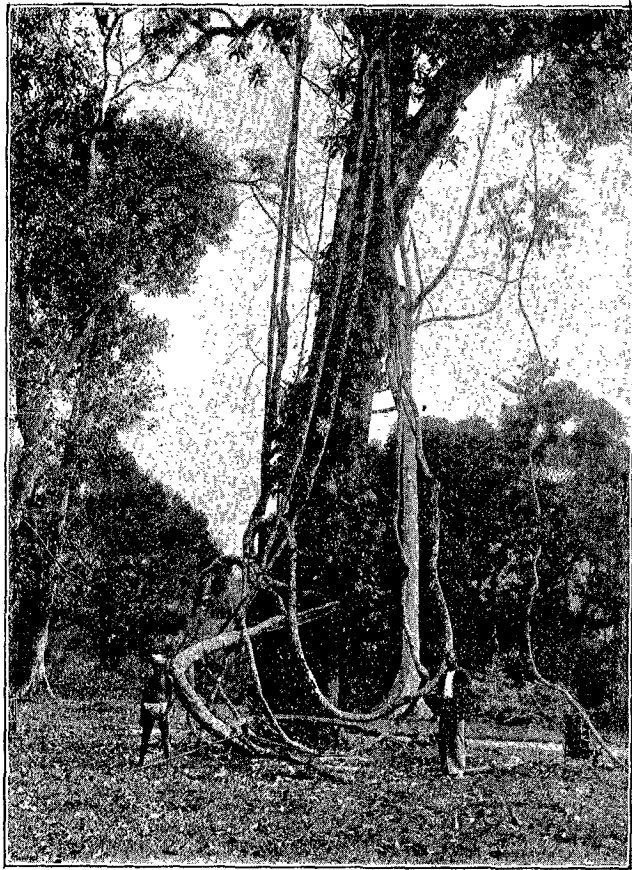


The Advent
Review and Herald
Sabbath

Vol. 86 Takoma Park Station, Washington, D. C., May 27, 1909 No. 21



GIANT CREEPER IN THE PUBLIC GARDENS,
COLOMBO, CEYLON

THE WORK — AND — THE WORKERS

THE Minnesota Tract Society has just sent in 31 more yearly subscriptions for the *Protestant Magazine*.

AN attractive exhibit of denominational publications in which the publishing houses have united, is made in the gymnasium of the Seminary, the headquarters of the Publishing Department of the General Conference.

A LETTER from Lincoln, Neb., written by a lady not of our faith, says: "Enclosed find post-office money-order for \$1, for which I wish you to send me *Life and Health* for one year, beginning with the May number. I recently saw the April number, and found much of interest in it."

AFTER sending in several lists of yearly subscriptions for *Liberty*, our Philadelphia agent says: "You see from these annual subscriptions that I meet a few who are interested in the magazine. I do not solicit these subscriptions. I simply take their order when they express a desire to get the magazine for a year. This shows that some are really interested in the cause of religious freedom."

MR. CHARLES SCANLON, secretary of the temperance committee of the General Assembly of the Presbyterian Church in the United States, expresses himself thus regarding the Temperance number of the *Youth's Instructor*: "I am in receipt of the Temperance number of the *Youth's Instructor*, and congratulate you heartily upon the wealth of material which it contains, as well as the attractive form in which it is prepared. Trusting that your efforts may be appreciated, as they richly deserve, I am, yours cordially." We believe that the sale of this magazine has only begun. It will be a good seller for months to come. Prices: 5 to 24 copies, 5 cents a copy; 25 to 99 copies, 4 cents; 100 to 499 copies, 3¼ cents; 500 to 999 copies, 3½ cents; 1,000 or more copies, 3 cents. Address the *Youth's Instructor*, Takoma Park, Washington, D. C.

SEVENTH-DAY ADVENTISTS are not the only people who are awakening to the fact that the world needs just such a publication as our new quarterly, the *Protestant Magazine*. For instance, Rev. John H. Eager, financial secretary of the Southern Baptist Theological Seminary (Baltimore, Md.), fourteen years a missionary to Italy, and author of "Romanism in Its Home," writes as follows: "I am very deeply interested in what you say about the new publication, the *Protestant Magazine*. I am fully persuaded that there is not only a place for such a magazine, but a real need for it, and that much can be accomplished if it is properly edited and managed." Yearly subscription, 25 cents; single copy, 10 cents. Remember our special offer, good April 1 to July 1, during which yearly subscriptions will be received as follows: 5 or more copies, one year, to one address, or to separate addresses (cash with order), only 15 cents each. Address the *Protestant Magazine*, Takoma Park, Washington, D. C.

ALL of our schools have now been supplied with full information regarding our magazine scholarship plan. Supplies of circulars have also been sent to our State tract societies, Missionary Volunteer officers, and other leaders.

It is not impossible to make Sunday sales of our magazines even in conservative Massachusetts. One of the South Lancaster Academy students, a young man, recently sold over 100 copies of the Temperance number of the *Youth's Instructor* in six and one-half hours. Half of these were Sunday sales.

YOUR public library should receive regularly not less than two copies each of *Liberty*, *Life and Health*, the *Protestant Magazine*, and the *Youth's Instructor*. Get your church interested in the matter. Speak to your librarian. Agitate the question until some action is taken.

ELDER A. J. BREED, secretary of the Religious Liberty Department of the North Pacific Union Conference, writes, in renewing his REVIEW subscription: "I would not be without the weekly visits of the REVIEW for many times its cost. I have now taken it for more than thirty-five years, and can say that it grows better each year, as the truth reaches out into new fields."

AN eminent New York gentleman who figured prominently in the recent controversy between the late President Roosevelt and the Lutheran Synod regarding the possibility of a Catholic president, writes us as follows regarding *Liberty*: "I received your letter and *Liberty*. As much as my time permitted me to read of it anent the Romish question, it is good, especially the article on Cardinal Gibbons's 'The Church and the Republic.'" He refers to *Liberty*, No. 2—for the second quarter, 1909.

"THE publication of the *Protestant Magazine* is another step in the right direction," writes Brother John S. Wightman, secretary of the Central States Religious Liberty Association. This new publication is eliciting a hearty response from our people in all quarters. Remember that the first thing needed is a good large subscription list in order to launch it. You can help by forwarding five to twenty-five names of your neighbors, friends, or acquaintances, accompanied by fifteen cents to pay for each of their yearly subscriptions. Let us hear from you promptly.

EVERY home in the city of Boulder, Colo., was recently supplied with a copy of the Temperance number of the *Youth's Instructor*. The occasion, we are informed, was "a hotly contested city election," in which the question was whether the city should be "wet" or "dry," with no side issues. "One of the dailies of the city gave the work and the paper a fine write-up." The city was districted, and 1,750 copies of the *Instructor* were distributed, about fifty of our brethren and sisters engaging in the work. "The workers had many interesting experiences," continues the writer, "and our people there are gaining an enviable reputation as a temperance people." To date, Colorado has circulated the fourth highest number of copies of the Temperance *Instructor*.

WE have just taken from our files twenty-four orders (just as they came), for the *Protestant Magazine*. Most of them were received in one day. They call for 316 copies, an average of thirteen copies to each order.

ARRANGEMENTS have just been made with the George Washington University, Washington, D. C., whereby our periodical agents may earn a scholarship in the medical department, through the sale of our ten-cent magazines. For full information address this Office.

"THE magazine is fine," writes Mrs. Josephine Hale, one of our Wisconsin *Life and Health* agents. "It is a good education for the people. I like to work with it, and wish I could sell our magazines all of the time. Have been successful when I could get out, having sold 1,100 copies thus far." Send \$1 for 25 copies to sell to your townspeople.

ONE of our college students uses this simple canvass in selling the magazines: "Good morning. I am a student attending the — college, located at —, and am earning my scholarship for next year by selling this magazine (giving title). The price is only ten cents. I am not soliciting for yearly subscriptions. Thank you." This canvass would not answer, of course, for others than student magazine agents who intend to go to one of our schools next year.

Two of our lady agents for *Life and Health* have just sold 1,000 copies in five days. Writing from Virginia, one of them says: "We sent you a telegram yesterday morning, for we were afraid we would not have enough magazines for to-day's work. We go to — next, and work in — to-day. Please send 300 magazines there as soon as you can, and 200 more here. We are still enjoying the work very much, enjoying the presence and blessing of the Lord."

"PLEASE do not take my name from your subscription list," writes a subscriber for our magazine *Liberty*. "I will send the money soon. I appreciate and enjoy the magazines, and give them away after I have finished reading them." Are you on the *Liberty* list? The yearly subscription price is only 25 cents. Or we will mail you one copy and nine other copies to nine of your friends in the United States or Canada, one year, for only \$1.50. Send in your order to-day.

"WHILE I am not in harmony with you in regard to religion," writes a gentleman from Arkansas, "I gladly renew my subscription for your magazine, *Liberty*. I am entirely in harmony with your views on religious liberty, and will at all times be ready to render any assistance I can to any movement that tends toward the complete separation of church and state. Have been acquainted with the Seventh-day Adventists for more than twenty years, and have always admired their honesty and fairness in wanting all people to have perfect civil and religious freedom. I am frank to say that this country is sadly in need of more publications like yours." We little realize the influence this magazine is having upon those not of our faith.

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 27, 1909

No. 21

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 Months75
Eight Months 1.00 Four Months50

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

"THEN shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

The First Week of the Conference

THE hundred delegates from the regions beyond is the most striking evidence of the rapid advancement of our work in all parts of the world. Their inspiring testimony of the ingathering of souls among the heathen, as well as in Roman and Greek Catholic countries and in Protestant lands, is a sure token of the mighty workings of God's Holy Spirit in behalf of his truth. As our missionaries relate the wonderful providences of God, and tell us how he is going out before them and opening the way in spite of all apparent hindrances, the mental horizon of our people is enlarged, their faith in the final triumph of the message is strengthened, and their sympathies are enlisted as never before in behalf of the perishing millions who are yet unwarned. Louder than ever, we hear the Macedonian cry, "Come over . . . and help us," and never did the demands upon us seem so exceedingly great as they are now. The more vividly the greatness of our task is presented to us, the more apparent is our human weakness, and the greater our desire for the power of the Holy Spirit. In weakness we are made strong. In seeking, we find. In asking, we receive.

The fields abroad, and the fields at

home, have but one story to tell—all recount the manifold blessings that God has bestowed upon them. But recounting the blessings received begets gratitude toward God, humbles human pride, removes all self-sufficiency, and fosters a craving for still greater blessings. And the nearer the people draw to God, the more they realize their great need of divine power; and the more they press together, the more fully do they experience the truthfulness of the words, "In union there is strength." Perfect harmony marks the deliberations of this World's Conference, where all the continents and the isles of the sea are represented. All sense that though they are of different nationalities and speak various languages, yet they belong to the one heavenly family, and have but one Father, one Redeemer, and one spiritual Guide into all truth. All seem to have but one great aim—the everlasting gospel of the kingdom to the world in this generation, not by human might or power or wisdom, but by the Spirit of the living God.

But the accomplishment of such a tremendous task demands perfect organization in all the world, and of all the instrumentalities employed to carry forward the work. As God's wheels within the wheels are working in the most perfect harmony with the four living creatures, all guided by the same Spirit, so at this Conference every instrumentality used must come into perfect harmony with all the others. A world's conference of the most practical nature is truly demanded. It should not only bring the richest blessings to every individual, but it should also assure the fullest co-operation of both men and women, and enlarge the sufficiency of all that are engaged in this great work, and hasten its speedy completion. Self must vanish, the human ear be wide open to hear the counsel of the divine Spirit, the eye ready to discern the providences of God going out before us, the heart full of divine love to respond to all the great calls, so that God's will alone may be done.

The prayers of the true Israel in every clime at this time are being answered. The Lord of hosts is drawing near to his people. He showers down individual blessings upon them, and above all, he is conferring upon them the boon of blessings—the privilege of being co-laborers with heaven in finishing the mystery of godliness. This is the great

key-note of the Conference during the first week's session. It is the happy omen of the ultimate and grand success of this thirty-seventh session of the Conference.

L. R. CONRAD.

Rome's Self-Assertion

THE Roman Church is beginning to speak again with authority to the great ones of earth. She is speaking out in America with greater boldness than ever before because of her growing power and influence; and less than a month ago she chose to make a shining example of America's ambassador to France, Mr. White.

The approaching marriage of the American ambassador's daughter to a German Catholic count in Paris furnished the occasion for Rome to demonstrate her intolerant authority. The ambassador and his family belong to the Episcopal Church. Cardinal Kopp, the bishop of Breslau, would not grant a dispensation for the Catholic count to marry the ambassador's daughter unless the couple would agree not to have any other religious ceremony. Ambassador White, who desired that a marriage ceremony should be performed in the Episcopal church which he regularly attends, protested strongly against the intolerant requirement, and cited precedents; but the Catholic cardinal was obdurate. There could be no sanction of the marriage by the Catholic Church and no Catholic ceremony if there was to be any other religious ceremony.

Ambassador White, as a protest against the attitude of the ecclesiastical authorities, decided not to attend the ceremony. The American ambassador to England, Mr. Whitelaw Reid, who had come over to Paris from London to attend the wedding, remained away from the ceremony out of deference to the feelings of his brother diplomat. Concerning his position in the matter, Mr. White said:—

Both my public and my private life demonstrate my freedom from religious bias; but under the circumstances, and as the representative of a country eminent for its religious toleration, although predominantly Protestant, I have decided not to attend the service at St. Joseph's.

The Catholic papers of America have taken the matter up and are making much of what they term the ambassador's bigotry. The *Western Watchman* of April 22 declares that Mr. White

"did a very silly thing in so doing, and one for which he will not receive any thanks from either the President or the American people." It is probably true that neither President nor people will take the trouble to encourage Mr. White for his stand. The American people have forgotten how to protest against the violation of some of their most sacred rights, and it need not be expected that the government will tender thanks to any one under such circumstances, while Catholicism exercises so great power and influence in the government. The editor of the *Western Watchman* boldly asks: "What right has our ambassador to criticize the laws of the Catholic Church? What right has he to protest against their enforcement?" He might with no greater inconsistency have asked, "What right has any one to think or speak, or even to be alive, who is not an ardent supporter of the Catholic Church?"

To illustrate the intolerant conditions imposed upon Protestants who marry Catholics, we quote from the same editorial:—

A Protestant marrying a Catholic may not bring his or her Protestantism into the family. The atmosphere of the home must be absolutely Catholic. The Protestant party must be, to all intents and purposes of the family, a Catholic. The children must be brought up Catholics, even should the Catholic parent be taken from them. To bring them up Catholics, it is necessary to teach them by word and example respect for the church and her laws, and to promote in every possible way their Catholic education. A mixed marriage demands that the Protestant party shall leave all Protestantism outside when entering the home where Catholic children are to be brought up. This is of such strict obligation that neither the Catholic parent nor the children can assist the Protestant parent to practise his or her religion. Were the Protestant consort to fall sick, neither the Catholic consort nor the children could go for a Protestant minister to administer Protestant rites to the dying parent. When a Protestant enters a home blessed by the church, his or her Protestantism must be forever dormant within the precincts of such home. There is no religious toleration in a Catholic home. . . .

The church never gives a dispensation save when the Protestant party forgoes all rights under such laws or customs. We can not too often repeat that the Catholic Church allows no religious toleration in a home blessed or founded by her.

This is Rome's position stated by her own representative. Let Protestants who are fondly nursing the delusion that Catholicism is growing more liberal digest these words. All honor to Ambassador White for refusing to "go to Canossa," taking with him the government he represents. It was stated in one despatch that Rome thought it a good opportunity to make an example of a prominent American as a protest against

the reputed liberal tendencies of the American branch of the church. She has certainly illustrated where she stands, and has told the world plainly enough what it may expect when the dominance toward which she is aiming has been achieved. Says the self-reliant doubter, "That system will never accomplish her purpose—the world will rise up against it." But she is accomplishing her purpose, and the world is so far from rising up against it that it is not even awake. C. M. S.

Incidents That Mean Much

THE boycott originated in Ireland in the year 1880, only twenty-nine years ago. The prediction that a time would come when a universal boycott would be proclaimed was made in Holy Scripture more than eighteen hundred years ago. Another matter of interest in this connection is the fact that this universal boycott has to do with religious things. When the divine prediction was made, there was no such method known in either temporal or religious affairs, and men have wondered how such a prophecy could be fulfilled, having seen nothing like it in either the temporal or the spiritual realm.

But the boycott came, teaching men its power and effectiveness by touching their temporal affairs. When that lesson was learned, it was not surprising that a power-loving church should see in it attractive features, and have a drawing toward it. Thus one eminent divine, Rev. Dr. Bascom Robins, approaches the subject in this manner:—

In the Christian decalogue the first day was made the sabbath by divine appointment. But there is a class of people who will not keep the Christian sabbath unless they are forced to do so; but that can easily be done. If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, nor hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath.

The purpose is plainly stated—to wipe out all opposition to a state-enforced sabbath by starving out those who oppose it. That is the boycott in ecclesiastical garb, a close copy of that papal instrument of spiritual tyranny known as "major excommunication." It is not strange that when professed Protestantism goes out after power to compel obedience to her dogmas, she should go armed with weapons forged in the arsenal of the Vatican. The papal system has attained to the very apex of success in manipulating human power to her own advantage. When she was unable to meet argument by argument, she has silenced opposition by means of physical force. So long as the Protestant sects were seeking the salvation of needy and

perishing souls, they looked with abhorrence upon the weapons of the papacy; but as fast as the love of power displaces the power of love, those weapons will come into play again. Then professed Protestantism will find it not repugnant to her taste to do as Dr. Bascom Robins says, and force compliance not only with the church's edict concerning Sunday, but with many other religious requirements as well.

Where Rome has been the dominating force, she has boycotted and burned all books of which she did not approve—even to the Bible. Professed Protestants, who have in the past criticized her methods in this regard, are beginning to look at that instrument now with a kind of wondering admiration, and are testing its edge. An incident that bears upon this attitude has recently come to our attention. It relates to the action recently taken by the Sunday-law advocates of four California cities against the literature of Seventh-day Adventists. Concerning this a correspondent writes us:—

Here in Southern California, I am informed, the advocates of Sunday laws at Santa Ana, Riverside, High Grove, and San Bernardino have instituted a boycott against our literature, some even having bound themselves to pay fifty dollars if found reading any of it.

This reads very much like an incident which has come down to us in the records of the book of Acts (twenty-third chapter), wherein a band of Paul's enemies bound themselves under a great curse neither to eat nor sleep until they had slain Paul. Such methods are necessary only to the cause of error. Truth has been able to get on without them and in spite of them. It is certainly a long way from following the admonition of the apostle to "prove all things" and "hold fast that which is good." There is power in a little seed to break iron bands. The seed of the Word is backed by the same power.

The "Index Expurgatorius" was not enough for the Roman Church. She went further, and burned the books; and then she burned those who wrote them and those who read them. Will a dying Protestantism, coveting power, and starting with the instruments Rome used to get it, stop short of the goal, when Rome has so plainly marked out the path? These are straws that tell plainly how the wind is veering. Need we expect that such examples will not be followed? We can see in these incidents how it will be made difficult for the faithful colporteur and canvasser in the near future to place God's last warning message in the hands of the people by means of the printed page; and they should serve as forceful admonitions to us to labor zealously while still there are open doors and unwarned souls. C. M. S.

The General Conference

THIRTY-SEVENTH SESSION, MAY 13 TO JUNE 6

Departmental Meetings

The Publishing Department

THE first meeting of this department was devoted to prayer and social worship. At the second meeting the question of the re-organization of our publishing houses and the elimination of commercial work was discussed.

The following points were emphasized in the discussion:—

1. That the rank and file of our people feel that these houses are now a part of their own work.

2. That the State conferences now feel that the circulation of literature is not set apart specially as the work of the publishing houses, but that the responsibility rests upon each conference.

3. That the membership constituency represents the field much better than the stock company plan of organization.

4. That the elimination of commercial work has revived the spirit of our people and given them new confidence in our publishing houses.

5. That publishing house employees prefer to work on denominational literature. They are willing to sacrifice in wages and otherwise if they can feel that they are advancing the third angel's message.

6. Publishing house managers bore witness to the fact that the publishing houses prosper financially quite as well without commercial work, and that the circulation of literature is greatly increased.

7. Our literature is being improved, and its circulation increased now that capable men, connected with these publishing houses, are giving their time exclusively to this work.

There was a spirit of perfect harmony in the discussion of these topics. Evidently the providences of God during the past few years have settled this question in the minds of the publishing house representatives.

At the third meeting of the department the time was spent in the discussion of several resolutions relating to the prosperity of the publishing department, which were adopted, and passed on to the general committee on plans.

Fourth Meeting

May 18, 8 A. M.

The headquarters room was well filled with enthusiastic representatives of our publishing houses and general field work.

The following topics were discussed:—

1. How has the subscription book work been benefited by advance steps in manning the field with strong, experienced men? How can this force of leaders be strengthened?

(a) The selection of strong, experienced men as leaders.

(b) Opportunities to attend important council meetings and conventions.

(c) Their place as associates in conference counsel.

(d) Wages in proportion to experience, ability, responsibility, and expenses.

2. Has the holding of book men's conventions contributed materially to the success of the subscription book work?

(a) Should we continue to hold such conventions?

(b) How frequently should such conventions be held?

(c) What should be the character of the work accomplished?

(d) Which is the best policy to pursue as to place of holding these conventions, — very large union conventions, separate conventions for each publishing-house territory, or one for each union conference territory?

In this discussion special emphasis was given to the demands for experienced men to be trained in well-organized fields where there are no leaders.

Brother N. Z. Town, from South America, spoke earnestly concerning the needs of such great countries as Brazil, Argentina, Chile, and Peru, where great opportunities are opening up before our publishing work, and where there are few facilities and few leaders. He expressed satisfaction that two or three men have already been selected to go to South America to lead out in this work, and expressed the confident hope that others would volunteer and be sent to the front by the Mission Board.

Medical Missionary Department

Second Meeting

May 16, 8 A. M.

DR. A. C. SELMON called the meeting to order. The interest in the medical missionary work was shown in the fact that the room assigned for this department was filled to overflowing. In response to invitation by Dr. Kress, the meetings will be held in the gymnasium of the Sanitarium hereafter. The following committees were announced:—

On Program: J. R. Leadsworth, A. W. Simmons, Olive Ingersoll.

On reports for the *Bulletin*: G. H. Heald, C. C. Crisler, C. O. Warner.

To Select a Committee on Resolutions and Plans: R. S. Ingersoll, R. H. Habenicht, W. A. Ruble.

The topic for the day was "Medical Missionary Work in Spanish-Speaking Countries." Dr. A. A. John read an inspiring paper.

He emphasized the importance of the medical missionary work — preaching and healing — as one work, and gave instances illustrative of how the medical work opened the way for the gospel in the Mexican field.

The Spanish-speaking countries need medical missionary training — schools where the principles of rational therapeutics can be emphasized and properly demonstrated in connection with the teaching of gospel truth.

Elder G. W. Caviness, of Mexico, discussing Dr. John's paper, referred to

the beginning of the medical missionary work in Mexico, and to the various vicissitudes through which this work had passed.

Among the most pressing needs today are medical mission and treatment-rooms in Mexico City, also a health retreat in a little lower altitude, where workers and others can go to recuperate from the effects of the trying climate they find in many parts of the country.

Dr. Habenicht, speaking for Argentina, said that there is also very great need for medical missionaries in this field. It is difficult to obtain legal recognition, and good physicians are very scarce. There are places having three or four thousand inhabitants which are often without one physician.

Third Meeting

May 17, 8 A. M.

The third meeting of the Medical Missionary Department was held in the Scandinavian tent, with Dr. A. C. Selmon in the chair.

The discussion of yesterday's paper, "Medical Missionary Work in Mexico," was continued by Elder George W. Reaser, director of the Mexican field, as follows:—

No field in the world offers better opportunity for medical missionary work than Mexico. The early experience of Dr. Lillis Wood (now Starr) in the city of Guadalajara proves this. Although Guadalajara was a fanatical center, within a few weeks after the doctor had opened treatment-rooms she was overwhelmed with the applications from all classes for healing. Had assistance been given her, and had the large fund provided at that time for medical work been used in establishing treatment-rooms in half a dozen large cities in Mexico, there would have been numbers of influential centers radiating truth in different parts of the republic. We must use our failures of the past only as mighty counselors for the future. If we have made a mistake in dealing with our physicians in Mexico in the past, it was in not giving the same support and encouragement to them as to our evangelists. We desire to do everything in our power for the encouragement and support of our medical missionary workers in Mexico in the future.

An excellent sanitarium near Mexico City is placed at our disposal, and we are anxious to secure a consecrated physician to take charge of this institution, and also to connect with treatment-rooms in the capital, and thus revive and place this department of our work on a sure footing in the republic.

In the absence of Dr. G. K. Abbott, Dr. Olive Ingersoll gave a talk on "Preparation for Medical Missionary Work." She referred to experiences in India, where nurses said, "I did not come out here to care for babies, but to do missionary work," or, "I did not come out here to do housework, but missionary work."

This raises the question, What is missionary work? The answer comes in the study of the life of Christ. The first thing that strikes one in his life is the long period of preparation for a comparatively short period of work.

Dr. W. B. Monsen mentioned consecration to God as first in importance in preparation for medical missionary work.

Dr. Ida Herr-Nelson spoke of the ne-

cessity of thoroughness and of having a special training in rational treatments, such as is not obtained in the regular schools.

Dr. W. A. Ruble said that the important point in the mind of the committee in assigning this topic had not been fully touched. Shall we qualify in the legally recognized schools? or is it possible and advantageous to make preparation in a special missionary training-school, such as that at Loma Linda?

Dr. J. R. Leadsworth said that the missionary who gets in the ordinary college some very hard technical work, and then at the close takes a little veneering of Bible, finds it requires a real effort to do missionary work with his patients. In the school at Loma Linda there are some who are probably as well qualified as very many physicians to do medical work. These as a part of their required course go out and hold Bible readings, visit the sick, and do medical evangelistic work, and to these it is not afterward an effort to do missionary work with their patients.

Fourth Meeting

May 18, 8 A. M.

Dr. J. R. Leadsworth was asked to lead the meeting, and announced the continuance of yesterday's topic, "The Preparation for Medical Missionary Work."

Elder J. A. Burden said, in brief: When the gospel is received in its fullness, it is a remedy for all the ills that sin has brought. We have been instructed that every member of the church should take hold of medical missionary work. Then the preparation for medical missionary work must be as varied as the ability of the worker to labor would indicate, from the simple treatments and instruction that can be given by the laity to the more full instruction given by the nurse and competent physician. As the work to be done is "gospel medical missionary evangelistic work," the character of the preparation is indicated. The world needs to-day what it needed nineteen hundred years ago, a revelation of God as revealed in the life of Christ. The work done in our sanitariums is but a small part compared with that which *should* be done in the homes of the people. Light has come that qualified medical missionary evangelists should go through our cities and villages laboring as Christ labored for the restoration of the people physically and spiritually, and that those who do this work will reap a rich harvest of souls both from the higher and lower classes.

Elder Burden's talk was followed by a paper on "Medical Missionary Work for the Colored People," prepared by Dr. Lottie Isbell-Blake, of Huntsville, Ala., and read by D. E. Blake.

Among other things this paper spoke of some of the difficulties encountered in the early establishment of the work, principal of which were poor equipment and prejudice. The first effort, though unsuccessful in some ways, had a good educational influence, and won friends. Activities now under way for the strengthening of the work are:—

1. To install in a building which is already on the premises at the Oakwood school, Huntsville, treatment-rooms for charity patients.

2. In connection with these treatment-rooms a corps of visiting nurses, who

shall seek out and minister to those in need of help, and instruct the people. A trained nurse should be accompanied on her visiting tours by one or more pupil nurses, equipped with material for giving treatment in homes.

3. A closed conveyance, which may be used by the nurses for visiting, as well as to carry supplies of clothing and literature for distribution. When occasion demands, it may serve as an ambulance.

4. It is greatly desired to maintain beds for surgical cases, the same to be supported by donations from individuals who may be interested in such work. The advantages of these endowed beds would, of course, extend also to the poor of our own denomination.

The Department of Education

First Meeting

May 14, 5 P. M.

IN opening the council the chairman spoke of the importance of the gathering. At the council four years ago a great impetus was given to the educational work. The objects of the present council are to consider points on which we wish to secure definite action from the Conference, to listen to reports, to gain inspiration from our association, and to study how we may adapt our school work to the needs of the message. We shall hear reports of the work from all lands, and we shall need to view our educational work through these reports. From our schools come the men who are to fill the gaps in the missionary fields throughout the world.

F. W. Field, superintendent of the Japan Mission, said that eight years in a heathen land had made him almost forget that he was ever a school man. No school has yet been started in Japan. Only institute work has been conducted to develop workers for the field, but the time is at hand when the organization of educational work must begin, and schools must be established.

Professor Otto Luepke, principal of the Friedensau Industrial School, Germany, speaking through an interpreter, brought greetings from the brethren in Germany. He had been visiting some of our leading schools in this country, and had observed a great difference in methods. He had learned much that will be of value to him on his return.

Prof. H. C. Lacey, principal of the Stanborough Park Missionary College, England, said that their greatest problem was to learn how to plan work for the students, so that they could earn their expenses in school.

The Religious Liberty Department

Second Meeting

May 16, 8 A. M.

ELDER J. O. CORLISS gave a brief and lucid talk on the subject of "The Fundamental Principles of Religious Liberty." After reading Mark 4:30, he stated that in the beginning man was made in the image of God, that his mind was in harmony with God's mind, and that he was a true son and subject of God's kingdom. But when man sinned, this earth was cut off from the kingdom of God. Sin brought in a separation between God and man. Had man never sinned, he would never have needed civil government.

Since civil government became a ne-

cessity on account of sin, it is an anomaly, and altogether out of place, for civil government to attempt to uphold God's government.

Confession will cleanse a man from all his transgressions of God's law. But not so with civil government. To pardon a man under civil government upon mere confession would utterly destroy it. Civil government can not be operated upon the same principles which obtain in God's government.

Following the remarks of Elder Corliss, Elder Healey said that the same law that gives us moral government, gives us civil government. Because man has a government which came into existence because of sin, therefore this government is not necessarily sinful.

Elder Allen Moon spoke in substance as follows: Civil government grew out of the necessity sin brought into the world. The kingdom which God gave to man in the beginning was usurped by Satan, and became his kingdom. The church is in the world to turn men from sin and to translate them into the kingdom of God. In this kingdom, one man has no right to rule over another. Christ has a kingdom and a dominion in this world.

Third Meeting

May 17, 8 A. M.

The subject discussed was "True and False Theocracy." C. M. Snow led out in the discussion, presenting a very interesting and carefully prepared paper. Brethren C. H. Keslake and G. E. Langdon followed, each likewise reading thoughtful and well-prepared papers on the subject. The question was so well, so ably, and so clearly set forth in these three papers that there was at once a call for their publication, either in complete or abridged form. The thought was expressed that we were in need of literature upon this subject.

Both in the papers and in the discussion which followed, the question was raised as to when the theocracy of Israel came to an end, whether in the days of Samuel, when the people asked for a king; or in the days of Zedekiah, when the diadem was removed, and Israel went into captivity; or at the first advent, when the Jews rejected Christ as their king, and said, "We have no king but Caesar." From various scriptures presented, as well as from a quotation from "Desire of Ages" (page 738), it seemed quite evident that it was not until the time last mentioned. Though the people kept departing from God, and from their proper relations to him as their rightful king, ruler, and lawgiver, under a pure and perfect theocracy, still God clung to them as his people and did the best he could for them, by them, and through them, under the circumstances, and they were not finally and fully cut off as a nation until they rejected Christ, their rightful King, and declared themselves openly, absolutely, and solely for another. Then the theocracy, so far as this present world is concerned, came to an end. Then their house was left unto them "desolate," and the kingdom of God, in any national or world-wide sense, was to be no more "until he come whose right it is."

Fourth Meeting

May 18, 8 A. M.

Again the religious liberty tent was crowded full, many being unable to find

seats. Prayer was offered by Elder J. C. Stevens.

The topic up for consideration during this meeting was the question of "Sunday Legislation and the Laboring Man." Professor Griggs read a brief paper on the subject, supplementing this with somewhat extended remarks. A lively and very interesting discussion followed, in which the pros and cons of the question were considered. This was participated in by Brethren J. S. Washburn, A. Mitchell, J. O. Corliss, M. C. Wilcox, J. S. Wightman, E. T. Russell, C. F. McVagh, W. A. Colcord, A. O. Tait, F. C. Gilbert, D. A. Parsons, and C. N. Sanders.

There was, of course, little or no question as to whether Sunday legislation of any description is and must necessarily be religious legislation; but whether a law requiring employers to grant to their employees the right to rest one day in seven, without specifying the day, is and must necessarily be, in its final analysis, religious, was not so apparent to all at first thought. But before the discussion was over, the opinion seemed quite generally to prevail that one-day-in-seven rest-day legislation would be but the entering wedge for definite-day sabbath legislation; that the gospel message, with the Sabbath kept and observed as God ordained and gave it to man, is the only real, permanent, and satisfactory solution to the question; and that religion can not be dissociated from the Sabbath, and its benefits and blessings, even from a physical standpoint, retained.

North American Foreign Department

First Meeting

May 14, 8 A. M.

THE department held its first meeting Friday morning, May 14, at 8 A. M.

G. A. Irwin, chairman, called the meeting to order, and B. G. Wilkinson was chosen as secretary.

The chairman spoke of the work of the department during the four years, emphasizing the important work it has in hand in the effort to reach the populations speaking foreign tongues in the United States. W. C. White suggested a careful study of the relation of this department to the work in Europe, that close co-operation between this country and Europe may help in reaching European peoples in America.

Second Meeting

May 16, 8 A. M.

Elder L. H. Christian presented the first report of the program committee. To this committee were added the names of S. F. Svensson, F. C. Gilbert, H. H. Dexter, L. Zecchetto, G. W. Schubert, D. P. Boresena, and H. Shultz.

Reports of Leaders in the Foreign Work

Elder G. F. Haffner spoke of the good progress of the German work west of the Mississippi River, especially in North Dakota. There two churches and many scattered members have been raised up for the truth. In all there are now about three thousand believers representing the German language west of the Mississippi River. There has also been growth in the publishing work. Last year there were 87 German students at Union College, 20 at Walla

Walla, and very great growth in the North Dakota school.

Elder O. E. Reinke, speaking for the German work in the East, gave some interesting statistics. Briefly speaking, the East may be summarized as follows: German population, 6,260,219; German churches, 14; membership, 418; scattered membership, 216; tithes per capita, \$17.62; Sabbath-schools, 16; membership of Sabbath-schools, 471; Sabbath-school offerings per capita, \$3.43; ordained ministers, 23. During the last four years, five churches have been organized, with a membership of 96.

Elder L. H. Christian, representing the Danish-Norwegian work in North America, spoke of the desire for a closer union with the same work in Europe. The Danes and Norwegians in North America are scattered from Maine to California, there being something like 1,200,000 Danes and 500,000 Norwegians in the United States. We have at present 48 Danish-Norwegian churches. Brother Christian gave the following suggestions drawn from his experience with the Danish-Norwegian work: (1) Let laborers in these languages stick to the language; (2) stronger and more efficient organization in this branch of the work; (3) better co-operation between the workers in the different languages, and between the work in this country and that abroad.

Elder S. Mortenson, representing the Swedish work in North America, spoke encouragingly of his work in connection with the Swedes. There are about 1,500 Swedish believers in the United States, one half of whom are strictly Swedish members, the other half being largely mingled with the American and Danish-Norwegian churches. There are 22 active conference workers in the field. The average per capita tithe of the Swedes rises as high as \$19, and the per capita offerings to \$11. The Swedish brethren are loyal to their work, and they endeavor always to extend a sympathetic co-operation to all the brethren in other languages.

Bible Study

Conditions of Receiving the Holy Spirit

May 16, 9:15 A. M.

G. B. THOMPSON

"AND when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20: 22.

This is among the parting words of instruction that Jesus gave to his disciples before he ascended to heaven, after he had chosen and ordained them to do his work.

Now put with this another verse (John 14: 26): "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Again, in Luke 24: 49, we read: "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Now, brethren and sisters, whatever has been the need of God's people in any age of this world's history for proper

equipment for doing his work, we have the same need to-day. No other people have ever had committed to them a greater work than is committed to Seventh-day Adventists. When we look out into the world, and see the tremendous work yet to be accomplished, and compare it with the shortness of time, we can see that some mighty power must come to help us finish the work in this generation. Notice what the Saviour said to his disciples, "As my Father hath sent me, even so send I you." How was the Saviour sent? Let us read (Acts 10: 38): "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

Our Saviour went forth to his work anointed with the Holy Ghost and with power. And he said to his disciples, "As my Father hath sent me, even so send I you." He sent his disciples forth with the same anointing and the same power that he had in his work. Notice the instruction he gave. He promised the Holy Spirit to guide, comfort, and direct them. Then he said, "Tarry ye in the city of Jerusalem." How long?—"Until ye be endued with power from on high."

In the first chapter of Acts, the promise of the Holy Spirit is repeated and referred to: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Almost the very last promise that the Saviour gave the disciples to encourage them was that the Comforter would come upon them, and abide with them, and stay with them. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Then just as long as there is a sinner on the face of the earth, and some one must be sent to carry him the message of salvation, just so long will that promise remain true, "Ye shall receive power, after that the Holy Ghost is come upon you."

Before this message shall be finished, somebody will see it attended with mighty power under the operation of the Holy Spirit in the latter rain. In connection with this there is to be a shaking time, when some will step out of the ranks, and will leave the truth that they once professed to love; but the promise is that others will come in and take their places. If a man is ever clothed with power from heaven, he will be in harmony with the third angel's message, for it is this message that is to be proclaimed with great power. The angel that comes down from heaven with great power unites his voice to the voice of the third angel. He joins that movement, and it is under the direction of that angel that the work of God is closed up in the world.

O that the Lord might be permitted to take criticism, suspicion, bad temper, and all these evil traits, out of our hearts and lives, and fill us with the fulness of his Spirit! The Holy Spirit is given to point out these evils, and to help us put them away; and when we yield fully

to the Lord, he will richly bless us with the fulness of his grace. Let us, O let us, my brethren and sisters, continue to seek God for the victory over every evil besetment, and determine by his grace to keep working and praying until we shall unitedly share in the blessing of the Holy Spirit.

The Work of the Holy Spirit

May 17, 9:15 A. M.

R. D. QUINN

THE most essential thing which we as a people need is the vitalizing power of God. The Lord desires to baptize us with that power; I believe that the one leading thought and desire of every soul here is to enter into that experience. The time has come for God to finish his work gloriously in this generation; and so the essential thing is for us to know how we may individually receive the Spirit and enter into that experience; but the reception of the Holy Spirit is bestowed upon conditions with which we must comply.

The Holy Spirit is given to those who are qualified to receive and impart it. It is not so much a question of receiving the Holy Ghost as it is a question of surrendering to the Holy Ghost already received. "If any man have not the Spirit of Christ, he is none of his." This people have a large measure of the Spirit; but we are now talking about the fulness of divine power. We should not be satisfied with one little blessing; for the time has come to do much, and this will require much power. The secret of power in the case of Elijah was in his doing all things at the word of the Lord.

Notice the case of Elisha. First, he was in earnest. He asked for a double portion of the spirit of Elijah to rest upon him. He was told that he had asked a hard thing, but the conditions were that if he should see Elijah when he was taken away, his request would be granted; that is, if Elisha was able to stand amid the devouring fire of God and to behold the heavenly transaction,—if he was pure and clean and holy enough in the sight of God to see and behold it all,—it should be so; but if not, it could not possibly be so. Elisha surrendered every sin, and would do nothing that would in any way displease God; and so it came to pass that when the chariots of fire and horses of fire swept Elijah away into heaven, the record is that Elisha saw it; he complied with the conditions, he was pure enough in the very presence of God to behold the whole heavenly transaction. The Lord, looking down from heaven to show himself strong in behalf of those whose hearts are perfect toward God, baptized him with a double portion of the Spirit of God for service, and Elisha claimed it. Before Elijah got out of his hearing, he said, "My father, my father, the chariot of Israel, and the horsemen thereof." That was the condition, and so he claimed the blessing, but he felt no different than before.

The end of all things is very near. We are in the closing hours of the last generation; but before the end there is something that is to take place,—probation will close before the actual and glorious appearing of Jesus Christ. Therefore the close of probation for every soul on this earth is nearer than

the end. But probation will not close until this gospel of the kingdom shall be preached to every creature under heaven; and so the glorious presentation of this truth to every nation, kindred, tongue, and people is still nearer than the close of probation. And there is something still nearer than that,—the baptism of the Holy Spirit, which alone can fit us to do the work; and so that baptism is still nearer. And there is one thing nearer than that, that must come before the fulness of the latter rain; and that is entire, whole-hearted consecration to the service of Christ,—absolute, unconditional, unreserved, and unqualified surrender.

Transforming Faith

Sunday, May 16, 3 P. M.

SYNOPSIS OF SERMON BY C. H. EDWARDS

IN the fifth chapter of Genesis we have a brief history of the life of Enoch, given in but fifty-three words, and yet they contain the life record of a man who walked with his Maker. Brief though the record may be, yet it is full enough to enable us to know the secret of this wonderful life. In Jude 14 we have a statement which shows that Enoch, looking into the future, prophesied of the return of Christ to this world. He was, then, a believer in the second coming of Christ. He looked forward into the future and saw the time when the graves would be opened and the saints of God would come forth clad with immortality. He also saw a little company of people who would say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." He looked down to the time when the angels would gather the elect from all parts of the earth. And looking and meditating thus, his faith then took hold of the thought that he might be translated without seeing death. He had this hope as a living reality in his soul, and he saw before him the face of Jesus, and desired to be like him. That hope purified his soul, and he stands to-day by the throne of God—a pledge of what the advent truth will do for every man who will truly believe it.

This record was given as a picture of what the true advent message is. When this hope is fully planted in our hearts, our lives will be transformed and completely yielded to God. There must be, brethren, a depth of experience in connection with this message which we have not yet realized. We are living to-day under peculiar circumstances, when signs of Christ's coming are all about us, when we are told in Holy Writ that our redemption draweth nigh. The coming of Christ is even at the door. To-day we face the second coming of Jesus and the translation of his people. Soon we must look into the face of Jesus and enter that silver cloud without passing the portals of the tomb. This means that every soul who believes this truth must be transformed by it.

The key-note has been struck here at this Conference. The needs presented by our brethren from great needy fields abroad could be relieved by many of our people individually, and they would not feel the loss, but instead would experience a great blessing. These appeals from needy millions should thrill and stir our hearts to earnest action in this work, leading to transformation of soul, the

extending of this gospel truth to those in darkness, and the closing of this work, which would bring the return of Christ to this world.

"The Lord is not slack concerning his promise, as some men count slackness." That which would take man a thousand years to accomplish, God can do in a day.

There is no question concerning the triumph of the third angel's message. The only question remaining unanswered is, What attitude shall we sustain toward the closing work of this message? As we advance into the opening fields in all parts of the earth, we shall be called upon to yield ourselves and our all unreservedly to God, to be used as he may direct for the furtherance of his work. Success in God's cause depends not on organization, which has its proper place; not on the giving of gold and silver, which is very necessary; but on the consecration of those who are connected with his cause. And the work will never be finished until God's servants are imbued with the fulness of his power.

For years we have been encouraged with the thought that the Holy Spirit is hovering over us, awaiting our demand and reception. In all our planning, let us never lose sight of the source of our strength and the secret of our success—the reception of the Holy Spirit in the individual heart, with all the blessings that this gift brings in its train. O, let us all, during this Conference, re-consecrate ourselves so fully to the Lord that he can be glorified in imparting unto us of the fulness of his grace. Then shall we see many going forth to unite with their brethren in an effort to complete quickly the work still remaining unfinished. God grant that this may be so, is my prayer. Amen.

The Publishing Work

ON the evening after the Sabbath, May 15, Brother E. R. Palmer, secretary of the Publishing Department, presented a stereopticon report of the publishing work. This was given under two heads,—historical and statistical. A sketch was given of the rise and progress of the publishing work from its beginning in 1845 until the close of 1908. Slides had been prepared showing interesting pages of the first tracts, periodicals, and books published. These showed up very clearly on the screen.

The history of the work was also outlined in decades, showing the principal events during the past sixty-four years. A summary of the sale of literature during the entire period was thrown upon the screen as follows:—

1845-1854	.....	\$ 2,500
1855-1864	.....	17,500
1865-1874	.....	73,000
1875-1884	.....	371,000
1885-1894	.....	3,969,000
1895-1904	.....	3,144,000

Total for sixty years \$7,577,000

1905	.....	\$548,000
1906	.....	824,000
1907	.....	1,035,000
1908	.....	1,280,000

Total for four years \$3,687,000

Grand total\$11,264,000

It will be seen by studying these figures that the sale of literature during the first sixty years amounted to \$7,577,000. During the past four years, it

has amounted to \$3,687,000. The sales during the past few years have amounted to a little more than a half million dollars more than during the previous ten years, and amounted to nearly one third of the sales during the entire sixty-four years.

Many interesting comparisons may be made by studying these figures.

The following points were emphasized in the report:—

1. That the great things of God usually develop from small beginnings.
2. These figures show that the grand old cause is rapidly marching on. Rapid progress made in the circulation of literature is but an index to the progress made in all departments.
3. In the fifth decade, 1885-1894, the circulation of our literature rapidly increased as the result of thorough organization. During the next decade, 1895-1904, there was a decline as the result of disorganization. During the past four years, there has been a strong revival as the result of the revival of the plans of organization, sometimes referred to as reorganization.

In the Heart of Africa

OUTLINE OF STEREOPTICON LECTURE, BY

L. R. CONRADI

May 16, 7:45 P. M.

THE European Division of the General Conference at the present time has missionaries scattered all along the northern and eastern coasts of Africa. There are five distinct mission fields. On the northern coast are Algeria and Egypt; on the eastern coast are Abyssinia, German East Africa, and the Victoria Nyanza Mission, which is located on both British and German territory. In all we have about twenty-five workers there, located among over fifty million people, or more than one third of the population of the dark continent.

This evening we want to give special attention to the efforts we are putting forth among the heathen in

German and British East Africa

Our aim from the beginning has been to find virgin missionary soil; and as there are quite a number of Catholic and Protestant missionary societies operating in Africa, this was not so easy to secure.

Six years ago I not only obtained information from the various missionary societies operating in German East Africa, but also came in touch with the German Colonial Department, at Berlin. Through the kindness of one of the officials there, I secured an interview with the governor of German East Africa, then Graf von Goezen, at Berlin. The official had told him so many good things that his very first words were: "We extend you a hearty invitation to enter German East Africa."

We had thought of going to the west side of Victoria Nyanza; but when we sent two missionaries (in the autumn of 1903), we wrote the governor that if there were reasons why we should not proceed to that territory, we would be glad to have him inform our missionaries at Mombasa of his wishes. When Brethren Enns and Ehlers arrived there, they found a letter inviting them to come to his capital, at Dar-es-salam. They were received very kindly, and sent to Usambara, the best-developed portion of the entire country, where at that time the

only railroad in the colony was to be found. When they met the chief of that district, and told him their errand, and that they were Seventh-day Adventist missionaries, he treated them very coolly until they produced the letter of recommendation from the governor. Then he at once invited them to dinner and directed them to the South Pare Mountains, where there were no other missionaries at that time. Within three months after their arrival, the Leipsic Lutheran Mission, located something like fifty miles to the north of us, came down, and settled within a half-day's journey; and claimed our territory. But we could easily answer them by referring them to the fact that the governor had assigned this district to us.

In the spring of 1904 I went there, accompanied by four additional workers. The railroad went about sixty miles, and we had to go about as far on foot, having our baggage carried by natives.

Our First Station

was established in the mountains, and it was named Friedenstal, or Valley of Peace. When we arrived at Kihuiro, after nearly an all-night's march through the desert, we found but a small hut in which to place our sisters, while we stopped outside, fighting the mosquitoes. There were about 2,000 natives, around there, and as the morning dawned, they came with food, and one of their chiefs presented a sheep to us; but our missionaries could converse with them only a little. Most of the natives had only skins about their loins; there was no store or shop; many never had seen a white woman; and as we ascended into the mountains, we found quite a congregation awaiting us at our station, to see them. Beside temporary clay huts for the kitchen and for a dwelling, we had our tents pitched. I spent over a month here to plan permanent buildings. We decided to open two more stations, one at Kihuiro, and another at the west side of the range. I then proceeded to see the governor, who granted me a long interview; and it may be of interest to you to know that his wife is from Washington, D. C. She invited me to attend a state dinner. While the other guests had their champagne, he kindly provided me with lemonade, and drank to my health. From eight to eleven that evening the countess asked me to explain to the ladies present the leading points of our faith, the gentlemen being near enough to hear what was said.

This African visit gave me a broader view of what was needed. We selected two promising young men, one of whom had quite a classical education, and sent them to the Colonial Seminary at Berlin to study the language and tropical diseases. Other missionaries followed, and urgent requests came that I should visit them again.

Meanwhile we felt the burden of opening up the work in

British East Africa

so I conferred with the Colonial Department at London, and corresponded with the governor of British East Africa. We also secured a recommendation from the commissioner in Rhodesia, who knew our missionary work there. Brother Enns joined Elder Carscallen, who was provided with means and sent out by the British Union Conference. They were very kindly received by the governor, and proceeded to the Victoria Nyanza.

At the very terminus of the Uganda Railway there was a great stretch of unentered territory among the Kavirondos, or Jalu tribe. They secured a station twenty miles south of Port Florence, on an elevated point about a mile from the lake.

The following year we encouraged our Scandinavian brethren to become interested in Abyssinia. I began correspondence, and it was finally decided to open this mission for the Abyssinians in the Italian Colony of Eritrea, in the autumn of 1907.

In September, 1908, at the invitation of the General Conference, I again left for Africa. About this time eleven missionaries went out with me—two to Syria, one to the Dutch East Indies, two to Egypt, and four to German East Africa, and two to the Abyssinian Mission. My time being limited for such a vast territory, I first went to German East Africa. Our steamer did not get in until Thursday night, so that only by hard work were we able to get out in time Friday to catch the train. When we reached the terminus of the railway at four o'clock in the afternoon, I found no suitable conveyance, but being anxious to spend at least one Sabbath at the leading station, I pressed through with two brethren.

But, O, how wonderfully changed was Kihuiro, as compared with my first visit! There were now several Indian stores in town. Everybody greeted the missionaries respectfully, and we found a large schoolhouse (which also serves as chapel), in the town, and a good wagon road leading out to the mission station a mile beyond. Instead of the scanty cultivation of the soil formerly seen, I saw nice cotton and maize fields.

Our Mission Farm

We were received and comfortably cared for in our mission home. A score of intelligent colored youth were ready to assist the white missionaries in looking after our wants.

By ten o'clock we went down to the meeting-hall. The head chief (who, by the way, is a Mohammedan), and about a dozen sub-chiefs, had placed themselves before the building to give us a grand reception, and then they entered the place of worship with us. The room was crowded. As Brother Kotz led the native hymn with the small mission organ, hundreds of voices were united in song—voices of those who before had known nothing of a written language, or of the name of Jesus. Our weariness was forgotten. This was a sight that could make the angels weep for joy. We could now open up the precious Bible, and through a ready interpreter, tell them of the love of Jesus. The responsive "amens" assured us that the Word had fallen upon good ground.

In the afternoon we visited our native Christian village. For years our missionaries have toiled day and night, often stricken with fever, in mastering the language, in writing a dictionary and a grammar, in instructing the natives, and in trying to lead them to Christ. Disappointments of all sorts befell them. The

Candidates for Baptism

were threatened with expulsion from their tribe by their chief, and their sorcerers told them of terrible disasters that would await them. What a glorious day it was when the first six converts of this people were baptized! Sunday morning we had an

examination of the school, and were surprised at the results. There are two departments. The main instruction is in the native language. The new governor and the chief of the district have visited our school, and when I waited upon him, in Dar-es-salam, he expressed himself as being well satisfied with our work. Following is the governor's report, written February 10, this year:—

"I have noticed the efficiency and progress of the mission school at Kihuro with satisfaction. Please inform the mission that I have granted them a number of instruction books [in Swaheli], as a premium for their efficiency."

(Signed) Von Rechenberg.

We received 250 books, whose value is \$150.

I found good mission buildings and a prosperous school at the old station at Friedenstal, and a well-built house and overfilled school at Vuasu.

Schools and Buildings

Besides the three main schools, we now have five out-schools, and a number of promising students are utilized as teachers. One of these younger teachers in one school (about 14 years of age), examined his class. The natives have an especially retentive memory. As we do not yet have the Bible in their language, this trait is of great advantage in teaching Bible history and Bible stories. I was surprised at the composure shown by the young man in asking questions. Only our most advanced students have learned the German language.

Great joy was felt when the natives received their first hymn-book in their language, and still more joy was manifested as parts of the Bible had been copied for them. They anxiously await the day when the

Gospels Will Be Printed

for them by our Hamburg House. Ere we parted, we had the ordinance of foot-washing and celebrated the Lord's supper together. Besides the converts, about ten of the candidates for baptism were with us. The blessed Lord, who also died for the heathen, was present, and when I proposed a social meeting,—a thing heretofore unknown among them,—not only did the members take part, but every one of the candidates for baptism expressed his soul's desire to become one with us. We expect a second baptismal service by the twenty-ninth of this month. To show the deep concern our teachers have for their pupils, I quote from a letter written on April 6:—

"Two months ago the natives had one of their celebrated dances near us. Great noise and the sound of the trumpet came continually to us. Brother Kotz, fearing that some of his pupils might have gone there, inspected their bedrooms; as he could not sleep, he waded through the river, and told them to stop their noise. But he was horrified to find three of his pupils there. He became so disheartened that he could rise the next morning only with the greatest difficulty. He talked to them, with tears in his eyes, and they repented of their bad example."

Progress—Material and Spiritual

The missionaries have not only erected three main stations, and a number of out-stations and buildings, but they have also planted something like 25 acres of cotton. Last year the fields of cotton yielded a gain of nearly \$600. We have in all 400 students in our school; six

have been baptized, as many more will be baptized this month, and still others are candidates for baptism. We have eight missionaries there in all, among whom are two families.

From here I went back with the steamer to Mombasa, and took the Uganda Railway for the lake. A dozen years ago this trip would have taken me four months, but I could now make it in 48 hours. The railway is a piece of wonderful engineering, running through immense waterless deserts; through rich plateaus, stocked with game as no other portion of the world; through mountains rising to an elevation of 7,000 feet, then descending to 5,000, and again ascending to 8,327 feet (and this all without any tunnels), and then through dense forest, with such a prolific growth that if for two years the road-bed were left unattended, it would require months to again trace the railway. The employees are mostly Indians, and so are many of the merchants, especially the Goanese.

Nairobi is the governor's capital, and there are large European plantations all about it. It is a rapidly growing town. From the Mau Escarpment, at an elevation of 8,000 feet, one has a wonderful view of the vast sheet of the Victoria Nyanza in the far distance. When I reached the plain, I found the Kavirondo settlements everywhere. Brother Carscallen met me at Port Florence, and we secured a small tug-boat for five dollars, to take us twenty miles across the sea

To Our New Station

About half-way out, we could discern the outlines of the mission building and the school on the hill. As we neared the landing, built by the British government, a number of our mission boys and Brother Baker and others met us, and carried our luggage about a mile up the hill. The two brethren have worked hard to erect the buildings and to learn the language. Our stay was short. From our mission we could see the smoke of nearly a hundred small kraals containing from half a dozen to a score of huts.

To become better acquainted with the lay of the country, Brother Carscallen and I went 65 miles on foot across it, to the next steamer landing. This trip required four days. Everywhere we found thousands of natives, men armed with spears and shields and their heads adorned with a miniature ostrich farm. The Kavirondos are a well-built people physically, and generally admitted to be one of the most promising tribes in Africa. Each evening about 3 o'clock, before the heavy thunder showers overtook us, we had to pitch our tent, and after a march of over 20 miles, mostly through native paths, we were indeed glad to lie down on the dry grass brought in by the natives. We found no fruit whatever. The only thing we could do was to buy a sheep for about \$1.25 to feed our porters, and also to secure some mealies.

Prompt Action Demanded

Some of the villages are surrounded by hedges; but as we near the borders of other tribes, there are high stone walls. No less than 300,000 natives are scattered over a district extending something like a hundred and fifty miles on the east coast of the lake. They have no teacher, physician, or missionary except the two we have there at present. But since we entered it, both Catholics and Protestants are planning to occupy

portions of it. Our safety lies in quick action. Accordingly, we have asked Brother Enns to go there, with three other missionaries. We planned one more station while we were there, at Wire Hill, where we placed Brother Baker. We have also secured several other sites.

We had an interesting visit with the British commissioner at Kurungu. He thought we might secure the government building, as the government has moved its headquarters some 60 miles inland. Here we took the steamer for a trip around the lake. By our march we saved one day, but still it took us nine days more for the round trip. There is to-day a fleet of four large steamers on the lake, which are operated by the Uganda Railway Company. We touched three ports in the German territory, securing information wherever we stopped. We also touched at three ports in Uganda.

At Entebbe, where the British governor of Uganda has his headquarters, we stopped several days. They had at the time an agricultural exhibition both here and at Mengo, the native capital, some 20 miles north. I was indeed fortunate to meet, at the fine residence of the governor, all the native sultans of the Uganda province. They had come down on a large automobile, and they were as fine-looking and large men as I have found anywhere in the world.

Wonderful Things Wrought

Uganda is rightfully called the Japan of Central Africa. The gospel has wrought wonderful things here. Hundreds of thousands of Protestants have been gained here among the natives. The king and most of his governors are Protestants. There is a well-organized native government, with roads, well-built villages, and good plantations. The Word of God is read and proclaimed everywhere. Yet this victory was not won without even the clash of arms between Catholics, Protestants, and Mohammedans. At Jinja, we saw the waters of the Nile rushing out of the lake, and after having once baptized a dozen candidates near its mouth at Cairo, I was indeed pleased to see its long-sought-for source.

After stopping a few more days with our brethren at the mission, I returned on the Uganda road, touched at different places in Portuguese territory, and visited South Africa.

Abyssinia

Before closing I desire to say a few words about Abyssinia. We had hoped to enter the Galla country in the south, but failed. Abyssinia itself is closed to missions, on account of former Catholic encroachments in the seventeenth century. They then wanted to force Abyssinians to quit the observance of the Sabbath, and to accept the Roman Catholic religion. There are nine millions of these people, and they have the Bible in the three leading languages of their country. The king believes that he is a descendant of Solomon, and his coat-of-arms is the "Lion of the Tribe of Judah." They claim to have the original ark of the testament at Axum, their religious center, but they will not allow any one to see it. As Italy has conquered a part of the coast territory, we have done the next best thing, and begun missionary work among the Abyssinians on the Italian territory. As it takes

some six weeks to visit that country, I was unable to see our missionaries, but ought to go there this winter. We also need Scandinavian re-enforcements. Ethiopia stretches out her hands for some good missionary physician, who would find an open door.

Since the European division of the General Conference entered the African work, it has not only opened the fountains of liberality among our people everywhere, but many of our young men have offered their services for that field. Only three have thus far lost their lives, but several have had, to be recalled on account of the unhealthful climate. Others are pressing in to fill up the gaps, and the dying wish of the three was to have their health restored, not for a life of comfort, but to do more for this dark continent. They did not seem to realize that they were on the eve of death. In the very last moments, even those who were away from Africa, thought of nothing else than to return. One young sister, who had gone out with me the first time, and had to return on account of the sickness of her husband, came down with a fatal cold. She had two little babes; and when I met her husband, he told me that she would have but a few hours to live. She had left home, her husband had been taken down sick, she had two beautiful children, and she herself was on her death-bed. Death marked her features as I entered the room, and yet there was with her such a sweet peace as she stated that she was glad to meet me, and asked me to pray with them, that she and her husband might be restored to health, to return to Africa. There is indeed the stamp of divinity in such a dying request. And while some noble workers lay their all upon the altar of God, and while dark Africa is calling for hundreds more of workers, and thousands of dollars of means, ought not we to respond? Ought not our young people to consecrate themselves to this work? and ought not the men and women of means to bring their thousands to support it? The Master of the vineyard is looking down upon us. His Holy Spirit is ready to impress our hearts. What will this people say?

General Conference Proceedings

Sixth Meeting

May 16, 10:30 A. M.

ELDER O. A. OLSEN in the chair. Prayer was offered by Elder S. N. Haskell, who had just arrived.

New delegates were seated, as follows: Delegate at large, S. N. Haskell; British Union, Dr. A. B. Olsen; Lake Union, J. W. Mace; Central Union, B. E. Huffman; Canadian Union, Eugene Leland.

Upon motion of Allen Moon, supported by J. O. Corliss, the following-named brethren were seated as honorary delegates: G. W. Amadon, A. C. Bourdeau, J. L. Prescott. To this list of honorary delegates were added, by unanimous vote, the names of R. M. Kilgore and R. F. Andrews.

Upon motion of J. R. Bryant, duly seconded, it was voted that the consideration of further names that may be suggested as honorary delegates be referred to the committee on seating of delegates.

The chairman stated that the special

order for this meeting is the report of the Russian Union Conference.

Reports of the Russian Conference

ELDER J. T. BOETTCHER, president of the Russian Union Conference, presented the report of that field, of which the following is a condensation:—

The territory of this union conference extends from the Baltic Sea on the west to the Pacific Ocean on the east, from the Arctic Ocean on the north to the Black Sea and Mongolia on the south, embracing one sixth of the earth's surface, and containing a population of 148,442,000. In this population are included Great Russians, Little Russians, White Russians, Poles, Lithuanians, Germans, Rumanians, Armenians, Cossacks, etc.

The organization of this union conference went into effect Jan. 1, 1908, prior to which it was a part of the German Union Conference. At the close of 1908 the membership of the union was 3,077, 1,541 members having been added by baptism during the quadrennial period. In 1905 the union paid a tithe of \$5,587. Last year the tithe had risen to \$11,431. The tithes and offerings for the four years amounted to \$39,243. We have in the field fourteen ministers, nine licentiates, fifteen Bible workers, and nine other laborers, with thirty-four canvassers. We have been unable properly to care for and instruct our members, and during the time of persecution we lost great numbers.

The Lord helped us in getting our constitution acknowledged for the Russian branch of the Hamburg Publishing House. The result of this in opening the way for the distribution of our literature is already being felt.

The smallness of the sales of our publications is due to the fact that we have as yet only pamphlets and tracts. When we have larger works to canvass for, we shall enter the larger cities with them. We have no trouble in Riga with the censor, and our office at that place showed a small gain for the year.

The oldest of our conferences is the Caucasian Conference; the next the South Russian, organized in January, 1908. It has nineteen churches and companies and five hundred fifty-three members. The Baltic Conference comprises the Baltic provinces, which have a population of six million people, the better class of whom are Germans. Every city is provided with graded schools, and illiteracy is very uncommon. Our work in this conference has been carried on largely in the cities, and we have churches or companies in many of them. The people gladly listen to the message. This conference has fourteen churches and companies, with a membership of five hundred forty-five. There are only one minister, two licentiates, four missionary licentiates, and seven canvassers engaged in the work, and yet we had an increase during last year of one hundred eighty-five.

The West Russian Mission field has a population of twenty-two millions, mostly Poles and Jews. Such poverty as is here seen among the Jews can be equaled only in China or India. Little children are sent out on the street to beg to keep their sick parents from starving. We have been able to do a little work for the Jews, and in Wilna two have embraced the truth. The membership of the conference is two hundred ninety-six.

The East Russian Mission is composed of Russian Turkestan, Siberia, and the provinces along the river Volga. The population of this field is about twenty-two millions. The peculiar conditions of the farming population of this field keeps the people very poor. Famine is common, and we have been obliged to send our brethren money to buy seed. But the work is going even here. Our membership is four hundred fifty-two.

The Middle Russian Mission is the largest of our fields, having a population of sixty-four millions. The most of the people can neither read nor write, and the conditions of their life are very hard. They are very teachable, and greatly need our help. The membership of this field was increased during 1908 by the addition of two hundred fifteen converts, and stands now at four hundred eleven.

During the last few years, a great many have been emigrating to Siberia, among them quite a number of our people. These have spread the truth, until now calls are coming from many parts of that great country. There are sixty or seventy ready for baptism this spring as the result of work put forth during the winter. Five are keeping the Sabbath in Harbin, Manchuria, so that we are beginning to occupy China from the west. Now is a good time to work in Siberia, but we have been able to supply only one of the ten laborers called for by the one in charge of the work there.

Some of our people have moved into the very heart of Central Asia, Tashkend. From Samara to Tashkend and westward to the Caspian Sea, a distance of twenty-five hundred miles, the Russian government has built a railroad, and many new settlers are moving in. We have two companies in this territory, and laborers are earnestly called for.

Our church-membership in Little Russia (among a population of seventeen millions) is three hundred eighty-one. There is not so great poverty in this territory as in that of the Great Russians. Many towns in Little Russia have heard the message, and in one of them we have a church of two hundred members. We ought to have many workers to fill the calls for labor in this field. When I visit these places, they take hold of me bodily and beg me to stay.

The Caucasian Conference

Elder H. J. Loebach gave a report for the Caucasian Conference. He said:—

The Caucasian Conference of Seventh-day Adventists sends to this General Conference its report, and to you all brotherly greetings.

The field of the Caucasian Conference includes the North and South Caucasus, with twelve governments and districts and twelve million inhabitants. Its history is as old as the history of man since the flood, its traditions reaching back to the sons of Noah. In the days of the prophet Daniel this province was very promising. It took fifty years to conquer the wild tribes inhabiting this region, and even to-day the public peace is none too secure. The government does all that it can to bring order. Since 1905 martial law has had to be maintained for the protection of the citizens. The work of the message began by the sending of literature from America to relatives in the Caucasus. In 1901 the conference was organized.

In 1907 the work was begun in the large cities of Transcaucasia. The workers have had many trying experiences; but souls are being gathered here. In one place one hundred fifty accepted the Sabbath truth through reading before they had ever seen a Seventh-day Adventist minister. This was at Barsartschai, and from among these a church of eighty-six members was later organized. These believers have unshakable confidence in the truths of the third angel's message.

We now have in the Caucasus twelve German, thirteen Russian, three Cossack, and three Molokan churches, with eight hundred twenty members. We have two preachers, three licentiates, two Bible workers, two missionary colporteurs, and a canvasser. Two hundred four were added to our membership last year, and our tithes and offerings for that period amounted to two thousand six hundred dollars. The work is the Lord's, and we have resolved that through the help of God we will not lay down the weapons until it is finished.

The time having expired which was allotted to this session of the conference, the reading of the remainder of the reports from the Russian Union was postponed.

Seventh Meeting

May 17, 10:30 A. M.

Elder H. W. Cottrell in the chair. After the opening song, prayer was offered by Elder Allen Moon.

New delegates were seated as follows: Lake Union, E. A. Bristol, P. E. Shepler; North Pacific Union, Prof. M. E. Cady.

The chairman called upon Mrs. L. Flora Plummer, secretary of the General Conference Sabbath-school Department, to render the department's report. The Conference listened with deep interest, punctuating the report with hearty amens at many points. The report follows:—

Report of the General Conference Sabbath-School Department

MRS. L. FLORA PLUMMER, SECRETARY

Early History

Fifty-seven years ago this summer the first seed was planted, which, taking deep and abiding root, developed into what we now call the Sabbath-school work of the Seventh-day Adventist denomination. That summer, Elder James White, traveling by carriage from Rochester, N. Y., to Bangor, Maine, was deeply impressed with the need of some regular system or plan of Bible lessons, especially adapted to the youth. After dining by the roadside, and while waiting for his team to feed and rest, using his lunch basket for a table, he prepared the first series of Sabbath-school lessons ever used by our people.

At that time the believers were widely scattered; the name "Seventh-day Adventist" had not been coined; the word "church" was seldom used; no ministers had been ordained; no church elders cared for the flock. Strange as it may seem, but little attempt was made to instruct the children of believers in the doctrines cherished by their parents. Elder White, to quote his own words, thought this "a grievous error, sufficient to call down the frown of God."

It was decided to urge the organization of Sabbath-schools and to encourage a

uniform course of Bible study. To promote this the first number of the *Youth's Instructor* was issued at Rochester, N. Y., in August, 1852, and contained four lessons for use in the Sabbath-school. From that time until 1863, lessons were supplied, with occasional lapses—these lapses ranging in length of time from eight months to three and one-half years.

During this time such schools as were held seemed each to be a law unto itself. There were long intervals when no lessons were furnished. During such times each school chose its own lessons, and even in the same school there were various lessons selected by the different classes. There were no maps, no record books, no song-books, no system of reporting, no contributions, no uniformity in the plan of organization, nor in the manner of conducting the exercises of the school. I do not believe there is power enough in anything in this world—in anything in which men believe—to hold together so scattered, so pitifully helpless a flock, save the power there is in God's last message to this world.

The earliest regularly organized schools of which I have been able to learn were held at Rochester and Bucks Bridge, in New York State, in 1853 and 1854. Elder John Byington was the leader in the latter place. After the removal of the Advent Review Office to Battle Creek, Mich., in 1855, the Lord moved upon the heart of Brother M. G. Kellogg to engage in this work. Of his early experience he says: "For months the life of this poor weakling of a Sabbath-school hung by such a brittle thread that it was a question whether the succeeding Sabbath would find it alive; but by patient perseverance and much strong crying unto God for help, it not only lived, but gradually became a stronger factor for good than I had expected."

State and General Organizations

In 1868-69 the need of some definite plan for Sabbath-school organization was recognized. A regular program of exercises, a system of keeping records of membership and scholarship, was devised and put to the test of practical use in the Battle Creek school. As soon as the efficiency of a method or plan was determined, it was presented to the other schools through the medium of the *Instructor*. Every effort to bring order and system into the work met with opposition; but the wisdom and excellence of a simple form of organization were at length generally recognized, and it triumphed over all hindrances.

One evening during the summer of 1877, at a teachers' meeting held at the home of Elder James White, Professor Bell, superintendent of the Battle Creek school, asked the teachers if they thought it possible to develop some organization which would bring together the Sabbath-schools of a State—some union which would enable them to help one another. A committee was appointed which outlined a plan for a State association. These plans were submitted by correspondence to workers on the Pacific Coast, resulting in the organization, in August, 1877, of the California State Sabbath-school Association. The Michigan Association was formed soon after. State after State followed, so that during the General Conference held at Battle Creek, Mich., in 1878, with delegates present from twelve States, the General

Sabbath-school Association was formed, with C. H. Jones as president of the association, with headquarters at Oakland, Cal. As our work advanced into other lands, this association was re-christened the "International Sabbath-school Association." In 1901 the organization of the International Sabbath-school Association was dropped, and the general Sabbath-school work became simply a department of the General Conference.

First Statistical Report

The first official compilation of a statistical report was made at the close of 1878, and is as follows:—

	No. of Schools	Member- ship	Atten- dance
Michigan	43	1,753	1,227
Missouri	14	412	230
Minnesota	12	673	344
Illinois	16	482	314
New England	16	396	281
New York	7	231	145
Iowa	16	679	410

Totals 124 4,626 2,951

You observe that no contributions are reported.

The following statistical table shows the record of membership, total contributions and donations to missions, from 1887 to 1908, inclusive:—

The Record for Twenty-two Years

Previous to 1887 the California schools had given \$700 for the work in Australia.

Year	Members	Total Con- tributions	Donated to Missions
1887	23,700	\$ 16,751.83	\$ 10,615.72
1888	25,375	18,485.77	10,755.34
1889	28,900	22,541.24	11,767.95
1890	32,000	28,642.75	17,707.39
1891	33,400	29,435.05	16,750.94
1892	35,300	37,542.27	23,618.77
1893	40,100	37,936.11	24,162.50
1894	49,626	39,562.42	20,850.50
1895	50,266	37,336.35	19,800.76
1896	54,070	40,125.13	23,666.08
1897	52,045	41,541.40	33,409.32
1898	55,160	40,301.87	21,475.18
1899	53,967	39,071.79	21,842.09
1900	55,255	46,794.40	25,235.47
1901	57,762	43,819.67	21,947.90
1902	59,351	51,642.01	28,298.86
1903	66,811	55,823.85	34,778.85
1904	71,643	60,460.80	40,278.05
1905	71,700	69,421.95	48,972.42
1906	75,622	74,775.26	57,915.81
1907	83,651	86,454.47	71,753.01
1908	88,843	104,917.72	94,500.12

\$1,023,384.11 \$680,802.48

During this time, in addition to the amount contributed to missions, the Sabbath-schools on special occasions gave \$53,104.40 for the maintenance of the Haskell Home for Orphans.

The Last Four Years

Turning from this historical survey of the Sabbath-school work, I will speak particularly of its development during the last four years. Speaking of the field as a whole, we can praise God most heartily for the manifest evidence that the Sabbath-school work is reaching a higher standard. Week by week the lessons are taught with the power and effect that comes from patient, persistent, faithful effort. Little children are learning to love the Saviour, many among our youth are being bound to this message with bands stronger than iron, and through the Sabbath-school influence the hearts of the fathers and mothers in

Israel are strengthened, encouraged, established. The Sabbath-school has been, and is now, our pioneer organization. We have schools before we have churches. Unquestionably, the Sabbath-school is one of the leading factors in molding, establishing, building up, and making permanent and sure our denominational work.

At the close of 1908 there were 3,747 Sabbath-schools with a total membership of 88,843. Of this number 1,269 schools and 22,011 members are in foreign fields. During the last four years persistent effort has been made to get in closer touch with the Sabbath-school work in other lands.

The Mount Vernon Convention

In July, 1907, a Sabbath-school and Young People's Convention, the first of its kind, was held at Mt. Vernon, Ohio, that deserves special mention because of its far-reaching influence. More than two hundred representative workers were together. The occasion was one of absorbing interest, and the company of sober-minded men and women gave themselves faithfully to the consideration of the problems at hand. The Young People's work, fostered from the beginning by the Sabbath-school Department, was there fully launched as a separate department, under the name Young People's Missionary Volunteer Department.

Convention Work in the Schools

Each year the majority of the schools in this country have held at least one service which might properly be named a Sabbath-school convention. Each year a suggestive program has been printed in the *Sabbath School Worker*, appropriate subjects suggested, and instruction given to aid wholly inexperienced workers in holding a successful convention. The secretaries of a long list of States report that the majority of their schools have held these conventions as planned. The reports from some portions of the Southern field, from mission fields, and from the schools that have but few advantages, were particularly gratifying. So universal a consideration of Sabbath-school topics can not but be fruitful of results.

The Home Department

A study of the statistics of the denomination led to the creation of the Home Department of the Sabbath-school. The membership of our schools had been about one fourth less than the church-membership. It should be considerably larger, as such a large proportion of the Sabbath-school membership is made up of children who are not members of the church. The formation of the Home Department has not only connected with the Sabbath-school the isolated, the feeble, the aged, and those really unable to attend the school, but the effort put forth in behalf of the non-attendants has materially increased the regular membership. The latest returns now show that instead of having a smaller number in the Sabbath-school than we have in the church, we have 8,000 more. The Home Department now numbers 4,500 members. They contribute liberally to missions, and seem to prize highly their connection with the Sabbath-school work.

Sabbath-School Finances

Believing that our Sabbath-schools needed the blessed inspiration of a real burden for the work in mission fields, it

was suggested that our schools the world around endeavor to give \$1,000 a week to missions in 1906. They gave almost five thousand dollars more than that. In 1907 the same financial motto was chosen, but the call was restricted to the schools in the United States and Canada. The schools responded nobly, giving \$10,500 more than the year before, and only fell \$600 below the mark. The returns for 1908 smashed the *Worker* thermometer and all previous records, the schools in the United States and Canada giving \$70,758.26; the schools in all the world giving the handsome sum of \$94,500.12 to missions.

Suggestions for the Future

The Sabbath-school work is so old and well established that there is danger of its needs being disregarded in a meeting of this kind, where such a multitude of matters come up for consideration. But if our Sabbath-schools ever really fulfil their mission, there must be great improvement in the quality of the work the schools are now doing. What course of training can be placed within the reach of Sabbath-school officers and teachers that will increase their efficiency? How shall we make real Bible students of Sabbath-school scholars? How can the work of the General Conference Sabbath-school Department be strengthened and conducted to better advantage? What are helping and what are hindering policies in the conducting of conference Sabbath-school departments? What shall be the financial policy of our Sabbath-schools? These are live Sabbath-school questions. Upon their solution depends, to a large extent, the advancement of the work during the next four years.

I believe this conference should make definite recommendations upon the following matters:—

1. The preparation of a Sabbath-school Manual. The little book, "Testimonies on Sabbath-school Work," is the only literature we have in book form. If an inquirer asks for a book giving instruction in the details of Sabbath-school work, he must be referred to Sunday-school books as the only matter available. While the various Sunday-school manuals contain much that is helpful, there is very much that is not at all adapted to our work. I believe there is no better or more effective way to improve our teaching force and to help our schools as a whole, than to provide a well-written, practical, up-to-date Sabbath-school Manual.

2. A Reading Course for Sabbath-school officers and teachers. The demand for more efficient officers and teachers is imperative. We are beginning to realize that our Sabbath-schools are dealing with souls for whom they must give an account. The value of practical reading courses is unquestioned. I believe a reading course based on "Testimonies on Sabbath-school Work," a good Sabbath-school Manual, and perhaps one other selected book of merit, would give an uplift to our work that would be felt throughout the entire field.

3. This Conference would do well to recognize the value of the Sabbath-school lessons, and to urge our people to heed the message, "Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children." We have only to remember how very little the Bible is studied in the homes of our people, to recognize the

need of this. In many homes these good lessons which we have been told "are of far greater consequence than many now discern," are passed by unstudied, perhaps even unread. As heresies, vain philosophies, and fables abound more and more, those who are not establishing their faith by patiently, steadfastly, and continually studying the truth, are standing where they may very easily be led to accept darkness for light. The influence of this gathering ought to go our unwaveringly in favor of the daily study of the Sabbath-school lesson in the home.

4. The Home Department should receive your approval.

5. The *Sabbath School Worker* needs attention, even if it does not deserve it. As accurate an estimate as it is possible to make shows that only about one half the schools in this country are taking it. Counting out the schools that do not read English, there are yet a large number not supplied with a single copy. So far the subscription list has more than met the cost of publication, but a very little effort on the part of those who visit schools and churches would materially increase the influence of our Sabbath-school journal. The most experienced workers among us are chosen to write the lesson helps for the various grades, and this feature of the paper alone would justify an energetic effort in its behalf.

6. Perhaps this Conference will desire either to approve or disapprove of the schools giving all their donations to missions. We can hardly believe that a backward step could be recommended. However, it should be remembered that in asking the schools to give all their donations to missions, the State conferences, to be consistent, should make no levy on those donations to support the conference Sabbath-school work.

7. We very much hope that each union conference may establish the custom of holding a Sabbath-school convention at least as often as once in two years, at which time all the conference Sabbath-school secretaries in the union may come together for counsel. Such counsels would yield rich results in better and more effective work.

Closing Words

In closing I want to plead most earnestly for a removal of every hindering policy in the conducting of Sabbath-school affairs. I fear that sometimes the progress of this work has been unconsciously hindered by its friends. Every conference officer, every minister, might well note whether his interest has been active and as sympathetic as he could make it.

This child of the church which has to do with the children of the entire denomination, should not be regarded in the conference as merely an organization for the collection of reports, and the work thus restricted.

We are pressing forward. Our eyes and hearts are fixed on those who should be brought into the fold of Christ, and strengthened and established.

Every conference needs a devoted, faithful, capable Sabbath-school secretary—one you can trust,—one who has a burden for souls,—one who knows how to conduct the work, or who, with your help, will set herself to learn how,—one who has time for this work,—one who is not carrying so many other burdens that the Sabbath-school work is mere incidental,—one who will be an inspiration to every Sabbath-school in

the conference. If you have not such a worker, why not develop one? This can be done in every conference. Advise with your secretary. Have knowledge of her plans. Encourage her. Give the work your active support. Then see whether or not the influence of the Sabbath-school work in your field pays in souls saved—pays in dollars and cents.

At this time we may well thank God for what the Sabbath-school work has done for this people. With faith in its future let us lay hold mightily to make of it what the spirit of prophecy has said it should be—"one of the greatest instrumentalities and the most effectual in bringing souls to Christ."

Reports from German Union Conference

Austrian Mission

Elder J. Wolfgarten, director of the Austrian Mission, reported as follows:—

The largest field in the German Union is Austria, right in the heart of Europe. It contains one hundred twenty thousand square miles, and is about as large as Oregon and Oklahoma. Its inhabitants number about thirty million people, who are divided among Germans, Bohemians, Poles, Ruthenians, Slovaks, Croats, Italians, and Rumanians. The larger portion of these are Roman Catholic.

Our work began in this field in 1901. In 1905 we had five companies with sixty-three members, paying six hundred dollars tithe. Last year these had increased to one hundred thirty-five members, paying eleven hundred dollars tithe. We have now formed a society under the name of "Christian Men and Women," whose purpose is declared to be the advancing of Christian life and the holding of public meetings; but we are not allowed to open our meetings with prayer. I have found that the Lord has gone before me and opened ways and made preparations that I knew nothing about. The canvassing work is forbidden, yet last year we baptized fifty believers. We have two ordained ministers, four licentiates, and eight Bible workers. We ask the prayers of God's people everywhere that we may have still greater success in this interesting field.

Hungarian Conference

Elder J. F. Huenergardt, president of the Hungarian Conference, reported for that field:—

This conference embraces the kingdom of Hungary, including Transylvania, with a population of twenty-one million eight hundred thousand, or one fourth the population of the United States. Its territory is about the size of Kansas and Oklahoma.

About 1587 a Hungarian nobleman, Ossoe Andras, was convinced of the Bible Sabbath through the simple reading of the Bible. As a result of his work, within a quarter of a century there were sixty-five villages and towns in Transylvania that were observing the true Sabbath. When I went to that country, I found twelve Sabbath-keepers. We now have Sabbath-keepers among the Hungarian, the German, the Slovakian, the Servian, and the Rumanian nationalities, scattered among twenty-five groups and companies in the principal cities and towns of the country.

Our conference was organized at Kolozsvár in 1907, and our present membership is five hundred five. Our force

of laborers is composed of three ordained ministers, one licentiate, six Bible workers, and two missionary nurses. Our tithes and gifts have more than doubled since the organization of the conference. The work is steadily advancing, and workers are being prepared for these various nationalities. Our canvassing work is developing, and we are translating our tracts and other literature into all these languages.

West German Conference

H. Fenner, the president of the West German Conference, speaking through an interpreter, said:—

The West German Conference was organized in 1898, and since the organization of the German Union Conference in 1901, three conferences have been cut off from its territory. The population of our conference is now seven million two hundred fifty thousand. We now have twenty churches, with five hundred twenty-nine members. Our workers are happy in their work. Our greatest need is more laborers to do justice to the interests that are springing up.

Upon motion the meeting adjourned until 3 P. M.

Eighth Meeting May 17, 3 P. M.

Elder H. W. Cottrell called for a continuation of the reports from the German Union Conference. Elder K. Sinz, speaking through an interpreter, Elder L. R. Conradi, for the

Saxon Conference

reported as follows:—

The field which I represent is the cradle of the Reformation. The territory is small, but has a population of four million five hundred thousand. Our work there was at first under the direction of Elder Perk, but he was sent out of the country, being a foreigner. As I was born in that country, I was called to labor there, but have been greatly hindered. At every meeting, even when met for singing, there were detectives present, noting what was said and done; but to-day the authorities are more favorable to us. We can not yet baptize openly, nor celebrate the ordinances of the Lord's house. In spite of all these difficulties, the truth has spread in such a manner that by January, 1908, the believers could be organized into a conference. Our membership is now four hundred thirty-four, and our tithe for last year was over five thousand dollars. We are grateful for our success, and our brethren and sisters there are of good courage.

Middle German Conference

In the absence of the president of the Middle German Conference, W. Prillwitz, his report was presented by Guy Dail, as follows:—

This is the youngest conference in the German Union. It contains a population of five million four hundred forty-eight thousand three hundred, among whom we have twenty churches and companies, with a membership of four hundred eighty-two. We have two ministers, three licentiates, six Bible workers, and two other helpers. During the first quarter of our organized existence, we have had a gain of thirty-four members, and the tithe was twenty-eight hundred dollars. In spite of opposition the Lord has blessed the work. We are

happy that our opponents are being silenced by the truth, and that the Lord is leaving these efforts not without results.

Holland and Flemish-Belgium Mission Field

In the absence of R. G. Klingbeil, the superintendent of this mission, his report was presented by Brother J. Wintzen, in substance as follows:—

The members of the Holland and Flemish-Belgium Mission field send their sincere greetings and best wishes for the blessing of God to the General Conference assembled.

While the area of our field is not large, yet we have nine million people to work for. Our staff consists of eight laborers, and we have now about two hundred fifty members. In 1908 their tithes and offerings amounted to \$2,607.96. God has richly blessed our canvassing work. We have twenty-nine canvassers, who, in 1908, sold books to the value of six thousand fifty-nine dollars. Our Holland paper, *Teekenen des Tijds*, is published monthly, with an average of seven thousand copies. The work here has grown amid many difficulties. All our brethren and sisters firmly believe in this third angel's message, and are working to bring the message to their neighbors.

The Balkan Mission

This union mission field was reported for by Elder H. F. Schuberth, president of the union, as follows:—

The Balkan Mission consists of Rumania, with a population of seven million seven hundred thousand, and Bulgaria, with four millions. Five years ago Brother J. F. Hinter went to Bucharest, and found there a company of sixteen Sabbath-keepers. The membership of this church has now grown to one hundred six. Although in their unconverted state the many nationalities of which this mission field is composed are continually at odds with one another, yet the third angel's message makes them all one in Christ. Though many times threatened with banishment, Brother Hinter has been able to work all these years without serious molestation. However, only a month ago, he was compelled by the authorities to leave the country, and has taken up his residence on the border of Rumania, where he can look after the work in the field. I was there myself at the time, and was compelled to leave within twenty-four hours, because it was stated that the growth of our work was threatening the prosperity of the Greek Church. The total membership of this field is one hundred thirty-seven, and our force of laborers includes two ministers and four Bible workers. Our tithe for 1908 was \$1,195.37. The work and workers here have every need of the prayers of our people.

At this point the chairman called for further reports by the brethren from the Russian Union Conference.

The South Russian Conference

D. Isaak, president of the South Russian Conference, reported as follows:—

In October, 1905, I was assigned to South Russia, which field then had a membership of two hundred seventy. In the three years following, through the blessing of God, we have added three hundred forty to that membership. This includes both Russians and Germans, and one family of Jews. In 1907

this mission field was organized into a conference, known as the South Russian Conference. We have four laborers. The calls for laborers are coming in much faster than we can possibly answer them. We have great hopes that our coming school will help in this respect. One Russian laborer has been working at Sevastopol for the past year, and has had his hall filled every evening, and a church of sixty-two members has been organized. Three of these, who were sailor-soldiers, are now suffering imprisonment for their faith.

Our canvassers in general are doing well in selling books, tracts, and papers. This conference, even from its beginning as a mission field, has been self-supporting. We have at present sixteen churches and three companies, with a membership of five hundred seventy-two.

The West Russian Mission

The report from this mission field was presented by D. P. Gaede, the director, who said:—

Over a century ago my forefathers, known as the German Mennonites, emigrated to Russia from the plains of eastern Prussia. They had been promised in Russia "religious liberty forever," but Alexander III interpreted "forever" to mean just one hundred years. This caused many to emigrate to America. Among these, my parents came to America in 1879, I at that time being twelve years of age. I accepted present truth in Kansas, and later went back to the old country to labor for the native Russians. The nine years that I have now labored in Russia have been full of rich blessings and the ingathering of precious souls. I have seen the increase of members in Russia from seven hundred to three thousand, and the workers from five to fifty.

The Lord has gone before us in our work. There is an "away from Rome" movement in Poland, the special aim of whose exponents is to ignore the authority of the pope, give the Bible to the people, and allow the priests to marry. It has come to be a powerful movement. We believe this to be an open door for the message. A similar stir is being made among the Jews, several missionary organizations being at work among them. Last year I spent a part of my time among these people, and had the privilege of baptizing three persons.

At the close of this report Brother G. Perk, one of the first Seventh-day Adventists in Russia, if not the very first, told some interesting experiences in connection with his first witnessing for the truth in that country.

Ninth Meeting

May 18, 10:30 A. M.

Elder Conradi in the chair. After the opening song, prayer was offered by Prof. H. R. Salisbury.

New delegates were seated, as follows: Atlantic Union, C. S. Longacre; Lake Union, Dr. R. M. Clarke; Pacific Union, E. D. Sharpe, Mrs. S. N. Haskell; Western Canadian Union, C. A. Burman.

The time was then given to the Review and Herald Publishing Association for its legal meeting, a report of which appears in this number.

The meeting adjourned.

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

Tenth Meeting

May 18, 3 P. M.

As the Conference met for the afternoon meeting, it was seen that the platform had been somewhat transformed. A large map of China hung from above the pulpit. Chinese mottoes and hangings covered a screen at the back of the platform, indicating that the meeting was to be devoted to reports from China.

L. R. Conradi occupied the chair, and prayer was offered by I. H. Evans.

The chairman called upon J. N. Anderson, superintendent of the China Union Mission, to report for the general field. [This report was printed in last week's Review.]

Following this outline report of the general field, Elder Anderson made some additional remarks upon the awakening of China. It is seen in reforms—domestic, social, industrial, and political. This is not a figure of speech, he declared, but an actual condition appealing to us.

He said: "Brethren, this is the China into which this message has been cast within the past few years. We have entered upon the work with our eyes open. We deliberately passed a vote that that empire should hear this message, not as provinces, but as one whole empire, and I believe we did it because we felt that this message should go to the whole empire."

"You understand perfectly how this message works in this country. You know how it stirs the hearts of men and women in all parts of the world. It is a message that stirs mightily. So, what may we not expect that it will do as it extends over the Chinese empire? I therefore submit that we are under solemn obligations to push forward this message with greater efforts in that field at this time."

"It is needless to say there are great needs to be met to make this possible. There is a publishing work to be built up, to supply literature for nearly 450,000,000 people. In educational lines, each province should have its own school and corps of teachers to train the Chinese young men and women to go out as evangelists and teachers. Then there is the medical work. All these different lines will call for scores and hundreds of missionaries to lead out in the work. The Chinese Christians are anxious to take hold of the work."

"It does not seem quite right to me, brethren, that the support of this great work should rest upon the uncertain foundation of the free-will offerings, as sacred and as good as they are, while we rest the home work on the certain foundation of the tithe. I am anxious for the time when a certain fraction of the tithe shall regularly go to foreign fields, in addition to the free-will offering, in order that this work may go forward, and that there may be no halt in this great message."

"When Sven Heden, the explorer of Tibet, was stopped in that country, and told to go back, he answered that he could not do so. Asked why he could not go back, he told the officials that his religion was to go forward. That is a good religion for us in this message. The work must not surrender. It can not compromise. It can not retrace its steps. It must go forward. This message to-day stands in China facing forward, and, brethren, we must do what we can to let it advance."

"Although we are not a large company in China, we do not come here confessing that we are fearful or discouraged as workers there; but we do feel that the people are too many for us; so we ask that from among the young men whom God is calling to the mission fields, we may have assistance. As in days of old the Saviour said, 'Give ye them to eat,' so to-day we believe that our Master would be pleased if we would plan to impart liberally to those who have not yet had the privilege of sharing with us our spiritual blessings. God would have us go there, and with a firm, fixed purpose carry that work forward. And so in closing, I would say, in the words of another,—

"Enlarge, inflame, and fill my heart
With boundless charity divine,
So shall all my strength exert,
And love them with a zeal like thine,
And lead them to thy open side,—
The sheep for whom their Shepherd died."

Following Elder Anderson's remarks, Dr. A. C. Selmon and wife, with Brethren Esta L. Miller and O. J. Gibson, sang a hymn in the Mandarin language. This hymn had been composed by Pastor Hsi, and is entitled, "I once was a sinner bound in sin; Jesus set me free."

Work for the Women in China

Mrs. Bertha L. Selmon, M. D., in Chinese costume, then reported as follows on work among the Chinese women:—

The great problem which confronts us here, and which confronts Seventh-day Adventists everywhere, is how to find men and means to supply the needs of a world-wide field. Often when calls are made, the answer comes that there is no one ready to answer the call. Could they but see the real situation, and realize the possibilities for service in this hour, every young man and woman in our ranks must rise and prepare for a part in this closing work.

In the few minutes allotted to this paper, I hope that we may see more clearly the situation among the women in China. Filled are their lives with cares and sorrows; empty of joy and every hope, unless there has come the transforming grace of Christ. For the Chinese woman there is a monotonous round of toil. She must pick the cotton, spin the thread, weave the cloth, and make the garments for the household. She must cook the food, grinding the flour herself; and often she is called to the field or garden to help gather in the crops. Frequently have I heard it said, as the women gather in village groups to hear of the gospel for the first time, "I would like to come to the meeting, but we are always busy; there is no time to go. How can the gospel be for us?" But I am glad that even for them, "where there is a will, there is a way;" and once having tasted, they will leave no stone unturned to reap the blessings the gospel has in store for those who improve their God-given opportunities.

At the first meeting they are permitted to attend, they will talk aloud, remarking about the missionary's clothing or shoes. If a new arrival comes, they rise and receive her as is their custom at home. So they must be taught first little by little how to conduct themselves in a meeting.

In Heathen Homes

It is almost impossible for us, surrounded with the loving ministrations of our home life, to realize what the life of such a poor woman can be. She has no home as we know it; even as a child, she is not counted as belonging to the parents, but to the home of the boy to whom she is early engaged. From many homes the children are sent out to gather dry grass and sticks for fuel. At the harvest time, children of seven to ten years carry home great baskets of straw and stubble on their backs. On her marriage day the young woman is sent weeping away from all that she has known and loved to all that is unknown and dreaded.

She is fortunate if she finds a mother-in-law who treats her with any consideration. Her husband is still his father's son; he is not supposed to speak to her during the first days, and it is rare indeed, except among Christians, that the husband learns to love his wife. The house itself is dark and gloomy. Often the cattle are housed under the same roof with the family. There is no outlet for the smoke of the cook-stove, and even the walls of the best room present nothing more attractive than hideous idols or pictures of them on cheap paper pasted up over the mantelpiece. The bare earth floor is damp and cold. Even in winter there is no cheerful fireside; only a pan of coals buried in ashes over which to warm the feet.

I can only touch on the ignorance and superstition of the masses of Chinese women. Never having had an opportunity for even a limited education, their minds are filled with superstition and fear of foreigners and the doctrine which they preach. When a woman is recommended by some of her neighbors to come to us for treatment, other women gather to discuss the matter. They say that if she takes our medicine, she will have to eat our doctrine; or our medicine will cause her to be childless for life; or we will hypnotize her, and make her do stupid things; or she will die in a hundred days after taking our medicine. These are some of the foolish rumors given out. But in spite of all this, many come and get help.

Work for the Physician

As there is almost no rational treatment of disease in China, the women are sadly neglected. I will mention one or two dispensary cases. The first was of a mastoid abscess resulting from middle-ear disease. The patient had suffered the pain till the pus had made its way through the bone. I lanced the abscess and put in drainage. The suffering must have been intense; yet this woman had been doing her household work, and her mother-in-law abused her because she had to take the time to come to the dispensary each day for four or five days to have the wound dressed. Fortunately, she made a quick recovery.

Another case was that of a woman who was brought to us on a stretcher. Two scalp wounds made eleven days before were still unwashed; the hair was matted with blood, dirt, and vile sticky ointment. She had had lockjaw for eight days. I told them it was too late to save her; but as they urged me to do what I could, I cut off the hair, shaved the scalp, and opened and dressed the

wound; but the poor creature died the following day.

One day a poor woman was brought in dying of opium poison. Her mother-in-law followed, cursing and reviling her for being so unfilial as to commit suicide. That morning had brought merely a trifling incident, but it was just the straw too much for the young wife and mother to bear. She had been scolded every day since she came to the home, and this morning, for a matter for which the mother-in-law knew she was in nowise responsible, she dared to answer that she could not help it, and was then accused of impudence, and beaten by her husband at the mother-in-law's command. This was why she took opium and ended her life of misery. Her own mother's family came next day; and not finding the mother-in-law, whose life they sought, they smashed all the dishes and furniture, and broke up all the windows and doors in the mother-in-law's home, by way of revenge. This is only a glance at the physical and spiritual need of our Chinese sisters. Helpless and hopeless, with no rights which any one is bound to respect, it is little wonder that to them life itself becomes a burden.

Educational Work in China

Miss Ida E. Thompson, our pioneer mission school teacher in Canton, reported on educational conditions, with particular reference to the school work already undertaken, or definitely planned for, by the Seventh-day Adventist denomination.

It is with a feeling of deep appreciation that I come before this Conference, and so much the more as I realize that here are gathered from all lands fellow laborers who are anxious to share this time in presenting the needs of their respective fields.

I come to present before you one third of the entire world's inhabitants. Four hundred fifty millions of voices from heathen China are calling to you, "Come over, . . . and help us." "This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will harken and hear for the time to come?"

I purpose to speak briefly of the educational work in China, though our plans for this work are not yet matured. There are government schools with which we must compete,—universities, normals, colleges, commercial schools, industrial schools, naval and military schools. The government sends large numbers of students to Great Britain, the United States, France, Germany, and Belgium. Many are also sent to Japan for an education. In 1906 there were thirteen thousand Chinese in the University of Japan, half of whom were maintained at government expense. In the normal schools the students' expenses are defrayed by the government, but they must engage to teach six years in the state schools. The moral tone of the government schools is exclusively Confucianist.

Mission schools and colleges are also numerous throughout the country, Roman Catholic predominating. The Shanghai Catholic Mission has a university, a college, and an industrial school, and maintains in and around

Shanghai fifty other schools, with an attendance of 3,750 pupils.

What about Seventh-day Adventists, who have a special message to give, a definite work to do, to prepare the world for the soon-coming Saviour? How shall our schools rank? While we may not have the numbers that other missions maintain, shall we not stand at the head in this work? We have young men and women who are well equipped, who will venture all because of their zeal in their Master's cause, who have no business or ties of a personal nature to stand above their duty to the Saviour.

Our plans are not yet matured, our schools are few, our teachers are wanting, our courses of study are crude, our buildings must needs be spoken of in the singular number; but we have made a beginning.

We have done something in every province in which our work has entered. In Honan we have four schools,—two for boys and two for girls. At Chin Chiu (Fukien) there is a boys' school. In this province of Fukien there are thirty-five baptized converts, among them ten or twelve children and young people of school age. Here we need to be definite in laying plans at once for a good school, that these may have a right foundation, a sure anchorage in this present truth. Not only so, but we must train workers from these to carry this message to others. We have, therefore, already gone ahead at To K'ang, a small market town, and bought about an acre of land, paying therefor the sum of forty dollars. There is opportunity to add to this tract from three sides, and this we hope to do as soon as we can have the means. We want to put up a plain, substantial two-story building, that will furnish room for a boys' boarding school and quarters for the foreigner who shall have charge of the school.

This school is to be established in the midst of ten million who speak the Fukienese language as a representative of the truth. Two thousand dollars will be required to complete this enterprise, and for this money we must look to you.

It is thought best to open the school for boys first, and then add a girls' school as soon as we can. Sister B. L. Anderson has for some time been sending quantities of the Chinese linen (awn and embroidery work to America to friends to be sold, with the proceeds of which she hopes to lay the corner-stone of this school.

Honan is also ready for such a school at this time. Brother and Sister Westrup at Sha Yau have done their best to start schools both for boys and for girls.

At Cheo Chia K'o Brother and Sister Allum are pushing forward, and adding to the work begun by Dr. and Mrs. Selmon.

In K'wang T'ung, where our work first began in China, we have opened five schools,—three for girls and two for boys. One of the boys' schools is a Bible training-school, from which we have already six of our present corps of native workers.

We believe the school work to be one of the most effective means of carrying this gospel to the Chinese. By it we gain access to the hearts of the pupils, we find openings into their homes; and, perhaps the most important of all, we are enabled to train our young people.

In Canton the Bethel Girls' School is a boarding-school with day pupils. Here we enrol upward of sixty girls and women, with twenty-five boarders. Here we plan to develop teachers and Bible women. This school was opened five years ago. This year we are using one young lady from the school as a teacher. One woman who learned to read her Bible, and found her Saviour in the school, offered her services free as a Bible woman this year. She is a capable, unusually active woman, and has already done much good. Another old lady about sixty years of age, when we were studying how Anna received Jesus in the temple, and though above one hundred years old, spread the news of salvation in the Saviour, exclaimed: "O, Miss! I want to be Anna in Bethel Girls' School." She felt she had found her work and her place. She is now filling it.

Two of our girls attended the church missionary meeting. Upon their return they set about thinking what they could do. They concluded they must have a part in that work, but according to Chinese custom they must be confined to the school home. So they asked me for the Chinese church paper, and set about canvassing teacher and pupils for it. Not very long after, with faces all aglow, they came handing a list of nine annual subscriptions, accompanied by the cash.

In the east side of Canton, Miss Vanscoy has opened a day school with an enrolment of twenty-five girls. Some have gone from her school this year to Bethel, and some have come from Kongmoon, where Brother and Sister E. H. Wilbur have been located.

We have had a number of Hakkas in the school. This race numbers ten millions. Thus far Brother J. P. Anderson is the only foreign representative of this message among that people.

We would like very much to enlarge our present quarters at Bethel School by purchasing the adjoining lot to the east. This lot has practically no buildings of value on it, and I understand can be bought for five or six hundred dollars. The building now used was seriously damaged by the typhoon last July, one section being blown to the ground. Could we have three thousand dollars we might purchase the lot, rebuild the school and a home for the foreign directors of the school. We want to open a kindergarten department next year, and plan for a normal school on this site.

We have been late in entering China, but the wonderful way in which God has gone before, and set in operation the forces to prepare the way for us, indicates that we have no time to lose if we expect to gather a harvest of souls from China. God says, "I will lift up mine hand to the Gentiles, and set up my standard to the people." "Even the captives of the mighty shall be taken." "My glory will I not give to another, neither by praise to graven images." In the book "Education" we read: "To obtain an education worthy of the name we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred Word." And again, "Higher than the highest human thought can reach is God's ideal for his children. Godliness

— God-likeness — is the goal to be reached."

In conclusion I want to say again: "This is a people robbed and spoiled; they are all or them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will harken and hear for the time to come?" Isa. 42: 22, 23.

Medical Work in China

J. N. Anderson: We will next hear from Dr. A. C. Selmon, on the medical work in China, particularly in the interior, with special reference to the province of Honan. Dr. Selmon spoke as follows:—

Present-day Conditions

Honan, one of the central provinces of China, for which I speak, is a vast fertile plain that supports thirty-five millions of people, a population of over five hundred to the square mile. For the most part, these are farmers and small merchants. Although for a long time bitterly anti-foreign, Honan has shared with its sister provinces in the new spirit which has come into China.

Since the Boxer troubles of 1900, eight hundred miles of railroad have been built in Honan, giving the province a trunk line from north to south and another from east to west. Previous to 1900, Honan possessed not a single foot of railroad, and only a few of the larger cities had post-offices; but at present there is not a city or town of importance in the province that is without a regular mail service. God is surely preparing the way for us; for how could we send forth the truth-bearing page without post-offices and post-roads? While a few years ago in one city of two hundred thousand not more than three newspapers were subscribed for, to-day in this same city, newspapers are read by every merchant and educated man. New business enterprises are being started, such as modern cloth-weaving, glass-making, a modern plant for extracting vegetable oil, etc. Rich deposits of coal are being opened up, and a tide of new economic conditions is setting in on every hand.

But a change fraught with greater importance than all these was the reorganization of the educational system. Previous to August, 1901, education in China consisted in storing the mind with a cargo composed of the old Confucian classics, some of which date back to the time of Queen Esther; but on this date an imperial decree was issued abolishing the old-style curriculum of study and the old-style literary examinations, and directing that thereafter there be examinations in Western arts and sciences and economic and governmental methods. It was further decreed that schools and colleges be established throughout the empire. So by this one decree an educational system was abolished that had been in vogue for millenniums, and several millions of China's brightest young men, who were in the schools of the old order, with their faces toward the dead past, executed a "Right about, face!" and are now looking toward a living future. Chang Chi Tong, one of China's oldest and most trusted statesmen, and a right-hand man to the new regent of China, in advocating the establishment of schools throughout China, says:—

"Convert the temples and monasteries of the Buddhists and Taoists into schools. To-day these exist in myriads. Every important city has more than a hundred. Temple lands and incomes are in most cases attached to them. If all these are appropriated to educational purposes, we guarantee plenty of money and means to carry out the plan. Buddhism and Taoism are decaying, and can not exist; while the Western religion [Christianity] is flourishing, and making progress every day. We suggest that seven temples with their lands, out of every ten, be appropriated to educational purposes."

In compliance with this advice we have seen workmen tumbling the idols out of a temple, and in their places putting in tables, chairs, and other necessary appliances for a modern school. Formerly, female education was a thing unthought of. There were absolutely no schools for girls outside of mission schools; but now schools of all grades for girls are being established throughout the empire.

This brief mention of the changes which are taking place must be made in order that you may know that it is for such a time as this, and in the face of such conditions as these, that God has led this people to make a start in warning China's millions.

At present we have two mission stations in Honan, where foreign workers are located. Chowkiakow is a busy city of two hundred thousand situated on the Sand River, a day's journey by cart from the railroad. Brother and Sister Allum and Sister Schilberg are located here; Brother R. F. Cottrell and wife are also temporarily at this station. Brother and Sister Westrup are in Li Wan, a village situated about half way between Chowkiakow and the railroad. At a distance of from three to thirty-five miles from these two central stations, there are eight out-stations where there are companies of Sabbath-keepers.

The numerical growth of the church has in the beginning been very slow. The newly arrived missionary, be he ever so zealous, can accomplish little until the language is mastered to such a degree that he can express his own thoughts, and understand the people when they express theirs. While much can be done in six months in acquiring a vocabulary sufficient to converse about ordinary topics, yet up to the present time there have been none of our workers who have acquired sufficient mastery of the language to do effective work in less than two years. The language-study course for new missionaries, as outlined by all the large missions, covers a period of three years; and of these three years the first two are given up entirely to language study. Acquiring the language is only half the proposition that confronts the missionary; he must learn the people, their customs, religions, and manner of thought.

Mission Schools

Every foreign worker in China must be an educator. The reason for this is seen when we face the task of giving this message to over four hundred millions of Chinese. It is evident that the messengers must be Chinese trained for the work. In our schools we have the children of Sabbath-keepers, both boys and girls, and brighter students will not

be found in the schools of any land. Not only are the children in our mission schools, but many of the parents as well; for in those who accept the truth there is found a determination to learn to read the Bible that no hindrance short of blindness will overcome. Among the men in China there is said to be sixty to ninety per cent of illiteracy; and it is safe to say that among the women there is not one in a thousand who recognizes characters.

At present we are carrying on our school work the best we can in the low, dark, mud-walled, thatched-roof Chinese houses; and it is only the enthusiasm of the learners and their absence of nerves that enables them to sit on the narrow, backless benches, and study their lessons day after day. The quarters we have for our boarding students are even more cramped and uncomfortable than the schoolroom. In the elementary school work, the Bible and song-book are the readers used. Elementary geography, physiology, and arithmetic are also taught. The children learn to write Chinese, and even men and women from thirty to forty years old undertake the difficult task of learning to write the Chinese characters in order that they may take down texts from the Bible studies, and prepare texts and notes for their work in preaching the gospel. The girls are taught to sew, and we are now putting in a small weaving machine, and planning for industrial work for our students. Under the most favorable circumstances, the struggle for existence is so hard that when one or more children are put in school, where they must be clothed better, and where their food will cost more (since they can not eat from one common kettle), it means that we must help support the children, and this we shall aim to do in part with industrial work. At the present rate of exchange an outlay of \$1.30 a month will supply a student in our schools with food and clothing, and this sum will be reduced when we get some industrial work started.

The future growth of our work in China will depend in no small degree upon the mothers in the homes of the Sabbath-keepers; and in these schools it is our blessed privilege not only to teach the children and train them up for workers, but we may go back of the children, and teach the mothers to read God's Word, and see the influence of that Word grow in their hearts from day to day until the heathen Chinese woman is changed by conversion into a Christian wife and mother.

Most of our school work thus far has been elementary, but we have two short sessions a year when all Chinese workers come together for Bible study and training. Our crying need in Honan is along the line of school work. We must have a boarding-school, where we can train up our young people from our Sabbath-keeping homes, and surround them with a home life that is conducive to Christian living. The interest is growing, and there is a constantly growing demand for more Chinese evangelists, colporteurs, and Bible women. To supply this demand we must have a good training-school, where those who have had a primary education can be thoroughly fitted up for service in these various lines of work. These schools,

housed in adapted Chinese buildings, would be inexpensive, and would be of inestimable value to the work in China. Without them not only the educational work will suffer; but the evangelistic, medical, and canvassing work will necessarily be crippled for lack of trained men.

Evangelistic Work

The Chinese Sabbath-keepers, evangelists, and Bible women are the real convert-makers in China. It remains for us to teach, train, organize, and direct in the work, and so the evangelistic work of the missionary for the most part is to meet inquirers and interested ones who come, conduct Bible studies with them, and conduct meetings for the believers. On the Sabbath either a foreign worker or a Chinese preacher must go to each of the out-stations to conduct meetings with the companies. Frequent itinerations must be made to visit these out-stations, to meet inquirers, and to look after the interests of the company in general.

Only recently one of the members of an independent church learned of the Sabbath, and, through his influence and that of two other men from the same company who attended our general meeting held in Honan last December, ten or twelve of the church-members began to keep the Sabbath, and are helping build a chapel, so that meetings can be held with them every Sabbath. This instance serves to show how the interest springs up that makes what we designate an out-station. In one of Brother Westrup's out-stations, there are fifty who regularly attend his services; in another there are sixty who come every Sabbath. In the Honan companies there are fifty who are baptized or are ready for baptism, and an equal number that we class as probationers and inquirers; and in addition there are double this number of interested ones.

Persecution is the lot of all who accept this truth in China. One sister near Shang-tsai was beaten unmercifully on more than one occasion because she believed the gospel, and attended our meetings. Sister Wang, after she began keeping the Sabbath, was compelled by her father to go into the harvest-field and help reap wheat on the Sabbath day. When Brother Chen began keeping the Sabbath, under Elder Pilquist's teaching, his wife was so bitterly opposed that she destroyed his Bible and song-book, and locked him out of the house every evening when he came home from Bible study.

The gospel is the power of God unto salvation to the Chinaman who believes as verily as it is to the sinner of any other nationality; and we are glad to report that the church in China is a witness-bearing church. Our Sabbath-keeping Chinese surely enjoy the blessing of the Lord; for previous to their believing the gospel it was only by the strictest economy that they could, by working seven days of the week, feed and clothe their families. Where poverty is well-nigh universal, as it necessarily must be on a wage of six to seven cents a day, they are paying a tithe which, as the church grows, will be sufficient to support the native workers.

Brother Wun, who is a colporteur, in one of his trips to the Shi Bridge village, met a man some thirty-five years old,

and succeeded in interesting him in the gospel. The man was in difficult straits even from a Chinese standpoint. He was a vender of hot sweet potatoes, and his earnings did not exceed five cents a day. On this he had to support his old mother and a blind brother. Although his exterior was uncouth, he soon showed that he was in earnest. He bought a copy of "Gospel Primer," and mastered it at night with what little help he could get. Then he began learning to read the Bible, and has kept at it so persistently that he can now read most of the New Testament and some parts of the Old. Not only has he learned to read, but he is now a converted man. When I hear him pray, and tell the gospel story to a crowd of people in the Street Chapel, it seems strange to remember that only a little over a year ago he was a poor, ignorant, superstitious heathen, worshipping at the shrine of every false god in his village, without any knowledge of the true God, and with no ray of hope to brighten his bitter lot. Now he is a Sabbath-keeper, and a candidate for heaven, and to stand with you and me among the host of the redeemed if we are as faithful as he so far has proved to be.

Medical Work

In connection with the work in Honan, we are conducting three dispensaries,—one at each of the two central stations, and one is by a self-supporting, Sabbath-keeping Chinese doctor. All our workers find that they must do more or less medical work, whether they have ever had any medical training or not. The people believe that every missionary of the gospel must have some ability in medical lines; and so, whether at the mission station, or out itinerating, the sick and suffering besiege one for help. In all the great heathen world there is not a country where medical missionary work has played, and will play, a more important part in the proclamation of the gospel than in China.

The native physicians of the old school are entirely ignorant of anatomy and physiology. The people do not understand the first thing about the nature of disease. The remedies in common use are such as in the nature of the case cause disease rather than cure it. Surgery, as practised by the native doctor, is most rude and barbarous. The sufferings of the poor Chinese women in cases of difficult childbirth are beyond description.

Held as the people are in the clutches of superstition, they believe that evil spirits and the anger of the gods are the chief causes of disease; and so in their treatments they use sorcery, puncturing with needles, blistering, the cautery, and various inhuman methods. They know nothing of the laws of hygiene, and their care and treatment of infants is such that infant mortality is appalling. With our present equipment, and having to look after the interests of all the departments of the work, we have been able to treat only those diseases which yield quickly to treatment, and do not require hospital accommodations. For lack of a small, inexpensive hospital, we have been forced to turn away many cases when we could have saved life; and because of this lack, we have to-day among our Sabbath-keepers those who are in need of surgical help.

In our dispensaries we have saved the lives of over five hundred persons who have taken poisonous doses of opium with suicidal intent. As a rule, the one whose life we save seldom takes the trouble to return and thank us—not because the Chinese as a people are unthankful for favors, but as a rule those who try to take their own lives want to die, and really are not thankful that we have prevented them from carrying out their plan. But this work is a demonstration of the spirit of the gospel, the influence of which is seen in removing the prejudice of the people.

While the work so far accomplished seems insignificant when compared with the area and population of China, yet it has served to show that there are many honest souls in whose hearts this truth will find a place. At no time in the past has there been such an interest as now. Through our paper, the *Gospel Herald*, and the few tracts we have put out, interest is being aroused on all sides. Inquirers have come from the adjoining provinces of Shantung and Anhui. With our present force of evangelists we are unable to answer the many calls that come from various companies asking that some one come and tell them about this "true doctrine." The name by which we are commonly known in Honan is "Chen Tao Hui," which means the "true doctrine church." Inquirers also want to know about the Sabbath doctrine and the end-of-the-world doctrine.

These reports from China were witnessed to by the Spirit's presence, touching all hearts. Heartiest amens greeted the appeals for more help for that great empire. Elder Anderson stated that China was to have another hour during the Conference, when he hoped to have Elders Prescott and Evans speak of their observations in China, which they have visited during the four-year term. Meeting adjourned.

L. R. CONRADI, *Chairman*,
W. A. SPICER, *Secretary*.

Review and Herald Publishing Association

Sixth Annual Meeting

First Session, May 18, 10:30 A. M.

CONFORMING with the legal notice published three times in the REVIEW and HERALD previous to this meeting, the sixth annual meeting of the constituency of the Review and Herald Publishing Association convened in the large pavilion at Takoma Park, 10:30 A. M., May 18, 1909.

Elder W. W. Prescott announced the purpose of the meeting, and proposed the election of the customary officers of chairman and secretary. By vote of the members present, W. W. Prescott was chosen chairman, and W. B. Walters secretary.

The chairman called for a report of the members in attendance, and by a rising vote a very full legal quorum was found to be present, and in this connection he took occasion to make the following statement:—

W. W. Prescott: I wish to say that while, according to law, certain persons constitute the legal constituency of this association, it must be evident to every one who is familiar with this work that

the people of this denomination are the real constituency of our publishing house; that it is not by any special ability of those who have in charge the management of this institution that it succeeds, but because the officers of the general, union, and local conferences, and the church elders and leaders and the people in their homes, have an interest in this work; and not to be forgotten are the faithful workers in the field distributing the literature.

In calling the attention of the members of the corporation to certain leading facts concerning the recent history of this association, the chairman stated that four years ago it held its annual meeting in connection with the General Conference. It has held regular annual meetings since that time, this being the sixth. The business of the association was removed from Battle Creek, Mich., in August, 1903. In due time and by legal processes, the property remaining after the fire at Battle Creek was purchased from the old Seventh-day Adventist Publishing Association by this association, and after suitable quarters were secured, this property was removed to Washington, D. C.

Detailed reports of the different departments of the association for the year 1908 have been prepared by the managers of the various departments, and will be read at this time. The first report is that of the manager.

S. N. Curtiss, manager of the Review and Herald Publishing Association, then presented the following report:—

Annual Report for the Year Ending Dec. 31, 1908

The wheels of time in their rapid revolution have brought us to this, the sixth annual meeting of this new association. Even in the short space of time covered by its existence, important and wonderful changes have taken place in the onward march of the third angel's message, as well as in that of the world at large.

A very brief review of the past four years may be of interest, since many who are present to-day have not attended an annual meeting since the last General Conference.

When we made our second annual report, on May 16, 1905, our business and editorial offices were located at 222 North Capitol St., Washington; our book department was at 716 Thirteenth Street; while our factory was in Battle Creek. We were then issuing four periodicals—the REVIEW, the *Instructor*, *Life and Health*, and the *Sabbath School Worker*—all the mechanical work, except the press work, being done in the small basement rooms of the building. We still owned, in Battle Creek, the old West Building and the lots on which it stood, as well as the vacant lots on the southeast corner of Main Street and Washington Avenue, occupied by the factory of the Seventh-day Adventist Publishing Association before the fire in December, 1902.

The sale of the assets of the old Seventh-day Adventist Publishing Association to the Review and Herald Publishing Association had been confirmed on Feb. 14, 1905, and report was made showing how the purchase price had been provided for.

In our report of four years ago, we stated that "the facilities in Battle Creek, together with what we have here, will probably be about all that will be required for doing our denominational

work for some time to come;" but the history of the past four years shows how short-sighted is human judgment when considering the probable growth of this work.

We reported the purchase of certain lots in Takoma Park, comprising about one and seven-eighths acres, for a site for our printing plant, and also suggested plans for the new building. The representatives of our other publishing houses thought we were planning for too large a building; so, after a careful consideration of the matter, and in harmony with their suggestions, the size was made 60 x 90 feet, with three stories and a basement. All who were officially connected with this association could see then that while such a building would be sufficient for immediate needs, it did not provide any adequate place for storage of printed signatures, or for possible growth.

At the third annual meeting of the association the report showed that the new building was ready for occupancy; that a power house 30 x 30 feet had been erected in the rear of the main building, and in it installed a 65 horse-power Fairbanks-Morse gas-producer engine and direct-connected generator for the production of our own electricity; that the factory in Battle Creek had been closed, and the entire outfit of machinery and material moved to Washington. About 25 of the old employees, with their families, had been transferred to this place. A branch office was left in Battle Creek in charge of J. W. Mace, to supply the publications used in the Lake Union Conference.

The next report covered only eight months, as the time of closing our fiscal year was changed from April 30 to December 31. During the year 1906, the volume of our denominational work was so large that we were obliged to discontinue commercial work, and devote our facilities exclusively to our denominational printing.

The *Liberty* magazine was started during 1906, the first number bearing date of April.

A shop 24 x 30 feet in size and a fire-proof book-plate vault 20 x 30 feet was built during 1906 at a cost of about \$1,500. At this meeting, attention was called to the pressing need for more storage room.

During 1907 another new press of the same size as the two already in use had been purchased, also one of smaller size, a book sewing-machine, an up-to-date inker and embosser, and a small folder; and even with these extra facilities, it was impossible to keep up with the demands made upon us. Our periodical business was rapidly growing, so we purchased still another folder, making three large ones and a small one. The east lots in Battle Creek, as well as the lots on Kalamazoo Street, and the houses and lots on Main and Washington streets, were sold during the year.

In order to secure prompt delivery of our publications to New England points, and also in order to join the International Tract Society of Hamburg in its efforts to establish a depot for its publications in the United States, it was decided to establish a branch office in New York City. Suitable quarters were leased at 32 Union Square, East, and L. W. Graham, who at that time was connected with the Kansas City branch of the Pacific Press Publishing Com-

pany, was secured as manager. This branch was opened for business in April, 1907.

THE YEAR 1908

Notwithstanding the panic troubles which came the latter part of 1907, and continued to be felt by many business firms during 1908, our faithful workers in the field did wonderfully well, and their efforts kept business very lively at our office during the entire year. We started out with a little better stock of books on hand than we had had in previous years; but notwithstanding this, our facilities were taxed to the utmost, and our loyal fellow workers were obliged to work early and late to keep up with our orders.

The student-canvassers for books and periodicals, together with the regular force of workers, made very interesting times for us, and gave us a volume of business which was very encouraging—especially so since business men of the world were complaining of small orders and dull business.

On June 8, 1908, the board voted that "owing to the lack of storage room and facilities for getting out the necessary amount of literature, the present building be enlarged by adding an extension of 30 feet on the south end." Plans for this addition were prepared as soon as possible, and the work was pushed forward rapidly. We have now occupied this new portion for several months. This gives us very much better storage facilities both for printed sheets and completed books, and we have speedily occupied nearly all the available space in the various work-rooms as well. The addition has cost, up to date, \$11,493.93.

We now have a building 60 x 121 feet, with an aggregate floor space, including the basement, of about 29,000 square feet.

Some of the principal features of interest in our work for the past year have been the printing of 692,000 copies of the Missions number of the REVIEW, and the first edition of our new medical book, "Practical Guide to Health." We also issued the new illustrated edition of "Steps to Christ," "The Man of Valor" (a story of the life of Jonathan) "The Manual of Pronunciation," and the revised edition of "Christ in Song."

In order to provide electric current for light and power in the evening, when only one or two machines are needed, and it would not pay to run the engine, we have contracted with the Potomac Electric Power Company for the city current, and have installed two 20-ampere mercury arc rectifiers to transform the alternating to direct current. In case of accident to the engine, or when necessary repairs are to be made, this will also provide a break-down service.

The West Building in Battle Creek was sold last October for \$11,000, with the understanding that our branch should have free rent until January 1. Having disposed of nearly all our property in Battle Creek, the board voted that our western branch be removed to South Bend, Ind. A suitable location was found at 212 S. Lafayette Street, and the first floor and basement were rented. This completes our removal from Battle Creek, and will be a source of no little satisfaction to all the loyal friends of this association. Excellent shipping facilities in South Bend enable us to serve our field even more promptly than in the past.

D. W. Reavis, who was long connected with our department of circulation, was by request released last fall to connect with the General Conference, and A. J. S. Bourdeau, of California, secured to take his place. Elder Morris Lukens, who has been in charge of the book department for the last year, having been elected to the presidency of the Indiana Conference, was also released, and entered upon his duties about March 1 of this year. Our editorial staff has also been materially strengthened by the addition of Elder F. M. Wilcox, who is rendering efficient help on the REVIEW, Liberty, and the Protestant Magazine.

The number of persons on our payroll for May, 1908, was 31. The number has now increased to 102.

Since the close of our last fiscal year, we have been obliged to purchase another linotype, making three in all. We have also installed another large Miehle press, and still our facilities are taxed to supply the literature required.

A new quarterly, the *Protestant Magazine*, has just been launched, and judging from the response to our advertising, before any one had seen a copy of the magazine, this new periodical is destined to be the most popular of all.

For fire protection we have water-pipes inside the building at the front and rear, with two hose reels on each floor, together with the most approved kind of liquid and powder extinguishers. A fire-gong is to be installed, by which the alarm can be given from any floor. The hose cart belonging to the town of Takoma is, by arrangement with the mayor and council, to be installed in a place specially made for it alongside our building. So we feel that all necessary precaution has been taken to prevent loss by fire.

During the present month we shall have erected on the east side of the main building a fire-escape in harmony with the District regulations, and will make such changes inside the building as are required by the commissioners, to the end that our employees may safely escape if a conflagration should occur.

Detailed reports from the book department, the periodical department, and from our branch houses will be presented by others.

The treasurer's report shows a substantial gain for the year 1908, and we render grateful praise and thanksgiving to our Father in heaven for his prospering hand, and for his protecting care which has been over the work and the workers.

The Book Department

The next report called for was that of the book department, and was presented by S. Wilbur Curtiss, as follows:—

Up to Dec. 31, 1908, we had sent out over 14,000 "Daniel and Revelation," 18,716 "Great Controversy," and nearly 150,000 small subscription books. In September, 1907, we printed an edition of 24,000 "Coming King." This edition we expected would be all that would be required for at least two years; but during the summer and fall of 1908, our agents practically sold the entire edition, so that we were obliged to call upon our brethren of the Southern Publishing Association for 1,000 signatures to tide us over until we could print again.

Our tract output has been no small item. Of the Religious Liberty Leaflets alone we have printed 1,050,000, and be-

sides these we have had delivered from the manufacturing department 714,694 other tracts, varying in size from 4 to 48 pages.

We have added two new series of tracts, the Life and Health Leaflets and the Life and Health Series. The former are little tracts of 8 pages, envelope size. The latter are the large-size tracts, the same as the Bible Students' Library, the number of pages varying from 12 to 48. We have already printed 10 different numbers of the leaflets and 5 different numbers of the series. It is aimed to enlarge the Life and Health Leaflets and the Life and Health Series until they fully cover the health and temperance principles held by this denomination.

During the last four years, eleven books have been added to those we already manufactured. This number does not include the new edition of "Christ in Song." The new "Christ in Song" has enjoyed a sale of nearly 2,000 copies a month since the date of its publication, July, 1908. Twenty-five per cent of the orders received have been for the better bindings, that is, at a price of \$1 or more.

Annual Report of the Periodical Department for the Year Ending Dec. 31, 1908

The report of the periodical department was next called for, and was presented by the manager, A. J. S. Bourdeau, as follows:—

Something of an idea of the relative importance of the circulation of our periodicals and other literature may be gained by the consideration of a few statistics. For instance, the total retail value of literature sales by the Review and Herald Publishing Association during the year 1908 amounted to \$300,574.18 (including subscription books, trade books, tracts, and periodicals). The retail value of the periodical sales amounted to \$148,475, or over forty-nine per cent of the total amount. In these statistics and many others that might be quoted we find a verification of the statement made some years ago by the spirit of prophecy, that "our papers are doing a greater work than the living preacher can do."

AVERAGE CIRCULATION OF PERIODICALS

Following is the average circulation of our five periodicals during the year just past:—

1. REVIEW AND HERALD (not counting the special Thanksgiving edition of 692,000 copies), 16,176 copies weekly; total number of copies circulated, 857,342.
 2. *The Youth's Instructor*, 15,620 copies weekly; total number of copies circulated, 812,262.
 3. *Life and Health*, 39,583 copies monthly; total number circulated, 475,000.
 4. *Liberty*, 56,250 quarterly; total number circulated, 225,000 copies.
 5. *The Sabbath School Worker*, 7,624 copies monthly; total number of copies circulated, 91,494.
- Grand total circulated during 1908, 3,153,098.

Report of the Western Branch of the Review and Herald Publishing Association for Year Ending Dec. 31, 1908

The report of the western branch was presented by the manager, J. W. Mace, as follows:—

The thirty-first of December, 1908, closed the most prosperous period in the three-year history of the western branch

of the Review and Herald Publishing Association.

Throughout the year, from May to December, we had a good number of workers in the field, and all the conferences were exceptionally alive to the importance of fostering the book business. The sale of school-books more than doubled the sales of the preceding year, and the orders for foreign books were very heavy, especially from our Northern conferences, which necessitated our carrying a good-sized stock of Danish, Swedish, and German books in addition to our regular English line. Our retail department was also prosperous,—the business for eleven months (omitting December, usually the best business month of the year), showing a gross gain equal to the twelve months of the preceding year.

From our new shipping-point, with its many advantages, and with the excellent corps of workers in the field, and the spirit of progress and earnestness apparent in every conference in our territory, the outlook for 1909 was the brightest and most promising of results that we have ever seen; and we are pleased to state that May, 1909, sees our hopes and expectations of December 31 being realized. We find the book work becoming more and more a department of conference work, rather than a side issue, and hence the best results must necessarily follow.

New York Branch House

The New York branch office next made its report through its manager, L. W. Graham, as follows:—

SALES

During the year our branch sold 27,024 subscription books, valued at \$40,250.75; an increase of 2,461 subscription books and \$20,132.75 in value over 1907. We sold 4,438 trade books, valued at \$2,584, an increase of 912 trade books and \$502.35 in value over 1907. Also 228,335 tracts valued at \$2,157.60, a decrease of 40,211 tract sales, at a decreased value of \$14.45.

The average retail value of the subscription books sold in our field in 1907 was 82 cents a copy. The average retail value of the subscription books sold in our field in 1908 was \$1.49 a copy. And this in the face of the fact that the mills of New England were either shut down entirely or working part time.

We are pleased to report that the net gain of this branch house for the year 1908 was \$1,177.80.

FOREIGN LITERATURE

Our branch carried in stock literature in 25 different languages. Up to this time we have imported 7,293 bound books, 10,615 pamphlets, and 72,575 tracts. We find a steady sale for this class of literature, and believe that this part of our business is only in its infancy, as there are millions of immigrants to whom this message must go.

Treasurer's and Auditor's Reports

The treasurer's report was next called for, and the financial statement placed on printed slips in the hands of the constituency. From this it appeared that the net gain for 1908 was \$19,781.42, and that the present worth of the association, Jan. 1, 1909, was \$57,120.31.

The auditor's report was presented, certifying to correctness of accounts.

By motion of Elder E. T. Russell, seconded by H. G. Thurston, the reports of the treasurer and auditor were accepted.

At this point Elder A. G. Daniells took occasion to refer to the history of the Review and Herald Publishing Association, and to express profound gratitude for the blessing that has attended this institution in its many struggles since leaving Battle Creek, and urged all to uphold it. Elder A. O. Tait suggested that many would remember the time when the old Review and Herald Association was practically the financial backbone of every enterprise that was started in the denomination, and acquiesced in Elder Daniells's statement that we should give it our hearty support.

On motion of Elder G. B. Thompson, seconded by Elder W. J. Fitzgerald, the chair appointed two committees, as follows:—

On Nominations (for the nomination of four members of the board of directors, to take the place of those whose terms of office expire at this time): H. H. Burkholder, chairman; E. W. Farnsworth, W. H. Thurston, Allen Moon, W. C. Sisley.

On Plans and Resolutions: C. H. Jones, chairman; E. R. Palmer, S. N. Curtiss, D. W. Reavis, L. R. Conradi, I. D. Richardson, R. J. Bryant, J. B. Blosser.

By motion of Elder R. F. Andrews, seconded by Elder E. T. Russell, the meeting adjourned to 10:30 A. M., May 24, 1909.

W. W. PRESCOTT, *Chairman*;
W. B. WALTERS, *Secretary*.

General Conference Proceedings

Eleventh Meeting

May 19, 10:30 A. M.

ELDER DANIELLS in the chair. Elder J. W. Westphal, of South America, offered prayer. New delegate seated: Dr. J. H. Neall, Southeastern Union.

The previously appointed meeting of the Washington Training College was called by A. G. Daniells, president of the board. The meeting was adjourned for one week, or until May 26, at 10:30 A. M.

The report of the Department of Education was then rendered by the chairman of the department, Frederick Griggs. [This report appeared in the last number of the REVIEW.]

The Avondale School

The Chairman: We have fifty minutes left of this meeting, to hear from others who have been out at work in the fields. There are ten leaders in the school work who have come forward, and we will let them take such time as they think best. We are all very glad, I know, to hear from Professor Irwin, who hails from Avondale, Australia.

Professor Irwin said in part:—

The educational work in Australasia was started in the city of Melbourne, under the name of the Australasian Bible School. After a time it became necessary to seek permanent quarters for the school; and in harmony with the light that had been given through Sister White, it was planned to find a country location. In this step the brethren sought God most earnestly; and, with the counsel and direction of Sister White, a location was obtained about seventy-five miles northeast of Sydney, in New South Wales.

The appearance of the place to any one who might come to it not under-

standing all the circumstances, would doubtless be somewhat forbidding; and I believe that at that time there was a question in the minds of some as to the propriety of locating there. But it would appear that the providences of God were especially directing in this work, and it became clear to Sister White that this place, above all others, should be selected as the site for the school for the Australasian field.

I became connected with the school eight years ago; the brethren, in counsel with Sister White, had made such broad and liberal plans for the school, that throughout my eight years' connection with it I have never yet needed to change a single plan they had laid down. God guided in the establishment of the work there, and all we have endeavored to do during these eight years, has simply been to develop more fully the plans already made. I believe the working out of this has proved that God's instruction was true.

During the past year we have erected a large, three-story building for the accommodation of our ladies, with a good parlor; we have made an addition to our dining-room; and we have put up a good-sized printing-office, 40 x 80 feet. These improvements, including an electric-light plant, have all been made from the earnings of the school. Since the inauguration of the "Christ's Object Lessons" work, we have never called for a penny of donations from the field. We believe that when the Lord says that an industrial school can be conducted successfully, financially as well as otherwise, the only thing for us to do is to take hold and prove that what he has said is true.

In reference to the industries in our school: A farm of 1,500 acres was purchased at first, and later other land was secured. Some of this land has been sold, but at the present we have about 1,100 acres. About 100 acres of this land is under cultivation, and the rest is what is known in Australia as "bush land," or forest. Farming is one of our principal industries. In fact, we raise all the fruit, vegetables, etc., used on our school table. Every month in the year we get something from the farm for use on our table. We have found out one thing about our location; and that is that while Australia is a drought-stricken country, this particular place seems to have quite a uniform rainfall. There is better land in some other parts of Australia, some that will produce as high as fifty bushels of wheat to the acre; but we have found that it is better to be where there is rain; for without that, the better land is of little value.

There was started in connection with this school a small printing plant, and also a food factory. However, these were not very closely associated with the school. In fact, for the first two or three years, we had very little to do with the food factory, except to cart the foods to the station and provide their fuel. The printing plant was also run, to some extent, as a separate concern. However, as time went on, it was made clear to the brethren that these ought to be under one management.

Our three principal industrial departments at the present time are the farm, the printing-office, and the food factory. In all our industrial work we have endeavored to introduce and to continue only those departments which relate to

the message. In our health food work we believe we are making something that pertains to that which has been termed the "right arm of the message;" in our printing-office we do no commercial work, printing only truth-laden literature. Thus our students are working directly on the message while gaining a valuable experience in manual labor, and earning part or all of their expenses in the school. We do not expect to introduce any department which will not work directly for the message itself. Of course we have a number of small departments, such as the blacksmith shop, carpenter shop, paint shop, etc., which contribute to keeping the buildings and machinery in repair.

A. G. Daniells: We would like to hear from Professor Lacey, who is in charge of the school at Watford, England.

Prof. H. C. Lacey: I am very glad to be connected with our English school. I can say to you this morning that it is a good school. I have been connected with several of our institutions,—two years in Battle Creek, six years in Healdsburg, three years in Cooranbong, and five years in England,—and I am not exaggerating when I say that there is quite as good a class of young people in attendance, looked at in every way, in our English school, as there has been at other schools with which I have been connected.

We have no buildings as yet, and very little equipment. At present we occupy the residence upon the estate which was purchased for our general institutions. The health food factory and the printing-office are housed in comfortable buildings, but the school has not been erected. We are therefore somewhat cramped in our facilities for the conduct of our educational work. Our chapel is the dining-room of the house; our class rooms are the servants' bedrooms (small rooms in the rear of the building); and last year we had to meet in the hall, and bring chairs into the front hall for a class room.

Our students are interested in the foreign field. There are 23 of our present students who have expressed their determination to give themselves to the foreign field if called of God. Our enrolment has been 83 the past year, but the attendance has been 68 or 70. We have 45 in the homes.

There is a misapprehension on the part of some of my fellow teachers as to the character of the work we are doing. It is not a primary school; it is perhaps an intermediate school and a college combined. We give considerable attention to the study of language, feeling that it is essential for those who are going out into fields where some linguistic attainment is necessary, to give earnest attention to this study.

I am of good courage in the work. I believe there is a good future before us. We have already matured plans for a fine building. We have a beautiful situation, and when the present building, now in hand, is completed, we shall be well equipped with the material facilities for carrying forward our work. I anticipate that God will give us his rich blessing, and that this department of our work will be successful and will further the interests of this great message.

The Friedensau School

A. G. Daniells: We will now call upon Prof. O. Luepke to address us. He has charge of the Friedensau School, in Germany.

O. Luepke [Elder Boettcher interpreting]: Although I rendered my report a few days ago, I thought I would simply mention at this time the condition of our school with reference to what Professor Griggs has said. He remarked that it was necessary for the missionary field and school to co-operate. I am glad to say that we are working to this end in Germany. I can only say that the success of our school has largely been the result of the missionary work in the field, and it has been our aim to strengthen the school from year to year, in discipline, missionary efforts, and otherwise. The different conferences and missionary fields send the best students to our school. As soon as they finish their course of study, they are ready to go into the field as missionaries. We have no difficulty in finding places of labor for them. When the students have completed their course, our conferences have always been ready to employ them. To my knowledge, not one has returned to us after he has begun to labor, but has gone on in the missionary work. Out of 650 students we have sent out 350 as missionaries, and to-day our enrolment is 140.

Current Mention

—At Gori, Transcaucasia, Russia, on May 18, a band of armed men attacked the estate of Prince Dzhavakoff, and killed him, his wife, his mother and daughter, and a servant, and then made their escape.

—On May 17 Governor Hughes of New York signed a bill increasing the penalty for extortion or blackmail in that State from five to fifteen years. This measure is aimed at the "black hand" and other similar organizations.

—A terrible hail-storm visited Uvalde County, Texas, on May 17. Some of the hailstones are declared to have been several pounds in weight. Eight persons who were caught out in the storm were killed by the stones. Crops and farm property have been damaged to the amount of more than two hundred thousand dollars. Large numbers of domestic animals were killed by the hailstones.

—In carrying out his policy of retrenchment in the various executive departments, President Taft has informed the military establishments that he looks to the Navy Department and the War Department to economize to the extent of \$10,000,000 each during the present year. The heads of these departments are now conferring with their associates to devise means for bringing about this reduction in expenses.

—May 17 the English House of Commons passed the income tax bill by a vote of 299 to 96. This places a tax of twenty-eight cents in the pound on unearned incomes exceeding \$15,000; also a super tax of twelve cents in the pound on incomes exceeding \$25,000, levied on the amount by which they exceed \$15,000. The premier stated that the people might expect a further increase in the income tax, which he considered to be the fairest of all taxes, and capable of very wide expansion in times of public emergency. He also stated that the people must be prepared

to give a very large definition to the term "emergency," not only applying to an outbreak of war, but also to the preparation for war.

—The banks of the United States show a great increase in capital and business during the past year over that preceding it. The total loans and discounts have increased during the year by \$434,764,000, and during the same time the total resources of these institutions have increased by \$774,261,000. On April 28, 1909, the aggregate resources of all the banks is shown to have been \$9,368,883,843, the individual deposits amounting to \$4,826,060,384. The increase in the number of national banks during the year was 115.

—A summary of the work of the New York City Evangelistic Committee for the past year shows that in the tent, open-air, and shop meetings conducted under that committee's auspices, 1,162 meetings were held, with an aggregate attendance of 271,900. These meetings were held at thirty-six centers. The committee is enlarging its plans, and expects to hold meetings during the present season at fifty centers. By means of these services a very large class is reached who seldom or never attend a church. The committee reports a large number of converts as a result of these meetings.

—In the Statistical Abstract of the United States, about to be issued by the Bureau of Statistics of the Department of Commerce and Labor, it is shown that the world's stock of gold has increased about one half in the last ten years, and has doubled in the last quarter of a century. The stock of gold money has meantime grown in even greater proportions, being more than fifty per cent greater than it was ten years ago. The amount of gold now in the possession of man is placed at eleven billion dollars, the value of gold coin alone aggregating seven billion dollars. The United States has a greater supply of gold money than any other nation, the total amount being \$1,613,000,000. This country occupies second place in the list of the world's gold producers, South Africa standing first.

—Something of a sensation was developed in the British House of Commons on May 18, when Field Marshal Lord Roberts exclaimed, "Our army is a sham; we have no army." He further declared that he was amazed at the manner in which both houses of Parliament treated the army as a party question; also at the apathy of the nation in regard to the danger of invasion. He said: "Unless you cease telling the people they are living in safety, and get an army ready to deal with any enemy, we shall one day come to such utter grief that you will bitterly regret your inaction." Says a London despatch of the same date: "The German scare grows apace, and no sooner is one wild rumor laid to rest than another arises." One member of the Commons made a declaration that the Germans have a depot of 50,000 Mauser rifles stored in the center of London, with 7,500,000 rounds of ammunition, for the use of 66,000 trained German soldiers now employed in various capacities in England. This may or may not be true; but it shows the excitability of the populace, the prevalence of war rumors, and the fear and dread that are upon the people.

NOTICES AND APPOINTMENTS

Wisconsin, Notice!

THE date of the camp-meeting at Chipewewa Falls is changed to June 15-22. This change is made in order to secure the help of some of our ministers who have come from the mission fields and will remain in this country a few weeks after the General Conference. We shall announce next week who will come.

C. McREYNOLDS,
President.

The Manitoba Conference

THE annual meeting of the Manitoba Conference of Seventh-day Adventists will be held June 24 to July 4 at Portage la Prairie, Manitoba, to elect officers for the coming year, and to attend to such other business as usually pertains to annual gatherings.

Tickets may be bought on the certificate plan, thus insuring a great reduction in cost of railroad fares on all lines running into Portage.

We are assured of good help for this meeting. Come expecting great things.

WM. C. YOUNG.

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.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—A colored woman for cooking and general housework. A permanent home to the right one. Work light. References required. Address A. E. Holt, Caldwell, Idaho.

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

FOR SALE.—Peanut Butter, 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, Wheatee, and Whole Wheat Flour, cheap. Vegetarian Meat Company, Washington, D. C.

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

POSITION OFFERED.—On a California stock and fruit ranch. Steady employment by the year, and good wages, to right man. Separate house provided for married man and wife. Employee must like stock and be able to milk. Address Gray Gables, R. F. D. 1, Ceres, Cal.

HYGIENIC VEGETABLE COOKING OIL.—Used by our institutions, government inspected and guaranteed. Send stamp for circulars. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gallon. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

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.

FOR SALE.—Relinquishment 160-acre homestead. Smooth, level; Denver, 30 miles; railroad town, 6 miles; rural route, telephones, day-school, Sabbath-school. Fine climate; good markets. Will grow corn, beans, potatoes, etc.; 25 to 40 bushels wheat per acre. \$4 an acre; adjoining land, \$10. Address R. B. Barker, Lyons, Colo.

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.

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

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

Obituaries

FRONDORF.—Otis Gibson Frondorf, son of Harry P. and Ines Gibson Frondorf, died May 5, 1909, in Cincinnati, Ohio, aged thirteen months. He was born April 5, 1908. Death was a relief to the little sufferer, as he had not had a well day in his life. Words of comfort were spoken to the bereaved, by the writer, from Jer. 31:15-17.

JOHN P. GAEDE.

NYE.—Sister Roxana D. Nye fell asleep in Jesus near Tiosa, Ind., aged 81 years, 9 months, and 5 days. At an early age she gave her heart to the Lord, uniting with the Christian Church. In 1886 she joined the Seventh-day Adventist church at Rochester, Ind. She leaves two children, eight grandchildren, four great-grandchildren, and many friends to mourn the loss of one whose virtues will not soon be forgotten. Funeral services were conducted by the writer at the home of Sister Nye's daughter, Sister Fannie Anderson, comforting words, being spoken from Rev. 14:13 to a large and attentive audience.

BYRON HAGLE.

MARTIN.—Mrs. Emma Martin was born near Nashville, Tenn., June 12, 1849, and died at Idaho Springs, Colo., April 19, 1909. Sister Martin was a patient sufferer with tuberculosis for three years. She accepted present truth four years ago at Idaho Springs, where she had a rich Christian experience, remaining faithful until her death. She leaves four sisters and two brothers. Words of comfort were spoken by the writer to a large number of relatives and friends, from John 11:25.

F. M. CORBALEY.

GOLLADAY.—Lydia Francina Golladay, eldest daughter of Brother and Sister C. L. Golladay, of Fort Collins, Colo., died at her home April 22, 1909, aged 17 years, 6 months, and 4 days. She suffered through a lingering illness of about five months. At different times she talked with her parents of death, expressing a willingness to go when the Lord called her. She had the assurance that her sins were forgiven. The funeral service was conducted by the writer, words of comfort being based upon Luke 8:52, last clause.

WATSON ZIEGLER.

MARTIN.—Brother Joseph Martin, of Alma, Neb., was born in Vermont, Jan. 5, 1851. In 1873 he was married to Harriet Tillotson, in Des Moines, Iowa, and removed to Nebraska the same year. To this union there were born ten children. Brother Martin loved the truth, and was a faithful member of the Seventh-day Adventist Church for about thirty years. He died at the age of fifty-eight years, strong in the hope of a part in the first resurrection. He leaves a wife, two sons, five daughters, and eight grandchildren to mourn their loss. The funeral service, based on Ps. 116:15, was conducted by the writer.

O. E. JONES.

HOLBROOK.—Died May 6, 1909, at Spokane, Wash., of heart trouble, Greenville Holbrook, aged fifty-nine years and two weeks. Brother Holbrook accepted the third angel's message in 1889, and has been connected with the cause of present truth in various ways for some years. He will be greatly missed by many church people and a wide circle of friends. He leaves a wife, three sons, and two daughters, besides four brothers, two sisters, and an aged mother, to mourn their loss. Words of comfort were spoken by the writer from a scripture that Brother Holbrook was often heard to quote—Rev. 20:6.

E. H. HUNTLEY.

ADAMS.—W. M. Adams, of Little Rock, Ark., a member of the Little Rock church of Seventh-day Adventists, died of carbuncle on his neck, July 26, 1908. Brother Adams was fifty years of age. He was born in Fayette County, Mississippi. He sought very carefully to know that he was ready for the change, trusting not in his own righteousness, but in the righteousness of Christ. He leaves a wife and five brothers to mourn their loss. After the funeral services, conducted by the writer, the remains were taken to Brother Adams's old home in Oxford, Miss., for burial.

A. P. HEACOCK.

WAGOR.—Died at Colorado Springs, Colo., May 6, 1909, Melissa M. Wagon, wife of Brother S. D. Wagon, aged 68 years, 9 months, and 6 days. She was born in Huron County, Ohio; was married to S. D. Wagon, Oct. 23, 1859. Brother and Sister Wagon accepted present truth at Winterset, Iowa, about thirty-five years ago. They moved to Colorado Springs in 1896, and became members of the Seventh-day Adventist church at that place. For many years she suffered greatly with asthma, and later with tuberculosis. She was a true, devoted worker for the cause she loved, and was greatly burdened for the success of the work in the Southern field. She lived to make others happy, and bore her suffering patiently and cheerfully, and was always ready to give a reason of her hope, and to testify of the Saviour's matchless love. Words of comfort were spoken by Elder G. W. Anglebarger, from John 14:1-3. A husband, one son, one daughter, and many friends mourn the loss of this faithful mother in Israel. She rests in hope till the first resurrection.

W. H. COX.

The Advent
Review
Sabbath
Herald

WASHINGTON, D. C., MAY 27, 1909

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

EDITOR

ASSOCIATE EDITORS

CONTENTS

Editorial		
The First Week of the Conference — Rome's Self-Assertion — Incidents That Mean Much	3-4	
The General Conference		
The Publishing Department — Medical Missionary Department — The Depart- ment of Education — The Religious Lib- erty Department — North American For- eign Department	5-7	
Bible Study		
Conditions of Receiving the Holy Spirit, <i>G. B. Thompson</i>	7	
The Work of the Holy Spirit, <i>R. D. Quinn</i>	8	
Transforming Faith, <i>Synopsis of Sermon by C. H. Edwards</i>	8	
Stereopticon Lectures		
The Publishing Work — In the Heart of Africa	8-11	
General Conference Proceedings		
Sixth to Eleventh Meetings	11-19, 21	
Review and Herald Publishing Association		
Sixth Annual Meeting	19-21	
Miscellaneous		23

WE acknowledge receipt of the twenty-eighth annual announcement of the South Lancaster (Mass.) Academy. This institution affords excellent opportunities for those who desire to prepare for a part in this closing work.

THE proceedings of the General Conference, as well as of the departmental meetings, will be printed in the order of their date. Necessarily these reports have to be somewhat abbreviated, but they will be given as fully as our space will permit.

It will be well to keep a file of *Liberty* magazine, for reference at home. In conversing with your friends on the subject of religious liberty you will find it a great help to be able to point them to the numerous authorities quoted in the magazine, in order to prove the correctness of your assertions.

"THIS week we placed two of your magazines, *Life and Health* and the Temperance number of the *Youth's Instructor*, in two news stands, as an experiment," write the Iowa Tract Society brethren. We trust that many of our brethren and sisters will try this plan of bringing our magazines to the attention of the reading public. Even if the sales do not amount to many copies a month, it is worth something to have our publications on the stands where they will be noticed by the many customers patronizing those places.

Departmental Meetings
(Continued from page seven)

Educational Department
Fourth Meeting, May 18, 5 P. M.

The time of this meeting was occupied in the consideration of resolutions presented by the committee on resolutions.

The subject of the extension of our church-school system, and the distribution of literature among our people to deepen the interests of the church-school work, brought out many valuable talks.

Much interest was shown in a uniform scholarship plan for those who sell our books and magazines; and a committee consisting of H. G. Lucas, O. J. Graf, and C. A. Hansen was appointed to confer with a like committee to be appointed by the Publishing Department, in the preparation of a uniform scholarship plan which can apply to all schools.

Another subject which called forth much discussion was "school gardens." These are being successfully conducted in many places. In one school in California a profit of \$110 was realized by the children from their school garden. Another garden gained \$45. Through these gardens the school grounds are beautified, and the children are taught to love the cultivation of the soil.

North American Foreign Department
Third Meeting, May 17, 8 A. M.

Elder Irwin in the chair.

Brother Adolph Boettcher, of the New York foreign book depository, presented maps and figures concerning the distribution of foreigners in the United States. It is computed that in 1905 there were from thirty-five million to forty million foreigners in this country. Half of our foreign population belongs to the German-Scandinavians, while the rest belong to the immigrants from other nationalities, who, unlike the Germans and Scandinavians, are scattered, and live in groups distinct from each other. It is a great problem to know how to reach these latter nationalities. During the last few years, immigrants have been coming in at the rate of over a million a year.

A good place to reach these is at Ellis Island; but while other denominations largely have access to this place, our church workers have thus far been debarred.

With respect to the progress of our work in this country among the foreigners, North Dakota has a splendid showing. In the ten to fifteen millions of foreigners outside the Germans and Scandinavians in this country, little has been done for the spread of the message. The most that has been done has been accomplished in the Greater New York Conference. That conference has five foreign laborers, two Italian churches, and one Bohemian-Slavonic church. In West Michigan Brother Hofstra has labored for the Hollanders. Michigan has about 45,000 Finns who have settled there and are very prosperous. Something ought to be done to reach them. The same is true in Massachusetts. One Russian brother has been working among the Russians in North Dakota. Beyond this we have done little

for the great masses of foreigners in this country.

The remaining time of the department was taken up with a discourse from Sister White.

The Publishing Department
Fifth Meeting, May 19, 8 A. M.

Elder N. Z. Town, from South America, occupied the chair. The principal topic of discussion was based upon the following resolution:—

"Whereas, In the beginning of our subscription-book work, one of the principal factors in establishing it was the organization of the field under the leadership of general and local agents; and,—

"Whereas, That line of work suffered years of decline through disorganization, but is now being strongly revived wherever the field is properly manned; therefore,—

"Resolved, That we move forward with all possible haste in the work that has been begun of selecting and training general and field missionary agents, and of placing them where they are most needed, until all the great fields of the world are manned for thoroughly handling the circulation of literature."

The missionary spirit, which is the key-note of this General Conference session, has a large place in the Publishing Department meetings. The general agents expressed their determination to co-operate with the foreign work by offering themselves or the best of their men for the needy fields that are yet unmanned.

Elder J. N. Anderson, from China, made a strong plea for three or four men to be appointed to the Chinese field at this time. Two or three years must be spent in learning the language, and studying the needs of the country, and it is high time that experienced leaders in the publishing work be preparing to handle the great question of scattering literature among the hundreds of millions in China.

Other speakers emphasized the need of leaders in Japan, India, Africa, South America, Central America, and the West Indies. The printed page is proving an effective means of reaching all nations with the gospel message.

General Conference Association

THE next annual meeting of the General Conference Association of the Seventh-day Adventists, a corporation organized under, and existing by virtue of, the laws of the State of Michigan, will be held in connection with the present session of the General Conference of Seventh-day Adventists, at Takoma Park, Md. The first meeting will convene at 12 M., Friday, May 28, 1909.

By order of the Executive Committee.
A. G. DANIELLS, President.

General Conference Corporation

THERE will be a meeting of the members of the General Conference Corporation, Friday, June 11, 1909, at 10:30 A. M., in Takoma Park, Md. The members of this corporation are the delegates to the General Conference of Seventh-day Adventists.

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