryard. The book is only \$1. It contains 256 pages, and is profusely illustrated. Bound in pretty blue cloth, and stamped in black and white. Do not delay placing your order.

MANY of the young people in our schools and institutions are starting classes in pronunciation and enunciation. They use as a text-book "The Speaker's Manual of Pronunciation." This little book lists over 2,000 words commonly mispronounced. Every minister, teacher, student, in fact every one who speaks the English language, should have a copy of this book. Price, cloth, 25 cents; leather, 50 cents.

ONE BY ONE our schools are writing us of their acceptance of the magazine scholarship plan. The following institutions have agreed to give the ten-percent discount to our periodical agents who secure scholarships this summer through the sale of the ten-cent magazines: South Lancaster (Mass.) Academy; Emmanuel Missionary College, Berrien Springs, Mich.; Mount Vernon (Ohio) College; Southern Training-school, Graysville, Tenn.; Bethel (Wis.) Academy; Beechwood Manual Training Academy, Fairland, Ind.; Strode Industrial School, Oswego, Kan.; and Eufola Academy of Industrial Mechanics, Eufola, N. C. The business managers of some of the schools inform us that thus far their boards have not been able to meet to take action regarding the matter. Further lists of the schools that accept the plan, will be published from time to time. In the meantime write to the principal of the school you wish to attend next year, and secure calendar and other information necessary. The sooner you get to work with the magazines, the quicker your scholarship will be earned. This plan provides a way whereby you may secure an education.

THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 13, 1909

No. 19

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

ISSUED EACH THURSDAY BY THE
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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

Editorial

THE one who enters heaven at last must live in the spirit of heaven while on the earth. The coming of the Lord in the clouds of heaven, or the resurrection at the last day, will work no change in character. The transformation in the character must be wrought through divine grace working in the heart and life. Moment by moment, by the power of the Spirit, the life may be molded after the divine similitude.

Never Alone

THE child of God is never alone. He may be cut off from human companionship, and be far from the habitations of men; but the blessed Presence is with him. The promise is, "Lo, I am with you always, even unto the end of the world." No distance can divide, no circumstances separate, the disciple from his Master. He may travel by land or sea to earth's remotest bounds, he may look into strange faces, and listen to the confused accents of unknown tongues; he may be surrounded by conditions which none of his fellows may understand or appreciate, but Christ is ever by his side. Even more than this, he shares our experiences. He enters into our sorrows and our joys; his great heart of love is touched with all the feeling of our infirmities. His sensitive nature feels alike the thrills of pain and pleasure felt by his children. He sees all, feels all, knows all. Realizing this companionship with his infinite and compassionate Saviour, the disciple may go forth bravely and hopefully to do and dare for his divine Lord.

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

The Downfall of Jerusalem

AFTER the unexpected and seemingly unexplainable withdrawal of Cestius from Jerusalem, and the apparent triumph of the Jews over the invaders, the emperor Nero appointed Vespasian, "grown an old man already in the camp," as the new leader of the Roman army. "So Vespasian sent his son Titus from Achaia, where he had been with Nero, to Alexandria, to bring back with him from thence the fifth and the tenth legions: while himself, when he had passed over the Hellespont, came by land into Syria; where he gathered together the Roman forces; with a considerable number of auxiliaries from the kings in that neighborhood."—*"Wars of the Jews," Book 3, chap. 1, par. 3.*

The Jews, after the defeat of Cestius, "were so much elevated with their unexpected success, that they could not govern their zeal." They therefore attempted to resist the progress toward Jerusalem of Vespasian's army, which was later increased by the arrival of his son Titus with large re-enforcements. The advance of the Roman army toward Jerusalem was marked by the capture of one city after another, resulting in the slaughter of many thousands of Jews. In the course of time, "when Vespasian had overthrown all the places that were near to Jerusalem," he learned of political changes at Rome, and that Vitellius had now become emperor. The soldiers, however, declared Vespasian emperor, and later he went to Rome to look after his political fortunes, but "he sent his son Titus, with a select part of his army, to destroy Jerusalem."

The Roman forces were first set in order at Cæsarea, from which place Titus marched against Jerusalem. Locating his camp on the same side of the city as was occupied by Cestius, but nearer to the wall, he entered in earnest upon his effort to capture the doomed city. On the fifteenth day of the siege the Romans got possession of the first wall, and five days later they took the second wall. It seemed to be the desire of Titus to secure the surrender of the city without destroying it, and so repeated efforts were made to secure submission on the part of the Jews. For this reason the siege was relaxed for a time, but all such efforts having failed, the attacks upon the city were renewed.

And now was fulfilled in a remarkable way this prophecy uttered by Jesus concerning the holy city:—

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19: 43, 44.

The record of the historical event answering to this prediction is given by Josephus in the following language:—

Now did Titus consult with his commanders what was to be done. . . . He also showed them how impracticable it was to cast up any more banks, for want of materials; and to guard against the Jews' coming out still more impracticable. As also that to encompass the whole city round with his army, was not very easy, by reason of its magnitude, and the difficulty of the situation; and on other accounts dangerous, upon the sallies the Jews might make out of the city. . . . That, therefore, his opinion was, that if they aimed at quickness, joined with security, they must build a wall round about the whole city: which was, he thought, the only way to prevent the Jews from coming out any way. And that then they would either entirely despair of saving the city, and so would surrender it up to him; or be still the more easily conquered when the famine had farther weakened them. . . .

These arguments prevailed with the commanders. So Titus gave orders that the army should be distributed to their several shares of this work. . . . Now its [the wall's] length was thirty-nine furlongs; and at this wall without were erected thirteen places to keep garrisons in, whose circumferences, put together, amounted to ten furlongs. The whole was completed in three days. So that what would naturally have required some months was done in so short an interval as is incredible.—*"Wars of the Jews," Book 5, chap. 12, pars. 1, 2.*

The unfortunate Jews, being cut off from any possibility of supplies from without, soon consumed the now scanty amount of food left in the city, and to the ordinary horrors of war were added the sufferings from famine. Many pages could be filled with a description of the miseries endured during the time which intervened between the blockade and the fall of the city. Before introducing any historical testimony, however, we call attention to the latter portion of the prophecy uttered by Moses:—

"And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall

distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in thy gates." Deut. 28: 53-57.

These predictions were literally fulfilled in all their horrible details. We quote some testimony to show this:—

But the famine was too hard for all other passions: and it is destructive to nothing so much as to modesty; for what was otherwise worthy of reverence, was in this case despised. Insomuch that children pulled the very morsels that their fathers were eating out of their mouths; and, what was still more to be pitied, so did the mothers do as to their infants. And when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives. And while they ate after this manner, yet were they not concealed in so doing. But the seditious everywhere came upon them immediately, and snatched away from them what they had gotten from others. For when they saw any house shut up, this was to them a signal that the people within had gotten some food: whereupon they brake open the doors, and ran in, and took pieces of what they were eating almost out of their very throats, and this by force. The old men, who held their food fast, were beaten: and if the women hid what they had within their hands, their hair was torn for so doing. Nor was there any commiseration shown either to the aged, or to the infants: but they lifted up children from the ground, as they hung upon the morsels they had gotten, and shook them down upon the floor. But still were they more barbarously cruel to those that had prevented their coming in, and had actually swallowed down what they were going to seize upon, as if they had been unjustly defrauded of their right. . . .

All hope of escaping being now cut off from the Jews, together with their liberty of going out of the city, the famine began to extend its progress, and devour the people by whole houses and families. The upper rooms were full of women and children that were dying by famine; and the lanes of the city were full of the dead bodies of the aged. The children also, and the young men, wandered about the market-places like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seized them. As for burying them, those that were sick were not able, and those that were well were deterred from doing it by the great multitude of those

dead bodies, and by the uncertainty there was how soon they should die themselves. For many died as they were burying others; and many went to their coffins before that fatal hour was come. Nor was there any lamentation made under these calamities; nor were heard any mournful complaints. But the famine confounded all natural passions. For those who were just going to die looked upon those that were gone to their rest before them with dry eyes, and open mouths. A deep silence also, and a kind of deadly gloom, had seized upon the city.—"*Wars of the Jews,*" Book 5, chap. 10, par. 3; chap. 12, par. 3.

Now of those that perished by famine in the city the number was prodigious; and the miseries they underwent were unspeakable. For if so much as the shadow of any kind of food did anywhere appear, a war was presently commenced; and the dearest friends began fighting about it: snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food; but the robbers would search them when they were expiring; lest any one should have concealed food in their bosoms, and counterfeited dying. Nay, these robbers gaped for want, and ran about stumbling and staggering along, like mad dogs; and reeling against the doors of the houses, like drunken men. They would also, in the great distress they were in, rush into the very same houses, two or three times in the same day. Moreover their hunger was so intolerable, that it obliged them to chew everything; while they gathered and ate such things as the most sordid animals would not touch: nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed. Even wisps of old hay became food to some, and some gathered up fibers, and sold a very small weight of them for four Attic drachmæ [one shekel]. But why do I describe the shameless impudence that the famine brought on men in their eating inanimate things? While I am going to relate a fact, which has no parallel in history, either among the Greeks or barbarians. I had, indeed, willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity: but that I have innumerable witnesses to it in my own age. And besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time.

There was a certain woman named Mary, that dwelt beyond Jordan; her father was Eleazer, of the village of Bethzob; which signifies the house of hyssop. She was eminent for her family, and her wealth; and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon; such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion; and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her. But

none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life. And if she found any food, she perceived her labors were for others, and not for herself: and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels, and marrow. When also her passion was fired to a degree beyond the famine itself, she consulted with nothing but with her passion, and the necessity she was in. She then attempted a most unnatural thing: and snatching up her son, which was sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee, in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Therefore, be thou my food; and be thou a fury to these seditious varlets, and a by-word to the world; which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and roasted him, and ate the one half of him, and kept the other half concealed. Upon this the seditious came in presently: and smelling the scent of this food, they threatened that they would cut her throat immediately, if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them: and at the same time uncovered what was left of her son. Hereupon they were seized with horror and amazement; and stood astonished at the sight: when she said to them, "This is my own son: and what hath been done was my own doing. Come, eat of this food; for I have eaten of it myself. Do not you pretend to be either more tender than a woman, or more compassionate than a mother. But if you be so scrupulous, and abominate this my sacrifice; as I have eaten one half, let the rest be reserved for me also." At these words the men went out trembling; being never so much affrighted at anything as they were at this; and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while everybody laid this miserable case before their own eyes, they trembled, as if this unheard-of action had been done by themselves. So those that were thus distressed by the famine, were very desirous to die: and those already dead were esteemed happy; because they had not lived long enough to see such miseries.—*Id., Book 6, chap. 3, pars. 3, 4.*

These details of almost inconceivable misery are so revolting as to make unpleasant reading, and yet they constitute reliable testimony to the complete fulfilment of the prophecy made many centuries before the Roman nation came upon the stage of action. They show the terrible consequences which follow the rejection of light from heaven, and mark the wide difference between the fortunes of the people whose God is the Lord and that same people when they have wilfully and persistently transgressed the counsel of God.

When the popularity of Jesus with the people was at its height, and many were apparently accepting his teaching, the chief priests and the scribes, who were more deeply exercised over the political future of the Jewish nation than over the spiritual experience of the people, in council assembled, made this declaration:—

“What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.” John 11: 47, 48.

Jesus taught the people submission to properly constituted authority, and did not substitute social reform for the gospel of personal salvation. On the other hand, the priests and Pharisees were the political agitators of their time, and sought to keep alive in the minds of the people the hope that the expected Messiah would be a temporal king under whose leadership the Jewish nation would regain its independence and again enjoy its old-time prestige. To whatever extent therefore the people accepted the gospel as preached by Jesus and his disciples, to the same extent were the prospects of success for the Pharisees darkened. They therefore willingly listened to the counsel of Caiaphas, the high priest:—

“Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.” John 11: 49, 50.

Through the machinations of the priests and Pharisees, and with the hope of thus bettering their political prospects, Jesus was put to death. But the result was the very reverse of that which was anticipated. They did not let this man thus alone, and as the direct consequence of the treatment which they accorded to him, the Romans came and took away both their place and their nation, and since that time the chosen people have been wanderers upon the face of the earth. Terrible are the consequences of rejecting the counsel of God.

Knowing full well the nature and extent of the calamities which would come upon the generation then living, in the fulfilment of the sevenfold woe which he had pronounced upon it, Jesus said to his disciples:—

Matt. 24: 19, 20: “And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day.”

Several conclusions may properly be drawn from this instruction:—

1. The only hope of the believers would be in flight. It would be impossible for them to attempt to ward off the impending troubles.

2. So terrible would be the experi-

ences that those who were childless (a condition greatly deprecated among the Jews) would be counted fortunate.

3. Even the Christians would be exposed to such hardships that they might fittingly pray that their flight might be made in a favorable season of the year.

4. Jesus distinctly recognized that the Sabbath which he himself and his disciples had observed, in common with all the people, would remain without change after his death and resurrection, and therefore taught the believers to keep the Sabbath in mind when praying for their deliverance, thus emphasizing the command given at Sinai, “Remember the Sabbath day, to keep it holy.”

When the victorious Roman army, under the command of Titus, completed their siege of Jerusalem in A. D. 70, and gained possession of the city, the scenes of pillage and destruction which followed were almost without a parallel in history. The city and the temple which had been the pride of the Jewish nation for many centuries, were given up to the sword and the fire, and many of those who had escaped the horrors of the famine became the victims of the now almost insane soldiers, while others were taken to Rome to grace the public triumph accorded to Titus. A triumphal arch was erected in the eternal city, on which were shown the unfortunate Jews in the train of the conqueror, bearing the seven-branched candlestick and other pieces of furniture taken as trophies from the temple. Still others were sold as slaves throughout other countries, and thus were fulfilled the words spoken through Luke: “They shall fall by the edge of the sword, and shall be led away captive into all nations.”

In the effort to set forth the completeness of the destruction of Jerusalem, Josephus puts into the mouth of one, Eleazar, these words:—

And where is now that great city, the metropolis of the Jewish nation; which was fortified by so many walls round about; which had so many fortresses, and large towers to defend it; which could hardly contain the instruments prepared for the war; and which had so many thousands of men to fight for it? Where is this city that was believed to have God himself inhabiting therein? It is now demolished to the very foundations: and hath nothing but that monument of it preserved; I mean the camp of those that have destroyed it; which still stands upon its ruins. Some unfortunate old men also lie upon the ashes of the temple; and a few women are there preserved alive by the enemy, for our bitter shame and reproach. Now who is there that revolves these things in his mind, and yet is able to bear the sight of the sun, though he might live out of danger? Who is there so much his country's enemy, or so unmanly, and so desirous of living, as not to repent that he is still alive? And I can not wish that we had all died before we had seen that holy city demolished by the hands of our enemies; or the founda-

tions of our holy temple dug up after so profane a manner.—“*Wars of the Jews,*” Book 7, chap. 8, last paragraph.

The great crisis had come. The end of the Jewish nation, the inevitable consequence of their apostasy from God and their refusal to fill the place assigned to them by the providence of God for the enlightenment of the world, was now an accomplished fact, and the kingdom of God was taken from these rejecters of his grace to be given to those who would bring forth the fruits thereof. And this whole experience was included in that statement made by Jesus, “All these things shall come upon this generation;” and just so surely will similar experiences befall the last generation which rejects the message of the second advent of our Lord.

“*Blasting at the Rock of Ages*”

OUR writers have been chronicling from time to time in our own various periodicals a startling tendency on the part of many of the most learned men of the day to break down all hitherto accepted standards of both religion and morality through the instruction given by them in college and university. Fragment by fragment they have been throwing away the very Word of God, while they have been giving to the hundreds of thousands of young men and women that come each year under their tutelage the strongest possible incentive to doubt everything divine, even to the existence of God himself.

Some of the religious journals of this country have protested weakly against the ruinous tendency. A few of the secular journals have noted the drift of the new teaching with no small degree of wonder, and have whispered startled inquiries to the public whom they serve. The great body of students graduating each year under such instruction seems to have lost its foundation and to be unable to find a solid spot on which to rest its feet. The majority of this great company of highly educated youth, augmented by two hundred twenty-nine thousand each year, is certain of but one thing, that it has lost confidence in the Bible as the revealed Word of God, and is drifting, it knows not whither.

The evils of this campaign are not restricted to the schools and the direct product of the schools. They have permeated the pulpits, and a great portion of the church-membership of the country listen from week to week to dissertations *against* the Bible and *about* God that are far more helpful to the cause of agnosticism than to the cause of foreign missions.

The existence of these conditions led a magazine correspondent, Mr. Harold Bolce, two years ago, to enter into an exhaustive study of the kind of instruction given in the colleges and universi-

ties of the United States, particularly along the lines indicated. The results of his investigations, covering the two years, are now being given in a series of articles in the *Cosmopolitan* magazine, beginning with the May number, under the title given at the head of this article. What the editor of that magazine has to say in introducing the series, is in itself worthy of consideration. To quote:—

What Mr. Bolce sets down here is of the most astounding character. Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations and promising a way for revolutionary thought and life. Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of class rooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure, and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are encumbrances; that the sole effect of prolificacy is to fill tiny graves; and that there can be and are holier alliances without the marriage relation than within it. These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States. It is time that the public realized what is being taught to the youth of this country. "The social question to-day," says Disraeli, "is only a zephyr which rustles the leaves, but will soon become a hurricane." It is a dull ear that can not hear the mutterings of the coming storm.

Mr. Bolce gives a list of nineteen colleges and universities, extending from Massachusetts to California, some of which he entered as a special student, and some as a visitor attending the lectures, while a portion of the information upon which he bases his articles was obtained direct from presidents, deans, and professors. This material, he declares, "constitutes a profound surprise—a series, in fact, of increasing surprises—absorbing and sensational."

The teaching of these instructors, like the surging sea, is determined to beat its waves against everything solid or substantial with which it comes in contact, or which it can hunt out for attack. Says Mr. Bolce: "There is scholarly repudiation of all solemn authority. The decalogue is no more sacred than a syllabus. Everything is subjected to searching analysis. . . . From the college standpoint there are no God-established covenants. What happens at the

primaries is more to the point than what took place in Palestine. . . . Whether the subject be a god or a gas, a matter of morals or volcanic mud, a syllogism or a star, the professor approaches it impersonally, critically determined to know the truth. A government is great, but so is a gnat—either may afflict the land. There is nothing ex cathedra in the professor's curriculum, save as he expresses it himself."

Humanity, left to itself, demonstrated ages ago its powerlessness to resist the deteriorating tendencies of the flesh and the carnal mind; and into every possible excess of abominable idolatry it went by turning its back upon God, and following the dark lead of its own shadow. With God behind its back and forgotten, and with self alone before its eyes, there was no faculty of the mind which it did not bend to lust, and no god of lust to which it did not bow down in worship. Under such conditions there was nothing too sacred for the most evil pollution, and no form of deity which they did not associate with the most evil propensities of a fallen nature. What they did was what the school men to-day are doing, that is, repudiating "all solemn authority." They, anciently, "refused to have God in their knowledge;" therefore he "gave them up unto a reprobate mind." Rom. 1:28. These, to-day, have put the most sacred communications of God upon a plane with the mythology of those same ancients, and have gone so far as to declare even that "the highest manifestation of God is man." We have every reason to believe that God will treat such individuals in exactly the same manner that he treated the ancients who turned their backs upon him; and the indications are that he is doing so. The "reprobate mind" is indeed working to-day.

Says Mr. Bolce: "They teach young men and women plainly that an immoral act is merely one contrary to the prevailing conceptions of society, and that the daring who defy the code *do not offend any deity*, but simply arouse the venom of the majority—the majority that has not yet grasped the idea. Out of Harvard comes the teaching that 'there are no absolute evils,' and that 'the highest ethical life consists at all times in the breaking of rules which have grown too narrow for the actual case.' . . . Out of Yale comes an almost cynical devotion to science that would eliminate God from the commandments."

Only the most morally obtuse can fail to see the immoral tendency of such teaching. When you have eliminated God from the commandments and put them on a strictly human basis, and then taught young men and women that it is the "prevailing conceptions of society" which determine the morality or immo-

rality of any act, you have taught them that there is no judge but themselves for any act they may commit. Human inclination then becomes the sole arbiter of right and wrong. Now, while the older generation educated on different lines, holds the "balance of power," the destructive work of the new education is not so openly apparent. But in a few years this balance will be changed, and the "new idea," with no foundation in "solemn authority," with a hazy belief, or none at all, in anything sacred, or holy, or divine, and with the "prevailing conceptions of society" alone for its monitor, will have full freedom to show its disintegrating and soul-destroying characteristics. It has been apparent for many decades that humanity was able to run with sufficient speed in the ways of wickedness without the aid of this spur to its passions.

Reasoning from such a hypothesis as that contained in the teaching referred to, it is not surprising that an instructor should take the position which Prof. F. H. Giddings, of Columbia, advocates in reference to the marriage institution. "He has taken," says Mr. Bolce, "daring ground regarding marriage and unconventional alliances between the sexes. He indorses the beliefs of those who insist that 'it is not right to set up a technical, legal relationship, an economic convenience, as morally superior to the spontaneous preference of a man and woman who know, and whose friends know, that they love each other.'"

Such a standard as this—if an absolute lack of standard can be called a standard—would completely destroy the home as an institution, and establish absolute anarchy in the matter of morals among the people. That it has this tendency is shown in the fact that the matter of "affinities" and "soul mates" is plainly and not disapprovingly set before the students by such instructors. Professor Earp, of Syracuse University, lecturing on reincarnation, took the position that on the reincarnation hypothesis "the 'affinity people' might justify their course by believing that the person one meets and finds irresistibly alluring was simply a friend or sweetheart of some ancient yesterday."

Of the same nature is the instruction of Prof. W. G. Sumner, of Yale, who takes the ground that "the majority can make anything right." He throws the mantle of current custom over all the habits of society, whatever they may be, and makes them unquestionable morally, if they are in harmony with the prevailing opinion of the people. This is only another way of teaching that old heathen maxim that "the voice of the people is the voice of God;" for it makes the people the only judge, their verdict the only criterion of right.

The demoralizing effect of this kind of teaching is seen in what Mr. Bolce presents of the instruction given by Prof. Geo. B. L. Arner regarding marriages between persons of close blood relationship. "He believes that with proper restrictions prohibiting the marriage of the diseased and degenerate, consanguineous unions might be valuable to the state," and declares that even "the horror of incest is based on a myth."

How much farther must educators go in order to demonstrate the possession of the "reprobate mind" to which Jehovah released the heathen when they had turned their backs upon him? At the same time Professor Sumner, of Yale, is declaring that "there is no such thing as God-given and unchanging morality," and Professor Earp, of Syracuse, is proclaiming it "unscientific and absurd" to think that God should have "chiseled commandments on a rock." This same instructor takes the position that our standards of right and wrong are "the products of experience;" that "our conceptions of what we should do are not sent to us from heaven, but are the development of the centuries."

In perfect harmony with this is the position taken by Prof. J. Q. Dealey, of Brown University, who holds that "race morality and individual morality are both exclusively human attributes, having their strict analogies in the animal world," and being "the result of brain development and the consequent dawn of intelligence." This would rule out heaven entirely from any connection with humanity, or from any credit for the standard of morality established in the world. The only god which such instructors know is the god of evolution, and an acceptance of the evolutionary hypothesis has brought these demoralizing developments in its train. Some who advocate the principles here set forth, may still claim to hold a belief in God, but it is not the God of the Bible, not the God of revelation. The real attitude of all exponents of such philosophy is outlined in these words by Prof. William G. Sumner, of Yale: "The notion that there is anything fundamentally correct implies the existence of a standard outside and above usage, and no such standard exists."

Is it too severe to hold that here is practically a conspiracy to overthrow everything that is substantial, solid, or of proved worth, and to see to it that there shall be nothing permitted to take its place that could form a foundation of true morals for the generation now shouldering the world's responsibilities? What is it but a mighty stroke of the great deceiver to obliterate God from the knowledge of men, and scatter his law and the morals of the people to the four winds?

From such a setting forth as Mr. Bolce thus presents of the instruction given in the greatest institutions of learning in the country, it is not difficult for the child of God to see where they would lead us. The goal is infidelity and heathenism. The plan is older than man, and did not originate in the human brain. The deceiver of angels and of men is exerting his utmost efforts to destroy in this last generation all faith in God and his work. It is a master-stroke; but it will not fully succeed. "Here are they that keep the commandments of God, and the faith of Jesus."

C. M. S.

Gospel Order—No. 8

(Concluded)

Divine Warnings Against Disorganization

THE divine establishment of gospel order gave authority to appointments to oversight and direction in the work. The spirit in the church was one of counsel, and of deference to church order and government. The gift of "governments," which is the gift of administration and organization, is one of the spiritual gifts. The apostle, writing from Italy to the Hebrew churches in Judea and everywhere, gave the exhortation: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Heb. 13:17. Again he wrote: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12, 13.

Christ's instruction regarding dealing with the erring shows that the visible church is a definitely organized body, not only having authority to maintain its unity and purity, but in duty bound to do so. Matt. 18:15-20; John 20:23. The spirit of prophecy says:—

Christ here gives no liberty for any man to pass judgment upon others. In the sermon on the mount he forbade this. It is the prerogative of God. But on the church in its organized capacity he places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. . . . Declare what God has said. . . . If they persist in sin, the judgment you have declared from God's Word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church, despises the authority of Christ himself. —"Desire of Ages," pages 805, 806.

Before all the first apostles had passed

away, the attack on the purity of the faith and the organization of the work had begun. The opposition of men who turned openly from the truth was not so deceptive and dangerous as that of those working from within. Hence Paul's warning to the elders of Ephesus to take heed to themselves and to the flock, over which the Holy Ghost had made them overseers; for men were to arise from within, teaching perverse things, and seeking to draw away the people after themselves. Acts 20:28-30.

Later, as apostasy further developed, Peter warned against those who in the name of greater liberty, would lead to the bondage of error. 2 Peter 2:19. They were opposed to the order and organization which hindered their efforts to tear down. They "despise government," he says. "Presumptuous are they, self-willed." Verse 10. Jude wrote of them also as despisers of dominion, or government. "These be they who separate themselves," he said. Verse 19. As they could not dominate the organization, they drew apart and sought to separate churches and individuals from the movement.

The apostle John, who wrote latest of all, in all three of his epistles, warned against these influences. Of one experience, in which the pastor or officer of a church asserted its independence of apostolic oversight, refusing to receive the laborers sent to minister to it, he says:—

"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." 3 John 9.

No doubt this advocate of the independence of the churches from the general oversight established, was loud in his denunciation of the effort of the organized body to preserve the unity of the work. He prated against the apostle "with malicious words," and had the word been coined then, he would surely have called the apostles' effort popery. Inspiration says that his real difficulty was that he loved to have the pre-eminence among them. This was the spirit of self-exalting independence and disregard of gospel order and organization which led straight on to the papacy.

In this brief review of New Testament order we see the church established on the platform of truth, the whole body bound together in unity, possessed of the divine spirit of organization, with spiritual gifts and local and general officers set in it for the administration and government of its affairs in harmony and fellowship.

Christ was the leader and commander, guiding by the voice of the spirit of prophecy, and by the spiritual gifts promised to the church as it seeks his counsel.

Isaiah describes how the farmer plans with system and order his work of tilling the soil; "for his God doth instruct him to discretion, and doth teach him." Isa. 28:26. The church is "God's husbandry," or "tillage." 1 Cor. 3:9, margin. He who gives wisdom to the tiller of the soil to plan his work, is Counselor to the gospel church, to enable its work to be done with the system and order befitting its sacred character. "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28:29.

As was shown John in *The Revelation*, Christ himself walks among the seven candlesticks, the churches, and holds the seven stars, the messengers of the churches, in his own right hand. His presence and guidance are promised "even unto the end of the world."

He has been the leader in this advent movement, and by the counsels of his Word and through the spirit of prophecy the divine principles of order and organization have been applied to present-day needs and conditions. Every principle in the organization of our work to-day is found in the Word of God. As one united people, let us devote all our powers to the finishing of the work.

W. A. S.

Turkey Nearing Her Downfall

THE history of Turkey furnishes a striking proof of the truthfulness of prophetic utterance. Thousands of years ago the prophets of God looked down through the coming years of human history, and predicted with unerring accuracy the events which are taking place before our own eyes to-day.

In heavenly vision John saw the origin of Mohammedanism, as it issued like the pestilential scourge that it is, from the barren, desert regions of Arabia, appropriately denominated the bottomless pit. He saw the organization of these wandering tribes of the desert into a government under the reign of Othman, and their later efforts to propagate the rule of Islam and the religion of Mohammed, through the agencies of robbery, murder, and rapine. At first it had power only to torment men, but finally restrictions were removed, and it was loosed "for an hour, and a day, and a month, and a year, for to slay the third part of men." Rev. 9:15. This period of three hundred ninety-one years and fifteen days, beginning July 27, 1449, by the recognition of Ottoman supremacy on the part of the Greeks, extended to Aug. 11, 1840, when by the action of the great nations of Europe, Turkish autonomy came to an end, since which time the power of the Sublime Porte has been permitted and upheld by the sufferance and influence of his powerful European neighbors.

The prophet Daniel traces down to a later date the history of this desolating power. Beginning with the age in which the prophet was living, the prophetic kaleidoscope presents in rapid succession the history of Medo-Persia, Grecia, and Rome, the breaking up of the Roman empire, the national apostasy of France, and finally the destruction of Turkey, as brought to view in chapter 11:40-45, just before the time of trouble and the end of the world.

That a power so foreign to the spirit of the West in religion, social customs, and civilization, and so wholly antichristian in all its relationships to those outside the pale of Islamism, as indicated not alone by the teachings of the Koran, but so forcibly by the long series of massacres of the Christian Armenians, should be tolerated, and even upheld, by the so-called Christian powers of Europe, is one of the wonders of history. Why has Turkey been thus shielded from just judgment and well-earned retribution? The answer is found in her unique geographical situation and in the greed of present-day national commercialism.

It has long been recognized that Constantinople, in consequence of its peculiar and advantageous geographical location, is the great doorway to the rich commercial avenues of the Orient, and that the nation which occupies that strategic point is placed on vantage-ground above its fellows in the control of the world's commerce. The states of Europe have watched with covetous, envious eyes for occasion and opportunity to seize this prize. Each has been unwilling that the advantage should fall to another, and in consequence Turkey has been maintained as a sort of buffer, or wall of partition, in order to preserve the peace and equilibrium of Europe. Repeatedly Turkey, by her atrocious course of bloodshed and butchery, has forfeited her claims to consideration. Repeatedly has she seemed on the very verge of dissolution through internal strife or the encroachment of some opposing power, but always some friendly neighbor has come to her aid, and averted the threatened blow. But in thus rescuing her, heavy indemnity has oftentimes been exacted. In consequence Turkey has emerged from every national crisis since 1840 weakened, and less able to cope with the future.

In the zenith of her national glory the Ottoman empire embraced a vast area both in Europe and in Asia, and was a power feared by all the Western nations. But the tide of her prosperity has been receding. Her effete, semi-barbarous civilization and despotic government have been unable to unify her heterogeneous population, and to meet the issues forced upon her constantly by her more advanced sister nations. Dur-

ing the last few decades, Turkey has lost Bulgaria, Rumelia, Montenegro, Bosnia and Herzegovina, Cyprus, Egypt, Servia, and part of Armenia, which have either established independent governments, or fallen under the control of some European power in payment for help and protection afforded Turkey in some national crisis.

For more than seventy years advent believers have applied to the Turkish power the prophecies cited above. They have believed that the fall of this power would be the signal for the world's last great war, the destruction of earthly governments, and the closing up of human history. There was a time when they stood practically alone in this view of the Turkish political situation. But the trend of events in that unfortunate government has been so unmistakable of late that many writers and political students now predict the early expulsion of the Turk from European territory, and in consequence important political changes in the map of the European world. Indeed no better commentary could be found on the fulfillment of prophetic utterance than the statements of some of these men, who speak, not as students of prophecy, but wholly as students of the political situation which now confronts the world.

Says the *Providence Journal*, of recent date:—

Should the present conditions continue much longer, it is difficult not to believe that both revolution and conquest would end a domination of five centuries. Nor is this the least danger; for if the Turk should be driven from Constantinople, the Eastern question would reach its most critical phase.

Regarding the significance of the situation, the *Baltimore News* adds the following striking commentary:—

At each recurring outbreak of this character the old question of the future of Turkey arises to demand an answer. The puzzle seems to be as unsolvable as ever. Its solution awaits the day, perhaps, when Europe shall witness the universal war for which it seems to be so feverishly preparing, when Turkey and possibly other stronger and more civilized nations will sink before the power of the sword. This seems to be the most likely answer to the problem.

And it is impossible to calculate how speedily the Eastern question might reach its culmination. In the recent massacres in Armenia is seen occasion for the interference of other nations. How long outraged justice will permit this terrible butchery of innocent men, women, and children to be repeated, only he who rules on high can answer. With reference to this the *Washington Post*, of April 24, says:—

So far as the fate of Turkey is concerned, here is offered to outside nations an excellent opportunity to step in and wind up her affairs. On the just plea of acting in defense of her subjects

any great power could bring the Turkish situation to a head in six weeks. The only thing to prevent it is the suspicion and jealousy of the so-called Christian nations.

In the same issue, under the caption, "The World's Unrest," the *Post* gives this outline of the general European situation:—

With the Herzegovina and Servia matter still unsettled, the uneasiness prevailing in France, revolts in Persia, revolution in Turkey, and plots and counterplots in China, the Old World is in a state of unrest that may eventuate in such a war as has never been recorded in the annals of history. France is rapidly drifting to a point where another coup d'état may be looked for at almost any moment and the republic go down with a crash. . . .

The great Chinese empire seems to be tottering to its fall, and Germany, France, and Great Britain are each willing to give it a push. It really looks as if peaceful competition and friendly rivalry between the nations of the earth were soon to give way to war; and it may be one of the sardonic jokes of history that The Hague will be the scene of a "peace conference" to settle the accounts of the biggest war the world has ever seen.

Nor does the revolt against the autocratic régime of Abdul Hamid give promise of a brighter future for the country. There is but little hope for Turkey without full and complete regeneration, and an abandonment of the politico-religious system which has been responsible for her past course of bloodshed and strife. To change the governmental policy would be to destroy the religious faith of her subjects, and to destroy by political revolutions the strangely combined fanatical faith and national patriotism of the Turk, and make of him a new man, in sympathy with the civilization of the nations dominated by the influences of Christianity, would be to perform a miracle never yet duplicated in the history of the ages. Such a change could be effected only by the power of the gospel in the individual life. Speaking of what may be hoped for in the way of permanent betterment by the revolution, the *Washington Post* says:—

Richelieu characterized the condition of France at the time he seized power, by saying he found "the rich men despots and the poor banditti." Such is Turkey to-day, and such, apparently, Turkey will remain until the Mussulman power is broken. A change of sultans will be of little avail. The root of the trouble will not be extirpated when Abdul Hamid is removed or assassinated. He has been a great power for evil, but he is not the whole system of Turkish rapacity and corruption.

The end of Turkey may be delayed for a season. God keeps an account with nations as he does with individuals, and the time of the closing of Turkey's history he only knows. He still holds the winds of war and commotion that his

work may be accomplished in the earth before the warring elements are let loose to do their destructive work. But the end is not far off. The unerring pen of inspiration has traced the fateful doom of the Ottoman empire: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." May we be wise in discerning the signs of the times, and be prepared for the things soon to take place on the earth, and to meet the Son of man in peace.

F. M. W.

Note and Comment

Keeping His Pledge

THE triumph of Christ in the earth is not a matter of numbers; neither is it a matter of the triumph of all the great organizations that bear his name. The editor of the *Northwestern Christian Advocate*, in writing of the triumphs of the gospel in all lands, asks these questions:—

But what of the future? Will Christ be able to keep his pledge? Will the cross retain its magnetism? Will the church meet successfully the strategic struggle of to-morrow?

He answers, "No doubt of it." There is no doubt that Christ will be able to keep his pledge; but the *Advocate* expects him to do something that he has never given a pledge to do. He has never promised, for instance, that all men would yield to his drawing and become his willing subjects. Nowhere has he pledged that, as a result of the proclamation of the gospel in all the earth, men and nations would be transformed so that all would be following the ways of righteousness. "Will the cross retain its magnetism?" It has never lost it; but preachers to-day are not exalting the cross and the great sacrifice made thereon as once they did. They have sunk in the scales of theology as the New Thought, the Higher Criticism, Evolution, Theosophy, the philosophies of heathenism, and the doubtings of pulpit infidelity have risen to dazzle and attract. Nevertheless, "when the Son of man cometh," he will find a few, "his jewels"—they are not plentiful, or they would not be called jewels—who have proved loyal. "Will the church meet successfully the strategic struggle of to-morrow?" As to the "little flock," the faithful "remnant," calling itself "the church," the answer is, Yes; but as to the great organization

calling itself "the church," the answer is, No; and the reason is that its leaders and members are turning from the Word to the traditions of men, putting doubt in the place of faith, evolution in the place of creation, and are seeking to establish the kingdom of Christ by political methods, while they belittle the doctrine of his imminent and personal return. The Jews were looking for a political Messiah, and did not know the Saviour of the world when he stood among them. The majority of the last generation of men will be looking for a king of the world, crowned as such by human endeavors. But when the King of kings and Lord of lords appears in the clouds of heaven to redeem his people and shatter the nations, they will not be ready to greet him, or to share in his triumphs.

A Forerunner of Failure

THE Bible has much to say of pride and of those who are proud, but in no instance does it speak approvingly of that attribute. Some persons pride themselves in having pride; others pride themselves in the profession of humility. Both classes are on dangerous ground. Says the psalmist: "The proud he knoweth afar off." We have this further striking statement: "Every one that is proud in heart is an abomination to Jehovah." Prov. 16:5. If we have accepted the call of God to labor in his vineyard, and are still harboring pride, we may know for a certainty that our work will not be fruitful for God. We are foredoomed to failure as ministers of the Most High so long as pride is one of the constituencies of our make-up. The *Sunday School Times* has an excellent comment upon this idea:—

To be proud is the surest way of getting the universe down on us. No one likes the proud man, and no one proposes to humor him,—not even God. The Bible is quite explicit on this. "Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble." Modesty wins co-operation on every side, from God and from men. If we have been priding ourselves on our pride, it is time to stop. Perhaps a frank recognition of this will explain why it has not always been easy for us to win the co-operation of others.

Nebuchadnezzar learned the lesson that "those that walk in pride He is able to abase" (Dan. 4:37); and the wise man writes: "A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor." Prov. 29:23. Let every soul who aspires to be a successful laborer for God take to heart this earnest admonition of the Word: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Micah 6:8.

CONTRIBUTED ARTICLES

The Relation of Man to His Fellow Man

MRS. E. G. WHITE

IN the Lord's plan human beings have been made necessary to one another. To every one God has entrusted talents, to be used in helping others to walk in the path of right. It is by unselfish service for others that we improve and increase our talents.

Like the different parts of a machine, all are closely related to one another, and all dependent upon one great Center. There is to be unity in diversity. No member of the Lord's firm can work successfully in independence. Each is to work under the supervision of God; all are to use their entrusted capabilities in his service, that each may minister to the perfection of the whole.

There are many who have not a clear understanding of the relation man should sustain to his fellow man in the work of God. How many there are who ask the question, Am I my brother's keeper? Said the angel, Yea, thou art thy brother's keeper. To every professed Christian the words are spoken, Suffer not thy brother to be left unwarned; cherish a spirit of kindness and of love toward the erring. Often when a man commits a wrong, it is because spiritual blindness is upon him; he is deceived and deluded. Treat not such as an enemy. The Lord has bought him with a price. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The soul who accepts the sacrifice of Christ in his behalf is pledged to have a special care for his brother who is erring.

He who claims to be a Christian should examine himself and see if he is as kind and considerate of his fellow beings as he desires his fellow beings to be of him. When this is done, there will be a showing that is after the divine similitude. It is God's plan that each believer shall be a help to those who have not yet become partakers of the divine nature. Christ has pledged himself to co-operate with those who work with him. He has pledged himself to train us to be his collaborators. He will help us to follow his example, doing good, and refusing to do evil. By Christ's wonderful union of divinity with humanity, we are assured that even in this world we may be partakers of the divine nature, overcoming the corruption that is in the world through lust.

Christ taught that rank or wealth should make no difference in our treatment of one another, and that in the light of heaven all are brethren. Earthly possessions or worldly honor do not count in God's valuation of man. He

created all men equal; he is no respecter of persons. He values a man according to the virtue of his character.

To possess true godliness means to love one another, to help one another, to make apparent the religion of Jesus in our lives. We are to be consecrated channels through which the love of Christ flows to those who need help. Every true worker is connected with heavenly instrumentalities. All such are workers together with those who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." God sends his light to those who keep the windows of the soul open heavenward. Under the Holy Spirit's influence, they work the works of God. He who approaches nearest to obedience to the divine law will be of the most service to God. He who follows Christ, reaching out after his goodness, his compassion, his love for the human family, will be accepted by God as a worker together with him. Such a one will not be content to remain on a low level of spirituality. He will constantly reach higher and higher.

In order that Christ's work may be accomplished in the earth, his servants must exert an influence that will draw their fellow men to him. Every one is to work out his own salvation with fear and trembling, lest he make errors that will lead others astray. All are to seek diligently for the wisdom that God gives to those who walk in faith. God sent Christ to our world to show what human beings may become through the aid of divine grace.

Christ was tempted in all points like as we are tempted, yet he maintained his integrity. Not once did he swerve from his allegiance. No stain of sin marred his life. He is our example. We are to follow him. Every good word uttered, every good action performed, will exert an influence that will be as lasting as eternity. God expects his chosen people to co-operate with him. They are to advance constantly in their religious experience, drawing nearer to Christ, becoming more like him, daily revealing more nearly the perfection he requires. Such an assimilation to Christ makes human beings examples of what God expects his children to be. And this experience all must gain who are pronounced worthy to enter the holy city.

The experience of the Son of God in our world exemplifies the love that every pardoned sinner must feel in his heart and reveal in his life,—the love which Christ declared his disciples must show for one another. "Little children," he said to them, "yet a little while I am with you. Ye shall seek me; and as I said to the Jews, Whither I go, ye can

not come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

This was a new commandment to the disciples. The Saviour had not yet given his disciples the full revelation of his love for them. After his agony in Gethsemane, his betrayal, and his trial; after his abuse at the hands of his murderers, and his sufferings on Calvary, his disciples realized more fully how much he loved them.

Continuing his instruction, he said, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

Let the workers in God's cause press together, working in perfect harmony, placing all their faculties at God's disposal, to be used in demonstrating the power of his grace. Then God will be honored and glorified. The Lord wants his people to stand far above all selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. When the Lord's people are filled with meekness and tenderness for one another, they will realize that his banner over them is love, and his fruit will be sweet to their taste. Heaven will begin on earth. They will make a heaven below in which to prepare for heaven above.

Pray for the Peace of Jerusalem

A. SMITH

THE coming General Conference will doubtless be one of the most important assemblies of God's people this side of heaven. Understanding as we do the trend and present status of the third angel's message; the international complications, especially the recent events in Turkey, indicating the speedy fulfilment of Dan. 11:45; and the great religious awakening among the popular churches, sweeping like a mighty wave over the whole world, and designed by a master mind to forestall the "loud cry" of the third angel, we may know that the end is very near. For reasons well known to Seventh-day Adventists this Conference will doubtless be, during its continuance, the central object of interest in the universe. Holy angels will be on the ground to impress hearts and to guide in all the deliberations. But there will be upon the ground, uninvited agencies, and among them the prince of darkness himself, to thwart the counsels of God's people.

If there was ever a time in our history as a people, when every one should earnestly pray that the blessing of God and his guiding hand should be over the General Conference, it is just now at its present session. Let us all seek an individual consecration so that God may pour upon us a pentecostal blessing.

Grandville, Mich.

The General Conference

THIRTY-SEVENTH SESSION, MAY 13 TO JUNE 6

The President's Address

A Review of the Work for the Last Quadrennial Period, and the Outlook for the Future

Elder A. G. Daniells Presents Matters of World-wide Importance

THIS is certainly an inspiring occasion. It is one to which we have looked, and for which we have planned, for a long time. And now, as this Conference opens, and while it continues, thousands of our fellow believers who can not be with us in person will be with us in spirit, and will offer continual prayer to God in behalf of this meeting. Surely we should not fail to join them in this intercession.

It may be helpful to us to take a brief glance at our delegation. Nearly three hundred fifty delegates have gathered here for this thirty-seventh session of our General Conference. They include thirty-nine of the forty members of the General Conference Committee; all but one of the twenty-one presidents of the union conferences; eighty-five of the one hundred two presidents of the local conferences; the superintendents of nearly all of our mission fields; and the chairmen and secretaries of General Conference departments. And with all these there are many ministers and laymen, as well as officers and leaders of the different local departments of our work, who have been sent as delegates. Never before in our history has there been such a large gathering of the men and women upon whom have been placed the responsibilities of leadership in this cause.

This delegation has come from all parts of the world. It represents North and South America, from Alaska to Cape Horn; all of Europe, a large part of Asia, and the most of Africa. Australasia and the most of the island groups of the Pacific are also represented. In this vast stretch of territory we have twenty-one union conferences, one hundred two local conferences, and sixty-nine separate mission fields. Fifty-three of these mission fields are located within the territory of union conferences, and are under the care and management of these conferences. Sixteen of our mission fields lie outside of conference territory and are under the supervision of the General Conference Committee. The territory represented by this delegation contains a population of fourteen hundred million people, and to them we are proclaiming the third angel's message in about sixty different languages.

We are profoundly grateful to God for having enabled us to enter such a large part of the great field, and for having brought so many who are bearing the burdens of this cause in all parts of the world together for this Conference.

The last session of our General Conference was held at this place in 1905. At that Conference it was decided that hereafter our Conference sessions should

be held only once in every four years, and this decision has met the approval of our people generally. This quadrennial period, which seemed so long when looking forward to it, has passed very quickly to those who have been hard pressed with the work. As we review the experiences of this time, we realize that it has been crowded with rich blessings from God. He has given us the most favorable opportunities for carrying forward his work in both the organized territory and the mission fields. While there have been evil influences to contend with everywhere, we would hardly dare to say that we have had any very serious difficulties to meet in any part of the world. Our Captain has surely been on the field of battle, directing and sustaining his forces. This has given courage to his people to go forward. Each year new territory has been entered in the regions beyond, and a good, substantial force of workers has gone to those fields. A large number of volunteers are waiting to go, as soon as we have the funds with which to send them. While there has been a great increase in both tithes and offerings, the funds at our disposal are still altogether inadequate to answer the pressing calls that come to us.

Organization

The growth and extension of our cause demonstrates more clearly each year the value of thorough organization, and the meaning of the instruction that came to us through the spirit of prophecy at the Conference of 1901 with reference to reorganization. We were not told to *dis-organize*, but to *re-organize*. There was no intimation that the general plan of organization adopted by our denomination was wrong, but it was pointed out that our plans of administration were too narrow—that the circle was too small, and that the responsibilities of the cause were resting upon the shoulders of too few. We were, therefore, counseled to enlarge the circle of administration, and to distribute the responsibilities of management among a larger number.

Immediate steps were taken to carry out this instruction. Since then the membership of the General Conference Committee has been increased from thirteen to forty. At that time there were but two union conferences, now there are twenty-one, located in nearly all parts of the world. Within their territories are included many important mission fields. To the committees in charge of these union conferences have been transferred countless details of administration which previously came to the General Conference Committee. During the same period fifty-seven local conferences have been added to the forty-five that had been organized up to 1901.

In order to still further distribute responsibilities, a number of administrative departments have been created to take the oversight of special lines of

work. There are now seven of these, known as the Sabbath-school, Publishing, Medical, Educational, Religious Liberty, Young People's Missionary Volunteer, and North American Foreign departments. Each department has a committee of council with a chairman and secretary. The present membership of all these departmental committees is one hundred sixty. All the varied and important interests of the work which these departments represent go directly to the officers and members of these committees for attention. Each department carries forward its particular work with the greatest freedom, yet none of them work independently of the General Conference Committee, or of one another. The work of each is specific, and the general plans of administration are well defined. The officers of the departments counsel freely with the officers of the General Conference Committee, and all work in harmony. Were it not for the thorough organization and efficient management of these departments, I know not how the many important interests of these great lines of work could receive the prompt and careful attention they should have. Were all the important responsibilities of these various lines of work pressing upon a few men, either the work would be seriously neglected, or the men would break under the strain.

Thus the reorganization that has been effected since the Conference of 1901 has drawn into the administrative circle more than five hundred persons who were not there before, and the results show that this change has greatly increased the efficiency of the management of the work.

Statistics

Every one who is working earnestly for the speedy triumph of this cause is interested to know what progress it is making. The reports for the quadrennial period just closed show that eight union conferences have been organized, while twenty-six local conferences have been added. Twenty mission fields have been entered. Two hundred ninety-four churches have been organized, and the number of Sabbath-keepers has been increased by over sixteen thousand. The tithes for 1908 were \$1,101,396,—an increase of \$410,577 over the amount for 1904. The contributions to missions were \$308,000, a gain over 1904 of \$163,333. This gain is nineteen thousand dollars more than the total amount received in 1904. The value of literature sold in 1904 was about five hundred thousand dollars. Last year it amounted to \$1,286,981. During the four years we have added thirty-seven advanced schools to the previous number, while the attendance at these higher schools has more than doubled. In 1904 there were fifty-four sanitariums, now we have eighty, with by far the largest patronage that we have ever enjoyed.

We are well aware that numbers, money, and institutions are not sure evidences that all is well; nevertheless, in this movement so full of crosses and self-denial, they bear testimony to the confidence and devotion of our people. Men and women do not pay tithes and give their means to a cause in which they have little or no confidence. In turning away from the advantages and allurements of the world and devoting their lives to the sale of our unpopular literature, our young people show a noble devotion to this movement. In

sending their sons and daughters to our schools at great expense to prepare them for service in this cause, and then giving them to distant mission fields when they have obtained a preparation, our people show their unbounded confidence in the genuineness of this message and work. And the steady yet rapid advance of these particular features of our work are proof of a growing confidence, zeal, and devotion among us.

And yet we dare not boast of what has been accomplished. We are by no means satisfied. We can not throw off the conviction that much greater results might and should have come from the expenditure of so much effort and means under such favorable opportunities. And I am sure that all who are here share the conviction that one of the great blessings for which we should seek while at this Conference is a preparation for the accomplishment of far greater things for God in the service he may yet permit us to render for him.

Publishing Department

This department has made great strides in the circulation of our literature during the last four years. At the time of the last General Conference our leading publishing houses had just taken a united, firm stand to eliminate commercial work so that they could devote all their time and facilities to our denominational work. Following this action, the sales of our denominational literature began to increase at a rapid rate, and has continued until now the plants of nearly all our publishing houses are taxed to their fullest capacity to turn out the literature called for. The production and sale of attractive and creditable ten-cent magazines is one of the most important developments of this department during the last four years. The scholarship movement is another. Never have so many of our people been engaged in the sale of our books and papers. We all rejoice to know that last year these sales amounted to one million two hundred fifty thousand dollars.

And still the department has a most important work on its hands in the improvement of the literature we have and the production of a larger and better literature in foreign languages.

Educational Department

No branch of our work has shown greater activity in recent years than the educational work. Schools have been established in all directions, and students have filled them to overflowing. It has been but two years since the important work of this department has had the full time and service of one of its officers. Steady improvement can be seen wherever one looks. A well-defined system is being developed, and there is a growing confidence in our school work. A good, spiritual atmosphere which is turning the attention of the students to foreign missions, pervades the most of the institutions.

There are, however, some very important problems to be solved, and it is to be hoped that much will be done during this Conference to work them out.

Medical Missionary Department

Our Medical Missionary Department was organized by the General Conference four years ago. The rapid growth of this department of our work has made

it difficult to give its various phases all the attention they should have. The launching of so many sanitarium enterprises, and the pressing calls from mission fields for medical workers, have brought such a demand for physicians that it has been next to impossible for the officers of the department to devote their time to its general interests. The chairman has never been free from the care of an institution. Soon after the department was organized, we yielded to a request to release the secretary to take charge of a sanitarium. Then not long after securing the present secretary, arrangements were made for him to combine the duties of secretary of the department and superintendent of a sanitarium. This has not been satisfactory to our medical workers, and now he is released from the sanitarium, so that his whole time may be given to the many growing interests of the department.

But notwithstanding these difficulties, the development of this branch of our work has been very encouraging. The number of our sanitariums has been doubled during the last four years, and to-day we have the largest and best patronage we have ever had since beginning our sanitarium work. We now have in operation seventy-nine sanitariums, forty-four under conference management, and thirty-six private institutions. The most of them are well filled with a good class of people in search of health. The ministry of our physicians and nurses is very successful in all our institutions.

This line of work presents great opportunities for rendering good service to our fellow men. I fear that its great value and importance are neither understood nor appreciated as they should be. Plans should be laid at this Conference for greatly extending the work of the Medical Missionary Department.

Sabbath-School Department

Although the Sabbath-school Department has been organized for years and has been well managed, most earnest, painstaking labor has been given to its most important features during the last four years. Great care has been exercised in the selection and preparation of the lessons. This is the most important and difficult problem of the department, and it is one that requires great wisdom and tireless efforts on the part of the officers.

By faithful and wise efforts the contributions of the Sabbath-schools have been very greatly increased in recent years, and nearly the whole amount is now passed on to mission fields. Nearly two thousand dollars is given by the schools every Sabbath to foreign missions. This is certainly a wonderful help to our missionary enterprises.

Religious Liberty Department

At no time in our history has this important phase of our work required more serious and constant attention than during the last four years. Everywhere throughout the United States, religious leaders have seemed intoxicated with the deceptive notion of making people religious by force. Sunday bills have been kept constantly before the United States Congress.

From the Atlantic to the Pacific, religious legislation and the enforcement of religious laws have been urged upon legislators and city officials. This has called for great activity on the part of

the general and local officers of the Religious Liberty Department; and it is a matter for which we have reason to be profoundly thankful that so far the Lord has given us signal victories. The Sunday bill that has been so persistently kept before Congress has met with utter defeat, and has died with the expiration of each session. The same may be said of a number of the bills presented to State legislatures.

Of course we know that ultimately this evil thing will triumph, but our efforts to defeat it as long as possible result in a fuller proclamation of the third angel's message to the world. We have been gratified with the splendid circulation that has been given the department magazine *Liberty*. This journal has been started since the last General Conference, and has had a circulation of fifty or sixty thousand copies of each issue.

Missionary Volunteer Department

At the biennial council held in Switzerland in 1907, it was decided to create a Young People's Department. By diligent efforts the officers of the department have made excellent progress in getting their work under way, and in organizing the field. Most encouraging results of their efforts in behalf of our young people can be seen on every hand. We have a great army of children and youth in our ranks. They require a service adapted to their age and conditions. It must be given to them while young if we would save them. It is this service the Young People's Missionary Volunteer Department is rendering, and it should have the hearty, helpful cooperation of all our people.

Biennial Council

The biennial council of the General Conference Committee, to be held midway between the sessions of the General Conference, convened at Gland, Switzerland, in the spring of 1907. This was the first meeting of the General Conference Committee ever held outside of the United States. It was well attended by our European brethren, and proved to be a very interesting and profitable meeting. The visit of so many of our American brethren to Europe gave them an acquaintance with our people and their condition and needs, which has enabled them to co-operate more intelligently in the work in those fields than was possible before. It was also a source of encouragement to our people in Europe, and strengthened the ties which bind us together.

Foreign Mission Seminary

It was at this biennial council that the decision was made to change the Washington Training College into a foreign mission seminary. The great need for an army of well-instructed and thoroughly prepared young people for mission fields led to this decision. The second year of the Seminary has just closed. The experiences of these two years furnish ample proof that this was a most important step in behalf of the cause of missions. A large number of the young people who have come to the Seminary have already been passed on to the mission fields, and others are ready to go.

The purpose and the work of the Seminary should receive the most thoughtful consideration and hearty support of our leading men at the base of supplies.

Our Honored Dead

The sunshine and the shadow are commingled in all life's experiences. Sorrow is mixed with joy, and pain with pleasure, even in Christian labor. The message is of God, strong in his strength, and enduring in his might; but the instruments employed in its promulgation are mortal men and women,—weak vessels of clay,—that the glory may redound to the Creator, and not to the creature.

Victories are bought through toil and sacrifice, sometimes even to the sacrifice of life itself. The gospel was instituted through the humiliation and death of its divine Author, and its beneficent influence has been extended through all the centuries by similar experiences on the part of its advocates. Such sacrifices have been witnessed during the last quadrennial period, in connection with this last-day gospel message. We are pained to record the death of fifty-one conference workers during this time. Thirty-two of these occurred in the United States, and nineteen in other lands. The following ordained ministers, a number of whom met with us in Conference four years ago, now rest from their labors:—

Geo. B. Douglass, D. T. Bourdeau, W. B. Hill, C. A. Washburn, C. O. Taylor, N. P. Nelson, and S. S. Ryles, who died during the year 1905; S. H. Lane, E. H. Root, W. N. Glenn, J. B. Stow, O. N. Whetsel, and A. G. Bodwell, who died during 1906; during the year 1907, T. B. Snow, J. C. Middaugh, D. E. Scoles, T. M. Steward, J. L. Baker, N. W. Allee, M. S. Wooding, W. D. Curtis, J. Bartlett; and in the year 1908 Wm. Saunders, A. J. Howard, and M. D. Mattson. Thus far during the present year two true and tried workers have fallen in death, Elder J. M. Rees and Sister Eliza J. Burnham.

We extend to the grief-burdened hearts, sorrowing for the loss of these loved ones, our deepest sympathy. Their sorrow is our sorrow, and their hope of a glad reunion in the resurrection day soon to dawn, our hope and assurance. May the earnest labors of our honored dead lead us to greater consecration of life and effort, to the hastening of the day of final deliverance.

Important Measures Recommended

While many measures might be suggested for the consideration of this Conference, I shall venture to suggest only a few. Some of these seem of vital importance to the interests of the work we are carrying forward, and should, it appears to me, receive special attention.

1. Perhaps the most important question of all for us to consider is the personal spiritual experience of our people. We know full well that that is the fundamental question with which each individual must reckon. Each one should know for himself that all is right between himself and God. He must know that his sins are forgiven, that the righteousness of Christ is imputed to him, and that the power of God is giving him continual victory over the world, the flesh, and the devil. He must know this. Then God can use him somehow and somewhere in the finishing of his work.

The natural tendency is to fall away—to lose ground. A mighty current is seeking to bear us downward. We are in great danger of losing the saving

grace of God from the heart, and becoming formalists. We are in danger of this even while working zealously for the Master.

In view of this, and of the great work committed to us, we should, at this time, set on foot a movement for a great spiritual revival, that will lay hold of our people everywhere and give them a great spiritual uplift. Should not this good work begin here, and be carried by us to all our fields and be continued and extended until our whole denomination is lifted to a higher spiritual platform?

2. Another question of supreme importance is a campaign in behalf of the great mission fields exceeding anything we have yet seen in our work. Of course we will all assent to this in theory, because our teaching calls for it; but when we place our limitations by the side of the mighty resources required to warn the world, we are overwhelmed and allow ourselves to choose the easiest tasks. Then, too, when our vision becomes focused on the details near by, we lose sight of the greater demands.

But as surely as the work is to be finished in this our day, something far beyond anything we have ever done for the teeming millions in mission fields must now be done. May it not be that such a campaign will be set on foot at this conference? God's purpose demands it. The great needs of the field call for it. The open doors, the response of the heathen, and the willingness of our people in the home lands encourage it. Then let us do it.

3. The improvement of the literature we have and the production of more is a most important work for which this Conference should make good provision. We are to-day printing and circulating upward of a thousand different books, pamphlets, and tracts. Many of these were written a quarter of a century and more ago. Some of them were written to meet specific issues for the time, which have long since passed away, or the same questions have changed form and need to be met with altogether different reasoning. It appears to me that a strong literature committee, in whom we would have reason to place confidence, should be appointed to thoroughly revise the literature we have, and take steps to see that such new literature is produced as seems required to meet the living issues of the times which are molding public opinion. And further, that this committee be instructed to do all that is consistent to have our views and work written up for the great magazines of the country.

4. Has not the time come for us to formulate more definite and effective plans for securing from our people the gifts and legacies they want the cause to receive? We have abundant evidence that much is lost to our cause each year by neglect to act in time, by mistakes in legal documents, and in many other ways. This can be avoided by careful, watchful effort. Should not some general plan be agreed upon here which can be made operative throughout the whole field?

Many other measures might be suggested, but all these will come before this body in the recommendations from the committees.

This brief review of the quadrennial period just closed will be greatly enlarged and improved by the reports from

the secretary, the treasurer, the presidents of union conferences, the superintendents of mission fields, and the heads of departments.

This is a great gathering of our forces. We are glad to be thus able to meet together. The cost in time and money will be great, therefore the benefits should be correspondingly great. We believe they will, providing we who are here do our part to secure them. I believe every one at this Conference should set his heart on securing for himself personally just what he needs most from God; and having done this, he should press the matter until complete victory is won. These forests about here afford excellent opportunity for retirement for meditation and prayer. O that the showers of the latter rain may fall upon us in large measure, so that on returning to our various fields of service we shall impart a great blessing to all with whom we come in contact!

A. G. DANIELLS.

Review of the World-Wide Field *The Secretary's Report*

THIS must be but the merest outline of facts. The details of progress, stirring stories of the four-years' advance, belong to the delegates fresh from the fields, who have gathered in literally from all the ends of the earth. They will tell us of opening and closing doors, of expanding boundary lines, of new tongues taking up the cry, "Fear God, and give glory to him; for the hour of his judgment is come."

Four years ago how it thrilled our hearts to greet here thirty-two visiting representatives from other lands. Never had so many gathered at our General Conference, or from fields representing so vast a population. This year, however, we greet over one hundred delegates and fifty additional representatives from abroad. It is one token of the rapid flight of the message, an earnest that the day is soon to come when the great multitude that John saw, of all nations and tongues, will stand "before the throne."

And as we of this country greet these workers from abroad in blessed conference, face to face, we are thinking of those they represent. Our hearts to-day are with the wives and workers left behind in distant mission fields; and we pray that God may use this Conference to send a message of cheer and comfort to all, and to give a fresh impetus to the work in every land.

It looks good to see the message go. These four years have been packed full of mercies and providences for missions. In real earnest, great union conferences abroad, as in Europe and Australasia, have been joining the American field in sending companies of missionaries into regions beyond their natural boundaries. During the quadrennial period three hundred twenty-eight missionaries have gone out from the older fields to other lands. It is an average of over eighty a year. Last year it was one hundred thirty-four.

Every year it has seemed as if the limit had been reached; that the pace at which the workers were going would have to be slackened, to allow the means to accumulate to care for work already in hand. But year by year the mission treasury, like the widow's barrel of meal,

has seemed able to supply yet a little more. How it stands now the treasurer's report will show. But certain it is that we must cry to God and to his people for help to respond to such Macedonian calls as never came to our ears before.

At the last General Conference we seemed to be fairly getting into formation for a systematic advance along the whole line of the dark Catholic and heathen lands. Since the rise of the message the advance generally had been along the line of least resistance. Logically, the truth of the Lord's soon coming was proclaimed first of all among Protestant peoples. But a change came a few years ago. The last stage of the journey was before us. The pillar of God's providence led straight into the dark regions of Catholicism and paganism. Through these, and then beyond, is the rolling Jordan and the promised land. Our missionary vanguard went in to spy out these waiting lands, and now their representatives return, every one of them with precious fruit of his labors. Hearts among Catholic peoples are responding in hundreds, and wherever the outposts have been planted amid heathenism, there is heard the song of praise for the light of the third angel's message.

During these four swift years thirty-three new countries and island fields have been entered, counting the great provinces of China and India as separate countries, which they really are in their vastness of population and differences of language. Thirty-three new fields, thank God, and nearly every one in the great Catholic and heathen zones, representing a population of two hundred fifty millions newly brought within our missionary boundaries, with a score of new tongues thanking God for the "blessed hope."

The message of Revelation 14 is flying in the midst of heaven. That good old Seventh-day Adventist phrase, "keeping pace with the message," means much in these days. We must step fast to do it. Others than ourselves recognize the wide extent and rapid progress of this advent movement. We thank the New York *Methodist Christian Advocate* for its half-humorous and yet serious characterization of our missionary enterprise, in the words:—

"Its aim is avowedly to run the earth; and small though the denomination still is, it has its missionaries scattered through every region of the globe."

We ourselves can scarcely keep watch of the advancing line of light. Daniel Webster, in the Senate, once described in words that became historic the vast extent of the British empire, "whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain." Even so the voice of this message circles the earth to-day, following the sun and keeping company with the hours. Measure off on the map the fifteen degree spaces representing hours, and you will see that from the time the sun rises with the new day in the mid-Pacific, there is now no hour of the twenty-four in which its meridian is not touching regions in which the cry is being lifted, "Fear God, and give glory to him; for the hour of his judgment is come." Well may the fact quicken our pulses, and drive us on with all the earnestness of

our being. Before Turkestan was entered, this could not have been said; but God's hand flung the blazing brand of truth into the heart of Asia, and the shining circle of the hours was complete.

There are brethren here representing organized work within the arctic circle. Others represent the extreme of the habitable earth to the southward. If the arms of our brethren in South Africa, Tasmania, New Zealand, and South America could be stretched forth as widely as their sympathies, their hands clasped across the seas would parallel the antarctic circle. With all the wide gaps to be filled in, we may pray with confidence,—

"Waft, waft, ye winds, His story,
Ye waters onward roll,
Till like a sea of glory
It spreads from pole to pole."

Two years ago the General Conference Committee council in Switzerland was like our General Conferences of a few years back. Eighty representatives assembled, their fields stretching from Iceland to Algeria, and from Portugal to Mt. Ararat. We thank God and our brethren in Russia for that signal flying from Ararat. The last message has reached the region where righteous Noah began anew the history of the human race.

The providence of God leads the way into these unwarned lands where the millions wait. Of the total net gain of sixteen thousand Sabbath-keepers during the four years, eleven thousand were gained in countries outside of the United States. The believers abroad to-day number thirty-two thousand five hundred, more than the entire world membership in 1891. The third angel's message is a success. It wins its way in every land it touches.

The work must be kept strong in the older fields. They are to be bases of supply for men and means. But their own hope is in seeing the message carried quickly into every unentered region. There is no rivalry in this work, no antagonism of interests. No field can finish its work till all have finished it.

These delegates who have come in with needs that wring their hearts are not seeking advantage for their fields to the disadvantage of any other. We are all gathered as children round a father's board. The stronger are not intent on getting the larger share of food, but are rather insistent that the little ones, the weaker members, shall be supplied. Even so we surround our Heavenly Father's board to-day, and pray that famishing fields may have the bread of life.

A few years ago I stood one evening with Elder John Maas, of South America, in the plaza of Parana City, the park-like square in front of the ancient cathedral. A military band rendered a selection in a manner new to me. They were separated in groups amid the shrubbery about the square. From one side came a stirring strain, and then from another place came the answering notes. The martial music seemed to awaken answering and cheering chords from every side. Then, marching together, the entire band joined in the triumphant chorus of victory. So the word of cheer is passed from land to land in our work to-day. North America lifts the cry, and Europe echoes the

strain. The continents respond, Asia and Africa, Australia, and South America, land answering to land, and the islands of the sea joining the glorious strain. "From the uttermost part of earth have we heard songs, even glory to the righteous." And soon must come the united chorus of victory.

We have a right to rejoice in this thought only as we actually strip for the race. Measured by time, the work is nearly done; surveyed by what remains to be accomplished, it is but begun. With almost one accord, the newer fields that have been opened call now for facilities with which to train workers and develop resources. They have reached the point where they must have facilities. And the laborers are pitifully few, even where we have entered. There is more than one great country, with millions of people, where only one missionary, with a brave wife by his side, is holding the fort, looking to see if help is coming from this Conference.

On every side stretch the wide expanse unentered. There are the thirteen provinces of China waiting, with vast Mongolia and Tibet lying beyond. There are a score of principal languages, and scores of lesser ones, in India and Burma, silent in the third angel's message. There are Persia and Arabia, in Asia, and Afghanistan, Nepal, and Siam, not to speak of lesser states, with never a worker. Most of the Dark Continent is a region unknown to us, and Madagascar is untouched. South America has its vast blank spaces on our map, with no settled worker in Colombia and Venezuela. There are populous Borneo and the Celebes, in the East Indies, and Dutch and German New Guinea, and smaller island groups whose darkness has not yet caught the gleam of Australasia's torch.

Livingstone gave his heart to Africa when Moffat told him he had seen the smoke of a thousand villages rising in the morning air, with never a missionary among them. What shall we say to a thousand walled towns in China with no settled missionary of any society? We can carve out more than one square in Africa, a thousand miles on every side, with never a mission station. What does it mean to us that a thousand and more languages have not uttered a syllable of the third angel's message?

There is no reason for discouragement, or for thinking in our hearts, "My Lord delayeth his coming." The very greatness of the task brings courage; for it is a work that only God can do; therefore it will be done. We have not to ask how long it will take us to carry the message to every people, but how long will it take God to do it. The Lord will do it; but if we are to be saved when he does it, we must be found working as though we were to do it ourselves.

It is estimated that already the translated Scriptures, in four hundred fifteen languages, may be understood by ninety-five per cent of the people of earth. The Lord, who gave to John that vision of the last message flying to every nation and tongue, is able to finish the work and cut it short in righteousness.

He has wonderfully prepared the way. A few years before the hour of God's judgment struck, in 1844, men were traveling about the world just as they did in the days of Abraham or Solomon, as fast as horse or sailing ship could

take them. But as the hour came for a message to be carried swiftly to all the world in one generation, the whole six thousand years of man's history was changed, so far as locomotion is concerned. There came suddenly the steamship, the railway, the application of steam and electricity to locomotion, production, and communication. In these last days, for the evangelization of the world in this generation, it has been done. "He hath made the deep as dry, He hath smote for us a pathway to the ends of all the earth."

Changes have come within the decade that indicate the arm of the Lord made bare in the sight of all the nations. It is by no means our advent hope coloring our view and causing us to create evidences from our own heart's desire. The secretary of one of the great missionary societies, said a little time ago:—

"Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like it since the preparation of the Roman empire for the advent of Christ. We are in a new fulness of time."

Thank God it is so. The fulness of time has come for the preparation for the second coming of Christ in power and glory. The finishing of the work is not to be deferred to another generation. "I have long time holden my peace," saith the Lord; "I have been still, and refrained myself: now will I cry out. . . . I will lay waste mountains and hills. . . . I will bring the blind by a way that they know not." We see the beginning of it. In these last four years three great kingdoms and one Catholic republic have removed legal barriers to gospel work, two of them with special decrees mentioning our own work and opening a wider path for the message. At the same time, we see other open doors threatening to fly shut. Again and again it has seemed that unwarmed regions would be involved in tumult, and our brethren in needy fields be brought into close places. For many years we have watched the Eastern question narrowing down toward the final fulfilment of Daniel II. But we have scarcely touched our part of the Eastern question, the proclamation of the advent message through the near and far East.

We have our orders, "Go." And our Leader's promise, "Lo, I am with you always, even unto the end of the world." This promise is carved over the portal of the magnificent new cathedral in Berlin. It seems hardly in place on the costly pile of marble. The promise better suits the tented field. "Go, . . . and, lo, I am with you." Only by heeding the call to go does the church have the promised presence. Stay, settle down, neglect the regions beyond, and we lose him; for the Shepherd is seeking the other sheep. "Go, . . . and, lo, I am with you." Every believer who is praying and giving and living only that the message may be carried to all the world, is obeying the great commission, whether his own work is in near or distant lands. But it is time to cut loose and devote every resource to service.

Laborers in destitute fields, with millions upon millions of unwarmed souls about them, are convicted that the work is soon to close.

From a point about ten thousand miles

to the westward a brother wrote: "As we see these manifestations of his power, we can but feel that the time of the 'latter rain' has indeed come."

From a lone station five thousand miles eastward, on the edge of a vast unentered region, a brother wrote: "It is a shower of the 'latter rain.'"

From away southward, two thousand miles, came the word: "It seems to me that everywhere there is a moving of the Holy Spirit on the hearts of men."

It has come—the time that we used to hear gray-haired pioneers talking about, when some of us were children. The message swells to a loud cry. The showers of blessing are falling. In this generation the gospel of the kingdom is to be preached as a witness to all nations; and "then shall the end come." The advent people are nearing the journey's end at last.

"Not far from home! O blessed thought!

The traveler's lonely heart to cheer;
Which oft a healing balm has brought,
And dried the mourner's tear.

Then weep no more, since we shall meet
Where weary footsteps never roam—
Our trials past, our joys complete,
Safe in our Father's home."

W. A. SPICER.

Delegates to the Thirty-Seventh Session of the Seventh-Day Adventist General Confer- ence, Convened in Washington, D. C.,

May 13 to June 6, 1909

Atlantic Union Conference

REGULAR DELEGATES.—B. F. Davis, O. Montgomery, C. H. Edwards, M. L. Andreasen, F. H. DeVinney, H. W. Carr, Louis Zecchetto, Jennie Thayer.

DELEGATES AT LARGE.—E. W. Farnsworth, Dr. W. E. Bliss, R. J. Bryant, B. F. Machlan, Mrs. V. J. Farnsworth.

Canadian Union Conference

REGULAR DELEGATES.—Wm. Guthrie, Geo. H. Skinner, Eugene Leland, Ira S. Jones, C. H. Keslake, J. O. Miller.

DELEGATES AT LARGE.—W. H. Thurston, B. F. Noftsgar, Miss Margaret Shanks.

Central Union Conference

REGULAR DELEGATES.—Chas. Thompson, B. W. Brown, H. M. Hiatt, Jacob Riffel, A. T. Robinson, H. Hansen, M. E. Ellis, J. H. Morrison, J. S. Wightman, Dr. Orville Rockwell, J. W. Lair, W. F. Kennedy, E. E. Farnsworth, A. R. Ogden, D. U. Hale, J. H. Wheeler, G. F. Watson, Dr. J. D. Shively.

DELEGATES AT LARGE.—E. T. Russell, C. C. Lewis, C. G. Bellah, Meade MacGuire.

Columbia Union Conference

REGULAR DELEGATES.—H. H. Burkholder, F. D. Wagner, W. H. Heckman, B. F. Kneeland, L. F. Starr, H. W. Herrell, J. M. Rees (deceased), E. R. Brown, A. C. Shannon, I. D. Richardson, Dr. W. H. Smith, S. M. Butler, R. G. Patterson.

DELEGATE AT LARGE.—G. B. Thompson.

Lake Union Conference

REGULAR DELEGATES.—A. G. Haughey, S. D. Hartwell, W. R. Matthews,

C. A. Hansen, E. L. Richmond, E. K. Slade, A. R. Sandborn, J. J. Irwin, E. A. Bristol, C. McReynolds, John Hoffman, P. E. Shepler, A. J. Olsen, Wm. Covert, B. A. Wolcott, S. E. Wight, Chancy Wood, Morris Lukens, W. A. Young, W. H. Edwards, Dr. George Runck.

DELEGATES AT LARGE.—Allen Moon, Dr. R. M. Clarke, J. W. Mace, J. B. Blosser, O. J. Graf, W. E. Straw, C. J. Herrmann.

Northern Union Conference

REGULAR DELEGATES.—M. N. Campbell, J. C. Clemens, Christian Juhl, S. E. Jackson, C. M. Everest, John Anderson, C. J. Kunkel, A. V. Rhoads, J. W. Christian, R. E. Harter, J. B. Clymer.

DELEGATES AT LARGE.—R. A. Underwood, Dr. C. P. Farnsworth, J. G. Lamson, T. D. Gibson.

North Pacific Union Conference

REGULAR DELEGATES.—H. W. Decker, A. J. Breed, G. E. Langdon, R. D. Quinn, S. W. Nellis, W. W. Steward, C. W. Flaiz.

DELEGATES AT LARGE.—W. B. White, M. E. Cady, C. E. Weeks, O. K. Butler.

Pacific Union Conference

REGULAR DELEGATES.—E. E. Andross, S. G. Huntington, W. M. Healey, R. S. Owen, E. D. Sharpe, Mrs. S. N. Haskell, H. G. Thurston, J. J. Ireland, H. Shultz, A. O. Tait, J. A. Burden, Mrs. H. W. Cottrell.

DELEGATES AT LARGE.—H. W. Cottrell, S. N. Haskell, W. C. White, C. H. Jones, J. O. Corliss, M. C. Wilcox, Dr. H. F. Rand, Dr. J. R. Leadsworth, H. H. Hall, H. G. Lucas, I. C. Colcord.

Southeastern Union Conference

REGULAR DELEGATES.—T. H. Jeys, R. T. Nash, G. W. Wells, R. W. Parmele, J. F. Pogue, R. T. Dowsett, Sydney Scott.

DELEGATES AT LARGE.—W. A. Westworth, Mrs. R. T. Dowsett, Mrs. M. Lenker, V. O. Cole, M. B. VanKirk, L. A. Hansen, Dr. J. H. Neall.

Southern Union Conference

REGULAR DELEGATES.—A. O. Burrill, W. R. Burrow, A. J. Haysner, W. S. Lowry, E. L. Maxwell, A. F. Harrison, W. A. Wilcox, S. A. Jordan.

DELEGATES AT LARGE.—C. F. McVagh, Dr. W. A. George, S. B. Horton, I. A. Ford, W. J. Blake, C. P. Bollman, E. A. Sutherland, J. S. Washburn, Kate C. Bickham, L. A. Smith.

Southwestern Union Conference

REGULAR DELEGATES.—Andrew Nelson, V. B. Watts, David Voth, L. W. Terry, H. L. Hoover, C. N. Woodward.

DELEGATES AT LARGE.—C. Santee, W. W. Eastman, C. Sorenson.

Western Canadian Union Conference

REGULAR DELEGATES.—H. S. Shaw, C. A. Burman, Win. C. Young, W. M. Adams.

DELEGATE AT LARGE.—E. L. Stewart.

District of Columbia Conference

REGULAR DELEGATE.—J. E. Shultz.
DELEGATE AT LARGE.—B. G. Wilkinson.

Australasian Union Conference

REGULAR DELEGATES.—J. E. Fulton, C. W. Irwin, A. W. Semmens, J. M. Johanson, W. A. Hennig, G. B. Starr, B. J. Cady, Hattie Andre.

DELEGATE AT LARGE.—O. A. Olsen.

British Union Conference

REGULAR DELEGATES.—W. T. Bartlett, H. Armstrong, W. H. Meredith, S. G.

Haughey, M. A. Altman, H. C. Lacey,
Dr. A. B. Olsen.
DELEGATES AT LARGE.—W. J. Fitzgerald,
W. C. Sisley.

German Union Conference

REGULAR DELEGATES.—Otto Luepke,
G. W. Schubert, J. Wintzen, K.
Sinz, L. Mathe, H. Fenner, E. Bahr,
J. G. Oblander, F. Gernhardt, H.
Hartkop, E. Frauchiger, J. F. Huener-
gardt, J. H. Schilling, G. Perk, W.
Prillwitz, J. Wolfgarten, O. Madsen,
Dr. E. Meyer, Mrs. L. R. Conradi.
DELEGATE AT LARGE.—H. F. Schuberth.

Latin Union Conference

REGULAR DELEGATES.—J. Curdy, J.
Vuilleumier, H. H. Dexter, C. T.
Everson.

DELEGATE AT LARGE.—L. P. Tietche.

Levant Union Conference

DELEGATES AT LARGE.—W. Ising, C. D.
AcMoody.

Russian Union Conference

REGULAR DELEGATES.—H. J. Loeb sack,
D. P. Gaede, D. Isaac.

DELEGATE AT LARGE.—J. T. Boettcher.

Scandinavian Union Conference

REGULAR DELEGATES.—E. Arnesen, S. F.
Svensson, Fred Anderson, L. Muder-
spach, E. Lind, N. P. Nelson.

DELEGATE AT LARGE.—J. C. Raft.

South African Union Conference

REGULAR DELEGATES.—H. J. Edmed,
J. V. Willson, F. B. Armitage.

South American Union Conference

REGULAR DELEGATES.—F. W. Spies, Ed.
Thomann, Dr. R. H. Habenicht, N. Z.
Town, F. L. Perry, Wm. Steele.

DELEGATE AT LARGE.—J. W. Westphal.

West Indian Union Conference

REGULAR DELEGATES.—D. E. Wellman,
B. E. Connerly, O. E. Davis, E. W.
Snyder, L. E. Wellman, H. C. Good-
rich, W. J. Tanner, J. B. Beckner,
E. L. Cardey.

DELEGATES AT LARGE.—U. Bender,
H. H. Cobban, C. B. Hughes.

Miscellaneous

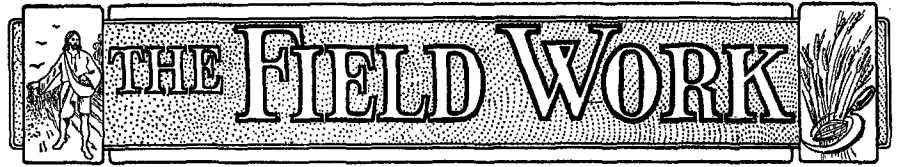
DELEGATES AT LARGE:—
India: J. L. Shaw, H. H. Votaw,
L. F. Hansen.
West Africa: D. C. Babcock.
Hawaiian Islands: C. D. M. Williams.
Mexico: G. W. Reaser, G. W. Cavi-
ness, G. M. Brown.
China: J. N. Anderson, Dr. A. C.
Selmon.
Japan: F. W. Field, H. Kuniya.
Korea: W. R. Smith.
Bermuda Islands: J. A. Morrow.

General

DELEGATES AT LARGE.—A. G. Daniells,
G. A. Irwin, L. R. Conradi, I. H.
Evans, W. A. Spicer, W. W. Prescott,
F. Griggs, H. R. Salisbury, Dr. W. A.
Ruble, K. C. Russell, G. F. Haffner,
Geo. I. Butler, Mrs. L. Flora Plum-
mer, C. M. Snow, Mrs. Fannie D.
Chase, M. E. Kern, T. E. Bowen,
D. W. Reavis, S. N. Curtiss, Dr. D. H.
Kress, Dr. G. H. Heald, F. M. Wilcox,
Matilda Erickson, A. J. S. Bourdeau,
W. A. Colcord, O. E. Reinke, S.
Mortenson, L. H. Christian, A. Boett-
cher, Guy Dail.

Total Number of Delegates

North American Union Conferences. 183
Australasian Union Conference. 9
European Union Conferences. 46
South African Union Conference. 3
South American Union Conference. 7
West Indian Union Conference. 12
General and Miscellaneous. 44
Grand Total. 304



**Seventh-day Adventists and the
Haskell Home**

[Soon after the burning of the Has-
kell Orphans' Home at Battle Creek,
Mich., there appeared in one of the local
papers, the *Battle Creek Enquirer*, a com-
munication from Dr. J. H. Kellogg, in
which he made certain statements concern-
ing the relation between the Sev-
enth-day Adventist denomination and
the management of the Haskell Home,
and concerning the attitude of Seventh-
day Adventists toward philanthropic
work in general. The claims made and
the charges preferred were so out of
harmony with the records that it seemed
only just both to this denomination and
to the public that there should be a
presentation of the actual facts in the
case. Accordingly a letter was prepared
by Elder A. G. Daniells, the president
of the General Conference, which ap-
peared in the *Battle Creek Enquirer*
of April 25. Believing that the informa-
tion found in this letter ought to be
placed before all our people, we reprint
the letter in full herewith.—Ed.]

*Editor Enquirer,
Battle Creek, Mich.*

"SIR: There was published in the
Enquirer of February 5, a letter written
by Dr. J. H. Kellogg concerning the
Haskell Home. In this letter Dr. Kel-
logg endeavors to change the general im-
pression which seems to prevail that the
Haskell Home had been founded and
supported by the Seventh-day Adventist
denomination. His statements regarding
this point are misleading to the public
and unfair to Seventh-day Adventists.
He says:—

"The Haskell Home never was
owned or controlled by the Seventh-day
Adventists or any other church organi-
zation. The money with which the
home was built was given to me per-
sonally by Mrs. Caroline Haskell. . . .
The leaders of the Seventh-day Advent-
ist denomination were never much in
sympathy with the Haskell Home enter-
prise, nor for that matter with any other
line of philanthropic work. . . . Mrs.
Haskell came forward, and voluntarily
presented me with thirty thousand dol-
lars, which was afterward supplemented
by her with ten thousand dollars more.
It was with this money that the Haskell
Home was built. The money raised by
the Seventh-day Adventist denomina-
tion was used in purchasing, equipping,
and carrying on the James White Mem-
orial Home, which has been a refuge for
the old people of the Seventh-day Ad-
ventist denomination."

"The only conclusion to be drawn
from these statements is that Seventh-
day Adventists never contributed any-
thing toward either the establishment or
the maintenance of the Haskell Home.
The only credit given to any one for
contributions to that institution is the
acknowledgment of Mrs. Haskell's gift
of thirty or forty thousand dollars. This
was certainly a generous contribution,
and we are glad to have this estimable
lady receive due credit for what she did.

But with all the facts before us, we
do not think it is a gracious thing to
hold the Seventh-day Adventists up to
contempt by representing them as being
so unsympathetic with philanthropic
work that they would contribute nothing
to the Home for helpless orphans for
which Mrs. Haskell gave so generously.
The only contributions the Adventist
people are credited with having made
were to the James White Memorial
Home, where, we are told, some of the
old people of the denomination found
refuge.

"This representation is not borne out
by the original records and accounts
which were kept by the founders and
managers of the Haskell Home enter-
prise. In these records may be traced
every step that was taken in establish-
ing the Haskell Home. The names of
the parties who took part in the move-
ment, the purpose they had in view, the
discussions and decisions of the com-
mittees and trustees that were appointed,
the amount of money secured, and the
sources from which it came—all these
facts are given in these records.

"In view of the wide difference be-
tween Dr. Kellogg's statements and the
original records signed by himself as
chairman, I consider it only fair to all
parties to give the facts in this case as
we find them recorded in the documents
which have been preserved.

"These records show that the Haskell
Home came into existence as a result
of resolutions passed by the Seventh-
day Adventist General Conference,
March 22, 1891. Here are the reso-
lutions:—

"Resolved, That we believe a home
for orphans and destitute persons, to be
called the "James White Memorial
Home" should be established by this
denomination, and further.—

"Resolved, That we recommend the
General Conference to select a commit-
tee of seven to take this matter under
consideration immediately, with power
to act, in conjunction with the General
Conference Committee."

"These resolutions were presented to
the conference by Dr. Kellogg himself.
They provide for the founding of a
'home for orphans and destitute per-
sons.' They ask for the appointment of
a committee 'with power to act' to es-
tablish this home. The committee was
appointed, and that committee took the
steps which resulted in the erection of
the Haskell Home.

"The original resolutions provided for
but one home for both orphans and old
people, and suggested that it be called
the James White Memorial Home. But
as the committee developed its plans, it
was decided to establish two homes—
one for orphans and the other for old
people.

"The gift of thirty thousand dollars
by Mrs. Caroline Haskell on condition
that it be used for the erection of a
building which should be named the
Haskell Home for Orphan Children,
led to the adoption of the name
Haskell Home. But the founding of

the home was the work of the Seventh-day Adventist denomination. The first step taken toward it was taken by the denomination. The entire work was carried on by the denomination, and by far the larger share of the money used in the enterprise was supplied by the denomination. Mrs. Haskell was but one of many donors, and the only specification set out in the resolution accepting her offer was that the 'building to be erected shall be named and known as the Haskell Home for Orphan Children.' Mrs. Haskell was not the founder. She was a generous donor.

"Now a word respecting the ownership of these properties. The records show that it was the intention of the committee appointed by the General Conference to look after the affairs of this home, to incorporate it under the laws of Michigan. Upon investigation they found that the act then in existence was not well suited to this purpose, so they began to take steps to secure a better act from the Michigan Legislature. But instead of doing this they organized and incorporated what was named the 'Seventh-day Adventist Medical Missionary and Benevolent Association.' This name was subsequently changed to International Medical Missionary and Benevolent Association. The purpose of this association was to take the special oversight of the organized medical missionary and philanthropic work of the denomination. As the work of the Haskell Home and the James White Memorial Home was of this kind, it passed into the hands of the association. The properties of both of these institutions were conveyed by deeds to the Seventh-day Adventist Medical Missionary and Benevolent Association, and their value was placed on the books of the association as an asset. But the institutions belonged to the denomination; for it had founded them, and had supplied the bulk of all the funds used for both construction and maintenance.

"In the latter part of 1898 either the trustees or the officers of this Medical Missionary and Benevolent Association formed a separate corporation for each of these two institutions. The records state that the reason for doing this was to place each institution on a basis which would enable it to receive legacies, but it is expressly stated in the minutes that the deeds of these properties should still be held by the Medical Missionary and Benevolent Association. This arrangement continued for six years, when, on April 18, 1904, the trustees of the Medical Missionary and Benevolent Association 'authorized, empowered, and directed' the president and secretary of the association to deliver to the Haskell Home and the James White Memorial Home the deeds for these respective properties. This was done without the approval of the constituency which the trustees represented. It was done without even the knowledge of the denomination that has established and maintained these institutions from their inception to that time. Furthermore, this was done a few days after the trustees of the Medical Missionary and Benevolent Association had been notified by their chairman that the association was facing a 'very critical situation,' that the only way he could see out of the difficulty was to 'place

the corporation in the hands of a receiver,' and that they would have to place the James White Memorial Home and the Haskell Home on such a basis that they would not be involved. It was at this time and in this way that the Haskell Home and the James White Memorial Home passed from the ownership and control of the Seventh-day Adventist denomination. Seventh-day Adventists have never felt that this transaction was right, and since then have declined to render the institutions the support they had previously given them. But they have not ceased to care for the dependent aged nor the orphans among them. They are securing excellent homes for their orphan children among the members of their churches, and are having these children brought up on farms. This arrangement we consider far better than the large orphan asylum plan.

"In his letter to the *Enquirer* Dr. Kellogg conveys the impression that Seventh-day Adventists never contributed anything to the Haskell Home. He says that the money the denomination raised was for the James White Memorial Home. But this is not what the books show. The accounts of these institutions were kept by the Medical Missionary and Benevolent Association. They show that from the beginning of these enterprises in 1891 to 1906, there was received for them the sum of \$243,916.37. Of this amount \$81,753.27 was for the building fund. Mrs. Haskell is credited in the books with having contributed thirty thousand dollars of this sum, leaving \$51,753.27 given by Seventh-day Adventists and friends in sympathy with their work. The James White Memorial Home received only about ten thousand dollars of this, making the contribution of Seventh-day Adventists to the Haskell Home building fund over forty-one thousand dollars. (We place Mrs. Haskell's contribution to the building fund at thirty thousand dollars, no trace of the further ten thousand dollars given by her appearing in the accounts.)

"Taking the building fund receipts from the total receipts, there is left \$162,163.10 for the maintenance of these homes. By far the larger part of this amount was used in supporting the Haskell Home. This money was contributed year by year from the limited resources of Seventh-day Adventists, who were appealed to through their papers, at their summer camp-meetings, by circular letters, and by personal solicitation on the part of the officers in charge of the institutions. For years two general collections were taken in all the American churches of the denomination for the support of these institutions.

"Seventh-day Adventists have not forgotten these appeals and their generous response, and they consider it unkind and unjust to them to be represented as they are in this letter to the *Enquirer* by one to whom they showed such loyalty for so many years. They feel that the gift of over two hundred thousand dollars for the benevolent work of these institutions entitles them to better treatment. And we believe that the fair-minded readers of the *Enquirer* will agree with us when they know the truth of the matter as we know it.

"A. G. DANIELLS."

The Huntsville School

WITH Elder C. F. McVagh I spent Sabbath, January 30, at the Oakwood Manual Training-school for colored students, near Huntsville, Ala. This is the school usually known as the Huntsville school.

Shortly after the beginning of the Sabbath, Friday night, the students and teachers all assembled in the commodious chapel in the study hall. There were about one hundred persons present,—eighty-five students and fifteen or more teachers and visitors. After I had given a short Scripture lesson, there was an experience meeting held, in which nearly all took part. The testimonies borne gave evidence of conflicts endured and victories gained.

Among the students there were a few whom I had met in former years, but only a few. Many of those who were there two years ago are out in the field, and those now in attendance have been gathered in recently.

After the meeting I spoke to each student, and learned from which State each one came, and in some cases the field of labor held in view. Nearly all the Southern States were well represented, and quite equally. Florida and Texas have as many workers in training as some of the States nearer by.

Sabbath was a day of many blessings. The two services were well attended; and in the afternoon the practical discourse from Elder McVagh was followed by another experience meeting.

After the Sabbath the brethren took lanterns, and showed us the improvements that had been made on the place during 1908. First we visited the boys' hall. This was enclosed and partly finished a year ago; since then it has been completed and furnished, and is occupied by about thirty-six students. Its utmost capacity is forty-two. It was built by the students, and cost less than four thousand dollars complete.

We next visited the new cannery. It is a model of simplicity and economy, and yet solidly built, convenient, and clean.

The sweet-potato house is near the cannery, and is built to hold one thousand bushels. It keeps the potatoes in an even temperature, which is favorable to their preservation. On the ground floor there were about three hundred bushels of excellent sweet potatoes, which in January were worth one dollar a bushel; also large heaps of seed potatoes. In the loft of the potato house were wagon-loads of canned tomatoes, and half a car-load of empty cans, ready for use next year.

I asked Brother Boyd, the farm manager, how he would dispose of these products, and was told that the best prices could be obtained in the spring, but that the school itself was consuming large quantities, and that its needs must be considered first. The students are credited only about seven cents an hour for labor, and therefore the boarding club was charged only fifty cents a bushel for potatoes.

Next we visited the horse barns, the dairy, and the new silo. In the horse barns we saw a fine lot of colts, and in the dairy a large number of young cattle. In the silo there were still about twelve tons of ensilage.

By the ordinary methods of farming, where corn and cotton are raised and

sold off the place, the land is constantly impoverished; but by the scientific methods advocated by Brother Boyd—recently made possible of being carried out, by the liberalities of our people—the productiveness of the place can be greatly improved. Very little cotton will be grown. A large tract will be devoted to the raising of hay and corn, which will be consumed on the place. And the very best of the land will be fertilized, and devoted to the growing of sweet potatoes, tomatoes, and other vegetables for the market and for the cannery.

Last summer there was a long drought, and only the early crops did well. Yet the success of the early planting was sufficient to enable the school to show a gain of three hundred dollars in its workings, and to encourage the farm manager and the students to undertake larger planting this year.

The Sanitarium

The most noticeable improvement undertaken during 1908 was the eight-room sanitarium, beautifully located between the study hall and the cedar grove. It is on a gentle slope facing the south, and overlooks the garden grounds of the farm. The building is not large, but it is well planned and well built. We found it enclosed and plastered, and ready for finishing. The treatment-rooms are in the basement, also the furnace and storerooms. The ground floor has the doctor's offices, the parlor, dining-room, kitchen, and one room for patients. In the second story there are seven or eight rooms for patients.

As I saw the progress made toward sanitarium work in connection with this school, I recalled the following Testimony, given some years ago, regarding this work:—

“Medical Missionary Work

“In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

“This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth—young men and young women of good Christian character—be given a thorough training for this line of service. . . . Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. . . .

“Redeeming the Time

“Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We

are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part by training for service and by sustaining in the field those who are best fitted to labor for the colored people.”

“The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. This school is in positive need of our care and our donations.”

Waiting

The work on the sanitarium building was at a standstill when I was there, waiting for funds to finish and furnish it.

There are among us faithful colored preachers who have broken down in health by their arduous labors and privations who need the advantages of the sanitarium.

There are teachers, worn and sick, because of privations and hard work in our mission schools, who need treatment at this institution.

There are scores of well-to-do invalids among the colored people generally, who know the advantages of sanitarium methods, and are waiting for the opening of places where they will be welcome.

There are scores of young men and women waiting for the work and training which our sanitariums for the colored people will provide for them.

There are hundreds of those who have given of their means for the establishment of the Huntsville Sanitarium, who desire to see it finished, furnished, and opened for service.

All these are waiting, waiting, waiting for a call and a response that will complete the unfinished work, and open the institution, and support the enterprise until it gets upon a solid working basis.

W. C. WHITE.

Algiers, North Africa

THIS is the fourth year of our work here; and we are glad to say that the Lord has been with us and blessed our efforts. It was rather hard to gain an entrance; but, nevertheless, the Lord soon opened a few doors for us, and we have had the pleasure of seeing several take their stand for the truth,—some remaining here, others going to other places. The second year two were baptized; and the following year four, who had already received baptism, accepted the message. One of these died soon after he had accepted the Sabbath, and another died just before we came back last fall. It was sad to lose these dear friends, especially as our number was small; but they were both sick and suffering, and we could only thank God that he had laid them to rest, confident that when the Life-giver comes, we shall meet them again; not as members of a small, feeble, and despised company, but numbered with the great throng standing on the sea of glass, having the harps of God.

This year an attempt was made to hold public meetings in two different places, but at one of the halls the attendance was so small that the meetings had to be discontinued. At the other hall conditions were a little better, and several of those who had attended the meet-

ings the year before, continued to come. Three of them, together with one who had become interested this year, were baptized last Sabbath. This was a good day for all of us. We first gathered in our little meeting hall for a study of the Word of God, and for the usual preliminaries; then we went down to the Mediterranean, where these four dear souls were buried with their Saviour in the watery grave. These four persons represented four different nationalities: one being of Danish origin, one French, one Spanish, and the fourth, a lady of seventy-three years, was a German. It is gratifying to see how the Lord unites young and old, and gathers a people to himself from different nations and tongues, and makes them all one in him. May they also prove faithful unto the end, and be a blessing to their fellow men.

We praise the Lord for what he has done; and we know that if his servants are humble before him, he will do greater things for them, and draw many souls to himself, even from among the Mohammedans, who constitute the greatest number of this country's population. God is good and mighty, and to him be all the glory.

S. JESPERSSON.

Southern India

SINCE our general meeting, we have been very busy getting settled in our work among the Tamil people. We had been absent about six months, and we were as happy to get back as the people were to have us back.

The Lord opened the way for us to occupy better quarters this year than we had last. We are living in Nazareth, a strong mission station of the S. P. G., just one mile from the center of our work. The house we have rented belongs to a teacher under the employ of that society. To get back and forth in our work we must either walk through the heavy sand or hire a bandy, which is not always obtainable when wanted.

Many of the Tamil Sabbath-keepers are scattered in other villages within a radius of twelve or fifteen miles of our mission property. When our work becomes better established, these villages should be visited regularly, and the people instructed.

Shortly after our return it seemed necessary for us to begin some aid for the sick and afflicted. For a dispensary we were granted the free use of half the building we occupied last year as a dwelling-house. At present we find it difficult to care for all who come, owing to the lack of trained native help and of facilities for work.

The average number who receive help of one kind or another is seventy-five. These come from all classes and creeds. We have taken a girl of sixteen years, also a young man of twenty years, to train for helping us in this work. Both seem very bright, and willing to work as they are directed. Our hours for work at present are from 9 to 11 A. M. We hope to have our dispensary better equipped in the near future.

The middle of February we were visited by Elder J. L. Shaw and Dr. H. C. Menkel, whose counsel and help were much appreciated. Their visit helped to strengthen and encourage the people in their determination to go forward with our work and fully establish

our mission. Plans for building were approved, which are now being carried out. At this writing, a large well is nearly half completed. The trenches for the foundation of the bungalow are dug, and stone is rapidly arriving for the same.

The stone-masons will begin work at once. Contracts have been given for burning brick, cutting palmyra timber, and making the doors and windows. By the Lord's blessing and help, we hope to have a suitable building to live in before the year is ended. We shall report more as the work progresses.

In the villages near where we are building, a general feeling of satisfaction prevails. Among the Christian communities a more friendly spirit is manifest, and we are now able to move freely in many of their social gatherings and outdoor recreations. We have felt the presence of the Lord with us in a special manner as we endeavored to carry forward this work. We are of good courage. Daily we remember all the workers in our prayers, and we feel that we are remembered in theirs.

MR. AND MRS. J. S. JAMES,
MISS BELLE SHRYOCK.

Russia

At our union conference council held in Moscow, March 18-29, changes were made affecting all of our work in this field. The government sent a high officer from St. Petersburg to attend our meetings and to watch all of our proceedings; so we held our committee meetings at night in our own private rooms. The Russian Union Conference was again divided, and the Central Asian and the Little Russian mission fields formed. Most of the leading workers in the union conference exchanged conferences. Some had been for years at work in the same field, and it was thought that a change would advance the work. Elder Carl Reifschneider, from Siberia, will take the presidency of the Caucasian Conference; Elder H. K. Loeb sack will go to Siberia; Elder H. J. Loeb sack takes the West Russian Mission; and Elder D. P. Gaede the East Russian Mission; Elder J. Perk, the Little Russian Mission; and Elder J. Ebel, the Central Asian Mission.

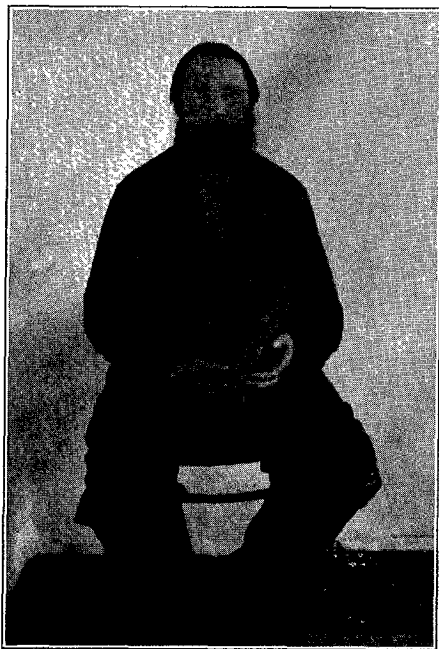
Thus we have at present three conferences, three organized mission fields, and three unorganized fields. The unorganized fields are under the direction of the union conference. In this way the responsibility is divided, and the brethren are enabled to reach their work without traveling such long distances.

Word has come to us from Siberia that a man traveled two thousand miles in order to find one of our ministers. [See picture in next column.] He came from the city of Tobolsk, and is a Siberian by birth. After having found the one he sought, he was instructed in the truths of the third angel's message, ordered our Russian paper, and went on his way rejoicing. At his home he has given the truth to his family and friends, who have also accepted it. Thus the Lord has opened the way for work in that far northern country. (Please look it up on the map.) We are indeed a people of prophecy, and are seeing it fulfilled in the very midst of us.

On April 8 we baptized twenty-six new converts in Riga. It was a blessed occasion. A Polish lady, who had screamed with displeasure at the previ-

ous baptism while her brother was being immersed, was herself among the candidates this time. Also a Greek Catholic and his wife were baptized. It is truly wonderful what this truth does for every kindred and people. Our church in Riga now numbers two hundred twenty-two.

One of our young men, who came from our school in Germany, went into a little country town to teach the truth. The people became interested, which made Satan angry. The authorities were informed that a strange kind of man had come to their town, with a new doctrine. They took our brother and put him in prison. He was then sent on foot a distance of sixty miles to the place where he was to have his trial. Before he reached the end of the journey, however, our brother had so won



E. ILJETSCH, TOBOLSK, SIBERIA

the heart of his escorting officer that he permitted him to ride with him in his wagon. After the hearing he was declared free; but, as he had not been prepared for the journey, and did not have sufficiently warm clothing, he took cold; at the same time he came down with smallpox. However, the Lord did not permit his servant to succumb to that dread disease. He was sick for a number of weeks, but is now at work again, desiring to be more faithful than ever to his Lord and Master, who has done so much for him.

J. T. BOETTCHER.

British Guiana

ALTHOUGH the enemy has to some extent been very active in trying to oppose the work of the third angel's message in this colony, we can still praise the Lord for the measure of success that has attended the labors of the workers during the past year. From the front comes the cheering news of victory in every quarter. The reports at the last session of our conference, which convened in Georgetown, Dec. 25-30, 1908, showed a marked increase in membership and finances; and the outlook for the present year seems prosperous. Several new interests have been awakened here and there throughout the field, which we hope to see develop into active working companies. The interest in the Georgetown church, which is under the care of

Elder E. C. Ridgery, is increasing, and it is difficult on Sunday nights to procure enough seats to accommodate the visitors from other denominations. We are glad to welcome to the colony Dr. H. N. Greaves and family. We feel sure that his stay among us will be a real blessing to all classes in the community. A medical missionary association has been organized, with a strong membership. Our president, Elder O. E. Davis, is going to the States to attend the General Conference, and may be away for some time.

The following officers were elected for the conference year: President and treasurer, Elder O. E. Davis; secretary, T. J. Kennedy; executive committee: O. E. Davis, T. L. M. Spencer, T. J. Kennedy, H. Beck, H. J. Bowen; Sabbath-school and young people's department, Mrs. C. E. Davis; secretary tract society, Mrs. A. Sampson.

At times the battle rages sore; but we know that victory is sure. Pray for the work and workers in this hard and needy field.

T. J. KENNEDY.

Ecuador

AMBATO.—We know that there will be some for the harvest even from Ecuador. God has promised that his word shall not return unto him void. We shall do our best to fill the country with printed matter.

As a whole, the people of Ecuador are much given to the use of liquor. But just recently a temperance society has been organized in Quito. Now we wish we had some temperance literature in Spanish. We would like to help them get hold of the foundation principles of true temperance. Nothing is more needed in this country than health work and all that pertains to it. A merchant who travels in many places where none of our workers have been takes the *Señales* with him, and distributes them. A grandson of one of the former presidents comes here quite often for papers. He is temperate, not even using tobacco, which is an unusual thing here. He is a bright young man.

Three times since we have been here we have been asked to start a school for children; this by some of the first people of the place. It is desired that the teaching be in both Spanish and English. I feel sure that if we had a capable person to give his time to that work, much good would be done. It does seem to me that such a school should be started. It seems best to get hold of the people in every way possible. The person starting the school should not be one who wants to be a foreign missionary because he finds no good openings at home, but one of education and successful experience. Since Brethren Casebeer and Davis did some school work, the Catholics have brought in an English teacher, and are having some English taught in their schools. The teaching in the college here by Brethren Casebeer, Davis, and Buckner has done much to help in getting hold of the people. There are other openings where the right persons could do well teaching, with the object of breaking the crust for mission work.

How we wish we had an active, practical doctor here—one who knew how to build up from a small beginning. Nothing is more needed here than our health and temperance work. What is

the meaning of the expression "entering wedge," as applied by the spirit of prophecy to medical missionary work—something to be used ten years afterward, or in the first place? Find us a practical medical missionary man.

Our colporteur, Brother Octavio Navarette, does not always have an easy and pleasant time. A little while ago he had to put spurs to his horse, and flee from a mob who were stoning him. Some of his books and papers were stolen, and that evening the priest and others made a bonfire of them in the public plaza. A man of some influence, hearing the commotion, hastened to the plaza, and was able to secure part of one of the papers. He brought it here to compare with ours, to be sure it was ours. He says he will see that the burned books and papers are paid for.

WM. W. WHEELER.

France

I BEGAN a series of meetings Nov. 13, 1908, in the city of Lyons. For a few weeks Brother J. P. Badaut helped me, but he was obliged to go to St. Etienne to continue the work which Brother Jules Rey from failing health was obliged to drop.

The Lord helped me in presenting the great truths of the message to interested audiences. Sister Jeanne Bourquin rendered valuable help in Bible work in the homes of the people. It takes us longer to hold a series of lectures in France than in the States. Instead of six or seven evening meetings a week, we can get the people out to only three.

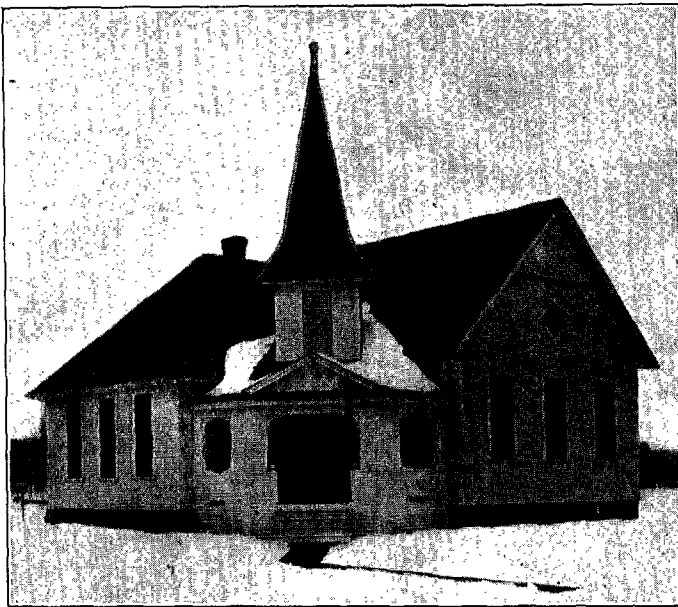
On April 17 we had the joy of baptizing into the likeness of Christ's death eight converted souls. Five of these had been Roman Catholics. Men who had used tobacco and wine gave up their cherished idols. One of the candidates was a German girl who had heard the truth in Germany.

Our winter's experience in the city of Lyons has given us much confidence and courage for the work in our large cities. I believe large audiences can be attracted to a popular hall by judicious advertising, and many honest souls can be reached and saved by the plain preaching of the message accompanied by the power of the Holy Spirit, in spite of wide-spread infidelity among the masses, and rationalism among professed Protestants.

I spent March 26-29 with the believers in the departments of the Doubs, baptizing three souls at the city of Besancon and one at Valentigney; these persons were brought to the light of present truth by the labors of Brother Cæsar Guenin, who has recently been called to labor in the northern France mission field. He will doubtless begin an effort in the city

of Rouen. I was with the churches and isolated believers in southern France from April 1-12. There are two nurses working at Marseilles with whom I spent one day, but nothing yet has been done to present the message in this great metropolis. Missions and gospel halls opened by other denominations are well attended, and at an early date our work must be started in this city of over five hundred thousand inhabitants. A ship missionary would here find a vast field of activity; for into this port come ships from many nations.

Two days were spent with the three believers at the beautiful city of Nice, situated near the Italian frontier. Three years previous I had visited these isolated believers for the first time. They appealed to me to come to their city to open up the work; but we could give no definite answer to their earnest call. I held a meeting and visited the believers at each of the following places: Nimes, Montpellier, Certe, Brignon, La Salle. At the last-named place we held a general meeting of the believers from



SEVENTH-DAY ADVENTIST CHURCH RECENTLY DEDICATED AT KEENE, N. H.

Anduze, St. Jean-du-Gard, and St. Hippolyte-du-Fort. I baptized one sister and held the ordinances.

The work in France would make encouraging progress if we had a few more experienced laborers. We have twelve workers in all for our large field, seven of these are young men and women who have been in the field only a short time. May the Lord make them successful workers in his vineyard.

France has given two of its best men to the Latin Union Conference for the Algerian field. Brother U. Augsburg, whose labors in Paris were crowned with success, finds the work in the city of Algiers less encouraging, though lately he baptized four new converts.

I left Lyons April 18 for Paris, on my way to the General Conference. I was glad to speak Sunday night to a hall crowded with attentive hearers. Present truth has gained a firm foothold in the capital city. The church, numbering fifty members, has lately moved into its newly rented hall in an entirely Catholic quarter of the city. It looked good to see across the broad front of the hall the words, "*Adventistes du Septieme Jour*" [Seventh-day Ad-

ventists]. Elder Paul Badaut is the only worker in Paris, but is soon to be assisted by a young man from our Gland school.

Below is a translation of a card, thousands of which are distributed on the crowded thoroughfares:—

"*The Seventh-day Adventists*

"WHAT THEY ANNOUNCE

"The Seventh-day Adventists are Christians who have returned to all the practises of the primitive faith. The Bible is their creed. From the prophecies of this Holy Book they teach to the world the fulfilment of the signs of the last days, as also the soon return of our Lord Jesus Christ. Meetings are held on these important subjects, at II rue Coetogon. A cordial invitation extended to all." H. H. DEXTER.

Chile

ANTOFAGASTA.—Lately I have been quite busy instructing the canvassers along the west coast field. Quite a number of able young men have left this line of work, for lack of instruction as to how to take orders for large books. They would be filled with enthusiasm and then sent out with a lot of books. They could not sell as many as they expected, and consequently were discouraged. Of course we can hardly blame them or the leaders.

I am now well started in the work with the native help we have. They are generally willing to learn, and several have adopted the plan of taking orders for our large books before attempting to sell the books outright. I have just come up from Taltal, a thriving port town, and am much pleased with the work of a native brother who is canvassing there. After being out with me a little while, he started to take orders for "Coming King," and surprised himself by taking five in four and one-half hours. While there, my average was four and one-half orders an hour for large books. One day I took twenty-eight orders in five hours, valued at two hundred fifty-two dollars, Chilean. Here in this town I am taking over twenty orders a day. My plan is to instruct the colporteurs, and go out with them, that they may get an idea of how to operate the subscription plan.

Here on the coast of Chile four capable American young men are needed to energetically work the large cities, which have been almost neglected so far. They could support themselves by selling English books while they learn the language, as the towns are full of English-speaking people. These American laborers would be a sort of backbone to the canvassing work here. I think we have one of the easiest fields in the world in which to sell books; and if the workers are self-supporting, it will be a blessing to the conference.

At the Pua school, in August, I held an institute. It was rather trying at first to know how to handle the canvassers; but now things have taken a turn for the better.

From here I expect to go on north to Iquique, then to Peru, where Brother A. N. Allen is holding an institute for canvassers. I expect to be there at least a month. My health is not any too good; but the Lord makes up the lack by blessing me more than I can expect.

THOS. H. DAVIS.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Further Details Regarding Sanitariums for the Colored People

THE Medical Department of the General Conference is making a strong attempt at present to assist the efforts of our brethren in the South to provide appropriate sanitariums for the colored people. Several articles have appeared in these columns of late in regard to this matter. More definite information as to just what is needed is at hand, and is given below. Our institutions throughout the United States are taking up this matter for the purpose of securing means to aid these worthy enterprises. We are in hopes that our people at large will take a sufficient interest in this, and forward means to the treasurer of the General Conference to be used in fitting up these new sanitariums. The accompanying list will give information as to just what is needed for these various institutions. We ask our people everywhere to join us in helping to raise these various amounts.

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

Huntsville Sanitarium

1. Patient's room	\$ 90.00
2. Patient's room	75.00
3. Patient's room	75.00
4. Patient's room	70.00
5. Patient's room	70.00
6. Patient's room	70.00
7. Patient's room	70.00
8. Patient's room	70.00
9. Dining-room furniture	50.00
10. Kitchen furniture	60.00
11. Dishes, tableware, and linen	50.00
12. Halls, stairs, and clock	30.00
13. Doctor's office furniture	30.00
14. Office and parlor chairs	25.00
15. Wheel-chair	24.00
16. Piano
17. Surrey	95.00
18. Double harness	25.00
19. Horses
20. Doctor's instruments	500.00
21. Books for library
22. Parlor furnishings	90.00
23. Bath-room furnishings	100.00
24. Water-heater	100.00

Rock City Sanitarium

1. Bath-room furnishings	\$ 50.00
2. Dressing- and massage-rooms	50.00
3. Operating-room	100.00
4. Instruments	250.00
5. Patient's ward	50.00
6. Patient's room	80.00
7. Patient's room	70.00
8. Patient's room, part	30.00
9. Patient's room, part	30.00
10. Patient's room, part	30.00
11. Patient's room, part	20.00
12. Patient's room, part	20.00
13. Parlor	90.00
14. Dining-room, part	40.00
15. Kitchen, part	25.00
16. Dishes, tableware, and linen	40.00
17. Halls, stairs, etc.	25.00

18. Clock	\$ 5.00
19. Wheel-chairs	40.00
20. Books for library
21. Support of evangelist nurse, one month	25.00
22. Same as above	25.00
23. Same as above	25.00
24. Support of assistant nurse, one month	20.00
25. Same as above	20.00
26. Same as above	20.00

Atlanta Sanitarium

1. Plumbing of bath-rooms
2. Bath-room furnishings
3. Waiting- and massage-rooms
4. Patient's room	\$ 70.00
5. Patient's room	70.00
6. Patient's room	70.00
7. Patient's room	60.00
8. Patient's room	60.00
9. Support of evangelist nurse, one month	25.00
10. Same as above	25.00
11. Support of assistant nurse, one month	20.00
12. Same as above	20.00

Huntsville School

1. Kitchen range	\$ 75.00
2. Sewing-machine	25.00
3. Sewing-machine	25.00
4. Sewing-machine	30.00
5. Double buggy	60.00
6. Double harness	30.00
7. Organ for boys' home	75.00
8. Organ for girls' home	75.00
9. Organ for church-school	60.00
10. Wagon for truck peddling	80.00
11. Books for library
12. Scholarships

Current Mention

—The first wireless message ever transmitted between Chicago and New York was received at the latter place on May 2 from the manager of the United Wireless Telegraph Company in Chicago.

—Mr. Oscar S. Straus, former Secretary of Commerce and Labor, has been appointed by President Taft to the position of ambassador to Turkey. Mr. Straus has held this position before, giving the utmost satisfaction.

—Diplomatic relations between the United States and Venezuela, which were broken off more than a year ago, were resumed on May 4, when Señor Don Pedro Rojas, the new minister from Venezuela, was presented to President Taft by Secretary Knox.

—Extensive plans are being drawn up for a mimic war between the American fleet and the forts of the Atlantic coast. The work planned for the fleet will be the technical capture of some of the fortified ports. The forts are supposed to prevent the capture, but none save the officers of the fleet will know which ports are to be "captured."

—Lassa, the capital of Tibet, so long forbidden to foreigners and foreign influence of every kind, appears to be assuming a less rigid and illiberal spirit. A Calcutta newspaper states that a commission from that city has received from a large convent in Lassa an order for numerous objects of European manufacture, including one hundred brass musical instruments.

—It is felt throughout France that a crisis is rapidly approaching in the relations between the government and the trades-unions. The result of the last encounter between the government and the unions is regarded as a victory for the unions, and the government seems to feel much chagrined over the outcome, and is preparing now to take a firm stand against the unions. On the other hand the members of the various unions are preparing to resist any move of the government calculated to interfere with their purposes.

—The recent display of military strength and aggressiveness by Austria and Germany has caused Russia to greatly modify her plans of defense. That portion of her territory known as Poland, which projects as a sort of wedge between German and Austrian territory, and would be exposed on three sides to the attacks of these powers in case of war, is to have all its fortifications abandoned, dismantled, and destroyed. In case of war, mobilization of troops would be carried on behind a chain of fortifications nearer on a line with Russia's ancient frontier.

—A report from Evansville, Ind., states that a young man of that city has invented a very powerful explosive, which he is able to set off by means of a wireless apparatus operated at a distance from the explosive. A small quantity of this explosive, located in the top of a tree three miles from Evansville, was set off by this apparatus operated in the city. It is stated that the blast of three ounces at that distance shook the city. Such an invention as this in the hands of irresponsible parties or the maliciously inclined can not be contemplated without grave concern, and its destructive possibilities in military operations is readily conceded.

—On May 2 the garrison of marines at Constantinople refused to embark for distribution to various ports to which they had been assigned, and acquiesced only when General Schefket planted batteries commanding the barracks, and gave them the choice of obedience or death. On the following day thirteen civilians and officers implicated in the uprising were hanged in Constantinople. Documentary evidence has been found which shows that the massacres in Asia Minor were planned at Constantinople. Uncensored reports state that many of the Armenian villages have been entirely wiped out, the inhabitants having been either killed or driven out and the buildings reduced to ashes. Great misery is reported from all the affected districts. In some places the survivors of the massacres are living on grass. The arrival of the constitutional troops is putting an end to the massacres, but they can not do much to relieve the terrible conditions prevalent. The secret vault of the deposed sultan has been found in the Yildiz palace. It is reported to contain \$2,500,000 in gold and \$5,000,000 in negotiable securities. It has also been discovered that the sultan has deposited in Germany, France, England, and the United States upward of \$15,000,000. The new government has taken possession of the gold and securities found in the sultan's palace, but has not yet decided upon what course it will pursue with reference to the deposits made in foreign countries.

NOTICES AND APPOINTMENTS

Address

THE permanent address of Elder U. Preston Long is Sedgwick, Colo.

Notice!

THE forty-eighth annual session of the Minnesota Conference of Seventh-day Adventists will be held at Dickerman Park, St. Paul, in connection with the State camp-meeting, June 17-27. At this meeting the various officers of the conference will render their reports, officers will be elected for the ensuing year, and other business of interest to the constituency will be transacted.

To reach the ground from Minneapolis or St. Paul, take the St. Paul and Minneapolis car, and get off at Fairview Avenue.

S. E. JACKSON.

The San Francisco Ship Mission

THIS branch of the Master's harvest-field is in need of the following:—

Between thirty and fifty metal reading-racks, to cost from \$1 to \$1.50 each. These will be placed in cabins of steamers, some on new steamers, and others where the old ones have been taken down while painting, and destroyed.

Seven sets of the most important of our books are being made up to place in the libraries of seven important steamers plying between San Francisco and other points. Part of these books are on hand. One sister has donated eighteen books, with the proviso that they be placed on the ships soon. Other books have been sent from San Jose and Eureka. Do what you can now, so these books can be placed soon. There are some more battle-ships we want to supply with sets of our books.

Back numbers of the *Signs of the Times* can be bought at a low price, and *Bible Training School* for nine dollars per one thousand copies. Churches and missionary societies are requested to furnish these at this low figure, to be placed for free distribution on the ships. Clubs of the *Weekly Signs* are wanted. These new, up-to-date *Signs* are placed in the first-class cabins of Oriental liners, and in the staterooms of the officers of the transport service. I am in sore need of these clubs coming weekly. Will you assist in this?

A folding organ is also needed in holding meetings on the sailing vessels in the stream.

I will here thank all those who have sent reading-matter for this work. Your assistance and your prayers are requested in this important branch of the work. Mail should be addressed to me at 1454 Pomona Ave., Fruitvale, Cal. Freight should be prepaid, and labeled Melrose, Cal.

CHAS. W. PETER.

Signs of the Times Magazine for June, 1909

THERE have been most stirring events during the last month, and some leading men of international fame have made some striking statements concerning them. These events that are so literally fulfilling prophecy are reviewed in Current Topics of the June number of the *Signs of the Times* magazine, and make that a very important feature.

The Response of History to the Voice of Prophecy

M. C. Wilcox shows how the records of old Babylon, Assyria, and Egypt are being brought out to fulfil the Word of God, and to silence the infidels and critics. Ten illustrations help to make this article impressive. The following is a brief description of these illustrations:—

No. 1.—Fragment of a baked clay tablet inscribed with the Babylonian account of the deluge, confirming the Scripture account.

No. 2.—Baked clay cylinder of Nabonidus, one of the kings of Babylon.

No. 3.—Inscription of Hammurabi, the Amraphel of Genesis 14.

No. 4.—One side of the Black Obelisk set up by Shalmaneser II, King of Assyria, to record the victories of the thirty-one military expeditions of his reign.

No. 5.—A cylinder of Cyrus inscribed with an account of the capture of the city of Babylon, confirming the record in the book of Daniel.

No. 6.—A portion of a stele of Pharaoh Mer Neptah, mentioning Israel in Egypt.

No. 7.—A bas-relief of Sargon II, and the capture of Samaria.

No. 8.—Clay cylinder of Sennacherib, confirming the story of Sennacherib's invasion as recorded in 2 Kings 18:13-15.

No. 9.—An inscribed cylinder of Nebuchadnezzar, referring to his restoration of the tower of Babel and the building of the edifices in Babylon. See Dan. 4:29, 30.

No. 10.—A record which mentions the death of Belshazzar, confirming the account of Daniel 5.

Following this excellent article by Elder Wilcox, we have one from Mrs. E. G. White, on the "Sufferings of Christ in Gethsemane;" another from George McCready Price, telling the "Story of Creation as Revealed in the Bible;" a Bible Reading by Elder J. O. Corliss; and other general articles of no less importance.

Subscription Price

Single copy, 10 cents; 5 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy; 500 to 1,000 copies, 3½ cents a copy. Agents wanted in every city and town. Address your tract society, or Signs of the Times, Mountain View, Cal.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—A first-class lady hygienic cook; also a boy from twelve to fifteen years of age, who desires a good home under Christian influences. Address Wabash Valley Sanitarium, La Fayette, Ind.

FOR SALE.—At a bargain, one-half acre of land, set with excellent variety of fruit, with two small houses and poultry yard, located one block from the Colorado Sanitarium. Address Christian Egner, Colorado Sanitarium, Boulder, Colo.

WANTED.—Lake Arthur, N. M., has a small Seventh-day Adventist church building and Sabbath-school. Families wanting church and church-school privileges, can do well financially to locate here in Pecos Valley. Small or large tracts. J. S. RITER.

FOR SALE.—Owing to owner going to foreign field, a home of 44 acres of good land can be bought reasonably cheap, near Mankato. Church and church-school privileges. Main crop, fruit and vegetables. Address M. T. Johnson, R. F. D. 8, Mankato, Minn.

THE many satisfied Adventist customers is proof that I can please you in the selection of the right watch at the price. Send for catalogue, and ask for what you want, stating price you want to pay. W. H. Merrill, jeweler, Washington, N. J.

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

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

WANTED.—To correspond with energetic man,—physician, or husband and wife (nurses), who would locate in Denver, Colo. Good opportunity. Population, 200,000. Two thousand dollars capital necessary. Don't answer unless interested and mean business. References upon request. John I. Hughey, 236 Temple Court Bldg., Denver, Colo.

FOR SALE.—One million Bible Mottoes. Our new Father and Mother Mottoes take the lead. First issue, of about 40,000, is almost sold. We have about 100 designs in stock. To any address, all assorted, 200, \$11. We prepay all express. Bible Post-Cards, as well as Bible Cards, in stock. Don't write us unless you mean business. Address Hampton Art Co., Hampton, Iowa.

FOR SALE.—Sixty-acre farm, Baldwin Co., Ala. Fast filling up with progressive northern settlers. Delightful climate. Mild winters. Cool gulf breezes in summer. Purest water known. Plenty of wood and lumber. Ten acres in cultivation. House, barn, etc. Three-quarters mile from depot. Value, about \$1,800. As I wish to take a course at one of our institutions, I will sacrifice for a quick sale at \$1,000. Address P. W. Paulson, Silverhill, Ala.

OILS, OLIVES, AND HONEY.—Our \$1.70 per gallon pure olive oil is the best for the price we ever handled. Best grade, \$2.60. Best white cotton oil, 90c; corn oil (best we ever had), \$1. 10c less on oils in 5-gal. lots. Olives in 5-gal. cans, 50c. All other sizes olives sold out, and market is reported almost cleared of stock. Scarcity expected before next crop, November 1. Sage and orange honey, 7c to 7½c in 60-lb. cans. Please preserve this price-list. Address W. S. Ritchie, Corona, Cal.

Obituaries

MCCONNELL.—Sister Mollie McConnell, of Anderson, S. C., died at her home, April 1, 1909, of tuberculosis. She accepted present truth in 1908, the first in the city of Anderson to do so. She was bitterly opposed by her family and some of her former church companions, but through it all she meekly and quietly bore her trial until death came. She went to rest with the hope of a part in the first resurrection. Services were conducted by Reverend Boyd, of the Associate Reformed Presbyterian Church.

H. B. GALLION.

SNOW.—Died in Healdsburg, Cal., April 8, 1909, of tuberculosis, Mary E. Snow, aged 45 years, 4 months, and 3 days. Sister Snow descended from Quaker ancestors. She was born in Wisconsin, but removed with her parents to Iowa, where she gave her heart to Christ while still a young girl. On reaching womanhood, she married Mr. C. T. Snow, and three years later accepted the truths of the third angel's message. Removing to California twenty years ago, she was baptized at a camp-meeting held in Oakland, after which she united with the Seventh-day Adventist church at Santa Rosa. They later moved to Sebastopol, Cal., she becoming a charter member of the Seventh-day Adventist church in that place, and continued her connection therewith until her death. Sister Snow's consistent Christian life won for her the respect of the entire community in which she lived, as well as the love and esteem of her brethren and sisters in the church. She was a

devoted wife and mother, and leaves a husband, three sons, and three daughters to mourn their loss. We laid her to rest to await the coming of the Life-giver. Funeral services were held in the Seventh-day Adventist church in Sebastopol, where the writer spoke, from Job 14: 1-15, to a large and attentive audience.
M. G. KELLOGG.

WILBUR.—Died at Carthage, Mo., March 10, 1909, Clarence S. Wilbur, youngest son of Mr. and Mrs. John Wilbur. Clarence was baptized Feb. 16, 1902, at the age of eleven. From the beginning of his sickness he seemed to realize that he would not get well; and many times said that he was ready to go, and urged those about him to meet him in the kingdom of our Lord. He was always faithful in the payment of tithes and offerings. The cause of death was appendicitis and weak heart.
M. MACKINTOSH.

VOGHT.—Died at her home in Silverbeach, near Bellingham, Wash., Mrs. Eva C. Voght, aged 41 years, 3 months, and 9 days. Sister Voght was born in Waukegan, Ill., Dec. 22, 1867, and died of cancer of the stomach March 31, 1909. During the last few years of her life, she became acquainted with the third angel's message, and gladly accepted it. She died in the full assurance of faith. She leaves a husband and four children to mourn their loss; but they sorrow not as those who have no hope. Words of comfort were spoken by the writer from Rev. 14: 12, 13. And then we laid her to rest in the beautiful Bay View Cemetery, to await the Life-giver.
J. W. BOYNTON.

RENSCHLER.—Died at Crossfield, Alberta, Canada, April 1, 1909, Andrew Renschler, aged 40 years, 5 months, and 19 days. While driving to market, a distance of thirty-five miles, on a wagon without a box, the team became frightened, and ran, throwing him under the wheel. Death immediately followed. He leaves a wife and two adopted children to mourn their loss. For the past fourteen years Brother Renschler has been a faithful member of the Seventh-day Adventist Church. He was loved and respected by all who knew him. Words of comfort were spoken by Elder H. Block and the writer.
C. A. BURMAN.

LOE.—Died at the home of her grandparents, Mr. and Mrs. William Avery, near Bowling Green, Ohio, April 6, 1909, Nellie E. Loe (née Boardman), aged 26 years, 8 months, and 6 days. On March 7, 1902, she was united in marriage to Brother C. A. Loe, with whom she shared the joys and sorrows incident to this mortal life till separated by death. Nellie was favored with the advantages of a Christian home from her birth, her parents having previously embraced the message of present truth. When about twelve years of age, she was baptized and united with the Seventh-day Adventist church of Bowling Green, where she retained her membership, and held the respect, confidence, and love of her brethren, to the end. About two years ago she was threatened with pulmonary trouble, and a change of climate was recommended, with the hope that favorable results would follow. After spending some time in California and Arizona in a fruitless search for health, she returned three months before the end came, to spend her last days among the tried and true friends of her childhood. Here she was tenderly cared for as long as mortal hands could serve her, and fell asleep perfectly resigned to the will of her Saviour and trusting in him to be awakened at the resurrection of the just. She was the youngest child and only daughter of Elder and Mrs. R. A. Boardman, who, with her brother, preceded her to the tomb. During her entire illness, she received the undivided attention and affection of her husband, who mourns his loss, but is comforted with the blessed hope of meeting and greeting her again when Jesus comes. Funeral services were held in the church April 8, at 2 P. M., conducted by the writer. Words of comfort were drawn from the language of Jesus, "Weep not: she is not dead, but sleepeth," in Luke 8: 52.
H. H. BURKHOLDER.

MURPHY.—Sister Cornelia Murphy, wife of Elder Thomas Murphy, died April 19, 1909. She was principal of the Vicksburg school for more than two years, under the auspices of the Southern Missionary Society. Sister Murphy's last words to her husband were: "I am resting in Jesus; all is well." She was laid to rest in the city cemetery at Vicksburg, after an impressive service in the Seventh-day Adventist church, words of comfort being spoken from 1 Thess. 4: 13, 14, by the writer.
W. F. GASKIN.

MARYOTT.—Fell asleep in Jesus, at Janesville, Wis., April 18, 1909, Mrs. Henry Maryott, aged 68 years, 6 months, and 4 days. The family were living happily in the truth, when it was God's will that the father should have the blessing of Rev. 14: 13. Only five weeks elapsed, and the sorrow-stricken family were called upon to lay the mother to rest also. Ps. 30: 5, last clause, was chosen as a means to send some rays of sunshine into hearts darkened by the gloom of the valley of the shadow of death. Four children are left to prepare for the meeting at the morning dawn. May none be left out.
W. W. STEBBINS.

WADE.—Died in Canon City, Colo., Feb. 14, 1909, Mrs. Margaret Halferty Wade, aged 67 years, 4 months, and 11 days. Sister Wade gave her heart to God in her youth, and united with the Baptist Church. In 1892 she accepted the truths of the message for this time, and united with the Seventh-day Adventist Church, of which she was a faithful member at the time of her death. For more than a year Sister Wade was unable to leave her bed, yet she did not murmur, but committed her all unto him who doeth all things well. Two sons, two daughters, and one stepson are left to mourn, yet not as those who have no hope. Words of comfort were spoken by the writer, from 1 Sam. 20: 3, last clause.
B. L. DIEFFENBACHER.

GUTHRIE.—Died at Montreal, Canada, Jan. 4, 1909, Earnestine Vashiti Guthrie, daughter of Elder and Mrs. William Guthrie, aged 13 years, 11 months, and 11 days. She was buried at Corydon, Pa., Jan. 8, 1909. Funeral services were conducted in the Methodist Episcopal church at Corydon. Typhoid fever was the cause of her untimely death. She was an earnest Christian girl, and was working hard with her music, getting ready to help her father in his work. By special request the hymn, "Beautiful Angels Watching Close By," was sung at her funeral, as it was her favorite hymn. Those left to mourn her death are her father, mother, two brothers, and a large number of other relatives. Words of comfort and consolation were spoken by the writer from John 11: 25.
F. H. ROBBINS.

MILLER.—Brother M. P. Miller died at his home in Salamanca, N. Y., April 9, 1909, aged thirty years and one month. Brother Miller was left an orphan at a very early age, and his lot fell among those who were very unkind, though claiming to be Christians. Because of these early influences, he came to the conclusion that there was no God to care for the homeless. Having a disposition to succeed in life, he acquired a good education, and during the Spanish-American War saw service in the Philippines as a soldier. There he contracted malarial fever, which ultimately resulted in his death. During the spring of 1906, he heard, read, and joyfully accepted the truth, in which he saw a Father's love. A few months later he was married to Sister M. Belle Leonard, little thinking that in a short time he must take his bed to be tenderly ministered to, for two years, by the one he had taken to care for. All was done that loving hands could do, but the Lord did not see fit to heal him, and we finally had to lay him away to rest "a little moment, until the indignation be overpast." He was a most patient sufferer, greatly desiring to help carry the message till Jesus comes, but praying always, "Thy will be done." Words of comfort were spoken by Elder F. H. Peabody.
MRS. MARY L. VAN SLYKE.

HALL.—Eliza Pierce was born in Steuben County, New York, April 6, 1847, and died at her home in Bellingham, Wash., April 8, 1909, of heart failure. She was married in 1864 to Albert Bacon, by whom she had one daughter. About thirty-four years ago she was married to E. S. Hall, by whom she had two daughters, all of whom were present at the funeral service. She accepted the truth and united with the church in Michigan many years ago, and remained faithful until death. She leaves a husband, three daughters, and many relatives and friends to mourn their loss. On the funeral occasion, words of comfort were spoken by the writer, from John 11: 25.
J. W. BOYNTON.

GANNAWAY.—Cornelia Brown Gannaway was born in Mississippi, April 15, 1885, and died April 5, 1909. She was married to John Gannaway, May 18, 1904. To this union were born two children; one, a daughter, still survives; and she and her father are left to mourn their loss. Sister Gannaway was converted, and baptized into the third angel's message, uniting with the Seventh-day Adventist church at Denver, Colo., in 1904. She lived a consistent Christian life, bearing with gentle patience her long illness—tuberculosis. She sleeps in the hope of the soon-coming Saviour. Words of comfort were spoken by the writer from Isa. 57: 1, 2. He was assisted in the service by Brother W. B. Emery.
T. H. BRANCH.

SCHULTE.—Brother Herman Schulte was born in Germany in 1834, came to the United States in 1854, and was united in marriage to Mrs. Hahne in 1868. Quite early in life Brother Schulte united with the Methodist Episcopal Church. In 1890 he, together with his family, accepted present truth at New Haven, Mo. Until the time of his death he remained a faithful member of the church, and rejoiced in the hope of seeing his Saviour in the clouds of heaven. February 26 of this present year he came to Keene, Tex., to spend his remaining days with his stepson, Brother William Hahne, with whom he was living at the time of his death, which occurred April 7. His companion and eight children mourn their loss. Words of comfort were spoken by the writer from Rev. 14: 13, Elder C. Santee assisting in the services.
C. SORENSON.

GILBERT.—Died at Wells, Minn., March 28, 1909, O. A. Gilbert. He was born in Christiansand, Norway, April 5, 1839. When thirty-one years of age, he came to the United States. After a few years' residence in Wisconsin, he moved to Minnesota, where he spent the remaining years of his life. In 1875 he was united in marriage with Miss Mary Larson, who, with four daughters and one son, survives his death. Soon after his arrival in the United States, he accepted the truths of the third angel's message, under the labors of Elder J. G. Matteson. Father's chief delight was to hear of the advancement of God's truth, and to aid in its extension; and he fell asleep trusting in the Life-giver. The funeral services, held in the Seventh-day Adventist church at Wells, were conducted by Elder R. A. Underwood.
A. C. GILBERT.

BUTLER.—Mrs. Luvina Butler, widow of Elder T. J. Butler, died at the residence of her daughter, Mrs. A. J. Read, near Battle Creek, Mich., on April 17, 1909. She survived her husband only two weeks over a year. Her maiden name was Luvina Stout, and her father's family were among the pioneers of Ohio, living near Coshocton, where she was born and reared. In 1857 she was united in marriage to T. J. Butler, both being members of the Disciple Church. Two years later they embraced the Sabbath of the Lord and kindred truths, and soon were engaged in public labor in behalf of the message for our times. Four of their seven children grew to manhood and womanhood, and were present during the last hours of their mother. Sister Butler remained true to her profession and convictions, and though she desired to live, she fell asleep in full assurance of her Saviour's love.
G. C. TENNEY.



WASHINGTON, D. C., MAY 13, 1909

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

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In one day last week, three hundred cash subscriptions to the *Protestant Magazine* were received at this Office, in addition to orders which were sent through tract societies. The first copy of the magazine is now being sent to the subscribers, and we hope it will fulfil their expectations concerning it.

WE are glad to learn from London that Dr. R. S. Ingersoll has successfully passed the examinations in that city for the British medical degree. His friends feel that he is to be congratulated on meeting the requirements in so short a time, after having been out of school work in the busy practise of the India mission field for ten years. He has been invited to join the medical staff of the Washington Sanitarium.

ARTICLES of unusual length, and we think of corresponding importance, compel us to extend the Editorial department to seven pages this week. The publication of the address of the president, and the report of the secretary of the General Conference, and the list of delegates, makes it necessary to omit some of the general matter this week. During the next month the REVIEW will give as full a report of the General Conference as the space will permit, the usual departments being temporarily discontinued.

ONCE more we urge our readers to supply themselves with the full reports of the General Conference which will be published in the *General Conference Bulletin*. The proceedings of the Conference will be found valuable not only for present reading, but for future reference. Order direct from the General Conference Office. Price, fifty cents.

ALL current orders for *Life and Health* must now be filled with the June number, as the orders for the May issue received up to May 6 called for more than the entire edition of 40,000 copies. The June number is now ready for delivery. It is even more attractive than the May issue. We are printing 50,000 copies for the edition, and will without doubt be obliged to print a large second edition.

REPORTS of the last four years show that no ordained worker has died on our mission fields. As the message has been extended to the more remote and less healthful portions of the earth, God has exercised a particular care over his servants. This demonstrates that when our workers will co-operate with God and his laws, seeking by his guidance to conserve the life and health which he gives them, they may confidently expect his protecting care in extending the proclamation of the message to every land.

VISITING brethren occupied three of the pulpits of the churches in Washington and Takoma Park last Sabbath. Elder W. H. Meredith, the president of the South England Conference, spoke in the chapel of the Foreign Mission Seminary; Elder W. A. Westworth, the president of the Southeastern Union Conference, at the Takoma church; and Elder W. C. White at the Memorial church. Collections were taken in all the churches for the benefit of the sanitariums for the colored people at Nashville and Huntsville, and a liberal amount was contributed.

QUITE a proportion of the delegates to the General Conference from foreign fields had arrived when this paper went to press, and the number was being increased daily. Among those from the home field who reached Washington last week were Sister E. G. White and Brother W. C. White, who had spent about three weeks on the journey from California, stopping at Loma Linda, Cal.; Huntsville, Ala.; Nashville, Tenn.; and Asheville, N. C. Sister White spoke at those places, and was naturally somewhat weary on arriving here, but she is now feeling quite well. A restful home has been provided for her in Elder G. A. Irwin's new house, near the large meeting tent.

THE volume of business on the *Youth's Instructor* during March was the largest in its history, showing a gain of \$1,895.55 over the amount of business done during the corresponding month one year ago. This increase is largely the result of the campaign with the Temperance number.

"I HAVE the best mission field in the world." This is the sentiment expressed by Elder D. C. Babcock, who has charge of our work on the West African Coast, justly termed on account of its deadly climate, the "white man's grave." Brother Babcock for the most part has enjoyed excellent health, and feels confident that if the recruits supplied to the field in the future will go gladly and hopefully, with confidence in God and using proper precautions for the preservation of health, there is no reason why they likewise should not work as freely in Africa as in any other mission field. Our mental and spiritual attitude toward difficult propositions determines in a large measure our success or failure.

FROM the Good Health Publishing Company, of Watford, England, there comes to us a copy of an attractive booklet with the title, "The Nature and Cure of Disease," by Dr. A. B. Olsen, superintendent of the Caterham Sanitarium. The general scope of this publication is indicated by the closing paragraph:—

From this brief but comprehensive consideration of the subject, we trust it will be clear to every reader that disease and premature death are the result, mainly, of careless habits of life and lustful indulgence, while good health and long life are the legitimate fruit of careful personal hygiene, wise sanitary precautions, simple and wholesome living, and a brave, virtuous life.

This booklet is a specimen of good typographical work, which commends the contents to the attention of the reader.

A Caution

WE caution church officers or members against requests for church lists from unauthorized persons, who call for names and addresses only to circular the churches with opposition literature. A union conference president writes that a certain man in Washington has been requesting names and addresses from some in his field, in order to supply a little sheet which seems the organ of the recent apostasy of disorganization and general attack upon the message. Our correspondent writes: "The letter that I have seen conveys the idea that if the record of names can be stolen, it will be little trouble." Similar methods have been suggested in former factional movements, which have left their wreckage of souls all along the way. Only let not our church officers unwittingly help such a cause along by giving heed to requests simply because they come from Washington.

W. A. SPICER, Secretary.