



Vol. 86

Takoma Park Station, Washington, D. C., May 20, 1909

No. 20

To-day!

Lord, give me strength, I pray,
To live my life this day;
To live it right,
With all my might,
Without mistake,
And for Thy sake,

And if the day be drear,
Keep Thou me near,
To hear Thy voice,
And thus rejoice
That I am Thine,
And Thou art mine.

So when my day is done,
Then to my Home I come;
In Thee my trust,
For Thou art just;
With me Thou art,
And ne'er will part.

— Selected.



THE WORK — AND — THE WORKERS

It will be well for you to order your supply of the June *Life and Health* at once, as the first edition of 50,000 copies will soon be gone.

ONE of our college students has set two weeks as the time required to earn his next year's scholarship through magazine sales. Last summer he sold more than the number required for a year's schooling, in about three weeks.

DURING the week ending May 12, Messrs. A. Sherman, F. L. Black, R. Immonen, and Samuel Paul disposed of 1,000 copies of *Life and Health* in the city of Baltimore, Md. They also sold over 1,000 copies of the *Signs of the Times Monthly*.

THE following students recently left South Lancaster (Mass.) Academy to earn scholarships through the sale of our ten-cent magazines: Cora Bowers, Helen Rice, Dorena Bailey, E. R. Cheeney, Harvey Elder, Mrs. Fannie E. Hamblin, Grace Hirst, Arthur Jean, May Johnson, Ruth Mersereau, Sidney Norton, Mrs. H. O. Stagg, Matilda Thayer, Henry Tiney, Lillian Weller, and Rachel Wendell. A number of others will also enter the field.

ELDER J. O. CORLISS recently secured 1,120 yearly subscriptions for *Liberty* at four general meetings in Northern California. He induced 112 persons to pay \$1.50 for ten yearly subscriptions for themselves and their friends. A very simple plan, and a good one! Ten copies or more, one year, to one address or to separate addresses, cash with order, cost only 15 cents each. The leading citizens of your State and town should have this valuable magazine for a year.

A PENNSYLVANIA hardware dealer recently sent us a check for \$5.10 to pay for thirty-four yearly subscriptions for our new quarterly, the *Protestant Magazine*. Remember that during May and June subscriptions will be received as follows: Five or more copies, one year (in one order), to one address or to separate addresses, cash with order, only 15 cents each. Some send in as high as twenty to one hundred names and addresses of their friends or prominent persons, at one time.

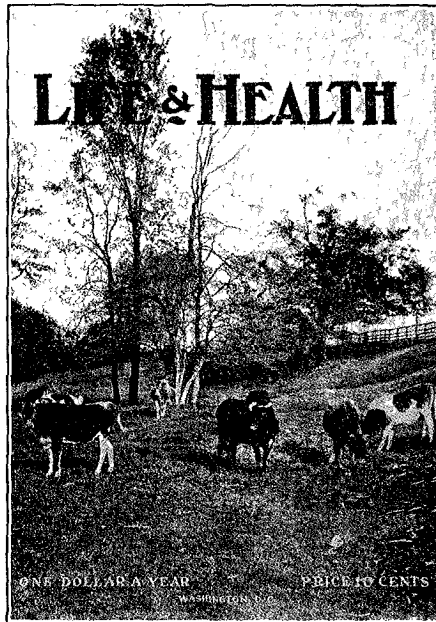
A SAN FRANCISCO, Cal., gentleman, not of our faith, writes us the following interesting note: "Some time ago, when coming out of a bank down-town, I was accosted by a lady who had a lot of copies of *Liberty* for sale, and I bought one. The contents of this quarterly respond to my views on religion, and especially on the ever-present tendency of the church to meddle in the affairs of state for the sake of gaining power rather than for the purity of government. Enclosed you will find money-order for twenty-five cents for a year's subscription, beginning with the second quarter of this year." Truly our magazines are doing a great work. Send \$1 for twenty-five copies of this interesting number to sell to your townspeople. Ask for special rates on 500 to 1,000 copies.

The June Number of "Life and Health" Now Ready

"THE best number of *Life and Health* you have issued," said Brother W. A. Spicer, secretary of the General Conference, when he saw it. And that is what every one says who has seen the June number, now ready for delivery.

The increasing popularity of this national magazine is shown by the fact that the entire May edition (40,000 copies) was exhausted May 6. Of the June number we have just printed 50,000 copies as the first edition. We anticipate that there will be a call for not less than 75,000 copies of this beautiful and useful number.

The cover design, a restful nature scene photographed from life, is, if anything, even more beautiful than the



FACSIMILE OF COVER PAGE. ORIGINAL
PRINTED IN TWO COLORS

much-talked-of May design. This cover, of itself, will make this number a very rapid seller.

Contents of June Number

ILLUSTRATIONS.—Over twenty full-page and smaller photo-reproductions illuminate the text of the articles.

GENERAL ARTICLES.—Garden Reveries, by R. O. Eastman — Is Germ-Free Milk Always Safe for Use? by D. H. Kress, M. D. — Home Treatment and Education of the Tuberculosis Patient, by Eugenia M. Bray — Beneficial Orders and Tuberculosis, by John E. White, M. D. — The Physical Side of the Alcoholic Problem, by T. D. Crothers, M. D. — Causes of Auto-intoxication, by J. R. Leadworth, M. D. — Nervous Diseases Caused by Improper Home Training, by A. J. Hetherington, M. D. — A Home Vacation; How to Keep Comfortable in Warm Weather, by D. H. Kress, M. D. — Shall We Have Foods Free From Poison? by Paul Pierce.

RATIONAL TREATMENT IN THE HOME. — Home Treatments for Common Diseases, No. 4 — Shall We Send for the Doctor? — Abdominal Pain — Relief of Colic — Chest Pain — Pneumonia — Taking the Temperature and Pulse — Significance of Swollen Feet and Ankles. Cough, Loss of Weight, Rashes and

Eruptions and Dangerous Throat Symptoms, by W. A. George, M. D.

HEALTHFUL COOKERY.—Cooking Lessons, No. 5 — Healthful Desserts — Cake Making (five illustrations), Cookies, Etc., by George E. Cornforth.

CURRENT COMMENT.—Walking — Rabies Prevalent — Vicious Reading for the Young.

ABSTRACTS.—Lactic Acid as an Agent to Reduce Intestinal Putrefaction — Food Intoxication in Infancy — Relation of Mouth Infection to Abdominal Disease — Poisoning by Egg.

THE MEDICAL FORUM.—Proprietary "Friendly Germs;" Are They of Real Value? — Lactacid Milk for Children — What Is Success?

THE MEDICAL MISSIONARY AT WORK. — From Washington, D. C., to Mussoorie, India, by Edith Bruce — The New England Sanitarium, by M. Estella Houser, M. D.

EDITORIAL.—The Medical Practise Acts — The Vivisection Question Again — An International Opium Conference — Study of Drug Narcotics — Thirteen — Sea Water in Tuberculosis and Other Diseases.

CHATS WITH OUR READERS.—An Unsolicited Testimonial (two illustrations).

NEWS NOTES.—International Congress on Hygiene — What Is Sausage? — Fake Opium Cures — A New Cure for Tuberculosis — Opium Importation Regulated by Law — Inflammations — The North Carolina Liquor Decision — State Dispensary Work — Outdoor Sleeping for Asthma — Sour Milk for Typhoid Carriers — Good Roads Congress — Progress in the Medical Sciences — Diphtheria Spread by School-Books — Movement to Prevent Blindness — Bleached Flour Dangerous — Posture for Tuberculosis Patients — and twelve other interesting items.

You Can Sell the June Number

Any one of the "General Articles" is well worth ten cents, the price of the magazine. Note especially the two illustrated articles on the "Home Treatment and Education of the Tuberculosis Patient" and "Beneficial Orders and Tuberculosis." Also No. 4 of that excellent series of articles on "Home Treatments for Common Diseases;" and the department of "Healthful Cookery."

Send five cents for sample copy. If just beginning the work, ask for leaflet, "How to Sell Our Magazines." If you desire to earn a year's schooling, ask for leaflet, "How to Earn a Scholarship."

Address Your Tract Society

If at all possible, please order your magazines through, and arrange for territory with, your State tract society.

If you must order direct, send cash with order. Try 25 copies for \$1.

Prices

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

In applying for agency, kindly send a written recommendation from your pastor, teacher, banker, tract society, or leading business firm of your town. Address your tract society, or Life and Health, Takoma Park, Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 20, 1909

No. 20

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

Terms: in Advance

One Year \$1.50 Six Months.....75
Eight Months 1.00 Four Months 50

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

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

Editorial

It is not possible in this world that we should know all of God or his purposes. There is much that we can not understand even of temporal things, to say nothing of the things eternal. Eternity itself will be required to reveal to us the deep and unfathomable plans and purposes of the Infinite. Our search after knowledge here is limited by human frailty, but in the world to come limitless life and every befitting advantage in unexampled degree will be afforded our efforts. Christ and his angels will be our instructors, and the character and works of the Creator our text-book.

It is the privilege of the Christian to rest in God. His invitation is, "Come unto me, . . . and I will give you rest." This rest is the result of trust and confidence. When the child can believe with all his heart that the Father knows best, and in the darkness as well as in the light, will commit to him the working out of every perplexity, then it is that he may experience the state of rest in God, the joy and peace which come in believing. Many never come to know the peace which passeth understanding because they carry their own burdens, and continually battle with their own worries. "Cast thy burden upon the Lord, and he shall sustain thee." To the humble, trusting one he will give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

The Opening of the General Conference

MORE than three hundred earnest, God-fearing men and women representing a world-wide gospel message—this constitutes the personnel of the thirty-seventh session of the General Conference of Seventh-day Adventists. The delegates have come from every land and clime. They represent the millions of Europe, Asia, Africa, the Americas, and the islands of the sea. The occasion of their meeting is not one of personal moment or selfish interest. For this they would not have entailed the heavy expense and numerous inconveniences in their journeyings by land and sea. That they may exchange ideas and experiences and plan and counsel for the promotion of the message of truth in all lands is the great purpose for which they are met together. One purpose possesses every heart, one desire is paramount in the minds of all, to make this conference a potent and effective means for the speedy accomplishment of this closing work.

Together with the regular delegates, a large number of brethren and sisters are attending the meeting, so that altogether upward of one thousand believers were present at the opening service. Representing as they do many parts of the field, the presence of these believers indicates the deep and wide-spread interest felt in this important Conference.

The session opened auspiciously. Nature appeared in her happiest mood. The weather conditions were ideal. The large pavilion is pitched on the Seminary campus. The green lawns, the shady trees swaying in a gentle breeze, the merry songs of birds, the sunlight glinting through the leaves,—all presented a beautiful picture of peace, and served to create an atmosphere inviting communion with the Prince of peace and a nearer approach to the God of nature. And as the large congregation, at the opening service, united in singing, "Praise God, from whom all blessings flow," they seemed but to voice the universal note of praise-ascending to God from both his animate and inanimate creation.

A special feature of the first few days has been the reports of the president and secretary, and of others representing important fields and departments, showing the wonderful progress of the work during the last four years. This has led many to thank God for what he

has wrought in behalf of his own work in the earth. This Conference appears to be free from all that borders on the fanciful or sentimental in religion, but an earnest spirit of devotion is apparent. This is seen in the addresses given, the supplications and prayers presented, and in the testimonies in the early morning meetings. With all there appears to be a longing for a greater measure of spiritual power and godliness, a Spirit-filled preparation for the loud cry of the closing message.

This Conference is confronted with many questions of far-reaching importance. The determination of these questions will require great wisdom and wise counsel. As never before these representatives of this great world-wide movement will need divine wisdom for their solemn responsibilities. That they may be thus endued, and that this session of the General Conference may mark the beginning of a great forward movement in the speedy completion of the work of the third angel's message, should be the prayer of every believer. F. M. W.

A Lesson From History

THOSE who are substituting civilization for evangelization, and who are so interpreting the supernatural religion of the Bible as to make it wholly natural, ought to learn some of the lessons which history teaches. If there is one fact above another which stands out clearly in the records of the past, it is that mere environment and a high grade of civilization have been wholly powerless to save men from the evil of their own hearts. To reject the supernatural in Christianity, and to rely upon self-effort as the means of developing character, will bring back the morals of paganism.

These truths have been recognized by some of the best thinkers, and the case has been well stated by Dr. John Lord in his lecture on "Religious Faith." Dr. Lord thus comments upon the conditions in the time of Abraham:—

There was even then, however, a remarkable material civilization, especially in Egypt, Palestine, and Babylon; for some of the pyramids had been built, the use of metals, of weights and measures, and of textile fabrics was known. There were also cities and fortresses, corn fields and vineyards, agricultural implements and weapons of war, commerce and arts, musical instruments, golden vessels, ornaments for the person, purple dyes, spices, hand-made pottery, stone-engravings, sun-dials, and glass-work, and even the use of letters,

or something similar, possibly transmitted from the antediluvian civilization. Even the art of printing was almost discovered, as we may infer from the stamping of letters on tiles.

With all this material progress, however, there had been a steady decline in spiritual religion as well as in morals,—from which fact we infer that men, if left to themselves, whatever truth they may receive from ancestors, will, without supernatural influences, constantly decline in those virtues on which the strength of man is built, and without which the proudest triumphs of the intellect avail nothing. The grandest civilization, in its material aspects, may co-exist with the utmost debasement of morals,—as seen among the Greeks and Romans, and in the wicked capitals of modern Europe. “There is no God!” or “Let there be no God!” has been the cry in all ages of the world, whenever and wherever an impious pride or a low morality has defied or silenced conscience.

Tell me, ye rationalists and agnostics! with your pagan sympathies, what mean ye by laws of development, and by the necessary progress of the human race, except in the triumphs of that kind of knowledge which is entirely disconnected with virtue, and which has proved powerless to prevent the decline and fall of nations? Why did not art, science, philosophy, and literature save the most lauded nations of the ancient world? Why so rapid a degeneracy among people favored not only with a primitive revelation, but by splendid triumphs of reason and knowledge? Why did gross superstition so speedily obscure the intellect, and infamous vices so soon undermine the moral health, if man can elevate himself by his unaided strength? Why did error seemingly prove as vital as truth in all the varied forms of civilization in the ancient world? Why did even tradition fail to keep alive the knowledge of God, at least among the people?

Unwarranted Domination

ONE of the departments of the papal court at Rome is called the “Congregation of the Index.” It is the business of that department to examine all books or other publications that are suspected of teaching heresy, and decide whether they are heretical or not. If found heretical, they are placed on the “Index Expurgatorius,” and thereafter to read such works is regarded as an offense against the church and against God. In the time of Pope Paul V, who styled himself “Vice-god upon Earth, the Monarch of Christendom, and the Supporter of Papal Omnipotence,” the writings of the astronomer Galileo were placed on the “Index” because Galileo taught that the earth rotated upon its axis. The teaching of the Catholic Church at that time was that the earth was stationary, and that the sun revolved around the earth. As it would never do to have the teachings of an “infallible church” contradicted, Galileo’s works were treated as above mentioned, and he himself imprisoned for publishing them. As an infallible, unerring church can not re-

verse itself, Galileo’s works are still on the “Index,” and the Catholic who reads them braves the anathemas of his church. Nevertheless, the world still turns upon its axis, and the obstinate sun still refuses to go around the earth.

What befell Galileo’s works has befallen those of many another since. The “Index Expurgatorius” contains a very long list of works whose influence the Church of Rome has felt herself unable to counteract by a mere exposition of their fallacies. The works that have done most to liberate the minds and consciences of men from thralldom have been those that found their way to the “Index.” It has ever proved a tempting weapon to an intolerant church. Nevertheless, there have always been some who have braved its terrors, and in spite of its repressive influence some have dared to shake off the habiliments of idolatry and superstition, and come straight to the throne of grace for pardon and blessing.

True Christians have never believed that the kingdom of God was dependent for its maintenance and advancement upon the completeness of the boycott which it was able to maintain against those who opposed it by voice and pen. In taking the position it did, the Roman Church assumed to itself a veritable sovereignty over the minds and consciences of men.

The true church of Christ has no need to jingle the chains of mental and spiritual imprisonment. Divine truth is all powerful and will prevail, and the divine Author of truth has left the mind free. He has commissioned no men nor organization to enthrall it. The boycotting of books is a childish, undignified, and unauthorized weapon. The truth has thrived in spite of it, and always will. It did not stop the rotation of the earth nor the belief of men in that great fact. Error thrives under it, and truth has never been made the truer by its interposition. It needs hardly be said that the system of ethics, morals, or religion that needs such a support has a foundation too human to endure. In the truth of God there is freedom, not bondage, not subserving of mind or conscience to human control. Said Jesus: “Ye shall know the truth, and the truth shall make you free.” John 8:32. C. M. S.

An Improbable Probability

THE advocates of error are often driven to illogical reasoning and strange conclusions in their efforts to defend unscriptural teaching. Especially is this true in the defense made for first-day observance. Unable to find Bible proof that Sunday was set apart for sacred use, many speculative theories are brought forth to make up the lack.

Commenting on the “Lord’s Day,”

the Christian Endeavor topic for April 18, the *Christian Herald* speaks truly of the recognition given the weekly period and the special regard in which the seventh day was held even by the heathen nations of antiquity:—

The Egyptians divided their year into weeks of seven days each, calling the seventh the “day of Chronos;” and even among the Romans there are traces of a special regard for the seventh day. The heathen world very generally separated the year into weeks with some regard for the seventh day.

The *Herald* then seeks to account for the change of the Sabbath from the seventh to the first day of the week on this purely imaginative hypothesis:—

Probably, after the death of Christ, and his resurrection upon the first day of the week, that day was always observed by the disciples as the sabbath. The Jewish spirit dominated the part of the country where they lived. It was almost inevitable that they should make the day most hallowed to them into a sort of imitation of the Jewish sabbath, and apply to it the great commandment regulating that day.

That the disciples did any such thing is not only a very improbable probability, but entirely contrary to the facts in the case, as evidenced by the spirit and letter of all Bible teaching. Christ, throughout his earthly ministry, by both precept and example, showed his great regard for the Sabbath of the Lord, the seventh day of the week. He kept it himself, and enjoined its proper observance on others. He made no suggestion of a change in the day of its observance after his death. Matt. 12:1-12; Luke 4:16, etc. This spirit of Sabbath regard had taken fast hold of the disciples, and led them, after the death of their Master, to defer the anointing of his body, that they might observe the Sabbath “according to the commandment” (Luke 23:56), thereby keeping the day enjoined by the commandment. On the first day of the week they went to the tomb to perform a service which their conscientious regard for holy time would not permit them to do on the seventh day. Luke 24:1. In all their subsequent experience and teaching we do not find one suggestion of regard for the first day of the week as a Sabbath day. The apostle Paul, years after the resurrection, manifested the same regard for the Sabbath of the commandment, not only in that he used it as a day of worship in his labor for the Jews, but in his public work for the Gentiles as well. Acts 17:1-3; 18:4, 11; 13:42-44. True, as the *Herald* says, the disciples did “make the day most hallowed to them into a sort of imitation of the Jewish sabbath, and apply to it the great commandment regulating that day,” but the hallowed day to them was the seventh day of the week, and not the first day. F. M. W.

The General Conference

THIRTY-SEVENTH SESSION, MAY 13 TO JUNE 6

Report of the Department of Education

FREDERICK GRIGGS, CHAIRMAN

DURING the last four years the Lord has richly blessed our schools, prospering and increasing them, bestowing upon them large measures of spiritual benefit, and giving to teachers and students health and courage for their work.

General Organization

At the time of the educational convention held at College View in 1903, a general scheme for the organization of the school interests of our denomination was planned and adopted. By it the Department of Education was created in the General Conference to advise and assist in the conduct of schools and to foster educational interests throughout the world. It provided for the establishment in each union conference of a similar department, and also that in each union conference there should be an advanced school doing a grade of college work, or at least work of a sufficiently high character to directly prepare men and women for active gospel service. This school is to be the property of the union conference, and be controlled by a board of managers selected from the various local conferences composing the union. Each local conference is to have a similar school organization managing its intermediate schools, and counseling and helping the primary schools. The primary or church-schools in general do the work of seven grades; the intermediate schools and academies, grades eight to twelve; and the colleges, grades thirteen to sixteen. The primary schools are directly under the control of boards of managers chosen by the churches which establish and maintain them. It is thus apparent that the control of all school interests is, in this way, placed directly with the people where such interests are located.

Furthermore, it is to be observed that this system makes possible the steady promotion of pupils from the primary grades to the completion of a course of college instruction, after which special training for foreign service or medical work may be obtained. The organization thus planned six years ago has been found to be efficient and serviceable, and accounts in part for the recent rapid growth of our school interests.

Statistics

We have 535 primary schools, with 625 teachers and 10,487 pupils. The estimated value of our primary school properties is now \$147,749.05; and their annual operating expense, \$101,375.55. Comparing these statistics with those of four years ago, we find that there has been an increase of 84 schools, 135 teachers, and 2,544 pupils, or over 33 per cent. The enrolment statistics from which these comparisons are made are those of 1903-04 and 1907-08. We are unable to make comparisons as to the valuation of property and cost of main-

tenance, as these statistics have been secured only for the past year.

Of the schools above the primary; namely, intermediate, academic, and college, we have 81, employing 469 teachers, with an enrolment of 5,729 students. These schools have 291 buildings, with a capacity for 7,344 students; 8,691 acres of land are owned by them. Their total property valuation is \$1,333,828.18. A comparison with the statistics of four years ago reveals an increase of 37 advanced schools, enrolling 3,624 students, or over 172 per cent. During the quadrennial term three of the schools listed in 1904 have been closed, and forty more have been opened. Of these forty, two do work of college grade, eleven are listed as academies, and 27 as intermediate schools. Here again it is impossible to give the increase in property value of our advanced schools as a whole, owing to the fact that in 1904 no definite valuation statistics were compiled and preserved; but these forty schools which have opened have a property value of \$216,471.61. There are 3,050 acres of land connected with them. They have 90 buildings, with a capacity for 2,486 pupils. Their enrolment last year was 1,829, and they employed 145 teachers. In addition to the increase incident to these new schools, there has also been a large increase in the property value of the schools in operation at the beginning of this quadrennial term.

Combining the primary-school statistics with those of the advanced schools, we find that we have at present a total of 616 schools, with an enrolment of 16,216 pupils, a total teaching force of 1,094, and a property value of \$1,481,577.23, or nearly one and one-half million dollars. This is exclusive of mission schools, reference to which is made later in this report.

Spiritual Interests of Our Schools

While it is impossible for us to present statistics of this very important feature of our work, yet an idea of the far-reaching results of efforts in this direction is to be gained from reports which are being continually published in the Educational department in the REVIEW AND HERALD. It is no uncommon thing for the statement to be made that every pupil in a certain school is a professed Christian. A large number of conversions and baptisms are witnessed every year in each of our schools. This results directly from the principles of Christian education; for the sole purpose of such education is the development of strong religious character—men and women who are qualified not only for good citizenship, but for what is of far greater importance, active service in Christian warfare.

Conventions

During the past four years the Educational Department has held two conventions. At the first, called during the summer of 1906 at College View, Neb.,

were representatives from all grades of schools in this country and Europe. A large share of the efforts of the convention was devoted to securing a more complete organization of our work. Attention was given particularly to courses of study. A definite outline of work was adopted and recommended to all our schools. This curriculum covered the work from the first to the sixteenth years, or from the primary grades through the college courses. Resolutions were also adapted looking to greater efficiency in teaching and to the adaptation of our school work to the needs of our cause.

The second convention was held at Cleveland, Ohio, last summer. It was not of a general nature, being attended chiefly by the principals of our advanced schools. The purpose of this meeting was to seek for a closer co-operation and unification of work between the intermediate schools, academies, and colleges. It was seen that there was a great discrepancy in methods of teaching, and in the grade of work actually accomplished by these schools. This has been a source of much difficulty in the promotion of pupils. The principals requested that a general convention be held, at which should be represented the heads of the departments of these advanced schools. It was hoped to hold this convention at the time of this Conference, but the large expense involved, taken in connection with the expense of the Conference, made it seem impossible. The necessity for a meeting of this nature, however, is none the less urgent, and provision should be made for the calling of such a convention at as early a date as consistent.

Relation to Young People's Work

The convention at Mount Vernon, Ohio, in July, 1907, made possible a great advance in educational interests by the establishment of the Young People's Missionary Volunteer Department of the General Conference. The relation between the Educational and Missionary Volunteer departments is an extremely close and vital one. The Missionary Volunteer Department aims to create within the minds of our youth those broad Christian ideals which involve the education and training of all their powers of being for Christian service. The Department of Education seeks to provide the means of this development. Thus working together, vast opportunities are presented for the development of the great resource—indeed a princely inheritance—which is presented to this cause in its children and youth. To no source can we ascribe greater credit for the increase in our schools than to the work and efforts of our Missionary Volunteer Department.

Summer Schools

Closely akin to many of the features of our conventions is the work of our summer schools. Nearly all of the union conferences, and many of the State conferences, hold these schools regularly each summer. They usually run from six to ten weeks, and give particular attention to methods and the common branches. An effort is being made, however, to have some higher work done by them, of such a character as to make possible its acceptance by the colleges in lieu of their regular work. The annual teachers' examinations are usually held in connection with these summer schools. The reviews, ex-

aminations, and general instruction given have tended directly to raise the standard of our teaching work, particularly in the primary and intermediate schools. The great benefit derived by our colored teachers at these summer schools argues strongly for their regular continuation.

The Foreign Mission Seminary

In connection with the establishment of our headquarters at Washington, D. C., it was deemed advisable to make provision for a new training-school for Christian workers; accordingly, the Washington Training College was established in 1904. At the Gland, Switzerland, Council, held in the spring of 1907, the need of special training for work in heathen lands was so emphasized that the brethren assembled realized the importance of having a school where instruction might be given especially adapted to prepare for service abroad. Accordingly, arrangements were made for changes in the character of work done in the Washington Training College, so that such instruction might be provided; and the name of the school was changed to that of the Washington Foreign Mission Seminary. The results of this change have been very encouraging. A somewhat similar line of work is offered by the College of Evangelists, located at Loma Linda, Cal.

The need for such courses of study is made apparent from the fact that the conditions under which men and women must labor in these foreign lands are so radically different from those in the home land as to require special preparation.

Advanced Scholastic Work

The growth of our cause in all lands, and the decentralization of administrative responsibilities, result in an ever-increasing call for persons of ability and experience. This requires of us a strong effort to provide well-educated men and women not only to meet these constant demands, but to supply the places made vacant by death, resignation, or otherwise of those now filling important positions. Believing, as we do, that the end of all things is soon to come, it is surely incumbent upon us to hold before our young people proper standards and ideals of education. These may all be summed up in the thought of a speedy yet thorough preparation for service. Every effort should be made to secure to each person only that education which will fit him best for the work which he individually is to perform. There is a constant danger of young people seeking an education solely for the sake of the education itself, or for the recognition which it may secure them; but this ideal is to be sedulously avoided. When the student is ready for effective work, he should be encouraged to leave the school and to enter heartily into active service, no matter what position he may have attained in the curriculum. Furthermore, in this preparation, school work and actual field work should be combined.

However, there is danger that we shall not properly appreciate the value of scholastic attainments for those who are to occupy important positions. Recently we have been graduating from all our schools, an average of only from twenty to thirty students a year in degree courses. This means that only about one out of every six hundred of those attending our schools completes a

degree course each year. Twenty or thirty persons are, indeed, a very limited number from which to fill the many needy world-wide situations where special intellectual ability is required. And again, it must be remembered that not all of this number are available, as some fail, for various reasons, to enter into the valuable service which they should render.

As our system of schools has grown in perfection, the number of those who have progressed through all grades is continually increasing. This means that more students are reaching the advanced years of our courses while still quite young, and hardly prepared by way of experience to enter into active missionary service. As a consequence, we must endeavor to provide for the advanced education of these young students; and this education should include a thorough training in manual lines. This cause needs keen-minded men and women, else it will be greatly crippled in its work; and it is the duty of our educational departments, general and local, to provide thorough facilities for the education of such.

Educational Magazine

For about six years the interests of the educational work have been served by a department in the REVIEW AND HERALD. Until the convention at College View in 1906, this department had two pages weekly in the REVIEW, since which time it has had eight pages monthly. Our work has grown to such proportions that it seems to demand the regular publication of an educational journal. Every effort must be made by our school workers to progress along all lines of educational effort. In order to do this, a journal of communication of larger scope than that afforded by the present means, seems to be required.

Mission School Enterprises

As the cause of present truth forges its way into the heart of heathen lands, it must, more and more, employ the school as a means not only of educating, for gospel service, those who have accepted our faith, but also as an agency through which to bring a knowledge of it to those who are unacquainted with it. Mission schools are conducted at the present time in Africa, India, China, and Mexico.

Africa

In Africa we have schools established in Barotseland, Nyassaland, Basutoland, Maranatha, Somabula, Solusi, and German East Africa. The school in Barotseland has an enrolment of 43; there are three out-schools connected with this central school, with an enrolment of 31. This makes a total enrolment in the schools of this mission of 74. The Maranatha school has an enrolment of 13. The central school of the Nyassaland Mission is located at Cholo. There are six out-schools connected with this central school, and the enrolment of the seven schools is 150. The Somabula Mission school has an enrolment of 55, and the Solusi of 76. We are not informed of the enrolment of the school of the Basutoland Mission. The German East African mission field has three schools. In general it may be said that at these schools the natives receive some of the advantages and benefits of modern civilization; they are taught the common branches, together with Bible studies, and are thus prepared for gospel service. Many so develop that it

is possible to use them as teachers and helpers in mission work among the tribes from which they come.

India

The school work of India has been of a somewhat desultory nature. From the first those engaged in mission work have undertaken school enterprises as the situation seemed to demand, and their circumstances and resources would permit. The most continuous work has been at Karmatar, where a school was maintained for several years in connection with the orphanage at that place. It is now closed. For some months past Brother and Sister Burgess have conducted a Bible school for native evangelists near Mussoorie. They are, however, now planning to undertake training-school work of a more permanent nature for natives, in the Gharwal District. Among the Tamils and in Burma there are earnest calls being made for permanent school work, and it seems imperative that this Conference shall definitely arrange for these appeals to be answered.

Korea

The providence of God has seemed to lead particularly in the development of our cause in Korea by means of the schools. A building was donated to our people by the government, with the understanding that we should maintain a school for boys in it. This circumstance has made it possible to come into close touch with the people of Soonan, where this school is established. Just at present, the Korean nation is making rapid advancement in many lines, and it seems providential that we have thus entered the work in this field.

Japan

For a number of years educational work has been conducted in Japan in connection with our evangelical efforts. The growth of our cause has been such that it has been definitely planned to establish a training-school. It will be opened as soon as possible, and will be under the charge of Prof. F. W. Field, who for years was connected with the educational interests of this country, and who has had charge of the Japan Mission for some time. We look for splendid results from this undertaking.

China

We have seven schools in China, employing eight teachers, with an enrolment of 170. The total school property and equipment are valued at about \$1,500. At Canton we have a day-school and a boarding-school, both for girls. The boarding-school receives day pupils also.

Definite plans are being laid for a system of schools in China to-day similar to those elsewhere in our regularly organized work. Primary schools are necessary wherever there is a company of believers, an intermediate school is required for every large center, and a training-school for each field. In this advanced school all native gospel workers should take a course. This school would receive pupils from the lower grades, and complete their preparation for service. There also appears to be an imperative need for a school adapted to the requirements of the children of our missionaries.

Mexico

We have one church-school at Tacubaya in Mexico, and Mrs. U. C. Fatterbert is conducting a mission school at San Luis Potosi. There are splendid

opportunities for mission work in Mexico through the avenue of the school, as opportunities for the teaching of English are numerous.

General Observations Concerning Mission Schools

The standards of education in heathen and in Christian lands are radically different. Illiteracy is great in the former. For instance, in China probably not one woman in ten thousand reads, and from sixty to ninety per cent of the men are illiterate. But the students who attend our schools show great aptness in learning. Even older persons are able to acquire enough knowledge to enable them to read and teach the Scriptures by reasonable effort, and it is no uncommon thing to see parents and their children studying in the same classes.

The accommodations for schools for the natives do not have to be elaborate. Buildings can be very cheaply erected and plainly furnished. In China, except near the large open ports, an intermediate school sufficient for our interests can be erected for \$500 or \$600, and \$1,500 would suffice for a training-school with boarding accommodations.

Many of the students attending these schools will have to be supported almost entirely from mission funds. Parents, as a rule, are not able to bear the expenses of their children when they enter school. Labor is very cheap, and because this is so, there are few trades that can be made to pay. Often a man or a woman will work hard all day, and earn barely enough to purchase necessary food. At the present rate of exchange, \$1.30 United States money will board a boy or a girl for a month in one of our native schools in China, and this is true in a general way with respect to other mission fields. Because of this cheap labor, it is difficult to establish industries of a paying character in connection with these mission schools.

It is incumbent upon us to lay broad plans at once for the advancement of our school interests in all these lands of missionary effort—plans that are in some degree commensurate with the great needs of the fields and the mighty work that must be done ere our Lord comes. More and more it is made apparent, as our cause becomes established in these lands, that well-organized school work must be conducted. In China a force of nine thousand native laborers must be trained to provide as many workers in proportion to the population as the Southern field of the United States now has,—and we consider the Southern field a destitute one.

Conclusion

The advance which we are able to report in our school work should stimulate us to greater activity in the future. All our school interests have grown very rapidly, and a large amount of energy has naturally been consumed in making provision for and attending to this growth. There is need—great need—of strengthening, in many respects, that which we have now established. It is not a question alone of the number of schools or the number of students in attendance; of greater importance is the character of work which we do. As a people, we must have the highest ideals of Christian education. Our message is to go into the highways as well as into the byways—to the learned as well as to the illiterate.

As the schools of the prophets were an inspiration and uplift to the people

of Israel, and as the work of Martin Luther at the University of Wittenberg gave the heart-beat to the Reformation, so must our schools in all parts of the world sound forth in no uncertain voice the key-note of this great message. A spirit of earnest research for truth and a vigor in presenting it, must possess them. They must be uplifted by the Lord, that they may uplift man. They are to help mightily this great cause of truth in its onward march to all lands.

[This report has necessarily been abbreviated to adapt it to the available space. It is printed in full in the *General Conference Bulletin*.—ED.]

Report of the South African Union Conference

R. C. PORTER, PRESIDENT

TO THE GENERAL CONFERENCE ASSEMBLED, GREETING:

From Africa, the land of sunshine and showers; of delicious fruits and beautiful flowers, of gold and diamond fields, and financial depression, of Colonials, Americans, and natives of many languages,—the land known as the Dark Continent, yet, under the influence of the gospel, everywhere lined with light from the throne of God,—a land in which our people from America have long manifested by their liberal contributions for the advancement of the message a commendable interest, we wish to extend our most hearty greetings, and express our sincere appreciation of what has been done for this very needy field.

The message is onward here. We have no discouraging word to offer regarding the outlook for the future. Faithful missionaries, following in the footsteps of the Man of Calvary, have traversed the way before those now in the field. They have left waymarks pointing the darkened minds of those who know not God and the saving power of the gospel of Christ to the Lamb of God that taketh away the sin of the world. The lowly graves and those of our fallen missionaries invite us to renewed consecration to the message for this time, and their mute lips proclaim afresh the command, "Go forward!" until the whole dark continent of Africa is ablaze with the light and glory of the message with which the whole earth is soon to be lighted.

The last union conference meeting added another mile-post along the pathway of progress of the message in this field. During that meeting, Colonial and American, English, Dutch, and German, Kafir, Zulu, and Fingo, natives of every tribe and dialect represented in the assembly, pledged themselves to a consecration to the message that would break down national and race prejudices, and unite all heart and soul for the finishing of the work in this generation. I am glad to say that since that time most of them have maintained that spirit of consecration in their labors. As the result the laborers have gone forth with a spirit of renewed courage to their fields, and increased prosperity is attending the work. Two tent companies, one in Dutch and one in English, have been in the field during the summer in the Cape Colony Conference, and one tent company in the Natal Conference. A good interest is being awakened where these laborers

have pitched their tents, and we hope for good results. Street meetings in Cape Town are creating an unusual interest. We can not meet the calls for Bible work. The monthly *Missionary* and Dutch quarterly *Missionary* are doing excellent work as messengers among our people.

The missionary spirit is rising among our churches. Last month we increased our *Sentinel* circulation one thousand copies, and this month we shall increase it five hundred more. The Dutch *Watchman*, edited by Brother Elffers, is receiving a hearty welcome by our churches. We consider this paper a very important additional means of carrying the truth to the many Dutch-speaking people of South Africa. It is much appreciated by the Dutch churches. Clubs are being taken, and the subscription list is rapidly increasing.

Our Health Work

The sanitarium work is doing well. The Plumstead Sanitarium is meeting its operating expenses,—a good record under the depression so prevalent in this field. The institution has a steady patronage. It is just now reaching a class of wealthy patients who are extending its opportunities by their favorable reports of its work in Johannesburg and other leading cities.

The Maritzburg Institute has done well, as it is only beginning its work. Already one member of the Natal Parliament and his family have accepted the truth through its influence. The institution has a fair patronage, much of the time being pressed for room to accommodate its patients.

The Kimberley Baths have made a good showing through the financial stress of the past five years. Under Brother Willson's management they have made improvements to the amount of about ten thousand dollars, and paid an indebtedness of six thousand pounds. The business now stands clear of all incumbrance, has excellent bath facilities, a good home, and a fine commercial flower garden. An institution that has made such a record during the present financial strain is unquestionably operating upon a safe financial basis.

The Canvassing Work

The canvassing work is quite low at present. For the past three years the canvassers in Cape Colony have been paid half time to keep the work going. The conference has fallen behind nearly four thousand dollars, so that it has become necessary to cut this part of the work from the pay-roll. It is now working along quietly in a self-supporting way. In the cities the financial depression is severe. In the country, money is easier, but the farm-houses are five miles or more apart. This makes it self-sacrificing work to canvass at present.

Brother H. C. Olmstead has recently spent a month in canvassing in Kimberley, with good results. He took from twelve to fourteen orders a day every day he canvassed, and succeeded in delivering nearly all his orders. Kimberley is in the heart of the diamond fields. During these close times, diamonds are a luxury that can be dispensed with; hence the diamond mines have almost ceased to operate. That city is therefore an exceptionally hard field for canvassing just now. Since Brother Olmstead did so

well there, our minds have turned toward him as a man who might be used as a leader in building up the canvassing work on a self-supporting basis. He is connected with one of the mission stations, and we are in correspondence with him with the hope that he may be willing to devote his energies to the canvassing work if the mission will spare him to us. He is inexperienced as an agent to direct others, and he is young. If we can have the services of Elder E. R. Palmer for three months following the General Conference to take hold with him to develop the canvassing work in this field on a self-supporting basis, and train him as a union conference canvassing agent, we believe that the work may be made self-supporting, in the cities at least. We therefore respectfully request the General Conference to recommend that the general canvassing agent spend three months in this field immediately after the close of the General Conference.

Brother M. E. Emmerson is selling books with as good success in Basutoland, among the natives, as Brother Olmstead had in Kimberley. He has two bright native young men helping him, and they are proving to be efficient canvassers. His wife's mother is expected to join them soon, and we are informed that she is a good canvasser. They are keeping us very busy at the office to prepare literature for them. In the Natal Conference the work has been operated on the self-supporting basis. While it has gone slowly, it has kept moving quietly forward, and is still forging ahead in a quiet way. We can not overlook the fact that our financial situation in Africa brings in a very difficult condition for the canvassing work to face. When money was plenty, this work was self-supporting, and went as strong here as in any field in the world. It is quite different now. Besides, the government passed an act recently, requiring a license costing twenty-five dollars yearly, from each canvasser, for the privilege of canvassing. There are one hundred districts in the Cape Colony. A license must be obtained by the same canvasser for each district in which he works. We have applied for exemption from this law for our canvassers, and have the assurance of leading officials that they will use their good offices to secure such an exemption for us. We expect to see this accomplished. As it now stands, our ministers are forbidden to sell our literature in connection with their tent work, without a license. The message is the Lord's work, and we expect the way will open for its advance.

Educational Interests

Our college has been having a difficult problem before it for some time, having no industries by which it could pay students for labor, except at a loss to the institution. It is carrying a ten-thousand-dollar indebtedness, and the taxes are at present about three hundred dollars a year, in addition to the interest that must be kept up. This is a heavy burden for a small school. Without some paying industry, we miss securing the attendance of many of our brightest and best young people on account of their lack of money to pay their way. Under these conditions the board, which is the union conference committee, have started a brush factory. Brother Ingle

is successfully operating a broom factory near the college. He has his salesmen throughout the field, and has taken the responsibility of selling our output. The building and machinery cost us very little. We used material from another building to erect the factory, and the work was largely done by the help of the school. We are now ready to begin operations as soon as the material reaches us. This prospect for work is adding to our attendance. Six new students enter with the beginning of the present term. We have to order most of our material from London, and it takes two months to secure returns after ordering. This calls for quite an outlay in stock as an operating fund. We have not the money to meet this necessity. We therefore need two hundred pounds (1,000) at once as an appropriation for that purpose from the General Conference. At a college board meeting held last night, it was voted that the board respectfully request the General Conference to donate at once two hundred pounds sterling to the South African Union College brush industry, as an operating fund. We sincerely hope that this may be possible without delay, otherwise we shall be greatly distressed in meeting our obligations. The college is doing good work, and exerts a favorable influence throughout the field. If the brush industry is a success, it will be a strong factor in relieving the financial difficulties of this school.

Our Mission Stations

Our missions are doing excellent work. The older stations are making their work self-supporting, except for the salary of the leading laborers connected with them. Since our last union conference meeting, they have decided to make a strong effort to become wholly self-supporting by the time of our next biennial meeting, and are now laying plans to accomplish this object.

During the recent union conference meeting, with the assistance of Elder Conradi, the question of the most rapid method of developing our mission work in Africa received much consideration. It was the opinion of the heads of our missions, Elder Hyatt, and others, that we should carry our work differently among the semieducated than among the less favored natives. Elders Hyatt and Armitage had made one or two trips among the Kafirs near the Maranatha Mission, and they had found that with lantern lectures they could secure large hearings among the natives. After one or two such meetings, they would offer to help those who were sick. This brought large numbers of those in need of simple treatments. The Lord blessed the remedies used to the recovery of nearly every one who came. Afterward, they would follow them from kraal to kraal to hear them speak and to receive more treatments.

These brethren have continued these trips since the union conference meeting. They have recently made two trips among the Fingoes. In a report of one of these later tours Elder Hyatt writes that during ten days he spoke fifteen times, gave one hundred and forty-one treatments, and gave away a large amount of literature. A native Wesleyan minister opened his church for the services, and secured like openings for

them in other villages. They met with similar hospitality at the hands of the ministers in their other trips. They preach the truth to the natives the same as to the whites, and it is well received. They now have forty students in their school, ranging from the fourth to the seventh grades. Several of them have attended the Lovedale school. It will not take long to develop workers from this class if they receive the truth and develop as we hope. There are about forty white families living in reach of the mission, who are becoming very much interested in our work. Elder Hyatt will open a Zulu mission on the same plan as soon as the work is well started at Maranatha.

Brother Emmerson is undertaking to work on a similar plan in the Basuto Mission. He is not prepared to go out with a wagon, but is making good use of literature with the most encouraging results. Two young native men are assisting him very satisfactorily in this work. From these experiences we are convinced that a much more rapid work can be accomplished among the semi-educated natives than among the uneducated, uncivilized heathen.

Elder Anderson is undertaking an advanced move in the enlightenment of the uncivilized natives in his station. He writes, "I want to see my older pupils settled in the kraal work; I want to see the out-stations made a success as schools and financially, and to see the home station made entirely self-supporting. Then I will feel that I have accomplished what I returned to Africa to do." It is his plan each year to throw out a larger circle of out-stations. He thinks that within five years all the territory within reach of the main station should have the truth plainly carried to its people.

Our Needs

Our needs for the present are not great, but very vital to the progress of the message in this field. We need all the appropriations for which we have asked. We need the special appropriation for which we have asked at once. We need the assistance of the general canvassing agent for three months to assist us in placing this work again upon its feet. Above all, we need much of the Holy Spirit to give us discernment and power for the finishing of the work speedily in this great and needy field. Our difficulties are varied and great. But God is greater than our difficulties. In his strength we are able to go up at once and possess the land.

Report of the Northern Union Conference

R. A. UNDERWOOD, PRESIDENT

To the delegates and others assembled in General Conference the Northern Union delegation bring greeting.

We can report some progress since the last General Conference. Four years ago the Northern Union Conference territory was composed of Minnesota, North and South Dakota, and a growing mission field of three large provinces of Canada,—Manitoba, Saskatchewan, and Alberta. At the General Conference Council held at Gland, Switzerland, two years ago, it was recommended that we

release the above-named provinces in Canada to be organized with British Columbia into the Western Canadian Union Conference. This request was granted, and in the fall of the same year the Western Canadian Union Conference was organized, which you have by vote accepted as one of the sister union conferences composing the General Conference now in session. The same council recommended that the Central Union Conference release the Iowa Conference, that it might become a part of the Northern Union Conference. This recommendation was also carried into effect.

Owing to the necessary changes thus involved in the Northern Union Conference, I shall not undertake to give a report of this union as it now is, for the past four years, but will speak more of the past year and the present condition. The present church-membership of the Northern Union, as reported by the various conferences, is 5,980, with 545 scattered Sabbath-keepers who are not church-members, making a total of 6,525 Sabbath-keepers in the conference.

It is but due to the conferences in the Northern Union that I speak of what will appear as a falling off in membership during the past three or four years in the territory now comprising the Northern Union Conference. By a comparison of the reports during the last three years there will appear a loss instead of a gain. This falling off in membership is seen in Iowa and Minnesota. These conferences have reported each year from one to two hundred additions to their churches. As reported in the Year Book for 1906, Iowa's membership was 3,736. The secretary and president of the Iowa Conference report that after a very careful effort to obtain the facts, they find that there are only 2,428 church-members in the conference at present. This shows a loss of membership to the Iowa Conference of 1,308 in three years, while Minnesota shows a loss of membership of 399 in the same time, or a total loss in membership in the two conferences of 1,707, notwithstanding the fact that during this time about one thousand Sabbath-keepers have been added to the churches in these two conferences.

Several reasons are given for this condition. Those who have thoroughly canvassed the Iowa Conference assign as the greatest reason for the apparent loss in numbers the fact that the former accredited membership, as published for some years past, showed a much larger number of Sabbath-keepers than were actually in the State. Another reason is that the Northern Union Conference territory has been seized by a spirit of moving, which has caused an exodus of Sabbath-keepers to the West, to the North, and to the South. Whole churches, parts of churches, and families have gone one after another, and keep going. One church sold a church building, and took the proceeds with them to build a church in their new location. During the past year a company left one conference, and it required a township six miles square to provide them homes where they settled.

These conditions, with our efforts to respond to the calls for men and means to supply the fields beyond, have placed some of our conferences at a disadvantage in their home work. Two of our conferences have had at times only one

active minister laboring in the English language.

We have fifty-one ordained ministers in the Northern Union Conference. Of this number six are engaged in school work, and about a dozen who, because of age and poor health, are able to do little or no work, are justly entitled to support; still others might be called "farmer preachers," and are engaged in conference work only part of the time. We have, including ministers, office help, canvassers, and others, two hundred eighteen on our list of laborers.

Schools

We have four conference academies, with twenty-eight instructors, and an attendance during the past school year of two hundred eighty-eight students. The industrial, intellectual, and spiritual training has been combined. The revival spirit has been such that in some schools every student has been converted. One hundred thirty-eight students from the Northern Union Conference have attended Union College the past year.

There are thirty-nine church-schools in the Northern Union, with 455 students in attendance. The number of church-schools would have been largely increased could we have found suitable teachers for the work.

We have had eight hundred eighty-one students in training during 1908, besides students at Madison, Tenn., Washington, D. C., and elsewhere.

In view of the crowded condition of Union College, and counsel received from Sister White favoring the establishment of an advanced training-school in the Northern Union Conference, members of the General Conference Committee and the Northern Union Committee have had under advisement the question of establishing a union school doing advanced work.

Our attention was called to some advantages in the United States Indian school property at Chamberlain, S. D., and we were advised to secure it. This property consists of one hundred sixty acres of land, twelve or more buildings, and fixtures, which had cost the United States considerably over one hundred thousand dollars, but being no longer needed by the government in its educational work for the Indians, had been placed on the market.

Bill H. R. 26916 passed Congress at its last regular session, offering this property to the State of South Dakota on condition that the State maintain a school in which the Indians should have free education. The legislature of South Dakota, then in session, declined to accept the property from the United States, and this action received the governor's approval. The bill further provided that should the State of South Dakota decline to accept the property, the Secretary of the Interior was authorized to dispose of it for not less than twenty-six thousand dollars for school purposes, with a provision that Indians who comply with the same requirements as whites may attend without tuition, but are to pay for their board and room.

On March 3, 1909, we made a final offer of twenty-six thousand dollars for the property at Chamberlain to the Secretary of the Interior. We were led to hope that a definite answer would be made to our bid by March 15. But in

the effort to secure more for the property, the government representatives delayed an answer. We have notified the commissioner of Indian affairs that unless our bid is accepted, and we are notified to that effect on or before May 25, 1909, this bid for the property will be thereby withdrawn.

The initial expense of purchase of the Chamberlain property, based upon our bid, with the necessary changes in the buildings and a suitable equipment, will cost about fifty thousand dollars. If the property is secured, and these changes are made, and the equipment for college and industrial work is secured, the property will be quite well adapted for school work. We much desire the counsel of this Conference in this important undertaking.

Sanitariums

We have one conference sanitarium at Des Moines, Iowa, which has been doing good work, but is about to be moved from the city to Nevada, and occupy new and better quarters. This sanitarium has thirty or more physicians, nurses, and helpers.

Drs. Farnsworth and Lindsay have a sanitarium at Chamberlain, S. D., which is doing excellent work, and has about the same capacity as the Iowa Sanitarium. There are also located in Iowa, Minnesota, and South Dakota several small sanitariums and treatment-rooms doing good work, conducted by individuals.

Finance

The tithe of the Northern Union Conference for 1908 was \$99,842.80, which is \$16.69 per capita for each church-member, or \$15.30 per capita for the total number of Sabbath-keepers in the union. One conference paid \$21.65 tithe per capita for its membership, and \$18.47 per capita for the entire number of Sabbath-keepers in its territory. I am fully convinced that if all our Sabbath-keepers paid a full tithe, our funds would be greatly increased.

Each conference in the Northern Union met its full quota, per capita, on the \$150,000 fund. The union as a whole exceeded its quota with a creditable surplus. Only one union conference, which has a much larger constituency, paid more into this fund than the Northern Union Conference.

The local conferences have voted to raise for foreign missions an amount equal to ten cents a week for each church-member. This vote was not taken until about the middle of 1908. However, during that year there was sent to the Mission Board \$34,299.11, or a fraction over ten cents a week for each church-member in the union. In addition to this amount there has been sent out of the union to other fields \$17,890.06 in tithes, making a total of \$52,189.17 given to aid the general evangelistic work in 1908. This is a little over \$8.72 per capita (or 16¾ cents per week) for our entire membership, or an amount more than equal to one half of the entire tithe of the union. For some years, over forty per cent of all funds raised for evangelistic work has been sent from our field into the regions beyond. This does not include the \$20,555.87 raised on the \$150,000 fund, nor other large donations given to institutional work in the South and elsewhere.

A General Awakening in the Northern Union Conference

More than two hundred precious souls were converted at the camp-meetings last season, and over \$47,000 was raised in pledges and cash for various enterprises, the larger part being for foreign missions. A considerable portion of this amount is in land yet to be sold.

There is a revival in the distribution of our literature, in the sale of books and periodicals, and in the circulation of tracts. About \$36,000 worth of our publications were sold in the Northern Union during 1908. This is a large increase over any year in the recent past.

Parents are awakening to the importance of Christian education, and a spirit of loyalty to the work at home and abroad is seen in all our conferences.

We are reminded by the few pioneers present at this conference that it is little more than half a century since a small company of believers in the cause of reform, launched what had been long foretold in prophecy,—the threefold message of Revelation 14. In the love of Christ with united effort this band of believers labored and sacrificed to spread the gospel message world-wide with the hope of seeing the end come. Most of this advance guard have fallen in battle, while a few are still with us to counsel and labor with their old-time devotion, and to encourage younger men upon whom the heavier burdens must rest. It behooves all to rededicate their lives to the cause thus far so successfully advanced, which is destined to certain victory at the soon appearing of our King.

To-day the delegates of the Northern Union, with you that are gathered from many lands, are imbued with the same faith, purpose, and hope which possessed the pioneers in this cause. We meet to plan for the extension of this gospel of the kingdom to all the world in this generation.

When face to face with men of faith, there is no East nor West, no North nor South, no national lines nor race; we see everywhere only sinful, blood-bought men, as subjects of divine grace. To bear this heaven-born message to every nation, kindred, tongue, and people, we as delegates and as a united people are committed.

Report of the Columbia Union Conference

G. B. THOMPSON, PRESIDENT

At the General Conference Council held at Gland, Switzerland, May 9-24, 1907, it was advised that the territory of the Atlantic Union Conference be divided into two conferences; and that Ohio, which was then a part of the Lake Union Conference, be invited to join the new conference.

At the next biennial session of the Atlantic Union Conference, held in Philadelphia, Pa., Nov. 14-24, 1907, the delegates, after giving consideration to the suggestion of the Gland Council, acted favorably upon it; and a new conference, known as the Columbia Union Conference, was organized. Elder W. J. Fitzgerald was chosen president. This conference includes the territory of Ohio, Pennsylvania, Maryland, Virginia, West Virginia, New Jersey, and Delaware. The District of Columbia was

organized into a conference, Feb. 14, 1909, and has requested admission, but has not yet been formally admitted into the union. Including the District of Columbia, we have in this union nine conferences, with 218 churches, and a membership of 6,591.

On account of the conference having been so recently organized, we are unable to present any comparative statistics showing the growth of the work. Unity and harmony prevail in all the local conferences, and aggressive plans are being pushed for the advancement of the message in all lines. Excellent work was done in the selling of literature during 1908, the sales being much in excess of those of previous years in the same territory. The book sales alone were about \$60,000. The reports for the first four months of 1909 show a marked increase over the same period one year ago.

The tithe for 1908 was \$87,638.75, or an average of \$13.07 per member. The offerings to foreign missions for the year 1908 amounted to \$24,666.04. A deep interest is manifested in the work in the regions beyond, and it is confidently expected that the gifts to missions will show a marked increase during the future.

The only institution owned and controlled by the union is the college located at Mt. Vernon, Ohio. This school is widely and favorably known, workers who received their training here being found in many of our mission fields. For many years this school was owned and controlled by the Ohio Conference; but in the winter of 1907, it was voted by the constituency to transfer it to the Columbia Union, and it is now considered a union school, although some of the legal steps necessary have not, for various reasons, been complied with. The college is in need of extensive repairs, which must be made at once. In addition to the funds needed for repairs and other improvements, there is considerable debt upon the institution, which must be provided for.

During the year just closed, which has been among the most successful in the history of the institution, the attendance was larger than could be well accommodated; and in order to properly carry forward the work of educating the young people of the union, more buildings will have to be erected, better adapted to the work of a college. Some plans for the raising of funds in the union for the benefit of the school were made by the board at their last meeting, and it is hoped that sufficient funds will be received to place the school in condition to carry forward the work of training more laborers for the various mission fields of the world.

We have in the union some conference institutions which are doing excellent work. An academy has been opened during the past year at Newmarket, Va., which has done good work also. An excellent church-school is in operation at Takoma Park, D. C., which employs three teachers, and does a good grade of work. There are also a number of church-schools in the union conference.

The sanitarium at Philadelphia, Pa., owned by the East Pennsylvania Conference, is well equipped, and prepared to render as good service in medical lines as can be found in any of our sanita-

riums. The institution is struggling under a large indebtedness, and needs financial aid. This sanitarium at the present time stands loyally with the work of the message, and those who labor there endeavor to keep the truth before those who come under their influence. Some of the leading physicians of the city have willingly co-operated with Dr. W. H. Smith in the medical work, and aside from the debts which burden the institution, the outlook is good. It is located in one of the largest cities of the United States, and is just such an institution as is needed in order to reach the people with this message.

A small sanitarium has also been operated in connection with the Mt. Vernon College during the past year; this has done good work, both in making the work of the college more efficient, and in bringing the principles of health before a large number of people.

Some private institutions are also operated in some of the local conferences. As a rule, these are doing good work.

The population of this union, including the District of Columbia, is 17,387,395,—the largest of any union in the United States. But while the population is large, our membership is comparatively small. Such cities as Philadelphia, Baltimore, Pittsburg, Cleveland, Cincinnati, Jersey City, Newark, and many others are calling for workers, but at present we are unable to supply them.

In many of our Western conferences, through the blessing of God, a large membership has been raised up in a population much less dense than in this field. As the message began in the East, and was carried West, so now we believe the West should turn and look upon the needy condition of the East, with its great and varied population, and send workers into these cities and support them. Some of the conferences are already doing this, and it is helping to greatly strengthen and develop the work. We feel grateful for the help thus given, nor are we unmindful of the help which the General Conference has so freely given in this time of need. We are blessed by having the headquarters of the General Conference, also the Review and Herald Publishing Association, the Foreign Mission Seminary, the Sanitarium at Takoma Park, and the Branch institution in the city of Washington, located in our union. While these are not owned or controlled by this union, their influence is felt, and is of great value in advancing the work.

We are persuaded that further help should be given to the large cities of the East. Such aid will result in a blessing, not only to the conferences receiving, but to those which so freely give it. Like bread upon the waters, it will return to us again greatly increased. This will help to fulfil the statement made that the message is to return East with power. There is a large foreign population in many of the cities. We have in a certain sense, a foreign field right at home. Such efforts as have been made to reach these various nationalities have been attended with good results, and a number of foreign-speaking churches have been gathered out. But we must do more. The large foreign population already here is being increased almost daily by thousands, and some plans must be de-

vised to bring the message more fully before these people. We hope this conference will suggest a plan by which this can be done.

We are full of courage and hope for the future. The message never seemed clearer, nor its speedy triumph more certain. We have followed no cunningly devised fables in this message. It is the truth of the living God. We have seen its rise from a small beginning to world-wide proportions. The closing event—the coming of Jesus to reap the harvest of the earth—is impending. Now is the time for earnest, consecrated labor; then the victory and rest in the kingdom.

The Chinese Union Mission Field

J. N. ANDERSON

"I WILL mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." Isa. 63:7.

In the spirit of this text I would present to you our report of this quadrennial period. In the many divine benefits and the tender care vouchsafed to us during this period there is cause for deep gratitude and thankfulness on our part. Especially is this true in the preservation of the lives of our workers, both Chinese and foreign. During this period not one of our workers has been called to rest, though we have had no little sickness. At different times nearly all our workers have been in the clutches of malaria, while others have been called to face the more deadly attacks of dysentery, spew, and the like; and in consequence some have had to retire for a time from the field. Yet it means much that in a land where our knowledge of entirely new conditions was nil, which necessarily has led to some mistakes in the matter of caring for our health, our force of workers remains intact during the entire quadrennial period. With the Father's continued blessing, and a greater vigilance on our part in guarding the health of our workers, may we not expect an even better showing in the future?

Progress, Present Status, and Comparative Gains in the Field

We are glad to report progress in every respect in the field,—not striking or extraordinary, but steady and permanent. At the time of our last General Conference, our work in China was just fairly beginning. We had foreign workers in two provinces, Kwang-tung and Honan, and the conversion of a Chinese evangelist was inviting us through a wide-open door into the third, Fu-kien. This province now has two foreign workers with their wives, and a substantial work has been inaugurated. In addition to this we have entered two other provinces, Hunan and Kiangsu, and the foundation for aggressive work is being laid. In the former we have one man and his wife located in the provincial capital, Changsha; and in Kiangsu we have seven workers stationed in the city of Shanghai, where our general headquarters have been fixed. The locating of our printing interest and mission headquarters in Shanghai was the occasion of our entering this last province, giving us a new language and a population of about thirty millions.

Four years ago our total force of for-

ign workers was fourteen, located in the provinces of Honan and Kwang-tung; to-day we have, all told, thirty-seven (including wives) distributed in five provinces, though at present eleven of these workers are in the home land. Our force of Chinese assistants has increased from nine to forty, and it must not be forgotten that this means a largely multiplied increase in efficiency on the part of both foreign and native workers.

Our foreign workers had at that time made a small beginning in two Chinese languages,—the Cantonese and the Mandarin. To-day we have workers whose knowledge of Mandarin, Cantonese, Amoyese, and Hakka, makes them efficient teachers of the message in those languages. Other workers are now nearly prepared to take up active work in the language spoken in the section where Shanghai is located. Thus we have active work carried on by foreigners in five distinct languages, and the sixth is urging us forward in the person of a Chinese worker who speaks Hoklo, the language of the region about Swatow, in the province of Kwang-tung.

Four years ago we had five main stations at which foreign workers were located, and one out-station. At present we have eight main stations, stronger and better manned, and ten out-stations directed and successfully worked by the combined efforts of the foreign and Chinese laborers. At that time we had only three schools, scantily attended, and conducted by ill-prepared teachers, as against eight schools to-day, with an attendance of about one hundred fifty, taught and trained by a corps of teachers of considerable ability, and with no little preparation for their work.

We had one organized church with one native member (Brother Keh), and a scattered and uncertain number of baptized converts not yet gathered into church fellowship. Now we have a Chinese church-membership of ninety-four, all of whom are gathered into one or another of the five local churches. Of this number the greater part were Christian converts to the faith, though a fair percentage came directly out of idolatry and heathenism. As a rule they are faithful in paying tithes, and take an active interest in the progress of the truth among their own people. This is not a large constituency; but it is a precious seed, which, under the fostering care of the Holy Spirit, will yield an abundant harvest in that land.

The Publishing Work

Our publishing interest has been developed almost entirely within the past four years. Two small tracts had been translated at the instance of Brother La Rue, and two others had been prepared and given a small circulation. To-day we have twelve tracts in circulation, and several others in manuscript ready for the press. Our mission paper, the *Gospel Herald*, is issued monthly. The subscription list, which at the beginning of the year stood at two thousand, is constantly increasing.

Medical Missionary Work

In her deep sin and alienation from God, China's cup of physical suffering is not only full but overflowing. This suffering, so often the direct result of ignorance and superstition, is ever-present; and the missionary never escapes the al-

most intolerable sight of disease and bodily ills, many of which he is helpless to alleviate. While we have from the beginning of our work in that field made the healing of the soul the first interest, yet we have by no means forgotten or neglected to mitigate the physical suffering all about us. Most of this work has of course been done by the workers whose preparation gave them special knowledge in that line; nevertheless, much has been done by all our workers in this particular. To-day we have five dispensaries, as against three four years ago. Only the simpler cases have been attempted, but hundreds have been reached in this way. Our workers should all be practical medical missionaries; and to effect this end, some means should be devised whereby a short course of training could be given all candidates for this field.

Institutional Facilities

Little progress has been made in the way of providing the work with buildings and other material facilities. One year ago last fall a building was purchased for the Bethel Girls' School in the city of Canton at a cost of \$3,200 (Mexican), or about \$1,500, U. S. In the sale of the Sinyang property by the removal of our publishing interest to Shanghai, two building lots on Chikongshan, valued at about \$500, U. S., came into our possession last summer. A very good Rest Home, with three acres of land on Mokanshan was bought last fall for about \$850 gold.

A small piece of land has also been bought about twenty-five miles inland from Amoy for the erection of a school. This school is designed to serve the double purpose of educating the children of our own converts, and training workers for that field, which has a population of some ten millions. Only a part of the land needed has thus far been secured, at a cost of forty dollars. At least one hundred dollars more will be needed to secure the necessary additional ground for this important enterprise, and we have estimated that it will require not less than \$2,000 to build and equip the school. Last January while our general meeting was in session in the city of Shanghai, a site comprising five acres of land within the limits of that city was negotiated for at a price of \$6,280, U. S. This is to serve the general interests of the publishing, educational, and medical work in China. The publishing plant and the buildings for the other two interests, with suitable equipments, remain to be provided.

A good mission compound has been leased and repaired as a central station in the city of Cheo Chia K'o, Honan, this is a long stride toward giving character and permanency to our work in that province.

Features of Special Mention

To the glory of God and for the encouragement of us all I speak of a few items of special interest in our work in that field. In looking over the past, it is encouraging to know that in it all God has wrought for his people and his truth. By the mouth of the last of the Old Testament prophets, God says, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense is offered unto my

name, and a pure offering: for my name shall be great among the Gentiles, saith the Lord of hosts." Mal. 1: 11 (R. V., margin). Ours is the day of fulfilment; and in these great heathen fields we see his hand at work.

In the province of Fu-kien in the city of Chinchew, seventy miles up the coast from Amoy, a dozen of the most spiritual and intelligent members of a church of long standing have taken their stand for the truth, and are to-day a strong company of believers prepared for church organization. They are well-grounded in the message, and a working body in that part of the province. This interest sprang up of itself, and yielded this large measure of fruit with almost no effort on our part. This is but the nucleus, the seed; for we believe an abundant harvest is yet to come from this spiritual planting.

Spiritual Awakenings

In the province of Honan there have been wide-spread awakenings in several of the surrounding cities adjacent to our work, and out of these much fruit has already been gathered. Last December Elder J. J. Westrup baptized twenty-three, and organized them into a church; and a large number of inquirers, many of whom give promise of becoming obedient to the word, are gathering about him for instruction. The brethren at Cheo Chia K'o, a few miles distant, report large numbers of inquirers coming to them from near and far to learn the new doctrine. In the Kwang-tung province we have had the pleasure of seeing Brother Hung, the pastor of a native church in the city of Chaochowfu, step boldly into the truth with his entire family and his wife's sister; and while the members of his former church have not yet identified themselves with us, twenty-five or thirty meet regularly in his house on the Sabbath, and there is ground for believing that the day is not far distant when a goodly number of these will fully enlist in the cause of present truth, and so become a beacon light in that large prefectural city. And thus we have the beginning of a great work among that large class of Hoklos, numbering about six millions. During the last year more calls came to us from various parts of the province than we were able to meet, and in some instances these calls represented not only scores but hundreds of inquirers. It is not affirmed that all these openings spring from sincere and honest motives, nor need we be surprised if there be found much chaff and little wheat. Nevertheless they are signs of the Lord's working, and we must find in them his definite call to fuller consecration and greater endeavor in this great province.

Present Openings and Urgent Needs

By this heading I would not be understood to mean that any part of the Chinese field is to-day closed to our efforts, or that serious and immediate entrance into every province of that mighty empire is not a most urgent need. This aspect of the situation will be dealt with in the proper place. The point in this paragraph is that a few specific openings and pressing calls are now facing us with a just and stubborn claim that refuses to be denied, and in this conviction we make our appeal to this Conference

that they may be given early consideration.

Brother J. P. Anderson, a single man under twenty-four years of age, has acquired a working knowledge of the Hakka language, and is to-day leading out single-handed in the work for that people, who number not less than ten millions. This is not wise; it is not economical; it is not necessary. The responsibility of continuing such a situation lies with us who have the ordering of the work in the field. A mere statement of the facts will suffice to lead us to send him immediate relief.

In the city of Changsha, perhaps the most important point in the most anti-foreign province in the Chinese Empire, we have Brother P. J. Laird and wife, assisted by two good Chinese helpers. They have made an entrance into that province at no little sacrifice and expense, and it is only reasonable that we forthwith strengthen our hold, and prepare for work that shall carry the message into the entire province. Two men and their wives should be sent into that province without delay. The province is estimated to have not less than twenty-two million souls within its border; and no man who seriously faces the facts can for a moment question the wisdom as well as the urgent necessity of sending immediate re-enforcements.

We have entered Hunan; there is no alternative, we must press the battle until the victory is ours. Let us make no mistake; we must hold securely all that we have gained and make it the foundation for a larger work.

The city of Chaochowfu, where Pastor Hung's acceptance of the truth opened to us a door to about six million people, is in great need of a foreign worker to connect with him, and help develop the work in that large field. There is no doubt that this opening is the Lord's own leading; therefore it is our plain duty to follow him, and take full possession with all possible haste, lest we let slip our opportunity. The call is for only one worker, who, with the assistance of Chinese helpers, will be able successfully to look after that entire field. This opening has already waited too long; it is unsafe to delay longer.

In view of the fact that in my removal to Shanghai, Brother E. H. Wilbur, who has now been in the field for almost seven years, remains the sole foreign worker in the Cantonese field, it is an absolute necessity to send one additional worker to connect with the work in Canton. That work is in itself far beyond the powers of one man, and the fact that our workers must be given some regular change out of the field, suffices to show the reasonableness of this call.

The Canvassing Work

For some time the members of the Chinese Mission Committee have felt the need of planning more largely for the publishing work. Our list of tracts is growing apace, and even with our present meager printing facilities we are prepared to issue a large volume of good literature; but unless these silent messengers are carried to the people, all our efforts in this direction are wasted. On the other hand we have a promising number of young men who

must be trained and set to work. We all recognize the fact that to eliminate canvassing work out of our home field would be to cut off one of the most vital, as well as one of the strongest, features of our propaganda. This is no less true in the Chinese field; and we shall fall short of doing our duty if we overlook or neglect to inaugurate this work at an early day.

To a certain extent, our workers are all canvassers, but there still remains a distinct field for the man who gives his entire time and strength to the work of selling our literature. The canvasser is a broadcast sower of the gospel seed, and in a population such as we have in China his work is doubly important. For the present we feel that not fewer than four young men should be sent to lead out in the four provinces where our work has taken root,—Kwang-tung, Fu-kien, Honan, Kiang-su. These provinces will readily produce faithful lieutenants if we can secure strong young men who will carefully train and direct them. The urgency of the situation leads us to believe that the Lord of the harvest has the right men to send into the field.

Present Division and Organization of the Field

At our general meeting held in Shanghai last January, we were seized with a boldness and a faith that led us to plan for the immediate entrance of our work into every province and dependency of the Chinese Empire. To effect that end, we set about organizing our field and our forces; and now we come to this conference seeking your endorsement and co-operation, and that of our whole church body, in this tremendous undertaking.

Instead of dealing with that vast empire as so many provinces and dependencies, it seemed good to us to recommend that the Chinese world be constituted a union mission field, formed by the organization of ten co-ordinate divisions or mission fields, as follows: (1) The North China Mission Field, comprising the three provinces of Chili, Shan-si, and Shan-tung, with a population of sixty-six millions; (2) the Northwest China Mission Field, made up of two provinces, Shen-si and Kan-su, having a population of seventeen million five hundred thousand; (3) the West China Mission, in which are grouped three provinces, Si-chuen, Yu-nan, and Kwei-chau, whose aggregate population is estimated at eighty-seven million, scattered over a vast area, and of all China the most inaccessible; (4) the South China Mission, composed of Kuang-si, Kwang-tung, and Fu-kien, with a population of fifty-seven millions; (5) the Central China Mission, into which are gathered four provinces, Honan, Hu-peh, Hunan, and Kiangsi, whose population mounts up to one hundred and one million; and (6) the East China Mission, including Kiang-su, Che-kiang, and Gan-hwuy, in which is a population of fifty-three million. These six divisions, each one of which is by itself a large field, are all carved out of what is called China proper, out of which, in point of population, could be formed the following fields: Japan, Great Britain, Italy, the United States, European Russia, Spain and Portugal, France and Algeria, Tunis and Madagascar, Austria and Brazil, Canada, Norway, and Sweden. To the north and west are the four great dependencies, Manchuria, Mongolia, Turkestan, and Tibet,

with a population of eight millions, two millions, a million and a half, and six millions respectively. Each one of these, in our plan, constitutes a separate mission field.

With the entire Chinese field divided as above indicated, it follows as a matter of course that each one of these ten main divisions must have a director, or superintendent (and it is quite as necessary that one physician be assigned to each division as well), with possibly other officers to follow later. Five men out of our mission force already in the field have been recommended to act as directors of the North, West, Central, South, and East China mission fields. Thus the present call is for fifteen men to act as directors and physicians. But this, we must not forget, is simply officering the field, not manning it. Brethren, this work in China is yours quite as much as it is ours, and we come to you in the conviction that it is in your hearts to provide sufficient men and means at this time to place an advance guard in each province and dependency of that great empire.

Facing One Fourth the World

In this way we are planning for an advance move on the entire Chinese world—easily one fourth of the population of the earth. In this undertaking our feeling should not be so much that we are doing our duty, or that we are accomplishing a great work, as that we are carrying the final message of mercy and truth to a race of sin-laden souls, hopelessly bound by the cords of sin. They know nothing as they should of God, the holy and loving Father, and hence have little sense of sin, or of the need of a Saviour from guilt and its consequences. They glory in Confucianism, which is essentially self-righteousness, totally ignoring the need of an atonement for sin, and a reconciliation between sinning man and the holy God of all. As Confucianists they have no faith that lightens death, and the resurrection means nothing to them.

All the religion they have consists in the deification of dead men whose spirits they both fear and worship. Buddhism and Taoism, with all their accursed teachings, hideous and senseless ceremonies, and lying promises, supply all the absent elements of a heathen religion. From all this issues the great flood of evil with which that people is deluged,—infanticide, concubinage, polygamy, civic and domestic corruption, with a multitude of other sins sufficient to sink the empire but for the long-suffering of God. Do we feel China's burden of sin? Are we ready to extend to her the healing God has committed to us?

China is to-day open to missionary endeavor as never before in all her long history,—a fact clearly recognized and reckoned with by all the missionary societies operating there. Almost to a unit the different mission boards are addressing themselves to the task of doubling their force of workers without delay; and that a large measure of success is attending their efforts in this direction is evidenced by the increasingly large influx of missionaries into China. Every steamer from Europe or America brings them. This enthusiastic, quickened pace on the part of these societies

is largely the direct result of a serious endeavor on their part to effect the evangelization of the world in this generation. Some limit the time of its accomplishment to a score of years. Considered by itself, is not this great idea born of God? And if they are thus moved to great undertakings, what shall we say of Seventh-day Adventists, whose faith that Christ is at the door is the cardinal, dominating doctrine? Shall we on our part postpone the coming of our Lord by delay? Are we not now prepared seriously and adequately to lay hold of this task?

China's Call

In this situation we are constrained to submit to our brethren here assembled, and to the entire body of believers, the desirability, the wisdom, the necessity, of at once sending out to that great field forty strong, consecrated young married men, to enter upon the great task of carrying the advent message to the millions of the Chinese world.

General Conference Proceedings

First Meeting

May 13, 10:45 A. M.

THE first meeting of the Seventh-day Adventist General Conference was called in the big tent at 10:45 A. M., May 13, 1909, Elder A. G. Daniells, president, in the chair.

Elder Daniells: We would like to have the whole congregation join in singing "Praise God, from whom all blessings flow."

Elder Irwin read the 105th psalm.

Elder Daniells: We will now engage in a season of prayer, invoking God's blessing upon this Conference. Every one, I am sure, will join earnestly in this invocation. Brethren Butler and Olsen will lead us, and let us unite heartily with them.

At the close of the season of prayer, the entire congregation united in ascribing praise to God by singing hymn No. 226, of "Christ in Song:"—

"Praise him! praise him! Jesus, our blessed Redeemer!

Sing, O earth—his wonderful love proclaim.

Hail him, hail him, highest archangels in glory;

Strength and honor give to his holy name."

The Chairman (Elder A. G. Daniells): We have just received a cablegram from Africa, giving us this message:—

"Cape Town, South Africa.—'Blessings unmeasured.'"

I am glad our brethren so far away are thinking of us this morning, and that we have their prayers in behalf of this gathering; and I believe that this message from our brethren in the dark continent is an expression of the feelings of our people in all parts of this wide world. We must not forget that we represent them, and that we represent almost every part of the world in this meeting this morning.

I can say but a few words in the way of welcome to this delegation; and, in speaking, I shall not formally extend a welcome to our brethren from foreign lands, because this is a World's Conference. I am not here to welcome our

brethren from what we call "foreign" lands, more than they are to welcome us in this country, which is to them a foreign land. It will be just as proper for our brethren who have come across the seas, to extend a welcome to the American delegates gathered here, as for any one to extend a welcome to those from across the seas. But I can say that, for one, I am profoundly grateful for this gathering. It was four years ago, on this ground, that we decided not to hold another General Conference until four years had passed. At that time, the present hour seemed a long way off. We scarcely knew whether it would be best to postpone the meeting so long; but we find that the time has passed very quickly. The Conference has come as soon as we were ready for it. During the intervening time, we have looked forward with deep interest to this meeting, and our interest has increased as the time for the convening of the Conference has approached. I know, from letters I have received, from the expressions that have come to us, that our brethren—those who are here and those who are not here—have been greatly interested in this convocation; and this great gathering here this morning is some indication of the interest that has been and is being felt in this session of our General Conference.

Now we are gathered from many countries, speaking many languages, representing great needs and diverse conditions. We are here, not for social enjoyment, nor for entertainment; but we are here for a great work, we are here for the accomplishment of great things for the cause of God; and we should address ourselves most earnestly and zealously to that work.

I shall not detain you long in remarks this morning; but in behalf of my immediate associates in the General Conference work here, I do extend to all delegates from America, from the European division, from Australasia, from South America, Africa, and the islands of the sea, as well as the great mission fields, a most cordial welcome. It does us good here to look into your faces. We realize that you have been on the "firing line;" that you have been bearing heavy burdens. You have been facing tremendous needs. Your calls for help have impressed us with this. We are glad that you can take a little respite, and come here and meet with us and with one another, and exchange experiences and views, and join together in laying plans for the onward march of this great movement with which we are connected.

I do sincerely hope, brethren, that this Conference will prove to be a great occasion. Of course we have never had anything like it, so far as the present situation is concerned. Never in the history of this people have our people come from all parts of the field as they have to this meeting.

And now we want this occasion to be more than a large gathering—we want it to be a great meeting. We want it to mark an era. We have had such meetings. I believe that the 1901 Conference marked an era in this work. The 1903 Conference marked an era; it was a great meeting, although not just of the sort that we like, and from it have come great blessings to this cause.

Now the Lord knows exactly what we

need at this meeting; he knows what ought to come to us as a people; he knows just what the cause throughout the whole world requires; and he knows what should be done during this Conference to bring that blessing to his cause. My prayer for weeks has been, and still is, that God will reveal that to us, and give us hearts to do what we ought to do to bring his blessing to us. For this let us earnestly pray while we are here together.

We have asked Brother Conradi to speak, representing the European division, and Elder Irwin, the American division; then we shall open the way for our brethren to speak as the Spirit of the Lord impresses them, and as the gratitude of their hearts prompts them to speak at this opening service.

Words of Good Cheer From Europe

Elder L. R. Conradi: We are surely grateful to the Lord this morning for this General Conference. I believe that if we look over the records of the past, we shall not find another General Conference where the different countries of the wide world were so fully represented as they are here this morning. What we have seen for years by faith we can see to-day with our natural eyes.

Europe can welcome America to this world's Conference. We are thankful for this. [Amen.] The Lord has said that a time would come when the waste places should be built up, and the foundation of many generations be raised up again. The Sabbatharians, at the time of the Reformation, believed that doctrine, and labored in harmony with it. We can to-day see the waste places built up. The truth we believe is enlightening the world. From all parts of the earth we have come to attend this world's Conference. The sons of this heavenly family know no difference of nationality; they know but the one language of heaven. When I first came to this Conference, I met some little children: they were the children of China and other countries. So we can truly say that the sons of this heavenly family have come from afar, and the daughters are nursed at our side to-day.

As we have come from all parts of this world, we surely need, more than ever, the anointing of our eyes by God's Holy Spirit, that we may see the true needs of this world-wide message, and of our ears, that they may be opened always to listen to God's voice speaking to us, that the will of God, and his will only, may be done in our meeting, and that the kingdom of God may be hastened.

Elder Irwin's Greeting

Elder G. A. Irwin: As I sat here and looked into the faces of the hundreds of earnest men and women who have gathered from all parts of the world in this great convocation, of God's people, I wished that some of the pioneers who have been laid away to rest could have the privilege of viewing this scene.

The first president of our General Conference is reported to have said that the best evidence of the truthfulness of that message is the message itself; and it seems to me that that was a true statement. Notwithstanding all the efforts that the enemy has made to defeat this truth and to deflect it from its purpose, it has steadily gone on until this morning we are permitted to behold what we see here.

I am sure, friends, that the progress that has been made in the past four years shows that God is in this movement. And I may say, also, that we have a message that is going to accomplish its purpose in spite of all the efforts that the enemy can bring to bear against it, either from without or from within. Friends, we should take courage this morning. Courage should be the keynote of this meeting from the very beginning until the end, and we should pray that God may overshadow this place by an innumerable number of angels, and that his Holy Spirit may be the directing, leading influence in every thing that is done.

"My Heart Is of Good Courage"

O. A. Olsen: The scene before us is truly inspiring. It is not merely the largeness of the attendance, but the thought that all parts of the world are represented,—nations, tongues, peoples, living in distant places. What an evidence of the wonderful work that has been accomplished through the third angel's message!

Brother Conradi has extended a welcome from Europe and adjoining countries. Brother Irwin has spoken for this country. It is my privilege to represent another large division, the isles of the sea.

I am glad to bring you a good word of cheer from the island field. The Lord is blessing; the work in onward. I could not but note, as we were on our journey, that at every port where our vessel stopped, and also at many places as we came by rail, we were greeted by some of our brethren, and in many places had the privilege of holding meetings with them. How different that is from the way it was years ago!

Brethren, my heart is of good courage in the Lord. I have confidence that God will do just what he has said he would do. What we need in this meeting is the outpouring of the Holy Spirit, fitting and preparing us to go forward to finish this work in a short time.

The Beginning of This Work

Elder G. I. Butler: These brethren have spoken on a subject that warms my heart. I suppose that my experience dates back a little farther in this message than that of almost anybody else in this congregation. My experience dates back to the great Advent movement of 1844. I have seen old Father Miller at my father's house several times. I well remember the beginning of this work. After listening to one sermon from Brother Joseph Bates, my mother commenced to keep the Sabbath in 1848. Father began its observance a little later.

As others have said, I am full of courage. Some one may say, Are you not discouraged, Brother Butler? You have been looking for the Lord so long, you have seen so many trials and troubles and apostasies. Thank the Lord, No. I am not discouraged. I am growing old, and am weakening physically, but my heart is still in this message. I know that God will give it a glorious triumph.

An Incident Recalled

Elder E. W. Farnsworth: This opportunity makes me think of an incident in the life of Paul, when he was on his way to Rome. When he landed in Italy, and met a few brethren who came down to meet him, he thanked God and took

courage. As I look into the faces of this congregation, I can not but think that this is an occasion in which we all may thank God and take courage, and believe still more firmly than ever in the truth of the third angel's message.

One of Our Oldest Pioneers

G. W. Amadon: I did not suppose—

A. G. Daniells: Brother Amadon was one among the very first to accept this message, and to connect with the Review and Herald, and he has been with us a half century or more. He is one of our oldest pioneers in this cause to-day.

G. W. Amadon: I was about to say, brethren and sisters, that I did not suppose that I would have anything to do in this meeting but to hear and think and pray. It is a great inspiration to my heart to be present, and to see such a concourse of believers as this.

I embraced the truth in the summer of 1853, and later on in the year I went to the Review and Herald Office, little as it then was, and remained with it until it went down in ashes. God has been very good to me.

The first general meeting I ever attended, held by this people, was a sort of General Conference in the year 1854, in Brother White's house, in Rochester, N. Y. I think there must have been as many as twenty-five or thirty besides the little company of believers in Rochester. How this work has grown since 1853! We did not then suppose that anything would be done for foreign fields, only in this way,—that people would emigrate from foreign countries, particularly from Europe, and they would write letters back and tell their friends about the truth. But how things have changed! Wonderful, wonderful is this closing work of God! My heart rejoices in it.

Was Sixteen in 1844

J. L. Prescott: As I look into your faces, I can but say, "What hath God wrought!" As I came into this tent, I was reminded of the first advent tent-meeting that I ever attended, in the year 1842, in Concord, N. H. There I heard Joshua V. Himes, and the message seemed precious to my heart. I was born into the faith in 1838. I was sixteen years old in 1844. With my mother I attended the first general gathering after the passing of the time of 1843, at Exeter, N. H. The believers gathered to compare notes, and to engage in some concerted action. After two or three meetings, a brother, H. K. Snow, showed clearly that the 2300 days had not ended, that they must extend to the tenth day of the seventh month, in 1844. The message he gave brought wonderful light and blessing to the company. Well, beloved, I have been an Adventist all these years. I delight in the message. I rejoice in the prospect that the work will soon be consummated in this generation, that possibly the dear Lord will let me survive to witness his coming in the clouds of heaven.

Greeting from Elder Wheeler

Elder Daniells: We have a message sent to us by the oldest minister in our denomination, Elder Frederick Wheeler, now in the ninety-ninth year of his age. This statement was dictated to Elder F. H. DeVinney at West Monroe, N. Y., May 3, 1909. We will ask the secretary to read it.

(Reading): "To my brethren assembled in General Conference, I improve this opportunity to send you my feeble greetings, and assure you of my love for, and continued interest in, present truth. I believe that we are living in the closing period of the gospel age; that every hour is full of deepest interest, and should be improved to the very best possible advantage to secure our own needed preparation and the advancement of the truth. I rejoice to-day that the Lord in mercy saw fit to give me a place in this work in its early history. For more than half a century I have looked for the realization of the 'blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'

"That hope was never more precious to me, nor my confidence in its soon realization more firm, than to-day. I rejoice in the progress that the truth is making; that God is opening the way, in his providence, for the gospel of the kingdom soon to go to all the world. I humbly pray for the special blessing of God to be upon each of you, and upon the Conference, and that it may result in the advancement of the cause and the salvation of the perishing. While I can not well expect to live to see it, yet I firmly believe that the consummation of our hopes will be in this generation."

Admission of Conferences

The Chairman then called for report as to union conferences not yet admitted to the General Conference. W. B. White presented for admission the North Pacific Union Conference, organized out of the territory of the Pacific Union, in 1906. It includes the States of Washington, Oregon, Montana, Idaho, and the Territory of Alaska, a territory larger than all the United States east of the Mississippi, with a population about equal to that of Kentucky. The union has a membership of five conferences, with 143 churches, and 5,724 members. "The great Northwest," he said, "'the last West,' is rapidly developing. The future looks bright for evangelical work."

Upon motion of W. B. White, the request for admission of the North Pacific Union Conference to the General Conference, was granted, and its delegates were seated.

The hour for adjournment having come, admission of other union conferences was deferred, and, upon motion, the Conference adjourned until 3 P. M. Benediction by Elder R. A. Underwood.

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

Second Meeting

May 13, 3 P. M.

A. G. Daniells in chair.

No. 172 in the new edition of "Christ in Song" was the opening hymn.

H. W. Cottrell offered prayer.

A. G. Daniells: We closed the morning meeting in the midst of the admission of union conferences that have been organized since the 1905 Conference. The next on the list is the South American Union. Elder Westphal has just arrived, and will make the request.

Brother Westphal then presented a request that the South American Union Conference be admitted to the General Conference. A motion to admit was unanimously carried.

A. G. Daniells: The next is the West Indian Union. Elder Bender, president of that conference, will tell us about it.

Elder Bender then made formal request for the admission of the West Indian Union, stating that the conference was organized in 1906. It has six local conferences, and includes the West Indian Islands, with the Guianas, Venezuela, the United States of Colombia, Panama, and all Central America.

A. G. Daniells: The next is the Russian Union. We thank the Lord that Russia has been united in this work and comes to us as one of our unions. Elder Boettcher, the president, will present the request.

J. T. Boettcher (reading): To the Seventh-day Adventist General Conference assembled at Washington, D. C., May 13 to June 6, 1909, greetings:—

In October, 1907, the Russian Union Conference, which had heretofore been a part of the territory of the German Union Conference, was duly organized, the organization to go into effect Jan. 1, 1908. Elder L. R. Conradi, representing the General Conference, was present.

The territory of this union includes European and Asiatic Russia, excepting the grand duchy of Finland, with a population of 148,442,000. The union is composed of the following fields: The Caucasian, the Baltic, and the South Russian conferences, and the Middle Russian, West Russian, Little Russian, Siberian, and Central Asian missions.

As a union we respectfully request that the Russian Union Conference be admitted into the sisterhood of union conferences of the Seventh-day Adventist denomination, and that our five delegates be allowed to take their seats at this session of the General Conference.

A motion to adopt this request was unanimously carried.

Elder L. Tieche, president of the Latin Union Conference, presented a request that this union conference, having 24 churches and a membership of 963, be admitted to the General Conference.

A motion to admit this conference was unanimously adopted.

Elder E. L. Stewart then presented a request for admission from the Western Canadian Union Conference. This conference has a present membership of 817.

Upon motion this union conference was admitted.

The Columbia Union Conference sent in a request for admission, which was read by the president of the union, Elder G. B. Thompson.

Motion to admit was unanimously adopted.

Elder W. A. Westworth, president of the Southeastern Union Conference, read a request for the admission of that conference to the General Conference.

Upon motion, the request was granted, and the conference admitted.

The District of Columbia Conference, newly organized, composed of five churches and two companies, applied for admission to the General Conference, through B. G. Wilkinson, its president. Since its organization in February the Columbia Union, of which it should naturally be a part, has had no meeting; so in order to be represented at this session it must needs come in as a local conference, not a member of any union.

On motion it was received, and its delegates were seated.

A. G. Daniells: Next will be a report from the European division of our field. Elder Conradi will now present his report.

Before presenting his report Elder Conradi called for a quartet by delegates from Great Britain.

Report of the European Division of the General Conference

L. R. CONRADI, VICE-PRESIDENT FOR EUROPE

Nearly three thousand years ago the prophet counseled the Israel of God: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left. . . . For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." Isa. 54:2-5.

Growth of the Work

When, in 1863, the first General Conference was held, we had some 3,500 believers and a tithe of about \$8,000. The following year the brethren were strongly entreated to send a missionary to Europe, but they felt unable. However, the missionary went back to the Old World, where Christian Sabbath-keepers had never been lacking since the days of the apostles, and where, immediately after the disappointment of 1844, some began to keep the Sabbath in southern Germany, and where some others had by this time begun its observance in Prussia, simply from reading the Bible. A company of believers was soon raised up in French Switzerland, and in May, 1869, Elder Erzenberger was sent as their first delegate, and he remained in America until March, 1870, to represent Europe for the first time at a General Conference. Later the same year another delegate was sent; but it was not until 1874 that the Macedonian cry was heeded, when we had over 7,000 Sabbath-keepers in the States, and an income of more than \$31,000 tithe; and with his being sent, the offerings to missions set in, beginning with \$5,000, which revealed possibilities heretofore unthought of by our people. Elder J. N. Andrews left for Central Europe in 1874, Elder Matteson followed for Scandinavia in 1877, and Elder J. N. Loughborough for England one year later. In 1880 our first missionary, a European, left for Africa, where he and some of his helpers met death in the massacre of Alexandria, in 1882. That same year our first missionary was imprisoned in Sweden, and in 1886 two missionaries were imprisoned in Russia, at the time of the organization of our first Russian church. In 1887 one of our missionaries working in Europe, entered Asiatic Russia.

European Conferences

In 1889 the work was begun at Hamburg; in 1891 both the German and the Russian mission fields were organized; in 1893 the mission property in Hamburg was purchased, to which the publishing work was removed from Basel in 1897. In 1890 the Pacific Press established a branch house at London. Although the membership rapidly increased on the Continent, yet organization of other fields was retarded till in 1898, when the German Conference was founded, with about 1,500 members. While Elders Irwin and

Moon were with us the same year, a European Union Conference was organized, consisting of four main parts. In 1901 two German conferences, the first Russian conference, and the German Union Conference were organized. In 1902, while Elder Daniells was with us, two conferences and a union conference were organized in Great Britain, and a fourth conference in Germany. In 1903 the Scandinavian Union followed, and in 1907 the Latin Union (and the French) conferences, and in 1908 the Russian Union, were organized. There are now in the European division, five fully organized unions, a union mission field, 24 conferences, and 28 mission fields; of these, one conference and four mission fields are in Asia, and five missions in Africa.

Training-Schools

As to the training of workers: At first we held institutes of a few months' duration; but in 1889 a more permanent school was opened at Hamburg, which was transferred to Friedensau in 1899, where it still serves as the training center for the German and Russian unions. From 1894-97 the Frydenstrand High School was in operation; and this was followed in 1899 by Nyhyttan, and in 1908 by the Scandinavian Union school, at Skodsborg. The Duncombe Hall College began its existence in London in 1901, and since 1907 has its permanent quarters at Stanborough Park. In 1905 a Latin Union school was opened in Gland. There are about 350 students enrolled in the European schools at present. Three of the schools have their own buildings, another is nearly completed, and the fourth will be erected this year. There are about \$90,000 invested in educational buildings, and a Russian Union school is planned for. Some thirty teachers are employed.

Medical Work

Our medical work commenced at Basel and Skodsborg about 1896; later on, Frydenstrand began to be used as a sanitarium; in 1901 the Friedensau Sanitarium was opened; in 1902 the Caterham Sanitarium was purchased, and in 1905 the work of the Basel Sanitarium was transferred to Gland. There are now seven sanitariums and four health homes, supplying accommodations for four hundred patients, and working in connection with them are five prosperous food factories. About \$460,000 is invested in our health work. We have nine physicians, two hundred nurses, and in preparation for the medical work there are seven medical students attending European universities. Not only do we find our nurses laboring in Europe, but also at Jerusalem, Jaffa, Haifa, Cairo, Algiers, Eritrea, and in German and British East Africa.

Publishing in Chassu

We have seven publishing houses and three branches, employing in all about 125 hands. There are 472 canvassers laboring under 12 general agents, and our sales for 1908 were \$308,000, while for the four-year period they amounted to \$935,000. We have invested in this department \$302,000. We do only our own publishing, and our houses have been able not only to improve their facilities, but the Hamburg and London houses have contributed liberally to other missionary enterprises, in addition to doing a great deal of missionary

publishing in various tongues. Our Hamburg publishing house has issued the first publication in the Chassu language, (East Africa), and expects to print the Gospels in that tongue this year. This language was first reduced to writing by Seventh-day Adventist missionaries; and their writings are the first to be printed by any publishing house in that tongue.

Evangelical Workers

As to the greatest department in our work—the ministerial and evangelical—we have now 116 ministers, 70 licentiates, and 195 Bible workers. These, with those engaged in office and treasury work, make a total of 435 workers, or nearly twice the number employed four years ago. Including the physicians, nurses, colporteurs, and teachers, we have a total of over 1,200 laborers of all classes who are engaged in the European division. Of these there are, in the Asiatic portion of the field, 8 ministers, 5 licentiates, and 12 Bible workers. In Africa there are 4 ordained missionaries, 11 licentiates, and 9 other workers, or 24 in all.

Work Self-Supporting

The work in Europe proper, with its 425,000,000 people, is more than self-sustaining, as we spend in our operations in Asia and Africa more than the \$10,000 received from the Mission Board. Comparative statistics of the past four years with the previous four years will best show our growth:—

During the years 1900-04 there were received into the churches, by baptism, 4,900 members; by vote, 1,736 members; these paid a tithe of \$256,805; Sabbath-school offerings, \$19,446.50; weekly offerings, \$4,923.30; annual offerings, \$14,651.10; the book sales amounted to \$295,825. In the years 1905-08 there were received into the churches, by baptism, 9,374; by vote, 1,738; the tithe paid was \$539,072; Sabbath-school offerings amounted to \$41,561.40; weekly offerings, \$21,088.30; annual offerings, \$31,806.30; the book sales amounted to \$633,525.

Net Increase

Our net increase from 1900 to 1904 was from 7,000 to 11,028, or 4,028 members; and from 1905 to 1908 it was raised from 11,028 to 17,362, or 6,334 members; while our tithe for the two quadrennial periods more than doubled, and our offerings nearly trebled. The present membership of the European division equals the total membership of the denomination in 1883, and the tithe equals that of the denomination in 1888. The tithes and the offerings for 1900-04 amounted to \$295,826, and for 1905-08 to \$633,588. Sixteen of our conferences already pay a second tithe for the support of missionary work outside of their own borders; and this year a number of them gave, in addition to this, sums of \$250 to \$500 for missionary operations in other fields besides. None of our conferences or union conferences is financially involved.

Extent of the Work

Our work to-day extends from Lisbon and the Irish coast in the west to Charbin, Tarschkand, and Ararat in the east, and from Iceland and Lapland in the north to Nyassaland and the Kongo in the south; in other words, our stakes are being set up to the border of China, Korea, India, Persia, and the South Af-

rican Union Conference, covering a territory that extends about 8,000 by 6,000 miles. There are to-day hundreds of believers in London, Berlin, Hamburg, Riga, and Copenhagen; there are strong churches in Petersburg, Christiania, Stockholm, Edinburgh, Paris, Zurich, Geneva, Basel, Bucharest, Dresden, Cologne, Leipsic, Stuttgart, Breslau, Munich, Nuremberg, Augsburg, Erfurt, The Hague; besides smaller churches at Constantinople, Prague, Eisenach, Jerusalem, Cairo, Rome, Barcelona, Lisbon, Budapest, Brussels, Amsterdam, Dublin, Moscow, Warsaw, etc.

Summing Up

But when we consider that there are over 535,000,000 people, or one third of the world's inhabitants, living within the territory worked by the European division of the General Conference, we must confess that the work is only begun. Workers are called for everywhere, new fields in the three continents should be entered, the few workers in some portions should be increased, our schools enlarged, and our educational funds to help young people obtain a training for the work should be increased. Our publishing work needs urgent help to assist in getting out more publications adapted to our various fields, and to make translations into still other languages. Consecrated medical missionaries should be fitted to qualify for different countries.

We can not close without mentioning in tenderest remembrance our noble pioneers who have died in Africa and in Europe: Brother Sander, Brother Wunderlich, Dr. George, Brother Kueller, and Sister Ehlers.

The European field extends a hearty invitation to the General Conference to hold its coming biennial meeting in Europe, that the presence of the General Conference Committee may be a blessing to us, and that its members may also be blessed by coming in contact with so many of various nationalities, where God has a great work to be done. While we have lengthened our cords, and strengthened our stakes, we do honor our Maker as the true husband of the church, as the Redeemer of Israel, and as the God of the whole earth.

After the close of this report, a quartet from the German Union sang a hymn in German.

Meeting adjourned, with benediction by I. H. Evans.

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

Third Meeting

May 13, 7:45 P. M.

The third meeting of the Conference was called at 7:45 P. M., May 13, A. G. Daniells in the chair.

Prayer was offered by R. A. Underwood, and F. Griggs sang as a solo, "How Can I Keep from Singing?"

The Chairman stated that the constitution provided that the General Conference Committee should nominate to the Conference certain chairmen to preside in the sessions. He reported that the committee had nominated Brethren G. A. Irwin, L. R. Conradi, O. A. Olsen, and H. W. Cottrell to act with himself as chairmen during the session.

On motion, the nomination was unanimously approved.

The Chairman asked the pleasure of the Conference as to the manner in which the standing committees of the session should be appointed.

It was voted that the General Conference Committee, of twenty-nine, be instructed to bring in nominations of standing committees to be submitted to the Conference.

The President of the General Conference then presented his quadrennial address. [This address was printed in full in the last REVIEW.—ED.]

In presenting his quadrennial address, Elder A. G. Daniells added to the names of ministers who have been laid away during the period, Wm. Simpson, of California, Dexter A. Ball, of New York, and H. E. Rickard, of Canada. It was not the speaker's intention to go beyond the list of ministerial laborers, but mention was made in after remarks of Miss Marian Davis, for years a valued worker with Sister White; of Mrs. Nora Haysmer Anderson, who sleeps in Africa; and of Mrs. E. T. Nowlen, of Central America. Another laborer, in business lines, E. A. Chapman, of California, has laid down responsibilities carried for many years. Other names will be remembered by others, as of the company of those who rest from their labors, while their works do follow them.

Bible Study

Friday, 9:15 A. M.

In the absence of Elder S. N. Haskell, who had been appointed to give a Bible study at this hour, Elder E. W. Farnsworth conducted the service. The subject was prayer, and various texts were considered.

Luke 18: 1-8: (a) Men ought always to pray and not become discouraged. Praying is the way to keep from discouragement.

(b) The importunity of the widow was emphasized. Luke 3: 21; 4: 1, 14, 22, 32: This experience came to Christ as a result of prayer. As a result of prayer he was filled with the power of the Holy Spirit, and spoke "gracious words."

Luke 9: 28, 29: It was while he was praying that he was transfigured, and his countenance was changed. It is while we are praying that our hearts are changed.

Jesus continued all night in prayer to his Father. Elder Farnsworth raised the question as to what would probably happen if this whole delegation should give itself to prayer as Jesus did.

He urged strongly that we give ourselves to prayer, that we go in twos and threes to the groves about us, and continue in prayer till we see in our midst the working of the Holy Spirit in special power.

General Conference Proceedings

Fourth Meeting

Friday Morning, 10:30

ELDER G. A. IRWIN in the chair. Prayer by Elder H. Schultz, of California.

The treasurer of the General Conference, Elder I. H. Evans, presented his report for the quadrennial period, Jan. 1, 1905, to Dec. 31, 1908. Brother Evans gave a brief review of the financial situation, and of the financial condition of

the various fields at present under the supervision of the General Conference Committee, calling attention to the fact that nearly all the territory now directly operated by this committee consists of the so-called heathen lands, such as Africa, China, India, etc. He said it was the hope of the committee that in due time the contributions of native believers in these fields would be sufficient to support the native workers, but at present these contributions fall far short of doing this. He showed that year by year during the period, the income from the different funds had steadily increased, but on account of the rapid growth of the work the disbursement had correspondingly increased so that the treasury was kept practically empty nearly all of the time. He declared it to be the policy of the committee not to retrench in any department, but on the contrary to extend the work and thus increase the expenditures.

Accompanying his report there was submitted to the delegates an extended statement in detail of all the funds received and expended, accompanied by the auditor's statement vouching for the accuracy of the accounts.

From this statement, it appeared that the total income from all sources during the quadrennial period was \$1,655,137.53, while the disbursements for the same period amounted to \$1,641,199.55, leaving a balance in the treasury, Dec. 31, 1908, of \$13,937.98.

It further developed in the report that at the beginning of the period, the debt of the General Conference, was \$47,965.50, but that during the four years this indebtedness had been met, and at the close of the period the resources exceeded the liabilities by \$6,770.71.

Some questions were asked by the delegates concerning various features of the report, after which Elder A. G. Daniells expressed his gratification at the favorable showing made by the report of the treasurer, and suggested that at a later time he would take time for consideration of some of its features. On motion, the report was unanimously adopted. The Conference then adjourned, the benediction being pronounced by Elder L. R. Conradi.

Fifth Meeting

3:00 P. M.

Elder G. A. Irwin in the chair. After singing, prayer was offered by Elder J. H. Schilling, of Germany.

The General Conference Committee then reported to the delegates the names of the committee on nominations and the committee on finances and plans, as follows:—

Committee on nominations: O. A. Olsen, chairman; M. N. Andreason, E. K. Slade, E. E. Andross, Charles Thompson, W. B. White, H. H. Burkholder, M. N. Campbell, H. F. Schuberth, Daniel Isaak, F. W. Spies, J. V. Willson, H. H. Dexter, S. F. Svenson, W. J. Fitzgerald, J. B. Beckner, W. A. Westworth, A. J. Haysmer, C. Santee, H. S. Shaw, William Guthrie, J. N. Anderson.

Committee on finances and plans: I. H. Evans, chairman; J. E. Fulton, J. M. Johanson, F. W. Field, W. R. Smith, H. J. Edmed, A. C. Selmon, G. W. Caviness, W. Ising, H. H. Votaw, D. C. Babcock, F. Griggs, W. A. Ruble, M. E. Kern, E. R. Palmer, G. B. Thompson, G. A. Irwin, K. C. Russell, J. T. Boettcher, L. P. Tieche, J. C. Raft, W. C.

Sisley, J. H. Schilling, J. W. Westphal, U. Bender, L. R. Conradi, C. F. McVagh, H. W. Cottrell, Allen Moon, R. A. Underwood, W. C. White, C. W. Irwin, E. T. Russell, G. W. Reaser, A. T. Robinson, J. H. Morrison.

On motion these nominations were unanimously approved, and the brethren named were chosen to act on these committees.

In behalf of the German Union Conference, Elder H. F. Schuberth, the president, then presented his report.

The following brethren then rendered reports for various divisions of the conference: J. H. Schilling, president of the South German Conference; J. G. Oblander, president of the German-Swiss Conference; G. W. Schuberth, president of the East German Conference; O. Luepke, of the Friedensau institutions; E. Frauchiger, president of the Rhenish Conference; L. Mathe, president of the North German Conference; H. Hartkop, manager of the Hamburg Publishing House; E. Bahr, president of the Prussian Conference.

Meeting closed with benediction by Elder A. C. Bourdeau.

Friday Evening Service

A LARGE congregation more than filled the pavilion Friday evening to listen to a sermon by Elder A. G. Daniells. He spoke from Rev. 14: 6-14. He stated that these verses are the basis of the belief and the message of the Seventh-day Adventists to the world, and that this is a message for to-day and not for the future, and that it knows no nationality in its scope and application. He said, in part:—

"In the book of Daniel, the eighth chapter, with supplemental information in the ninth, we find a very remarkable time-table, a period of 2300 prophetic years, beginning 457 B. C., and extending down to the fall of the year 1844. The religious movement of that time, chiefly under the direction and leadership of William Miller, attracted world-wide attention, and it is a well-known matter of history, because it called attention to the Bible doctrine of the second coming of Christ.

"William Miller had studied the prophecies of Daniel and become convinced that it contained a message for the peoples of the whole world. Believing the cleansing of the sanctuary meant the cleansing of the earthly sanctuary, and this would mean the coming of Christ and the end of the world, he boldly proclaimed that the end of the prophetic period of 2300 years would see the ushering in of the long-looked-for reign of righteousness and the setting up of the kingdom of God on the earth.

"The 2300 years did end Oct. 22, 1844, and the close of that period marked the beginning of a religious movement whose representatives to-day are here from every nation, and kindred, and tongue, and people. The cleansing of the heavenly sanctuary above commenced in 1844, and the message we are carrying is the last gospel message of God to all the world. It is still the message of Jesus' coming."

A FULL line of denominational publications is on sale at the Review and Herald bookstore.

General Conference Notes

A good number of delegates are receiving their first impressions of America and the headquarters of our world-wide work. We hope they will be inspired for further courageous service at the outposts.

THE testimony of living witnesses who can speak from personal knowledge concerning the beginning of this advent movement shows what has been accomplished during the last six decades. But the most rapid progress is yet to come.

ALL were interested at the opening meeting to hear Brethren G. W. Amador and J. L. Prescott relate some particulars of their experiences in the early days when advent believers were few. A spirit of tender regard for the aged pilgrims was fittingly manifested.

It is a great pleasure to greet so many delegates from "the regions beyond." In fact, this is the first conference in which the territory outside of America has had an adequate representation. We are sure that the results, both direct and indirect, will be most helpful. This is a world-wide movement.

AFTER an absence of seventeen years spent in active labor in the Australasian Union Conference, Elder G. B. Starr and his faithful companion have returned to America, and are enjoying the opportunity of meeting many old friends at this Conference. Brother Starr is one of the delegates from his field.

DEPARTMENTAL meetings, in the interests of the educational, publishing, medical, Sabbath-school, and young people's work, are a daily feature of the Conference. They are well attended, and are helpful in the discussion and preparation of resolutions relating to the work of these departments to be brought before the Conference later.

THE editorial committee of the *Bulletin* is, W. A. Spicer, C. P. Bollman, Mrs. I. H. Evans, C. M. Snow, T. E. Bowen. The special reporting staff, for stenographic work for the *Bulletin*, is, H. E. Rogers, C. C. Crisler, D. E. Robinson, Miss Mertie Wheeler, B. P. Foote, E. B. Beuchel; and Misses Carrie Bailey and Elizabeth Zeidler will also assist.

To bid good-by to the workers in Japan, Korea, and China, and then to greet them again at this Conference, is an experience which can come to but few. The editor greatly appreciates the privilege of again associating with those in whose labors he joined for a short time in the far East. He hopes that their presence and testimony in the Conference will draw additional workers to that great heathen field.

THE familiar faces of Elders A. J. Breed of Washington, H. W. Decker of Oregon, J. O. Corliss of California, J. H. Morrison and J. S. Hart of Nebraska, R. M. Kilgore of Georgia, R. A. Underwood of Minnesota, Wm. Covert of Illinois, T. H. Purdon of Vermont, and others who have regularly sat in many conferences, make one sure that the old guard are still loyal to the advent message.

QUITE full reports of the Conference are appearing in the Washington papers, illustrated with views and groups taken expressly for this purpose.

PHOTOGRAPHS of all the delegates in one large group were taken on Friday afternoon for a syndicate of New York papers, including *Harper's Weekly*.

THE dining-tent is conducted on the cafeteria plan, and the service is excellent. It is a serious problem to provide for so many at a distance of about seven miles from market, but the work is being well handled by Brethren J. R. Scott and P. G. Stanley, with a faithful corps of assistants.

THE large meeting tent is fitted up in a very satisfactory way. The floor renders the place dry and clean, the chairs are comfortable, and the platform arrangements are admirable. The only difficulty will be to furnish sufficient accommodations for the large number in attendance. It is probable that overflow meetings will be held on Sabbaths and Sundays, when the local attendance will be considerably increased.

MUCH satisfaction is expressed by both delegates and visitors at the improvements made on the Sligo property since the Conference four years ago. During this quadrennial period the Sanitarium, the nurses' dormitory, and the Seminary building have been erected, and the grounds have been graded and otherwise improved. In addition to this, the approaches have been greatly changed for the better, and the new bridge, just ready for traffic, renders the place easy of access. Taken altogether, the Conference is delightfully located.

THE following general program indicates the daily work of the General Conference, with the exception of the Sabbath services:—

- 6-7 Devotional Meeting.
- 7-7:45 Breakfast.
- 7:45-8 Morning Work.
- 8-9 Departmental Meetings.
- 9:15-10:15 Bible Study.
- 10:30-12:30 Conference (Business).
- 1-2 P. M. Dinner.
- 2-3 Committee Work.
- 3-5 Conference (Reports).
- 5-6 Committee Work.
- 6-7 Lunch.
- 7:45-9 Evening Service.

THE following additional committees have been appointed:—

On licenses and credentials: W. A. Spicer, chairman; J. L. Shaw, J. N. Anderson, F. W. Field, E. W. Farnsworth, A. G. Haughey.

Distribution of labor: The General Conference Committee.

On reference: W. C. Sisley, chairman; A. T. Robinson, G. I. Butler, C. W. Flaiz, H. Shultz, M. N. Campbell, C. H. Edwards, C. H. Jones, J. M. Johansen, N. Z. Town, W. H. Heckman, G. W. Caviness, R. T. Dowsett, C. N. Woodward, J. O. Miller, C. P. Bollman, J. T. Boettcher, J. Curdy, H. Hartkop, G. Oblander, W. T. Bartlett, R. H. Habenicht.

On constitution: H. W. Cottrell, chairman; W. A. Westworth, James Cochran, W. T. Bartlett, I. H. Evans, C. W. Irwin, L. R. Conradi.

Current Mention

—The first formal session of the second National Peace Congress opened in Chicago on May 3.

—Dr. Sheldon Jackson, the pioneer missionary of the Presbyterians in Alaska, died at Asheville, N. C., on May 2.

—Dr. Amador, founder of the republic of Panama, and its first president, died at Panama, on May 2, at the age of seventy-five.

—The value of the peanut crop of the United States during the past year is stated by the Department of Agriculture to have been about twelve million dollars.

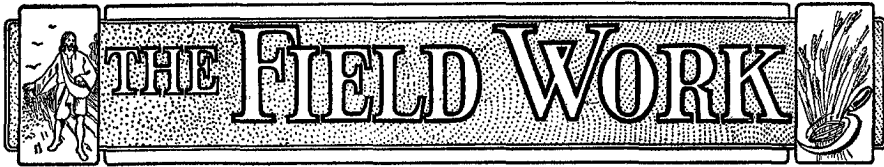
—With a view to stimulating interest in the navigation of the air, the Aeronautical Society of New York City has offered cash prizes amounting to \$10,000 for distance and speed races at an aeronautical tournament on the Morris Park race-track in May. Twenty-three members of that society have aeroplanes in course of construction.

—In order that England shall not be behind other nations in the matter of aeronautics, the British government has organized a new department, which will be occupied entirely with the problems of aeronautics and the testing of flying-machines. The premier states that it is the purpose of the government to make this department the most complete of any in the world, putting England in the lead in aeronautics, as she now is in naval matters.

—An attempt was made to destroy by means of dynamite a bridge in process of construction at Cincinnati, Ohio, on May 9, at a time when it was to be inspected by fifty prominent men of that city. The explosion was timed for the hour of inspection, but the inspectors were delayed, and by the delay their lives were saved. The bridge was being built by non-union labor, and the plot to destroy the bridge and the lives of the inspectors is laid at the door of the union.

—The former sultan of Turkey has finally yielded up the keys to his treasure in the Yildiz Kiosk, at Constantinople, and has also arranged for the transference of his funds, invested abroad, to the present Turkish government. This means will be used in paying off the soldiers who helped in the overthrow of the former régime. The massacres of Armenians and Christians have ceased, and the indications are that the new government is rapidly gaining control of the situation.

—In spite of the repeated assurances from Central America that war was not contemplated by Central American rulers, a despatch from Honduras, dated April 26, stated that martial law was declared, and drafts had been made on every town for soldiers for the interior. The president of Honduras, according to this despatch, has informed the United States government that he will be unable to protect Americans, lacking funds, military equipment, and supplies. This is taken as an invitation to Washington to intervene.



THE FIELD WORK

Massachusetts

BOSTON.—Four ladies and three young men were baptized by the writer at Tremont Temple recently, at the regular hour of Sabbath service of the Boston church. It was an impressive occasion, and one that we believe will linger in the memory of all who witnessed it.

There are a number of others in the Boston district who are intending to be baptized in the near future. We have just concluded a course of eighteen lectures on present truth here in the city which have received most encouraging support both in attendance and in contributions. These meetings have advanced the truth and strengthened the cause in this field, and the work is going forward, and our brethren and sisters are of good courage in the Lord.

HERBERT C. HARTWELL.

Nyassaland, Africa

PERHAPS some will be interested to hear of the work done on this, the first out-station of the Nyassaland mission which has a white teacher. There are other stations with native teachers, and we hope soon to have other stations superintended by white teachers. The work, indeed, is great in Nyassaland, and the laborers are few. This was a planter's estate, which was procured for £40. It has two hundred sixteen acres, a large portion of which is covered with timber. Only the ground lying near the streams is good for raising food.

We are in the mountains, between five thousand and six thousand feet above sea-level, a much more healthful location than at Cholo.

The mission has a good brick dwelling-house, a brick school building, and three small brick outbuildings, one of which was changed into a home for our native teachers.

We are one hundred miles from the main station at Cholo, sixty miles from Blantyre, our base of supplies, and eight miles from the post-office. Our nearest white neighbor, a planter raising coffee, is about four miles away. There are native villagers scattered here and there through the mountains, the nearest one being about a mile distant. It is very pleasing to us to see the boys come from their villages to attend vespers, and then return again.

We have a school of about forty; and on Sabbath as many as seventy-three come to the services at the mission. We see the native as he is here. To-day an old chief came from the mountains to exchange beans for salt. We told him this was the mission of God, and he said, "Yes, to-morrow is the day of God," meaning the Sabbath. They have all learned to know about the Sabbath. Last week some people came to sell some things, and a man coming from his village to services, called to them, saying, "This is the Sabbath of the Lord; they do not buy to-day;" and the people passed on, not stopping at the house.

It is interesting to see the people com-

ing to church, carrying their little children on their backs, many of them having on nice, clean *nsaru*, or cloth. On Friday our teachers go to the mountain villages to hold services with the people, and on Sabbath afternoon to the near-by villages. Many times the total of those who hear the Word of God will be over a hundred.

There is very little medical work to do, because the villages are so far from the mission. The two great pests and trials in this country are the mosquito and the white ant. There are quite a number of wild animals here; but we are not troubled with them, except with the wild hogs and baboons, which come to eat the corn. Lions and leopards do not bother us much, as we have no cattle. Night before last a leopard was seen by our boy.

We have planted corn, peanuts, and sweet potatoes, and a small garden for ourselves. We have guavas, mangoes, bananas, pineapples, and a few lemons growing on the mission grounds. All the work must be done by hand.

We hope next year to be able to take some boys to board; but this year, on account of scarcity of food, we could take only two. One boy came from Blantyre, and another from a village about fifty miles in another direction, bringing his food with him.

We are indeed very thankful to God for his protecting care over us, and for his blessings, which are so bountifully bestowed upon all. Our earnest prayer is that God may work through us to his glory and to the speedy proclamation of his gospel, in our generation, to the many inhabitants of Nyassaland.

S. M. KONIGMACHER.

Discussion in Memphis, Tenn.

FORTY-FOUR have now signed the covenant to "keep the commandments of God, and the faith of Jesus." Nearly all have been true. Quite a large per cent of the new Sabbath-keepers were members of the Christian, or Disciple, Church. We were most earnestly requested by the leading members of one of the Christian churches in Memphis to hold a discussion with one of their leading ministers. I had not taken part in a debate since December, 1889, nearly twenty years ago. The situation was such that the leading brethren here thought it would not be best to refuse the request of the Christian Church to debate the principal doctrines of the message with their representative, Elder Joe S. Warlick, of Dallas, Tex., a debater of extensive experience. He stated that he had held more public discussions than any man now living or than any man who had ever lived. The propositions were as follows:—

1. The Scriptures teach that the Sabbath of the ten commandments is now in force and is binding on all men: J. S. Washburn affirms; Joe S. Warlick denies. Four nights, March 23-26.

2. The Scriptures teach that the first day of the week is the Lord's day, and should be observed as such by Chris-

tians: Joe S. Warlick affirms; J. S. Washburn denies. Two nights, March 27, 28.

3. The Scriptures teach that man is wholly mortal and unconscious between death and the resurrection: J. S. Washburn affirms; Joe S. Warlick denies. Two nights, March 29, 30.

4. The Scriptures teach that Christ has already set up his final and eternal kingdom: Joe S. Warlick affirms; J. S. Washburn denies. Two nights, March 31 and April 1.

On the question of the Sabbath, Mr. Warlick took the usual position, that the ten commandments were the old covenant taken out of the way and nailed to the cross; that the Sabbath was no more to be observed by any but literal Jews than is Emancipation day by any but the colored people of the United States. To this argument the reply was given that "the Sabbath was made for man," for all men, and that the doctrine that Christ nailed the ten commandments to the cross was the doctrine of anarchy and lawlessness. The recent terrible increase of crime and lawlessness was held up before the people as a danger-signal and a warning of the fearful reaping that must follow the sowing of the seeds of hatred and contempt for the great foundation law of the universe and of all government and order.

The leading paper of Memphis, and one of the leading papers of the South, is the *Commercial Appeal*. Following the murder of Senator Carmack, on the streets of Nashville, the night-rider cases, and numerous lynchings and murders, the editor of the *Commercial Appeal* has written powerful appeals for law and order. Some most striking statements have been made by him. I will quote a few. In the issue of November 20 appeared the following: "The law is the boundary-line between civilization and barbarism. On one side stand peace, protection, prosperity, and progress; on the other are lined up, always in sullen battle array, murder, arson, and all the other ills that make for individual and community degradation."

In the issue of November 25: "We can not excuse one crime though it is caused by another crime. We can not accept the philosophy of Christ to-day and the promptings of the devil to-morrow. If we cast aside the rule that comes from heaven when it suits us, and substitute the law of hell, it will be only a short time until we shall have a hell on earth." "If we do not make the law the dominant force, we shall be lost in the wreck of our own civilization."

These words of terrible truth were read during the discussion, and the fearful situation as outlined in Isaiah 59, was shown to follow the refusal to make up the Sabbath breach in the ten commandments. Isa. 58: 11-14. The people of God are seeking to build up the breach in the law of God, to bring back and restore the Sabbath of the fourth commandment, those who refuse to do this being in the condition of anarchy and lawlessness so vividly pictured in the fifty-ninth chapter of Isaiah. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter." "Your hands are defiled with blood, and your fingers with iniquity," etc.

A divine and terrible retribution follows closely on the wicked teaching that

Christ abolished the ten commandments. In November, 1908, I was present at a discussion on the Sabbath question in Nashville, and heard the opponent of the Sabbath assert again and again that Christ nailed the whole law to the cross. Within three days after the close of the discussion, Senator Carmack, the most widely known member of this minister's church, was murdered on the streets of Nashville. The man who preached the doctrine that the law was abolished had no thought of the fearful logic of his teaching, nor did he intend to give license to murder, but God often permits fearful illustrations of the inexorable law of sowing and reaping to startle us. Sow lawlessness, and reap anarchy and murder, sow the wind and "reap the whirlwind."

These terrible truths fell with crushing force upon Mr. Warlick. The report in the *Commercial Appeal* stated that he came up from the attack somewhat "groggy." I stated that murder and other violations of law would surely come as the result of the teaching of Mr. Warlick that Christ abolished the law; and it is a strange and startling fact that within two weeks after the close of the discussion a young man was shot dead on the very ground where the discussion was held, and that he was closely related to the leading members of the church who had been largely instrumental in bringing about the discussion. We do not believe these are chance happenings, but that they are a divine protest against, and judgment upon, the satanic doctrine that Christ abolished the ten commandments.

The *Commercial Appeal* gave quite fair, though somewhat sensational, reports of the discussion each day. These fair reports greatly disturbed Mr. Warlick and his friends, who directly, publicly, and by letter to the editor, charged that while Seventh-day Adventists were a weak and ignorant sect, yet somehow they had secured control of the great *Commercial Appeal*, and were writing or coloring all the reports. The editor replied in a strong editorial, showing the unreasonableness and falsity of that charge. In that editorial were these words: "If everybody would preach the ten commandments every day for one month, throw them into people's faces, there surely would be a better state of morals." This striking rebuke by a political editor to a professed minister of the gospel had great weight.

I have never seen the doctrine that Christ destroyed the law so unpopular as here after the discussion closed. I have never heard so weak, so sophistical, an argument made to prove Sunday to be the Lord's day. Outside of history, and the Fathers, on whom was laid the great burden of proof, the principal argument used was John 8:56: "Abraham rejoiced to see my day; and he saw it, and was glad." Abraham started to offer Isaac, and expected him to rise from the dead. He saw the resurrection of Isaac, a type of the resurrection of Christ, therefore he saw the day of Christ's resurrection—Sunday! Therefore Sunday is the Lord's day.

On the immortality question he used the usual arguments, but made a complete failure to convince his audience. He stated that Elijah and Moses had both been dead many hundreds of years. When it was proved that Elijah never died, he said that John the Baptist was the Elijah there indicated.

On the kingdom question, we had an excellent opportunity to present the great prophecies of Daniel and The Revelation, and the signs of the coming of the kingdom of glory. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

I have never heard a more bitter or venomous attack made on the spirit of prophecy, yet this reacted upon his own head. People were disgusted and indignant, and there are those to-day studying the truth of the spirit of prophecy as the result of the bitter attack made by Mr. Warlick. His complete failure to meet the Scripture argument was strikingly apparent on each proposition, and many are studying the truth as the result of the discussion, and several decided definitely that the Sabbath is binding to-day, and some took a definite stand, among them a lady of the Christian Church.

We thank God for a marked and decided victory for the truth; and that the cause of present truth in Memphis, financially and in every way, is in a more cheering and hopeful condition to-day than ever before. J. S. WASHBURN.

Church Dedication at Richmond, Virginia

MAY 1, 2, I had the privilege of meeting with the church in Richmond, Va. At this time their new church building was dedicated.

For a number of years our work has been established in this large and progressive city, and a church has been organized. Not long ago a new church building was erected and dedicated wholly free, I believe, from debt. This was a commodious and comfortable place of worship. The building, however, was situated at the extreme edge of the city; consequently it was difficult to secure at the service an attendance of those not members of the church.

Last summer Elder B. L. House went to Richmond, and opened meetings in the western part of the city among the best class of citizens, and as a result of the effort about twenty embraced the truth. The church has been greatly strengthened by these additions.

The need of a more central place of worship was felt. A church formerly occupied and owned by the Christian (Campbellite) denomination, centrally located, in the best part of the city, was found, and finally purchased for forty-five hundred dollars. With slight repairs, which have been made, it is a very comfortable and commodious place of worship. Some liberal donations have been made toward the purchase of the church by some of those who have recently embraced the truth, and when a sale of the former church can be effected, the debt will be entirely canceled. The securing of this new place of worship is an advance step, and will greatly aid in getting the message before the people of Richmond.

The dedication took place Sunday evening, May 2, and was quite well attended. The writer presented a sketch of the rise and progress of the message, and what this advent movement means to the world. Elders H. W. Herrrell, president of the conference, and B. L. House were present and assisted in the service.

I was glad of the opportunity of again meeting with the church in this

city, and am pleased to note the progress which the message is making here as well as in other places in the Virginia Conference.

It is planned to hold two short tent efforts in Richmond this summer. Let us pray that others may see the light of the truth, and prepare for the coming of the Lord.

G. B. THOMPSON.

Help for the Sanitariums for the Colored People

ALREADY the appeal for means to establish sanitarium work for the colored people is meeting with response. In the past few days a number of sanitariums have taken up the work of raising subscriptions for this needy cause.

St. Helena has promised to do its share; Loma Linda has undertaken to furnish a room, and is filling out a subscription list. Portland, Ore., has agreed to furnish one room. Other sanitariums have signified a willingness to aid.

All the churches in the District of Columbia Conference recently took up the matter of a gift to this work. Takoma Park gave \$115. Memorial church gave \$110. The Eighth Street church agreed to furnish one room. The Foreign Mission Seminary church gave \$18.02.

An appeal was made to the young people to contribute; and the society at Takoma Park appropriated \$25 to the Atlanta Sanitarium (colored), and \$25 for the Huntsville school.

The young people of the State of Maine have agreed to furnish one room.

Dr. W. B. Monsen, of Luray, S. C., has set the pace for physicians by agreeing to furnish one room at \$75, to be known as "The South Carolina Room."

This is merely a beginning, and should suggest to other physicians, sanitariums, helpers, young people's societies, and all who are interested in the work for the colored, to send in liberal amounts for this needy cause. W. A. RUBLE.

Nashville Sanitarium Food Factory

THIS enterprise was established in direct response to the following instruction:—

Extract from a letter dated Feb. 2, 1902, addressed "to those in positions of responsibility in the Southern field:—"In the Southern field there should be facilities for the manufacture of inexpensive, necessary health foods. Worldly policy is not to be brought into this work. . . . Concerning the manufacture and sale of health foods in the Southern field, I would say: If the Southern Union Conference will choose men of ability and strict economy to take up this work for the benefit of the cause in the South, it is well."

"The spirit of selfish monopoly must not enter into this work, but the spirit to help the people get healthful foods freely and at moderate prices. . . . The health food business should be regarded as God's gift to his people."

From a letter dated Lodi, Cal., May 10, 1908, with reference to the plant now in use: "I wish to express myself as in full harmony with the establishment of the food factory, where there is so much that can be utilized in the line of

machinery to advance the work. This is as it should be."

After prayerful study of the above instruction and the whole situation, the plant was purchased by the Southern Union Conference, and is being operated for the benefit of the work in the South. Brother M. Hare, who has had long experience in successful management of the food business in Australia, spent months of conscientious labor in putting the building and machinery into condition, and we had relied upon him to superintend the business, but just as the factory was about ready to start, Brother Hare was obliged to retire from the field on account of his health. After considerable delay and negotiation with different men, M. F. Knox, one of the elders of the Nashville church and a man of Christian character and successful business experience in the city, was selected as manager, and J. A. Hart, of St. Helena, Cal., who has had eighteen years of experience in the food business, as baker. The factory is now in operation, and turning out foods which in quality will compare favorably with any, and at prices that can not fail to please.

Mrs. E. G. White visited the factory recently, and expressed pleasure at what had been accomplished. These foods are prepared by Christian help, in a clean factory, put up in packages or bulk with the idea of accommodating direct trade with the consumers. If you have not had a price-list, write to M. F. Knox, Nashville, Tenn.

C. F. McVAGH,
Pres. Southern Union Conf.

A Visit Among the Colored Believers

ON my way to Spencer, Va., to dedicate a church building, I stopped at News Ferry overnight, and spoke to the brethren there. Brother Ragsdale met me at the depot, and took me to the home where I was to stay overnight, and then we went to the home of Brother Ragsdale, where we met Sister Ragsdale and her two sisters.

We went to the church at the appointed hour, and were pleased to have a full house out to hear the Word. They have a very neat little house of worship, but entirely too small for the congregations that meet with them from time to time. Present truth seems to have created a good impression in the vicinity.

From News Ferry we went to Danville, where I was joined by Elder F. G. Warnick, who accompanied me to Spencer. We arrived at Spencer on Friday, at 5:30 p. m., and found Brother Abraham Shelton there waiting for us.

We held five services with the church at this place. Sunday morning the dedicatory service was held by the writer, Elder Warnick offering the dedicatory prayer. Special songs appropriate for the occasion were rendered by the church. The church was filled with people, some standing on the outside. The building was erected through the efforts of Elder M. S. Wooding and wife. The brethren and sisters here have worked hard and faithfully to erect this memorial to the cause of present truth. The church has been dedicated free of debt.

Elder Warnick and the writer left

Spencer for Danville Monday morning on the seven o'clock train.

The writer was pleased to meet with some of the members of this church, and to speak to them at night. This church is also erecting a building in which to hold their services. They have had a small building, but it was getting old, and they needed a larger one.

These churches need our prayers. Let us remember them before the throne of grace.

H. W. HERRELL.

Attempted Religious Legislation in Arizona

ARIZONA still has no Sunday law, though during the recent session of our legislature, two attempts were made toward religious legislation. The first bill introduced was most harmless in appearance, but it contained the germ of all the evils which ever resulted from the enforcement of such acts. The second bill wore no mask, and asked that all the barber shops in this territory be closed on Sunday.

In spite of all that was done to enlighten the members of the House, they passed the first measure, though about one third of the members voted against it. We found in the Council some staunch friends of liberty, one of whom advised us to present a memorial against the bill. Accordingly we presented a memorial containing almost nine hundred words, and this was read in full when the bill came before the Council for final passage. By a large majority, the Council defeated the measure, thus showing that they would in no way sanction anything that savored of religious legislation or the restriction of religious rights in the least degree. The bill which wore no mask, died in the House, where it originated.

We can see the battle coming in Arizona, and shall keep awake to the times, hoping to use every opportunity to teach men the beauty of God's government, which recognizes the right of every man to choose when, how, and whom he will worship; and we believe tremendous strength to the cause of liberty will be gained when many noble men, who love liberty, learn that its principles are clearly taught in the Scriptures and are a fundamental in all divine doctrines.

H. G. THURSTON.

Field Notes

FIVE persons were baptized at Watseka, Ill., on Sabbath, April 17.

ON Sunday, April 11, eight persons were baptized at Davenport, Iowa.

SIX persons were recently baptized and added to the church at Vallejo, Cal.

THERE are nine new Sabbath-keepers at Swanton, Md., as a result of the labors of Elder Fairchild.

AT Mason City, Iowa, eight persons have taken their stand for the truth; also three at Sergeant Bluff.

THERE are five persons who have begun keeping the Sabbath at Merrillsville, N. Y., as a result of a series of meetings held there, and others are studying.

A SCANDINAVIAN church of fifteen members was organized at Council Bluffs, Iowa, April 3.

ON Sabbath, April 17, three persons were baptized and united with the church at Hurnville, Tex.

THREE new converts are keeping the Sabbath at Sugar Run, Pa., and will soon unite with the church.

ELDER E. K. SLADE baptized eight persons on Sunday, April 18, at Greendale, Mich. Others will be baptized later.

As a result of a series of meetings held at Wheatville, Cal., three adults accepted the truth, and others are deeply interested.

FIVE persons are now keeping the Sabbath at Miami, Ind.; fruit of the efforts put forth by Brother F. M. Roberts in a series of meetings.

A REPORT from Davenport, Iowa, states that eight souls were buried in baptism April 11, and united with the church at that place.

SIX young people gave their hearts to God on a recent Sabbath at Beatrice, Neb. Eight or nine expect to be baptized in the near future.

A REPORT from Little Beaver, Mo., states that one family has accepted the truth as the result of a series of meetings held in that place.

SISTER ANNIE SUFFICOOL, of Madison, Wis., reports that eight persons have accepted the truth as the result of her work from house to house.

As a result of meetings held with the church at Levi, Tex., four persons united with that company, three of whom were baptized April 26.

BROTHER L. E. SUFFICOOL sends the following report from Charleston, W. Va.: "Each Sabbath we are seeing new faces in the congregation. During the past few weeks, four precious souls have embraced the message."

A REPORT from Brother J. M. White states that at the last quarterly meeting of the Crescent (Okla.) church ten persons were added to their number; one by letter, two as the result of Brother Nettleton's faithful canvassing, and five from the church-school.

A LETTER from Elder S. G. Huntington, of Utah, dated March 23, contains the following: "Just had word from the Bear River district, where Brother H. G. Gjording held meetings last summer, that two of his converts there are now ready for baptism. The wife of a despatcher has also been baptized, and her husband will follow soon."

BROTHER W. W. EASTMAN in his report of the canvassers' institute at Hamby, Tex., says: "The interest seemed to increase till the last. The church was greatly revived and blessed. The last Sabbath the Lord came especially near. Five children gave their hearts to God for the first time, and others consecrated themselves to his service."

NOTICES AND APPOINTMENTS

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.

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

FOR SALE.—Fifteen acres improved land in Yakima Valley. New six-room house. One acre young apple-trees. Grapes and berries. Near church and church-school. Price, \$3,000. For terms, apply to G. W. Sargeant, Granger, Wash., R. F. D. 1.

WANTED.—To know the whereabouts of my son, Willie C. Loomis; missing since Nov. 16, 1908. Is twenty years old; six feet tall; light complexion. Initials tattooed on one forearm. Weight 150. Address Dora Loomis, 910 Olivia Place, Ann Arbor, Mich.

FOR SALE.—Peanut Butter, 10c a pound. 50 pounds Coconut Oil, \$7. Olive Oil, \$2.50 a gallon. 6 cans (57 pounds) Vegetable Cooking Oil, freight paid, \$6.50. Cereal Coffee, Wheatate, and Whole Wheat Flour, cheap. Vegetarian Meat Company, Washington, D. C.

WANTED AT ONCE.—First-class, all-round baker. Man capable of taking charge of shop as foreman. Permanent place for right person. Must be Sabbath-keeper. For particulars write at once, and state wages required. Address Homestead Bakery, Wilmington, Ohio.

FOR SALE.—160 acres irrigated land. Fenced; small buildings; six miles from town; healthy climate; good water; under the famous Government Ditch in western Nebraska. \$4,000 will buy it, or it may be rented satisfactorily. Address J. M. Fritz, Morden, Manitoba.

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. Address J. S. Ritter, Lake Arthur, N. M.

FOR SALE.—Beautiful home on Carroll Avenue, Takoma Park. Second house east of log cabin. Three large lots. House eleven rooms and bath. Hot water heat, barn, servants' house, and other outbuildings. Will sell for less than cost of house alone. Address W. G. Platt, Takoma Park, D. C.

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, Silverbill, Ala.

WANTED.—To correspond with reliable Seventh-day Adventists wishing to locate in west central Kansas, where productive farms are still cheap, and church and school privileges are possible. Land \$10 to \$35. Good water. Good climate. Address Fred H. Weber, Ogallah, Kan.

FOR SALE.—Twenty-five nice white envelopes by mail post-paid, only 10 cents, with your name and address neatly printed on the corner. Every one should use them. Order package now, or send for samples. Write plainly. Address King Printing Company, Cordova Bldg., Indianapolis, Ind.

MIDGET MESSAGE VIBRATOR.—Patented; foreign patents pending. A hand-massage machine that is operated without electricity. Nickel plated, will last a lifetime. \$3 to Adventists. We make all kinds of medical lamps. Send for folders. Radiodescent Lamp Co., 54 South, Kalamazoo, Mich.

WHITE PLYMOUTH ROCKS, for weight, beauty, size, and winter laying the best all-round breed of poultry in existence. My thoroughbred stock took four prizes at the Tri-state Fair open to Tennessee, Arkansas, and Mississippi. Fishel strain: 15 eggs, \$2; 50, \$5.50; 100, \$10. Address Forrest Washburn, 665 Decatur St., Memphis, Tenn.

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.

WANTED.—Some one who likes our place as well as we do; who needs this climate, and the Central California Intermediate School (now having three teachers; soon to become an academy). Healthful; prosperous, satisfactory community. Busy season in school vacation. Land level enough to irrigate at a cost of only 25 cents an acre a year—water coming from the perpetual snows. Corn, grain, alfalfa, and vegetables do well. Peaches, apricots, and raisins pay up to \$150 an acre net. Cream and poultry pay. I have 80 acres in pasture, at only \$50 an acre; and 52 acres, about 20 acres of which are in fruit, balance pasture. Five-room house, barn, nine poultry houses, fine wells, at only \$80 an acre—much cheaper than adjoining land—about half cash. Three miles from church-school and market. Better improved land in adjoining section \$250 to \$400 an acre (for those who do not need a school). This is my last notice. If the Lord does not send me a buyer, so that I can return to mission field, I will gladly stay here, and send money and our children. Write to J. Clark, Armona, Cal.

Legal Meeting of the British Columbia Association

NOTICE is hereby given that the trustees of the British Columbia Association of Seventh-day Adventists were not elected at the special meeting called April 13, 1909. The meeting adjourned to June 28, 1909, 11 A. M., in order to secure legal counsel with regard to the meaning of certain points in the articles of incorporation and the by-laws. Let all our churches elect delegates to send to this meeting at the following ratio: One delegate for the church, and one additional delegate for every ten members. The trustees will be elected at the said coming meeting. Place—Port Hammond, British Columbia, at the office of said association.

W. M. ADAMS,
President of Association.

Obituaries

PHILLIPS.—Josiah Phillips was born in Collins, Erie Co., N. Y., Jan. 4, 1824; and died at his home in Wheeler, April 28, 1909, aged 85 years, 3 months, and 24 days. March 12, 1845, he was married to Saria Anne Stewart. In the year 1885 he joined the Seventh-day Adventist Church, of which he was a faithful member until his decease. He leaves a wife, five children, six grandchildren, and seven great-grandchildren to mourn their loss.

THOS. L. GILBERT.

BARTLETT.—Albert Edward Bartlett died Friday, April 30, 1909, in Alpena, Mich. He was born in England, March 11, 1865, and came to this country in the fourteenth year of his age. He was united in marriage to Miss Linda L. Carmichael, Nov. 22, 1905, who is left to sorrow, though not without hope. We are cheered with the blessed hope in this hour of bereavement, knowing that our brother will rise again; and are looking forward to the glad reunion, when Jesus shall come.

MRS. M. M. FAULKNER.

MALONEY.—Died at Walla Walla, Wash., April 26, 1909, Mrs. Florence A. Maloney, aged twenty-six years. Sister Maloney had not united with the church, but realizing her condition, she told her mother that she had put her trust in the Lord, and had asked his forgiveness. While the mother mourns her loss, she has hope of meeting her loved one in the resurrection morning, when all of God's children who are sleeping will awake in immortal bloom. Funeral discourse was based on Ps. 49: 15.

OSCAR HILL.

LONGARD.—Died at Tantallon, Nova Scotia, April 23, 1909, John Longard, aged seventy-nine years. Brother Longard accepted the message at the time of its first proclamation in Tantallon, under the labors of Brother D. A. Corkham, and later was baptized by Elder H. W. Cottrell. He rejoiced greatly in the truths of this message. His seat at worship in the house of God was never empty when he was strong enough to attend. His aged companion survives him. We laid him in the Tantallon Cemetery to await the trumpet call. Words of comfort were spoken by the writer.

ALVAN HUBLEY.

SMITH.—Died in Terre Haute, Ind., April 18, 1909, Brother D. A. Smith. Brother Smith moved from Illinois about three months ago. Soon after this he began to keep the Sabbath. About six weeks ago he was taken sick, and rapidly grew worse until his death. Two weeks after he was taken ill, his wife became so sick that she was moved to the hospital, and was unable to be at the funeral. Brother Smith's last days were his best days. He died in the hope of the first resurrection. Words of comfort were spoken from John 11: 25 by the writer, who was assisted in the services by Elder Victor Thompson.

MORRIS LUKENS.

HEALD.—Three times in one year death has entered and deprived the family of Dr. Brighthouse of some of her loved ones,—first her sister Amelia; then soon followed the father, Brother T. T. Heald; now their adopted daughter, Elenor May Gleason Heald, who was born in Los Angeles, California, March 18, 1888, and fell asleep in Healdsburg, April 12, 1909, aged twenty-one years and twenty-five days. Ella's mother is dead; her father, three sisters, and two brothers survive her. She was adopted into the family of Brother Heald at the age of six years. She was a sufferer with that dread disease, consumption, for more than a year, when she peacefully fell asleep. Her last days were full of faith, with no fear of death. She gave up her life just at the age when it promises most for the young, but without a complaint. She awaits the coming of the Life-giver to enter into the possession of that eternal life which will measure with that of her precious Saviour. Some days before her death she selected the following scriptures to be used at her funeral: Ps. 103: 23; Rev. 20: 6; 21: 4. Services were conducted by the writer.

N. C. McCLURE.

WARNICK.—Anna M., the six-year-old daughter of Elder F. G. Warnick, of Danville, Va., fell asleep in Jesus, April 18, 1909. The services were conducted by Sister Ella Ragsdale, of News Ferry, and remarks were made by Professor Grasty, of the Baptist Church.

IRVIE MILLER.

MILES.—Died at Atlantic City, N. J., April 25, 1909, Herman B. Miles, aged twenty-two years and four months. He was the oldest son and the first to be laid away of a family of eight children. Brother Herman, whose mother is a member of the Atlantic City church, suffered for months with a sarcomatous tumor. His faith in the Lord and in the third angel's message was firm unto the end. His sufferings, though great, were borne without a murmur. He was laid to rest in the Pleasantville Cemetery. Words of comfort were spoken by the writer from Rev. 14:13.

GEORGE W. SPIES.

LAMBRECHT.—Died at his home in Bethel, Wis., April 11, 1909, of cancer of the stomach, John Lambrecht. Brother Lambrecht was born in Germany, Jan. 21, 1843, and came to this country early in life. Ten years ago he moved his family from Minnesota, and located at Bethel, Wis. He accepted present truth and became a member of the Seventh-day Adventist church fifteen years ago. His illness was brief and death sudden. A short service was held at the home, and the body was taken to Winona, Minn., for interment. He leaves a wife and six daughters to mourn their loss.

W. H. THURSTON.

WHEELER.—Mrs. Sarah Wheeler fell asleep in the blessed hope, at Turlock, Cal., April 21, 1909, aged 63 years, 2 months, and 3 days. She had been a believer in present truth for about twenty-six years. She was the mother of ten children, five sons and five daughters, six of whom still live, to mourn, with their father, the loss of the loving mother. The funeral service was conducted by the writer, assisted by the local elder, Brother Baldwin, in the Seventh-day Adventist church in Turlock, Sabbath, April 24. There was a large gathering of people who listened attentively to the words spoken.

A. J. OSBORNE.

HEEBENER.—Abbie Clarice Heebener died at her father's home in Minneapolis, Minn., Feb. 6, 1909, of pernicious anemia, after long months of illness, in the thirty-second year of her age. Sister Clarice was graduated from the high school at Minneapolis, and then took the nurses' course. She was beloved by all her acquaintances for her agreeable traits of character. She was among those who passed through the sad experience of the San Francisco earthquake, and her decline in health began from that date. Her parents and three sisters mourn their loss, but with the hope that Clarice will awake to immortal life at the coming of Christ. At the funeral, words of comfort were spoken by the writer, from Jer. 29:11.

R. A. UNDERWOOD.

WADSWORTH.—Died at Philadelphia, Pa., March 17, 1909, of cancer, Aaron L. Wadsworth, aged 46 years, 3 months, and 2 days. In the year 1889 Brother Wadsworth became a Christian and united with the Methodist Episcopal Church, and four years later he accepted present truth, being baptized in 1893 at the camp-meeting in Newark Center, Del., joining the Philadelphia church in August of the same year. For some time prior to his death, Brother Wadsworth attended our meetings in Camden, N. J., but held his membership in the Plainfield (N. J.) church, where he resided for several years. During the spring of 1908 Brother Wadsworth received surgical treatment, but failing to improve, he became a patient sufferer for a year, during which time he had little or no freedom from pain, which he bore with Christian fortitude until he fell asleep in Jesus. He remained until death a consistent professor of the truth, contributing to the Seventh-day Adventist cause, which was most dear to him. A wife, one son, and three daughters are left to mourn their loss. The funeral services were conducted at the North Philadelphia church by the writer.

W. H. HECKMAN.

REED.—Lydia Reed was born Feb. 14, 1860; was married May 5, 1887; and died at Wausau, Wis., April 18, 1909. She first heard and accepted present truth at Merrill, through faithful workers there, and soon after went to Wausau to be treated for disease the nature of which was not known. She died in hope of the better resurrection, and her death was the means of many hearing the truths of God's Word. The husband, one son, four brothers, and four sisters mourn their loss. The large attendance at the church showed the love her friends had for Sister Reed. She was laid away to rest until Christ comes, the burial taking place six miles from Neokosa, Wis., her former home. Funeral service was conducted by the writer.

THEODORE G. LEWIS.

BELLINGER.—Mrs. John A. Bellinger was born in Albion Township, Oswego County, N. Y., Feb. 21, 1834; and died May 2, 1909. Her maiden name was Lana Maria Mowers. Early in life she joined the Methodist Episcopal Church, and about forty-three years ago she espoused the cause of the great threefold message. For over half a century she has been the faithful, loving companion of the one she has left in sorrow, having married in 1858. She was a great sufferer during the seven-weeks' illness, but bore it with patience and fortitude, and fell asleep confident of a share in the first resurrection. The funeral service was conducted by the writer, May 5, 1909, at the old homestead, remarks being based on 1 Thess. 4:14. The interment took place at Coopers, N. Y.

R. B. CLAPP.

KLUMPF.—Norah Purcell was born Feb. 28, 1865. Dec. 28, 1881, she was united in marriage to J. D. Brown, who died in 1896. Sister Brown accepted present truth and united with the Seventh-day Adventist Church in 1883. Her heart was in the Lord's work, and she devoted a large part of her time to the canvassing work. She was a tireless worker, and the good she accomplished by the sale of our papers and books will be revealed in the judgment day. She was married to J. H. Klumpf, Nov. 4, 1907. She died in Fayetteville, Ark., Feb. 4, 1909. Besides the husband, Sister Klumpf leaves to mourn, a son, a married daughter, an infant daughter, three brothers, one sister, and a large circle of friends. But in our sorrow we look forward to the glad meeting when Jesus comes. * * *

EDGERTON.—Lewis F. Edgerton was born at Cedar Lake, Ind., June 14, 1846, and died April 7, 1909. March 5, 1876, he was united in marriage to Eunice E. Burch. To this union were born four children, one son and three daughters. The deceased was a soldier in the Civil War. He enlisted in Company F., Seventh Cavalry, One Hundred Nineteenth Regiment of Indiana Volunteers, Oct. 20, 1863, and was honorably discharged Feb. 18, 1866. His son having died five days before the father's death, he leaves a wife, three daughters, and other relatives and friends to mourn their loss. The funeral services were conducted by the writer, assisted by the United Brethren minister, from the United Brethren meeting-house near Grass Creek, Ind. Words of comfort were spoken from Luke 19:10.

J. M. ELLIS.

DUNSCOMBE.—Sister Elizabeth Dunscombe, aged eighty-two years and three months, died at her home in West Somerville, Mass., April 3, 1909. Intercostal neuralgia, which affected the heart, was the cause of her death. For more than half a century she had been a firm and loyal believer in the truth, and for a number of years had been a member of the Boston church. She survived her husband for twenty-eight years. She was the mother of ten children, of whom two sons and three daughters remain to mourn their loss. Spanning a period of more than fourscore years, her life was one of thoughtfulness for others, invariably cheery and hopeful to the end. Like a pilgrim weary with his journey, she is resting from her labors; awaiting the call of the Life-giver when he shall awake his sleeping saints. Words of comfort were spoken by the writer.

HERBERT C. HARTWELL.

KITHCART.—James Kithcart was born Feb. 20, 1844, in Ohio, and died at his home in Bartley, Neb., April 2, 1909, being at the time of his death 65 years, 1 month, and 13 days old. He was a kind-hearted, patient man, and was loved by all who knew him. Sister L. C. Kithcart, his wife, has for many years been a faithful, devoted member of the Seventh-day Adventist Church. He always manifested a kindly feeling toward our people, but made no open profession of religion. Shortly before his death he gave his heart to the Lord, and died a peaceful and happy death. The funeral service was conducted by the writer assisted by Brother G. W. White, pastor of the Seventh-day Adventist church at Bartley. A widow, four children, and one brother are left to mourn the loss of husband, father, and brother.

A. T. ROBINSON.

GRAVES.—Ella Crawford, daughter of G. W. and Sarah A. Crawford, was born in Columbus, Neb., July 25, 1868. She was married to E. C. Graves Nov. 14, 1886. To this union were born ten children, nine sons and one daughter. Two sons have preceded her in death. She accepted Christ as her Saviour in early life, and joined the Methodist Church at Protection, Kan. Later she accepted present truth, and lived a consistent Christian life up to the time of her death. Her last sickness was brief but attended with great suffering, and she fell asleep on the evening of April 23, 1909, at the age of 40 years, 8 months, and 28 days. She leaves a father and mother, one sister, a husband, and eight children to mourn their loss. Funeral services were conducted by the pastor of the Baptist church, Rev. J. E. Rector.

E. C. GRAVES.

TRUMAN.—Died at Lima, Wis., May 4, 1909, of diabetes, Orson Truman, aged 68 years, 10 months, and 13 days. Brother Truman was born in the town of Wirt, Alleghany Co., N. Y. When he was but a boy, his father, John Truman, removed to Lima, Wis. In February, 1862, he was married to Adaline D. Child. To this union were born six children, three of whom, with the mother, still survive. In 1894, while at Rockford, Ill., he heard preached the glad message of to-day, and embraced it, living faithful to its principles until he breathed his last farewell to the mourning friends who stood around. He was calm, patient, and uncomplaining in his sufferings. Brother Truman responded to his country's call in its fearful struggle for principle, and comrades bore him gently to his grave. The services were held at the United Brethren church in Lima, the pastor assisting. May the text used by the writer be a constant source of comfort to the bereaved: "Thy brother shall rise again." John 11:23.

W. W. STEBBINS.

GILLIS.—Joseph N. Gillis was born in Rappahannock, Va., Dec. 6, 1869, and died April 25, 1909, as the result of an acute attack of blood-poisoning. Brother Gillis was united in marriage with Miss Irene Taylor, of the same place, Nov. 29, 1893. His home was an unusually happy one, as he was very much devoted to his family. About eleven years ago he was converted to the views of Seventh-day Adventists, as the result of the earnest labors of Brother Jackson and Sister Morris. He subsequently became united with the First Church of Seventh-day Adventists of Washington, D. C., and remained a devoted and faithful member of the same until his death. For several years he has occupied the important office of deacon in the church, and has been a member of the Seventh-day Adventist Evangelistic Committee of the District of Columbia. His devotion to the principles of the gospel led him to sever his connection with every association that he thought would in any way interfere with his spiritual prosperity. His family and every earthly possession were dedicated to the Lord. The principles that governed his life are, in this respect expressed in the beautiful words of inspiration, recorded in 1 Cor. 10:31. Besides his wife and two sons, he leaves two brothers and three sisters to mourn his death.

K. C. RUSSELL.



WASHINGTON, D. C., MAY 20, 1909

W. W. FRESCOTT

EDITOR

C. M. SNOW
W. A. SPICER
F. M. WILCOX

ASSOCIATE EDITORS

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OPPORTUNITIES often present themselves to our book salesmen whereby they may also assist in circulating our periodicals. Note the following extract from a letter just received from one of our agents in Louisiana: "I am a canvasser. While taking an order for books from a lady in this city, she spoke of wishing to make a small present to some of her friends. The enclosed twenty yearly subscriptions for *Liberty* and one yearly subscription for *Life and Health* are the result." Our commission to agents on yearly subscriptions for these magazines being forty per cent, this brother's profit on this six-dollar order for periodicals amounted to \$2.40.

A CORRESPONDENT requests an explanation of the use of the word Easter in Acts 12:4. That the rendering here given is a wrong translation, there is general agreement among Bible scholars. In every other instance the original Greek word is translated passover, and it should have been thus rendered in this scripture. Recognizing this inconsistency, the translators of the Revised Version, in both the English and American revisions, have rendered the word passover instead of Easter. The older translations, including the King James Version, show the bias of religious thought, — influenced by the established custom in the church of celebrating Easter, a union of the early Pasch with the heathen festival of Ostara, or Easter.

General Conference Sabbath-School

Sabbath Morning, May 15

A REVIEW of past lessons in the Life of Christ series was conducted by Prof. C. C. Lewis. An impressive feature of the review was the concert reading by the school of a chain of leading texts setting forth the principal events in the life of the Saviour from his infancy to his baptism.

Elder F. M. Wilcox taught the lesson for the day, based upon Matt. 3:13 to 4:11, giving the account of the baptism of Jesus and the temptations in the wilderness. One of the most helpful thoughts developed was that as Jesus was strengthened in the hour of his greatest temptation by his memory of the Father's loving words, "Thou art my beloved Son, in whom I am well pleased," so we may be enabled to overcome every temptation of the enemy by remembering the relationship we are privileged to claim — that of being sons of God.

In the kindergarten division Mrs. Alice Bourdeau conducted the review, after which the little ones surrounded the kindergarten tables for the study of the lesson.

An interesting feature of the exercises for the intermediate division was a missionary talk by Miss Ida Thompson, who told of the Chinese Sabbath-school in Canton, China, and described some of the peculiar customs of that country.

The attendance in the senior division was 1,306; the number in the children's divisions, 167; making a total of 1,473. The total donation to missions was \$125.67.

The Sabbath Services

SABBATH, May 15, was a day long to be remembered by those in attendance at the General Conference. At the eleven o'clock service Mrs. E. G. White spoke to the encampment upon the theme of the Saviour's discourse found in the fifteenth of John, dwelling chiefly upon the first ten verses, and of these ten verses chiefly upon verse eight: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

The burden of this aged servant of God seemed to be to lay upon those assembled representatives of the third angel's message the importance of rightly representing Christ to the world in our speech, in our character, in all our dealings with our fellow men, in order that we shall not be found fruitless in the great day of harvest. To do this there is necessary a complete consecration to God, a constant abiding in Christ, while the ear listens attentively to the voice of the Father in his Word. That, in turn, necessitates a cutting loose from the customs, practises, and ideals of the world, without any regard to what the world may think about it. It means that we must by living faith daily lay hold upon our Redeemer if we would bear the fruit of the Christian.

Sister White, in this discourse, dwelt much upon the thought that our humanity must lay hold of his divinity. Otherwise we shall miss our chance of attaining that life which measures with the life of God. She spoke also of the miracle of the feeding of the five thousand, and said: "Jesus could work miracles because humanity and divinity were combined in him. That is what we

need in our sanitariums, the faith that lays hold upon Christ, that will take up the cross of self-denial and self-sacrifice, that they may be united with Christ indeed as one with him. To every one of us he gives that privilege, if we will cut away our own wrong habits and practises."

In view of this instruction from the servant of God, the choice of the afternoon topic was a very appropriate one indeed. Elder E. W. Farnsworth was the speaker. The theme of his discourse was the reception of the Holy Spirit. An earnest prayer by Elder R. S. Owen opened the meeting. This was followed by an impressive song, "Ashamed of Jesus," rendered by a male quartet.

Elder Farnsworth's text was John 14:15, 16: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." He dwelt upon the importance of the office work of the Holy Spirit in the life experience of every believer. Especially is this necessary for the man or woman who would go out to teach the truth of God. Our efforts when witnessed to by the Holy Spirit are truly effectual in the work of God. It was not his purpose to philosophize upon the identity of the Holy Spirit, he said, but it is of the utmost importance to experience in the soul all that the Holy Spirit has for the child of God. That representative of God on the earth is to take the place of our departed Lord. He is our official now to take charge of the work of God on earth, to be the overseer of all our missionary enterprises, to lead in all the work of the third angel's message until the close of time. He is the representative of heaven, the true *vicarius filii dei*, the one who is to lead God's people through all the dangers and trials and pitfalls and afflictions to the end of time.

The closing portion of the address was devoted to the theme of God's power and willingness to bring healing to the physical frame as well as to the soul of men. "He is able," said the speaker, "to take every miserable thing away from us in order that he may use us for the carrying forward of his great work."

That the call to renewed consecration of the forenoon, and the call to the reception of the Spirit's power of the afternoon, service were timely and appreciated messages, was illustrated in the stirring testimony meeting which next followed. Hearts were melted to tenderness, and all felt that God had indeed begun to visit his people with special blessings.

These services of the first Sabbath of the Conference show that God is waiting to be gracious, and it is hoped and expected that the good work so auspiciously begun may continue with increasing power throughout the entire session.

Saturday evening a stereopticon display of views of our publishing houses and of the progress of the publishing work since the beginning of this movement was presented. This was greatly enjoyed by all, and served to illustrate much of the power and leadings of Providence attending the message since its small and obscure beginnings. The great increase in our publications, both of periodicals and large and small books, is an example of the advance of the cause in all departments.