



The Advent Review and Herald Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., July 1, 1909

No. 26

The Great Guest Came

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain;
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf, and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild —
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned gray:
"Why is it, Lord, that Your feet delay?
Did You forget that this was the day?"
Then soft, in the silence, a voice he heard:
"Lift up your heart, for I kept My word.
Three times I came to your friendly door;
Three times My shadow was on your floor:
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

— Edwin Markham.

THE WORK — AND — THE WORKERS

UP to June 22 we had received orders for 32,000 copies of the July *Life and Health*.

"SINCE leaving Washington, D. C., I have worked eighteen hours," writes one of our lady agents for *Life and Health*, "and have sold 442 magazines." This is an average sale of over 24 magazines an hour.

OF fifty States and countries listed, forty-one circulated 24,249 more copies of the June *Life and Health* than of the May issue, or an average gain of 591 copies for each State. Only nine States showed any loss.

THE reading of the little book, "A Man of Valor," will not only entertain, but will impart a large amount of information concerning the rites and ceremonies of ancient Israel, which will make other portions of the Old Testament clear to the young mind. No young person should be deprived of the benefits of this excellent book. Price, 75 cents, post-paid.

"I RECEIVED the magazines, and began work with them last Wednesday," writes a lady agent in Idaho. "I sold 50 copies of *Life and Health* Wednesday in the residence district of the city. Thursday and Friday I went out with *Liberty* among the business men in the offices and stores. I sold 100 copies each day, making 250 copies in three days. I have had practically no experience, and feel that I am succeeding very well. I hope to sell 1,600 magazines next month."

BY mistake, in the issue of the REVIEW bearing date of June 24, Nos. 36, 37, 39, 42, and 47, Words of Truth Series, were quoted at 1/2 cent each. The proper prices of these excellent tracts are as follows: No. 42, "Second Coming of Christ," 2 cents; No. 47, "Court Week in Heaven," 1/4 cent; No. 36, "We Would See Jesus," 1 cent; No. 39, "What Do These Things Mean?" 1 cent; No. 37, "Signs of Our Times," 1 cent. Perhaps the low prices quoted on these truth-filled tracts may attract the special attention of many of our readers.

"CAMP-MEETING SANITATION" is the title of a new tract just printed by the Review and Herald Publishing Association, containing full instruction on *what to do*, and *what not to do*, in connection with the preparation and the maintenance of a camp-ground in harmony with the light given this denomination on health reform. It impresses the necessity of setting a high standard in the sanitation of our camp-grounds. Citing the camp of Israel as a model, it gives the details in all matters pertaining to the location of the camp, the water-supply, the food, the kitchen, the dishes, the restaurant, the garbage, the store, and many other items in connection with camp-grounds. Every individual attending camp-meeting should have a copy of this tract for reference in the arranging of the temporary cotton-home on the grounds.

OUR presses and bindery are running nights in order to keep up with the orders for the July *Life and Health*.

THE New Jersey Tract Society has just sent us forty-four yearly subscriptions for the *Protestant Magazine*, and thirty subscriptions for *Liberty*. The most of these will be sent to ministers, rabbis, and public officials of New Jersey's largest cities.

"I HAVE better success in selling the Temperance number of the *Youth's Instructor* than any other magazine," writes a young Ohio student. "I enjoy selling a magazine in which the people are interested." Many students are earning their scholarships this summer through the sale of this special number.



FACSIMILE OF COVER PAGE. ORIGINAL PRINTED IN TWO COLORS

A GENTLEMAN and his wife sold 475 copies of *Liberty* in St. Paul, Minn., during four days of last week. They write: "We expect to do even better in Minneapolis this week. Yesterday we sold 58 copies of *Life and Health*, and 141 copies of *Liberty*."

A FEARLESS magazine, like a fearless man, sometimes makes enemies. For instance, we have just received the following letter from "A Reader of one 'Liberty,'" enclosed in a returned copy of *Liberty* for the second quarter: "Gentlemen: Your 'unprejudiced' *Liberty* has just fallen into my hands through one of your agents, and a careful perusal of it has convinced me that one should never judge a book [magazine] by its cover. I don't believe you could find a more hypocritical name for such a magazine, and I can assure you that unless your magazine is sold under some other title, I won't be induced again to invest ten cents in fifty sheets of bigotry." Can any of our *Liberty* agents give us the name of this clerical gentleman? By not signing his name to the letter, he has, unfortunately, cut himself off from any help our editors might be able to render him. This is the first adverse comment we have received this year on *Liberty* magazine. Send \$1 for twenty-five copies of this interesting number. We have but a few copies left.

THE Northern Illinois Tract Society has just ordered 3,000 copies of the July *Life and Health*. We have increased our first printing order from 60,000 to 65,000 copies. Judging from the orders that are coming in by every mail, this number will have a circulation of not less than 75,000 copies.

HAVE you read Elder W. A. Spicer's thrilling story of "Young Martyrs of the Book Cause," which appeared in the *Youth's Instructor*? This article is well worth the price of a year's subscription. The old folks, the youth, and the wee children enjoy reading the *Youth's Instructor*, or hearing it read. Subscription price, \$1 a year. Send in your order to-day.

THE Pocket Edition of "Early Writings" is becoming quite popular with our workers. The book in this style will be sent, post-paid, for \$1.25. A limited number of genuine morocco, with gilt edges and gold sides, have been prepared, and will be sent, post-paid, for \$1.50. The paper covers sell for 35 cents. The regular edition, bound in cloth, is furnished for 75 cents; in leather, \$1.25.

MANY of the conference laborers are recognizing the value of our Conference Laborer's Record. It is the opinion of nearly every one who has purchased this little book that it is well adapted to the needs of the workers in keeping record of labor, expenses, etc. The laborers find everything desirable in this little record-book. It is convenient, handy, complete; has a place for everything. Price, 50 cents, post-paid.

NEW YORK leads, thus far, in our list of fifty-five States and countries that have circulated the *Protestant Magazine*. California stands second, Michigan third, Wisconsin fourth, Pennsylvania fifth, Colorado sixth, Washington seventh, New Jersey eighth, Illinois ninth, and Iowa tenth. California has sent us the largest number of yearly subscriptions, while New York has sold the largest number through agents. This new magazine is meeting with favor everywhere.

ELDER L. G. MOORE recently canvassed the city of Lansing, Mich., for yearly subscriptions to the *Protestant Magazine*. He writes us as follows: "Enclosed you will find 52 yearly subscriptions. I wish it were ten times as many, for this is one of the best magazines ever published by our people. Every one to whom I showed it wanted it, with one exception. I hope you may be able soon to send it out once a month. May God help you in the preparation of the articles. One minister said: 'It is timely, and an eye-opener.' Enclosed find \$8.80 to pay for the subscriptions, \$1 being for 25 copies of the July *Life and Health*." As the *Protestant Magazine* enters the theological field, our ministers are, in the nature of the case, the best prepared to introduce it to the sympathizers with genuine Protestantism, who receive it gladly. Any one who sends us ten or more yearly cash subscriptions thereby becomes our agent. If possible, send all orders through your tract society.

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, JULY 1, 1909

No. 26

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.

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express 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

Sparks From the General Conference

The Key-note: "Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." "He which testifieth these things saith, Surely I come quickly. Amen. Even so; come, Lord Jesus."

Mrs. E. G. White: "Here is the Word, my brethren [holding up the Bible]. Open this Word to your children; present it in your schools; present it, I beseech you, wherever you are; and live by the Word of God. Here is life; here is salvation."

From a Far Country: "The message is onward here," wrote Elder R. C. Porter to the Conference from South Africa. "We have no discouraging word to offer regarding the outlook for the future. . . . Our difficulties are varied and great. But God is greater than our difficulties. In his strength we are able to go up at once and possess the land."

"Before Many Peoples, . . . and Kings:" One paragraph of Elder L. R. Conradi's report for Europe reminds us of the commission in Rev. 10: 11: "Not only has the truth reached thousands of honest believers in the middle and common classes," he said, "but some of the nobility have taken a stand with us, and others are interested. It may be of interest to know that the dowager empress of Russia and the queen of Denmark have registered their names at the Skodsborg Sanitarium, and that the queen of one of the European countries

has offered to write a preface to the 'Ministry of Healing' if we will publish it in her language, to help in establishing a sanitarium there. Other royal personages have bought a number of our publications from our faithful canvassers, or have accepted them as tokens of kindness. Thus to-day the message reaches the high and the low, the rich and the poor, the university professor and the peasant, the heathen in his blindness, the unbeliever, the Mohammedan, the Jew, the Roman, and the Greek Catholic, and the various sects of Protestants."

S. N. Haskell: "Elder J. N. Andrews used to come to me when I began to preach as a young man, and put his hand on my head occasionally, and say, 'Remember this, young man: God will never allow the third angel's message to go out at the back door. There will be a triumph to this truth such as you have never seen.' It is not by might, nor by power, but by God's Spirit, that this will be accomplished."

Throwing the Life-Line

If lost souls are not dependent for eternal life on getting the message of salvation, there is no meaning in the words of Scripture, and nothing in religion. But there is something in religion—everything in it, for time and for eternity. There is a message that will save the perishing, if they will receive it.

And God, who so loved the world, has committed to us that message, and commands us to go with it to every people and tongue.

Right now, with an empty mission treasury, with no money to send new workers or to supply monthly remittances that should now be on the way to those already in the field, we are making up the midsummer offering. This offering is a life-line flung out to the perishing. How far shall the line reach?

A total of only \$9,000 or \$10,000, as was received last year, would come fatally short of reaching the needs this year. What would be thought of the life-guardsmen who, with lines of longer reach available, should throw out a thirty-foot line toward men and women struggling in the waves fifty feet away?

We must not do such a thing in flinging out the line of this saving message. "Lengthen thy cords!" is the command. A five-dollar gift where ten might be given, is throwing the short line. Giving the ten, or twenty, where

one hundred might be spared instead, is failing to discharge the responsibility.

Nobody, when people are drowning, stops to discuss whether the shorter line will reach, or whether the longer one is required. The longest available is flung out. Let us lay hands on whatever means we can get, and throw out the life-line to perishing souls whose cry comes to us from all the ends of the earth.

W. A. S.

Important Changes

DURING the late General Conference there came to this people, through the spirit of prophecy, earnest appeals in behalf of the cities, especially those in the South and the East. The following brief quotations show the urgency of these appeals:—

Behold our cities and their need of the gospel. The need of earnest labor among the multitudes in the cities has been kept before me for more than twenty years. Who is carrying a burden for our large cities? . . . What is being done in the Eastern cities where the advent message was first proclaimed? The cities of the West have had advantages, but who in the East have been burdened to take up the work of going over the ground that in the early days of the message was baptized with the truth of the Lord's soon coming? The light has been given that the truth should go again to the Eastern States where we first began our work, and where we had our experiences. . . . "Repeat the message; repeat the message," were the words spoken to me over and over again. "Tell my people to repeat the message in the places where it was first preached, and where church after church took their position for the truth, the power of God witnessing to the message in a remarkable manner."

In connection with this counsel regarding the cities, a message came to Prof. W. W. Prescott, calling him to this work. To him the word came: "I am instructed to say to Elder Prescott, You are needed in the fields that are opening for evangelistic work; and when you make the Lord your trust, and, like a little child, cast your helpless soul upon your Saviour, he will be your righteousness, he will be your sanctification, he will be your power to reach the people by the messages of truth. Wonderful reformations will be seen, and there will be an awakening and a conversion of many souls who are now ignorant of what is the truth for these last days."

Brother Prescott began at once to plan for public work in the cities. Ar-

rangements were made to release him from the editorship of the REVIEW AND HERALD and *Liberty*, also the chairmanship of the board of trustees of the Review and Herald Publishing Association. Elder W. A. Spicer has been chosen editor of the REVIEW, Brother C. M. Snow has been made editor of *Liberty*, and Elder F. M. Wilcox has been elected president of the board of trustees. Brother Spicer will remain secretary of the General Conference, but will be given more help. Professor Prescott, as one of the associate editors of the REVIEW, will continue to furnish articles on important features of our message and work.

It is no light matter to make a change in the editorship of our church paper, and the subject was carefully considered, but we are confident that the conclusion reached will meet with the approval of our people. Brother Spicer's wide acquaintance with all denominational affairs, and his intimate touch with many fields, as secretary of the General Conference, in addition to his varied experiences in editorial work, will be of special advantage to him in carrying the new responsibility thus placed upon him.

The instruction that came to us regarding the work now to be done in the cities of the East where our message was first proclaimed, made a deep impression upon those attending the Conference. A number of the ministers located in the West began to think seriously about responding to the call for more help for the East. We are surely in the closing hours of our work. Great wisdom is needed that we may move in harmony with the Lord's purpose. Let all pray that the special blessing of God shall attend the larger efforts we shall endeavor to make in behalf of these cities.

A. G. DANIELLS.

Further Word From Turkey

OUR people will read with sympathetic interest yet another word regarding the sad experiences in Turkey, though this account describes the same scenes dealt with in the communications printed last week. It will be remembered that the Mission Board is asking all to put something extra into the midsummer offering, to enable necessary relief to be sent our brethren who are in need. Elder Robert Greaves, of Smyrna, wrote; May 10, that a Greek brother had just reached the city from the scene of the massacre. Elder Greaves says:—

Five of our brethren have lost their lives, and most of the others are rendered homeless. He himself narrowly escaped being killed, and was caught twice, when it seemed his end had come. But when they found out he was a Greek, they let him go, after robbing him of what money he had in his pock-

ets. He is a little better off than most of our brethren, and had a store; but it was burned to the ground, though fortunately his house, which was in another part of town, has been spared.

After the trouble was over, before leaving Adana, he found the rest of our brethren gathered together in a church, just about destitute. He carried them clothes from his house, and tried to relieve their immediate wants. As the Bible depository had not been destroyed, he was thoughtful enough to go there and get them all new Bibles, so that at least they might have God's Word to read in this their calamity.

Brother Donnoglov, who has just come to Smyrna, has had a most trying experience. Bullets were flying around him like hail, and men were being shot on every side. But our Heavenly Father has seen fit to protect him, and like a true child of God, he busied himself in helping others. When a hospital was in danger from fire, a carriage was obtained to move the patients who could not walk. But they could find no horses to draw the carriage; so he and another man hitched themselves up as horses, and drew the carriage through the streets. He said it seemed to him that the Lord was going to protect him, and he tried to do what he could. But now that it is all over, he is feeling the effects, and seems like one half dazed. He was so nervous that he could hardly tell us about the death of our brethren.

Most of our brethren [in the province of Adana] have lost all they had, and desolation is lying all around them. Just at present we hardly know how we can best help them. It is difficult to help individuals just now, as all are classed together, and a small portion of bread is dealt to each. The excitement and enthusiastic benevolence will soon die down, and I feel that we must be ready to help them.

Another Opportunity

AT no time since launching our foreign mission work in 1874 have Seventh-day Adventists faced greater opportunities for doing a good work for the world than at this present time. At no time have we looked into so many wide-open doors to be entered. At no time have we had pressed upon us such earnest calls for help.

All who have read the reports presented by our foreign workers at the recent General Conference must have been deeply impressed with the fact that a great work must now be done by us. This cheers the hearts of all true believers in this message, because it gives fresh evidence that the work is soon to close, and then God's people will receive their glorious reward.

But it should be realized by all that a larger work means a larger expense. The more our message extends over the world, the more means will be required for its support. The midsummer offering for 1909 ought to be the largest in our history. It must be if it meets the demands of the hour.

We are profoundly thankful that our

workers in foreign fields can truthfully give us such encouraging reports. Everywhere the message is extending. In all nations men and women are taking their stand for the commandments of God and the faith of Jesus. This brings hope and joy to their hearts, and it makes us rejoice. We see that our labor is not in vain. We see, too, that our gifts are not wasted. Results of this kind are the greatest that can be secured by the use of money.

What a great help it would be to the cause if the millions that will be worse than squandered during the coming fourth-of-July celebrations were given to foreign missions, to save and bless suffering and sorrowing humanity. Of course this will not be done. But Seventh-day Adventists can put the money God has given them into the cause for missions, and we believe they will do so.

A. G. DANIELLS.

A Foretaste of the Final Victory

GOD is demonstrating before our eyes from day to day his ability to make a success of his work in spite of the inefficiency of his instruments and the opposition of his enemies. Among this people, as a people, as well as among individuals, as individuals, we see the constant fulfilment of this scripture: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Nations have stood in the way of this message to hinder its progress among the people. But we have seen repeatedly how God has brought the devices of the great men to naught, and opened the doors of such nations for the freer entrance of his truth. He has used the very oppressions of such nations to his own praise and the spread of his last message of mercy, when exiles have raised up churches in the place of their exile, and when jailers have been compelled to acknowledge that God was working in behalf of those whom they had imprisoned. Siberia thus becomes not a prison-house of inactivity, but a new mission field, a new center of light. "We can do nothing against the truth, but for the truth." How true it is! That weapon is not considered a prosperous weapon which operates in favor of the cause *against* which it is formed. And such are all the weapons devised and formed against the progress of the third angel's message. Says the Word: "No weapon that is formed against thee shall prosper." It can not carry out the intent of its deviser. God will turn its edge against its own cause.

How often we look with trembling upon the threatened passage of some law aimed against the adherents of the message, or upon the hostile attitude of some

nation that threatens to close its doors against any further proclamation of this gospel of the kingdom; but in some way, through means that God alone could devise, the message continues to go and to make conquests for the cause of righteousness. He who brought a world out of nothing, light out of darkness, hope out of despair, and life out of death, knows how to bring out of the mine of this dark world most precious jewels for the crown of his glory in the kingdom of light. Such is the God whom we serve; and his message committed to us is a manifesto of victory as well as a command to action. The representatives of the many nations at this Conference are but an earnest of the completed work when we shall see the representatives of every nation under heaven in the kingdom of God as the result of the proclamation of this message to every nation and kindred and tongue and people.

C. M. S.

No Time Lost

MANY a delegate coming in from the fields to the General Conference has felt the heart-pain of leaving the work and the needs that pressed, in order to come to the meeting. But there is no loss of time in such a conference of workers from the world-wide field, once in four years.

There is no time lost when the director of a chorus, instead of giving the signal to sing, turns for a moment and strikes the key-note on the instrument. It is time well used.

In this Conference, workers representing the cause of God in every part of the world have caught anew the key-note of the message for the hour, and the warning cry will be lifted higher than ever in one harmonious strain. Acquaintance and fellowship in seeking God and in counsel, beget confidence and co-operation, and bring into the work the strength that is ever in unity.

Throughout the Conference the workers saw eye to eye in every essential. They separated to work together, to help every man his brother in the service, till the work is done. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

W. A. S.

Creation vs. Evolution¹

THE first verse of the first chapter of the Bible reads thus: "In the beginning God created the heavens and the earth." The last verse of the last chapter of the last book, barring the benediction, reads thus: "He who testifieth these things,

saith, Yea; I come quickly." "Come Lord Jesus."

The first verse of the Bible introduces us to God as the Creator of the heavens and the earth. The last verse of the Bible leaves us facing the personal second coming of Jesus Christ, and with the prayer that he should come.

These two ideas, these two revelations, span all the way from the beginning to the ending of the gospel, because the first chapter of Genesis is the beginning of the gospel of Jesus Christ, and the closing verse, the second advent of our Lord, is the consummation of the gospel. Neither is complete without the other. The original creation involved the new creation. The power of God in the original creation was the power in the new creation. The old heavens and the old earth pass away, but we, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

If any attack is to be made effectively upon the gospel of Jesus Christ, it must be made upon the foundation. And the foundation is creation,—God as the Creator. There can be no adequate conception of God except it be as a personal being, who brought into existence the things that are, who existed before these things, who was not dependent upon things that are; for "by faith we understand that the worlds were framed, not out of things that do appear." Therefore, when we have come to the last generation, the generation that was to hear the message of the second advent of our Lord, the final attack has been made upon the gospel of Christ by beginning with the first chapter of Genesis. This attack upon the first chapter of Genesis began in an apparently innocent way, by simply claiming that investigation had shown that the days mentioned in the first chapter of Genesis, instead of being days of twenty-four hours' time, were long, indefinite periods. That attack, which began in that apparently simple way, involved everything that has been developed since, down to the denial of the second personal advent of Christ. He who shaped that attack from the beginning, the enemy of truth, had in mind, without doubt, to defeat the message of the second personal advent of Christ, and the preparation for that event.

A people have arisen during this generation who are called Seventh-day Adventists. This people, by the very name which they have taken, in their teaching, in the platform upon which they stand, are a living protest against these perversions of Scripture, either through an infidel science or through a denial direct, or a misinterpretation of Scripture.

It would be impossible in one brief hour to show to what extent this move-

ment and this people are a living protest against all this perversion. I shall emphasize two things that stand out in the very name Seventh-day Adventists: (1) keepers of the seventh day; (2) believers in the near advent of our Lord.

First, the Sabbath day. A great deal more is in it than the mere question of choice between two periods of time, each of equal length: a great deal more is in it than the questions, "Shall we stop work, and attend public service on the seventh day of the week?" or, "Shall we stop work, and attend public service on the first day of the week?" In this question of the Sabbath of our Lord is involved this whole question of apostasy. No true observer of the seventh day should ever apostatize from the truth of the gospel, because the very observance of the seventh day is his testimony to his belief in the original gospel, as revealed in the Scripture. Notice, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

No one can truly believe this commandment without believing in a personal God, the Creator. That which distinguishes between the true God and false gods is the fact that he is the Creator. We worship him because he is the Creator. He is worthy of our worship. We may worship him, and not be abased thereby. We may worship him, and be lifted up thereby, because he is the Creator. Read his own invitation: "O come, let us sing unto Jehovah: let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and let us make a joyful noise unto him with psalms. For Jehovah is a great God, and a great King above all gods. In his hand are the deep places of the earth: the height of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship, and bow down: let us kneel before the Lord our Maker." "It is he that hath made us, and not we ourselves." "All the gods of the nations are idols; but the Lord made the heavens." The gods of the other nations were falsehoods; they were lies. But God is not so. He is the former, the maker, of all things.

Now see how this foundation has been struck at, and, with many, absolutely overthrown, until, in place of a personal

¹ A sermon before the General Conference Sunday evening, May 23, 1909, by W. W. Prescott, one of the associate editors of the REVIEW.

God,— a God who has a dwelling-place in the heavens, a place where he may be found in a sense in which he is not found elsewhere, a God everywhere present by his Spirit, and yet a personal being,— see how this whole idea has been perverted and cast aside.

In the old times the out-and-out pagans made visible gods, and fell down and worshiped them, and they had gods many and lords many. In these modern days, men have not made in this country visible gods, they have not fallen down to images of wood and of stone; but they have made false gods just the same. For that God who is designated as an infinite power merely, that God who is simply designated as an impersonal essence, is just as much a false god as was Jupiter of the Romans, or Zeus of the Greeks, or Ra of the Egyptians. It makes no difference whether man's idea of God takes a visible form, before which he bows, or whether his idea of God is kept in invisible form (in his mind), he worships a false god just the same. When that god is the god of his own imagination, his own imagining, or image-making, it is a false god just the same.

Now what is the basis of the attack, and how is it presented? It is presented on the basis that creation was not a special act, but a development; that according to certain laws, beginning with the fire-mist, and ending with man, there has been, through untold ages, a development, step by step,— a development from within, rather than a special creation by a God from without. Originally, this idea was confined merely to the material creation; but here is what it covers now, as set forth by one who has given it some study, and endeavors to refute it. He says:—

Every scientist understands, as do also intelligent teachers of the Scriptures, that the theory of evolution is not simply a question of the origin of species, but, in its present-day application, proposes to account for everything material, from fire-mist to the perfected frame of the universe; everything animated, from the sterilized cell of lowest life, to the Man of Nazareth; and everything moral, from the sensations of the amoeba, to the sacred communion between God and man.

There is not an idea in the whole range that evolution has not laid its hand upon, to change it, and to pervert it.

At first it was thought, "Ah, we can accommodate the Bible to these things; we can grant that those days in Genesis were simply periods; that does not really affect the Bible or the gospel." So that was granted by many professed believers in, and teachers of, the Scripture; but when they granted that claim, they granted the whole question; they granted a principle which, when developed, set aside the whole plan and revelation of

the gospel; and in place of the gospel of Jesus Christ, and salvation through his atoning work, it established a principle which, when developed, made man, as it were, his own creator and his own savior, and has ended in dispensing with the revelation of the Scripture, in putting reason in the place of revelation, in putting self-salvation in the place of salvation by grace through our Lord Jesus Christ.

Now see how this has worked. Here is another statement by one who believes in evolution:—

It has been difficult to reconcile geology with the first chapter of Genesis, but not impossible. By making the Mosaic "day" an epoch of undefined duration, and by tracing what really is a remarkable, though not a scientifically exact parallel between the order of creation in Genesis and the order in geology, the theologian was able to make geology confirm Genesis. But it was impossible to reconcile Darwinism with the third chapter of Genesis. The "Origin of Species," and Milton's "Paradise Lost," can not be harmonized; and "Paradise Lost" is a great poet's interpretation of the philosophy of life once universally accepted in the church. That philosophy may be epitomized in a sentence thus: Man was created perfect; he fell; in his fall he involved all his descendants in ruin; to recover man from that ruin and restore him to the primitive state of innocence, Jesus Christ has come into the world. Darwinism denied that there was any historic fall, and by necessary implication denied that there was or could be any process of recovery from a fall, and restoration to a lost state of innocence. For the fall and redemption of man, Darwin substituted the gradual development of man.— *The Outlook*, Feb. 20, 1909, page 378.

Sometimes we can get a view of such a thing as this by looking at it a little from the ridiculous side. Here is a new translation of the first chapter of Genesis, or certain portions of it, adapted to modern science and modern conclusions:—

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.
2. And protoplasm was inorganic and undifferentiated; containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.
3. And the Unknowable said, Let the atoms attract, and their contact beget light, heat, and electricity.
4. And the Unconditional differentiated the atoms each after its kind; and their combination beget rock, air, and water.
5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm by accretion and absorption produced the organic cell.
6. And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene beget eozoon, and eozoon beget monad, and monad beget animalcule.
7. And animalcule ephemera: then began creeping things to multiply on the face of the earth.
8. And earthly atom in vegetable protoplasm beget molecule, and thence

came grass and every herb of the earth.

9. And animalculæ in the water evolved fins, tails, claws, and scales; and in the air wings, beaks; and on the land they sprouted such organs as were necessary, as played upon the environments.

10. And by attrition and absorption, came the radiata and mollusca, and mollusca beget articulata, and articulata beget vertebrate.

11. Now these are the generations of the higher vertebrata in the cosmic period that the Unknowable evolved the bipedal mammalia.

12. And every man of the earth, while he was yet a monkey, and the horse, while he was yet the hipparion, and the hipparion before he was an orebon.

13. Out of the ascidian came the amphibian, and beget the pentadactyle, and by inheritance and selection, produced the hylobate, from which are the simiade in all their tribes.

14. And out of the simiade the lemur prevailed above his fellow and produced the platyrhine monkey.

15. And the platyrhine beget the catarrhine monkey, and he beget the anthropoid ape, and the ape beget the longimanous orang, and the orang beget the chimpanzee, and the chimpanzee evolved the what-is-it?

16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.

17. And in the process of the cosmic period were born unto them their children, and the anthropomorphic primordial types.

18. The homunculus, the prognathus; the troglodyte, and the autochthon, the terragon,— these are the generations of primeval man.

19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homogeneous, to the complex and the heterogeneous; for the weakest died, and the strongest grew and multiplied.

21. And man grew a thumb, for that he had need of, and developed capacities for prey.

22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.

23. And as the types were differentiated, the weaker types continually disappeared.

24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.— *The Bible Student and Teacher*, for July, 1908, pages 39 and 40.

Now that, in ridiculous form, is simply the science of evolution. We are asked to accept unproved theories, unprovable theories, which deny the inspiration of the Scriptures, which set aside the gospel of creation, which remove the very foundations from under our feet. We are asked to accept those on the authority of men, on the authority of reason, on the authority of imagination in place of the living Word of God. Now there is

no reconciliation between evolution and the gospel of Jesus Christ, and the man who attempts to harmonize the two is doing that impossible feat of riding two horses going in opposite directions. Those who have attempted it in the past have either given up the one or the other, or have been left in the dust of the arena.

Now let us see what further is involved in this. We say, What difference does it make about protoplasm and all that? The difference is in just this one vital principle, and that is the question of special creation by the power of the Word of God. Now look (Gen. 1:1), "In the beginning God created the heavens and the earth;" and again (John 1:1), "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Now it is true that God, through the living Word, the Word his Son, the Word spoken, created all things; for "by the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "He spake, and it was; he commanded, and it stood fast." This teaching is the very foundation of the gospel of salvation, and that is here; it is the first chapter in the Bible. Now see how it extends. Because God created the heavens and the earth through Jesus Christ, therefore we are invited to put our trust in him, because he promises to recreate us through the same power and the same living Word. Let us read it, as expressed in the Scripture, the first chapter of the epistle to the Colossians: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church." The head of creation is the head of the church. When you take away the headship of Christ in the creation, you take away the headship of Christ in the church; and when you take away Christ as the head of the church, what is a headless church but a dead church?—a form of a body without a living head, weak, powerless, inefficient. That is what the professed church is without Christ as the living head.

Now note it says here, "In him all things consist." That is to say, things in themselves, apart from him, can not endure. "In him all things consist." But what does science say in this generation? "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." What need of God, what need of his Son, Jesus Christ? What need of any second advent, since all things continue? The Scripture says, "In him all things consist." The scientist says, "All things," not mentioning him, "all things continue as they were from the beginning of the creation." Ah, but he says, this they wilfully forget, because it is revealed in the Scripture that all things have not continued as they were from the beginning of creation. What an effort has been put forth to discredit the flood! What volumes have been written to prove such a thing ridiculous, impossible, contrary to science, contrary to all the laws of evolution, that there should come upon the earth such a catastrophe as is spoken of in the Scripture! This they wilfully forget, because it is revealed in the Scripture. Things have not continued as they were. There has been a catastrophe; the world that then was, being overflowed with water, perished. That same God presides over the world to-day. Another catastrophe is pending. The heavens and the earth are "reserved unto fire."

But now what has this to do with the protest of Seventh-day Adventists, so far as it relates to the question of the Sabbath? When God had given the Sabbath, the seventh day, he made it a sign. We read of this in various scriptures. I read one from Eze. 20:20: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

The Sabbath was made a sign immediately after it was pronounced from Sinai to the people. It was a sign to them that they were delivered out of Egypt. Why?—Because, first and foremost, it was a sign of God's creative power. And in bringing these people out from the land of Egypt, it was by a great manifestation, the repeated manifestation of creative power, that they were delivered. Therefore, the Lord took that which had previously been a sign of his creative power in creating the heavens and the earth, and made it to them a sign of that power which delivered them from the bondage of Egypt. Yes, and further, their experience was simply a typical experience. Egypt was the land of sin and darkness, and the deliverance of his people out of the land of Egypt is the type of the deliverance of every Christian from

this land of darkness and sin. The Sabbath, which was a sign of the original creation, which became to Israel a sign of the literal deliverance from the literal land of Egypt, has become to every true Israelite a sign of that same creative power which delivers him, through Jesus Christ, out of sin. In the beginning God created man in his image, and man lost that image. When David had committed that great sin, he prayed, but he did not pray to an unknown force. He said, "Create in me a clean heart, O God; and renew a right spirit within me."

Man can do great things. This generation is an evidence of that. The wonders of this generation, the conquests that man has made upon the earth, in the air, and in the water, are wonderful; but man has never learned to change his own heart, he has never learned to create within him a right spirit. So in the Gospels we read concerning this work of creation that we are created in "Christ Jesus unto good works;" and in "Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." If any man be in Christ, there is a new creation. And what is the sign of the new creation?—It is that same Sabbath that is the sign of God's creative power, revealed through Jesus Christ. And in this generation, when science has made this attack on the Scripture, to set aside the whole idea of special creation, the whole idea of a personal God, there has arisen, under God's providence, a mighty voice protesting against it. That voice is being heard from the East to the West, from the North to the South, in the islands of the sea, in Europe, Asia, and Africa, a mighty protest against this perversion of the gospel of Jesus Christ; and wherever there is an observer of the seventh-day Sabbath, there is a living protest against infidel unbelief. May these voices multiply in every land.

(Concluded next week)

The Lowly Ones

THE world recognizes its heroes and heroines. It sings the praises of the men and women of great achievement. In science, music, and art; in letters, statesmanship, and philosophy; in invention and discovery; and in the great religious and reform movements of the age, the world looks on and applauds the leaders, forgetting the while that back of these men, and perhaps associated with them in their efforts, were other earnest workers, who by their faithful, painstaking care of the details, made possible the great success achieved. In sounding the praises of Nelson and Farragut and Paul Jones, we are prone to forget the sweat and toil of the men behind the guns, the firemen in the holds, the sailors at the masts, who by

their careful adherence to duty, their loyalty in standing at their posts, made possible some of the great naval victories of the world. In the field of church work we think of Carey, and Moffat, and Paton, and scores of others who have done great things for God. It is well that we should gratefully acknowledge their noble work. But let us not forget the wives and mothers, the sons and daughters, the humble lay worker associates, who, though perhaps unknown to the world by name, had no small part in the accomplishment of the grand results attained.

But while we sometimes forget, God holds in remembrance all service done for him, whether great or small. To the humble ones the apostle Paul says: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." God remembers to-day as in the days of Paul. He remembers every child and every service.

He remembers you, faithful brother, as you have put your all into his work. He has noted all these years the offerings to his service. Many times when the load was heavy and the road rough and rugged, you have put your shoulder to the wheel, and helped this cause of truth through straitened places. God saw the sacrifice you made when you gave that sturdy son, just reaching the age where he could be of help on the farm or in the shop, to go out into the canvassing field or to some foreign land, to garner souls in heaven's ripening harvest-field. God will reward you for your sacrifices.

God remembers you, weary mother. For long years you have been shut up within four walls, and day after day have labored and toiled and prayed for those you loved. You have felt at times that no one cared for you, or appreciated your efforts. But God has cared, and your loved ones have cared more than they have expressed. Sometime you will realize that your labor was not in vain; and as you have sought to send forth your children better fitted for the Lord's work, you will see in the kingdom the fruits of your labor. Do not repine, but be patient and hopeful. God has seen all, heard all, felt all. He has marked down in the book of heaven your labor of faithfulness.

And you, loyal wife, God does not forget your self-sacrifice. Perhaps your husband is a missionary, and stands in the sacred desk to proclaim the gospel to perishing men, or goes from house to house to invite men to God. To you may be left the cares of home, and the training of the children. You weary of the toil, the loneliness, the tedious waiting. Sweeten your experience with the consciousness that God recognizes

your labor. In the home and among your neighbors you have a great missionary field. Endure the toil, be brave to do and dare, be faithful to your charge, and God will not forget. He has engraved your name on the palms of his hands. Sometime the darkness will turn to day, and you will rejoice that God counted you faithful, and took account of all your labors. "He that is faithful in that which is least is faithful also in much." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." When God makes up his great roll of honor, it will not necessarily be the names of the great of earth which will be engraved thereon. It will contain, and that, too, in letters of light, the names of some of the humble toilers in God's service. Loyalty and faithfulness will find in the day of final accounts just and proper acknowledgments.

F. M. W.

Note and Comment

Anarchy and Religion

A CONFERENCE of German anarchists convened in Leipsic on June 2. The antagonism of that organization toward religion was shown in a resolution adopted by the conference on that date. That resolution declared that membership in any church or religious sect was incompatible with the principles of anarchy, and all members of the organization who had not already done so, were ordered to withdraw from the churches. Anarchy, which means antagonism to law, has, in that resolution, taken a consistent position; for Christianity stands for obedience to the highest of all laws, the law of God. The one represents the purpose of Satan carried to its ultimate; the other represents the purpose of Jesus Christ carried to its ultimate. The two never have coalesced, and never can.

The Brewers for Reform

THE annual session of the United States Brewers' Association was held at Atlantic City, N. J., on June 3. One of the topics which received the most careful consideration of the meeting was the "proper regulation of the liquor traffic and the strict enforcement of the laws governing saloons." The recent sweeping victories of the temperance forces in various parts of the country have thoroughly frightened the strongest men of the liquor interests, and they have determined to eliminate what they regard as the most offensive features of the liquor traffic, that by this means they may forestall the complete ruin of their business. They propose to "assist the authorities in wiping out the low dives," in "eliminating vice from the business," in "reg-

ulating" the saloons, and in "the enforcement of the law." But those features which have made the saloon a reprobate in the estimation of a multitude of the people are as natural to it as the thorn is to the shrub that bears it. They are the fruit of the saloon, and not merely its companions in evil, which can be dispensed with at will. The efforts of the brewers to eliminate the worst features of their business are not instigated by a desire to enhance the welfare of the community, but to save from ruin a business which never ought to have had an existence.

Army Religion by Law

IT has been demonstrated over and over that wherever and whenever the state and religion join hands, the tendency is to trample upon the religious rights of men. A religious instructor appointed by the state, soon forgets the impelling power of the gospel, and begins to look to the impelling power of the state and of his official position to make his ministry of the word effective. The chaplain of the Fourteenth United States Cavalry, for instance, unsatisfied with his success in ministering the gospel of peace to men of war, expresses himself as desiring legislation which would attain to "a realization of present conditions, and take off the tariff in hell upon a soldier's soul." This can mean nothing less than a desire for laws which will make compulsory the attendance of military men at religious services. Concerning this matter the *Washington Herald* of April 24, 1909, makes the following editorial remarks:—

Of course, no form of religion can be imposed by legislation, and the most abiding faith in the efficacy of law will stop far short of any such expectation. The enthusiasm of the ardent chaplain may account for his desire to compel by Congressional enactment the attendance of enlisted men and officers at the divine services, but it does not furnish any reason why such a chaplain should entertain the belief that religion anywhere, in or out of the military establishment, may be created or maintained by law. If the cavalry chaplain is correctly quoted and was serious in his comment, the remedial legislation is required more for the repression of such weird notions than in behalf of the service he is employed to guide and help.

Correctly interpreted and understood, the national Constitution guarantees against the enactment of such legislation; for when Congress shall pass a law making compulsory the attendance of any individual or class at the services presided over by any Christian clergyman, it will have established that form of religion by law. But in spite of the lessons of American history, and of the history of the rise of soul-freedom in other lands, there are in this country many who would hail with delight such legislation as this chaplain desires.

The General Conference

THIRTY-SEVENTH SESSION, MAY 13 TO JUNE 6

The Work Before Us

[The following is a report of a sermon by Mrs. E. G. White at the General Conference, May 19.]

THERE is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God.

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work.

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church-members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God.

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation.

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God.

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me.

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are to-day in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is to-day. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives.

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to un-

derstand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart.

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us.

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God, in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner.

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls, and we shall see of his salvation.

Report of the Australasian Union Conference

[Elder O. A. Olsen, as president of the union, presented the following report to the Conference, May 21.]

Review of the Union Field and Work

It is with hearts full of sincere gratitude to God, from whom is every good gift and every blessing, that we here recount some of the mercies that have been so graciously bestowed on the work in the Australasian field. The country as a whole has enjoyed general prosperity, and this in turn has made our situation the more favorable for the work of the message.

Our field is an extensive one, taking in, as it does, the Commonwealth of Australia, New Zealand, all the South Sea Islands, the Philippines, the East Indies, the Straits Settlements, and Malay Peninsula; an immense area stretching from 20 north latitude to 46 south latitude; and from 95 east longitude to 130 west longitude; with a great variety in the way of population, numbering, at a conservative estimate, from sixty to sixty-five millions.

Within our territory we have seven organized conferences.—New South Wales, Victoria, New Zealand, Queensland, South Australia, West Australia, and Tasmania. Our mission field is divided into four divisions, as follows: Eastern Polynesian, with headquarters at Papeete, Tahiti; Central Polynesian, with headquarters at Buresala, Fiji; Malay and East Indian Mission, with headquarters at Singapore; and the Philippine Mission Field.

During the past four years the blessing of the Lord has been over our field, and a good degree of prosperity has attended all the different departments of the work. We would have been glad to see more accomplished in every line, and this might have been, had we all been more devoted and faithful to our high calling. The number of churches has increased from 82 to 117, an increase of 35; and the church-membership from 2,851 to 3,750, an increase of 899; and the total number of Sabbath-keepers from 3,363 to 4,492, showing a growth of 1,129. The growth in tithes and offerings has been rather more in proportion than the growth in membership. From 1901-04 the tithe was \$138,838.46, and from 1904-08 it was \$223,702.14, showing an increase of \$84,863.68. The Sabbath-schools have increased by 98, and the membership from 3,151 to 5,033, an increase of 1,882; and the Sabbath-school contributions to missions from \$12,507.29 to \$23,140.45, an increase of \$10,633.16. Offerings to missions aside from those made by the Sabbath-school and Young People's societies have amounted in the last four years to \$25,590.32, an increase of \$18,316.62 over the previous four years. The total contributions to home missions have amounted to \$8,796.76, an increase over the previous four years of \$8,613.23. We are glad also to show some increase in our book sales, which in the last four years have amounted to \$314,334.69, this being an increase over the previous four years of \$31,554.88.

Our increase in the matter of laborers, I am sorry to say, has not kept pace with the general growth. Some have left Australia to return to the States. At the end of 1904 we had 28 ordained ministers, and we had only the same number, Dec. 31, 1909; 3 more have since been ordained. At present we have 23 licensed ministers, an increase of 8 over the number of four years ago; and 72 Bible workers, an increase of 27; but the number of canvassers is smaller by 10 than at the beginning of 1905. We have 23 office workers. Thus the total number of workers is 224, as against 185 four years ago, an increase of 39. There is prospect of a larger increase in the near future.

ADVANCE WORK

During the last four years considerable attention has been given to the missionary campaign work. Conventions have been held in all the states but one. Not only is a deep interest taken in this work, but its results are most gratifying; first, that the way is thus opened for every man, woman, and child to take an active part in the Lord's work, especially in the matter of the circulation of our literature; second, this activity brings a special blessing to the church, as well as to individuals; and third, by this means a more systematic and extensive work can be done in the circulation of our literature, spreading the knowledge

of the message far and near. While this work is as yet only fairly begun, most encouraging results have already been realized. The plan is to make this missionary campaign a continuous and permanent idea in every part of our conference.

THE YOUNG PEOPLE'S WORK

During the past four years, the young people of Australia have been formed into an organization known as the Young People's Division of the Missionary Society; and we now have 66 societies, with a membership of 839; and in the State Home Department, 173, making a total of 1,012. Thus our young people form an important factor in our missionary campaign work, and we are glad to state that a great and effectual work is being done by them.

In addition to the work they are doing in the regular missionary lines, the young people of the several home conferences have undertaken the support of one or more missionaries in the mission field; that is, the young people of one conference have one or more, and the young people of another conference have another. They themselves raise, by their own efforts, money for the support of their missionaries. While the union conference duly appreciates the money thus raised, we much more appreciate the saving and salutary influence this effort has upon the minds of our youth, and its effects in binding up their interest with the salvation of souls and the proclamation of the last message to the world.

At our late union conference it was felt that the time had come to issue a young people's paper, the work of our young people demanding such an organ. The paper has accordingly appeared, under the name of the *Young People's Magazine*, and has met with a very cordial reception.

OUR INSTITUTIONS

The blessing of the Lord is over our institutions. At the time of the last General Conference, arrangements were in operation for reorganizing and removing the Echo publishing plant from the city to the country. This has now been accomplished. The name has been changed to the Signs Publishing Company; and the plant is nicely established at Warburton, Victoria. We are pleased to add that all connected with the publishing work are greatly pleased with the change.

THE EDUCATIONAL WORK

The good hand of the Lord has been over the Avondale School, and we can say, with the servant of the Lord of old, that not one thing hath failed of all the good things which the Lord spoke concerning this school and its location. It continues to be a wonder to all who visit the place.

The industries connected with the Avondale School have grown to large proportions, as seen by the amount of credit earned by the students. Here follows a statement of the value of such credits for the past seven years: 1902, £364 4s. 11d.; 1903, £800 18s. 8d.; 1904, £1,419 16s. 5d.; 1905, £2,020 17s. 10d.; 1906, £2,228 9d.; 1907, £2,938 18s. 1d.; 1908, £4,035 4s. 1d.

In the way of improvements the school has added a building 40 x 60 for the Avondale Press; this has become a very busy place. It is here that printing is being done for the islands and mission

fields. We are now printing the truth in 9 languages. We issue 12 different publications in the English, 3 in Maori, 4 in Rarotongan, 6 in Tahitian, 5 in Fijian, 6 in Tongan, 5 in Samoan, 6 in Singapore-Malay, and 4 in Java-Malay; making 51 in all.

During the past four years 81 young people have gone out from the school at Avondale, and entered the different lines of work in the message. Most of these have finished one or more of the courses of study offered by the school. Five have entered the ministry, 4 the Bible work, 25 have become teachers, 19 have entered the canvassing work, and the rest are in other lines of work. Some are in the home field, while others have gone to mission fields, so that the school has representatives in China, Java, Singapore, Fiji, Tonga, Pitcairn Island, Sumatra, the Philippines, and New Guinea.

NEW SCHOOLS

Two new schools were opened at the beginning of 1908. The Pukekura Training-school, near Cambridge West, Waikato, New Zealand, is very favorably located on a farm of 170 acres. It has a comfortable building, and the present year opened with 42 students in the home, just double the number last year, with a number more as day students.

The Darling Range School, in West Australia, is not so large as the one in New Zealand, but is equally favorably located, being in the country some thirty miles out from Perth. The climate and location are all that could be desired. Last year the school had an enrolment of 22, and will have nearly double that number the present year. This school has 100 acres of land, which was largely a donation. Our people in West Australia are rallying to their school enterprise in a noble manner.

MISSION SCHOOLS

Mission schools have also been started in Singapore, in the East; in Raiatea, in the Eastern Polynesian district; at Haapai, in the Central Polynesian district; and a girls' school at Buresala, Fiji, has just opened. Our mission training-schools are of the greatest importance to the cause, as a means of preparing native laborers for the field. We must depend on native labor to carry the message to the millions of natives. Many are the calls and openings for schools, but we have not been able to furnish the teachers. At present we have 23 church-schools, an increase of 7 during the last four years. We would have more church-schools, but so far the teachers are lacking.

NEW FIELDS ENTERED

In our last report to the General Conference we were working among a population of 7,863,589. At present we have work among a population of 48,851,122. During this time, work has been begun at Singapore, the Philippines, Java, New Guinea, and among the Maoris in New Zealand. Thus we have enlarged our borders, and annexed territory containing a population of 40,650,000. At the same time the work has been strengthened in other mission fields. In all, the home conferences of New Zealand and Australia have furnished 56 workers for the mission fields during the last four years. This could not have been done without the hearty and cheerful co-operation of the conferences in

furnishing both workers and funds for the extension of the message in mission fields. What has been done, however, is only a trifle as compared with what must be done in the very near future, for the message must go to all these people.

PAPERS AND OTHER LITERATURE

The importance of getting out literature in the many languages and dialects has not been lost sight of. Indeed, we have improved every opportunity to get translations into a new language. We print monthly papers in the Fijian, Rarotongan, Maori, Tahitian, and Tongan languages, and a small quarterly in the Malay. We have also issued books and tracts in Fijian, Tahitian, Rarotongan, Tongan, Samoan, Tagalog, Singapore-Malay, Java-Malay, and Maori.

Our Sabbath-schools have become a very important factor in our missionary operations. During the period they have contributed \$28,297.21. Of this amount \$23,140.45 was given to mission enterprises.

THE HEALTH AND SANITARIUM WORK

Some progress has been made also in these lines. The Sydney Sanitarium at Wahroonga has passed through some trying experiences in connection with the changing of physicians and managers that became necessary by the leaving of the Doctors Kress; but I am pleased to report that at the present time the institution has quite recovered itself, and is enjoying a good patronage, with an excellent feeling in the home.

THE FIELD IN GENERAL

As for the field in general, I am pleased to report that our laborers and people in every conference are in harmony and union, and in heartiest sympathy with all the principles of the message and in every forward movement. Our latest series of camp-meetings and conferences has been decidedly the best since my coming to Australia. Every conference, and indeed every department of our work, is hindered because of a shortage of laborers.

In behalf of our workers, I would say that they are all of good courage, and ready for any labor and sacrifice that the message and the work may call for. Our aim is to give "the third angel's message to all the world in this generation," and we quite sense the responsibility of the statement, "Upon the Australasian Union Conference rests the burden of carrying the message to the islands of the Pacific."

East Indian Field

Elder Olsen then called upon J. E. Fulton to report for the populous East Indian field, under the Australasian Union care. He said:—

I wish to bear greeting from our Sabbath-keepers and workers in this great island field.

THE PHILIPPINE ISLANDS

These islands are a very old settlement, being discovered only 29 years after Columbus discovered America, by the great navigator Magellan, who landed on the island of Cebu in 1521. Of the inhabitants, some are pagans, some are Mohammedans, and the greater number are professed Christians. Since America has taken over these islands, Protestant missions are operated by dif-

ferent denominations. There seems to be quite a movement on the part of the natives to read the Bible, which has been withheld from them so long. The population of these islands is stated to be about 8,000,000. What a field for missionary effort! It would seem that now is our time to work there. Brother and Sister Finster and Brother and Sister Caldwell are our only missionaries in that group, but what are they among so many?

In the Philippines one finds himself in a country of strange contrasts. He sees the old forts and city walls, and ancient cathedrals, some of which were built not long after the time of Martin Luther. Alongside these he now sees modern buildings of every kind; and emerging from, or entering through, the gray and moss-covered walls, in old Manila, the electric cars are seen raging along in American style.

We have done something here in the way of circulating literature. Hundreds of the *Signs of the Times* have been pouring into the Philippines every week, addressed to school-teachers and others who read English. Brother Caldwell has done excellent and successful service in selling Spanish "Patriarchs and Prophets." In a letter just received Brother Caldwell tells us that his deliveries have been good, and he is now re-canvassing the territory for "Coming King," also in Spanish. The Lord has opened the way to secure a good translator, to put some of our literature into the Tagalog language, one of the most important dialects in the group. At our late council meeting in Manila we decided to get a few leaflets translated and printed in this dialect. Three hours after a meeting where we decided on two small tracts to be translated, we were in the house of the translator, a man who has been employed by the American Bible Society. He immediately took the work, and in three days had completed the task, and the manuscript was placed in the hands of the printer, copies of the tracts to be in the hands of the people, and, we trust, the truths taught soon to be in their hearts. In a recent letter from Brother Finster, we are told that the translator has been working on a Sabbath tract, and that he became so much exercised over the question himself that he has decided to obey.

Many of you have been interested in hearing about the great split in the Catholic Church in the Philippines. You have been interested because you have heard that the new movement, called the Independent Catholic Church of the Philippines, has been circulating God's written Word. While in Manila I called upon Archbishop Aglipay, who claims to stand at the head of at least 3,000,000 people. He received me cordially, and asked me many questions about our faith. He expressed himself as happy to learn of a people who really have the interest of the native people at heart, which he thought was an unusual thing. When he heard of our General Conference, and knew that I was a delegate, he asked me to bear a request for him to this Conference. "Tell your delegates assembled at General Conference," he said, "to pray for my people."

PHILIPPINE NEEDS

The needs are great. We ought immediately to have 2 more ministerial workers, one in the north and one in

the south, and 2 canvassers for the same districts. Many more laborers could be used; but considering the general needs of God's cause in many lands we make only this moderate request.

A mission station, where a school can be carried on, will soon be needed. This will need to be carefully selected, and should, we think, be located where the workers could have the most favorable surroundings for health, which must be carefully guarded in this climate.

SUMATRA

There are about 3,000,000 people in this great island. Padang is the chief city, and the place where our mission is located, under Brother Wantzlick. There are about 30,000 people there, 18,000 being Malays, 10,000 Chinese, and the remainder Europeans. Mohammedanism has a strong hold upon the Malays. Padang is a good center for our Malay work, and we have unrestricted privileges to work for any class. The Battaks live in the interior, about seven days' travel from Padang. We have a few there who are keeping the Sabbath. There is an interest among the Battaks, but on account of the promise of the government to the German mission, occupying this territory, no other people are allowed to enter there. Still no one man, or company of men, can set bounds which will not be broken over by the message. Four of these Battaks have attended our school in Singapore. Two of them have since returned, and one of them is teaching the truth to his people, and writes of an interest on the part of many, and also of opposition on the part of the German missionaries. But, being a native son, he is left to carry on the work. Brother G. F. Jones, of the Singapore Mission and school, writes that there are a number of these Battaks who wish to attend school. It seems that a school should be started at some point in Sumatra, near enough to receive these eager people. Where are the workers for this great island with its millions? There are precious souls there ready to receive the light. Who will go?

SINGAPORE

The city and island of Singapore, at the extreme end of the Malay Peninsula, furnish a field of study for those who desire to learn something of the customs and religions of the various people of the East.

Thousands of Chinese are here also, and their numbers and activity give one the impression that this is quite like a Chinese city. Of its 300,000 population, over 200,000 are Chinese. Then there are also Klings from Western India, a numerous body of Mohammedans, and these, with many Arabs, make up the many petty merchants of the city. There are also a few thousand Europeans in important positions, both in business and in government. There are churches, Hindu temples, Chinese joss-houses, and Mohammedan mosques, representing the different religions of the people. From a commercial standpoint, Singapore is a great center, and from the missionary's standpoint it is also a great center. I am told that fifty lines of steamships call at Singapore. Brother and Sister Jones have been here for some time, and the Lord has blessed their labors with fruit.

JAVA

This is one of the most populous spots on the globe, in fact it is said that one part of Java is the most densely popula-

ted district in the world. The island is 635 miles in length, and about 100 miles in width, and yet it supports a population of 32,000,000 people. The inhabitants are said to be chiefly Mohammedans, but they are not very strict about their religion, except here and there in the large cities. Many of the people seem to know nothing of God, and so are really heathen.

The island is very productive, rice being the staple article. Many kinds of food are raised, and some of the most delicious tropical fruits are here found in abundance. The people are kind and full of good nature. We believe there are many people among them who would respond to the truth. They are a very needy race. We have a great work to be done there, but where are the reapers? Is the Lord laying the burden on some of the young people for this great field? May God arouse his people to the needs of these millions of perishing souls. [Amens.]

The centers of our work are located in Soerabaya, and Soember Wekas, and Pangoensen. At Soember Wekas, 35 miles inland from the hot, fever-stricken district of Soerabaya, and at an elevation of 2,400 feet, we have secured a property of three and one-half acres of good land, planted to tropical fruits, shrubs, and flowers, with a substantial house and bamboo bungalow, the main house being well furnished at the time of purchase. Through the property flows a lovely little stream, passing through a large cement swimming bath, 20 x 20 feet, as it runs on to the garden below. The altitude secures us a cool and delightful climate. The mountains at the back rise to an elevation of 10,000 feet. We secured this property at the very moderate price of about \$900.

Our missionaries were not the first to proclaim the Sabbath truth in Java. Nearly half a century ago a godly man by the name of Jantz went to Java as a missionary from Holland. He translated the Bible into the Javanese, no easy task. His son and daughter afterward joined him in missionary work. The father died; the son labors on as a missionary, and so does the daughter, of whom we wish especially to speak. About sixteen years ago this sister received the light on the Sabbath question, together with the kindred truth, the second advent doctrine.

When we learned of her work, she was visited; and Elder E. H. Gates brought a request from Sister Jantz to our conference, asking us to take over her work, and carry it on under our direction. At our last union conference, the brethren asked me to visit Sister Jantz, talk over the proposition with her, and see what ought to be done.

We shall never forget the welcome received. From every member of every family, as we rode along on the little Arab ponies, we heard one and the same welcome, "*Salamat dateng duro*," which means, "Blessing on your coming."

We saw the place and the people, attended the prayer-meeting that night and the services on the Sabbath, and we felt sure that a number had learned of Jesus. They all (about 200) rest on the Sabbath, and a considerable number do this intelligently and from choice. Some of the young have so far progressed in experience and knowledge that they are able to go to the surrounding heathen villages, and preach the gospel. Some gave their experience on the Sabbath,

and their testimonies were truly refreshing. God has done a great work there through our sister, and we feel sure that something should be done to further train these young people, so that they may be used to give the message in a definite manner.

This wonderful island, with its 32,000,000 people, presses upon us responsibilities and opportunities for service. God leads. The moving pillar of cloud signals us to break up our camps of ease and leisure, and move on at once to active service for the Master.

BORNEO

Borneo is the second largest island in the world, larger than any country in Europe, excepting Russia. It is a land of great mountains, mighty plains, and numerous rivers, abounding in animals, wild and fierce, including elephants, rhinoceroses, lions, monkeys, etc. Many of the people, also, are as unapproachable as the wild animals. There are, however, many Malays in the coast towns, also a large number of Chinese artisans, and some European settlers. The population is about 2,000,000. Borneo is divided between the British and the Dutch. Missions have been opened in Borneo, and good success has attended the work. Many of the people show a desire for the gospel. Who will prepare to go to this great island? Some must go there soon, and learn the language. May God raise up laborers for this needy field.

THE CELEBES

This is another Dutch possession. It is an odd-shaped island consisting of four arms, or peninsulas. It lies east of Borneo, and is larger than any one of the Philippine group. The population is about 800,000. The greater number of the people are Mohammedans, but in the northern part there are about 200,000 Christian natives. This will certainly be an interesting field for missionary labor. Pray for laborers for this great island.

THE MOLUCCAS

Then there are the Moluccas, or Spice Islands, which lie between Celebes and New Guinea, and include Ceram, with its 300,000 people; Banda, with 111,000; Amboina, with 30,000; Ternate, with 92,000; also other smaller islands. Some of these islands are very rich in their products, but the people are of greater value, and the question is, Who shall be found to carry the truth to these souls? We trust that some one will soon have a burden for this part of the East Indian field.

OTHER ISLANDS

Starting at the eastern end of Java, and traveling eastward, there are a number of interesting islands; Bali, or little Java, with over a million people; Lombok, Sumbawa, Flores, Sumba, Timor, and many others. Most of these are thickly populated, and to all of them must go the third angel's message. The Bible tells us that the isles are "waiting for his law." The message is to go to every kindred, tribe, and people. The Gentiles will come to the light. The time has now come to push the preaching of the message to every island of the heathen world. It has long been given in the home fields; and while there is much still to do, we know that the Lord has said, "Now, just now, is the time to work in foreign countries." "The light is to shine to all lands and to all people." "The daystar has risen upon

us, and we are to flash its light upon the pathway of those in darkness." "God's people are not to cease their labors until they encircle the world." "The work in foreign fields has not been advanced as it should be advanced." "Our General, who never makes a mistake, says to us, 'Advance.' Enter new territory. Lift up the standard in every land." "Our burden to the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord." "Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. God calls upon his workers to annex new territory for him. There are rich fields of toil waiting for the faithful workers." "The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord."

Report From Japan

[F. W. Field, superintendent of the Japan Mission Field, presented, on the afternoon of May 24, the following report.]

The Japanese Mission

THE past four years have been years of slow but steady progress for our work in Japan. The conditions in the field have not materially changed. The race which Japan is making for a place among the world's great nations so engrosses the attention of the people that it is difficult to interest them in spiritual things. This is especially true of the people in the centers of population. We find that the more simple-hearted country people are more readily reached with the gospel message.

Our church-membership has increased to about 120, with 4 organized churches; while the scattered Sabbath-keepers number about 20. At the close of last year our native laborers numbered 12, including our 2 ordained ministers, Brethren Okohira and Kuniya, 5 licensed missionaries, and 4 colporteurs or canvassers. Our force of foreign evangelical workers has been increased by the coming of 2 new families. Brethren H. F. Benson and wife came in the summer of 1906, and Brother W. L. Foster and wife arrived last August. This spring Brother Benson plans to locate in Hiroshima, where we have several believers; and this fall Brother Foster will open up the work in the island of Shikoku, with its more than three millions of inhabitants.

EVANGELICAL

In our evangelistic work we have made our first trials at holding tent-meetings. The damp, changeable climate of Japan is hard on tents, and not favorable for camping out. Rain is frequent in spring and summer, so that autumn is the most favorable season for tent-meetings. Our first tent effort was made in a suburb of Tokyo four years ago. The tent-meetings at Takasaki, Maebashi, and Fukushima were preceded by months of labor in the circulation of our literature. The attendance at all these meetings was not large, as the great mass of the people are not accustomed to attending religious meetings, and are quite shy, or else prejudiced against Christianity, or wholly indifferent. Still, a number became interested as a result of these efforts, and

several accepted the truth at each place.

MEDICAL WORK

The medical work in Kobe has been continued along the same lines as formerly, with a good degree of patronage and encouraging results. Two years ago Dr. Lockwood retired from the field on account of his wife's health, and Dr. W. C. Dunscombe has since had charge of the Kobe Sanitarium. The patronage of this institution has continued good, and it has gained many warm friends, especially among the missionaries. But in our plans, to be mentioned later, for establishing permanent headquarters for our work, it was decided to close the Kobe Sanitarium; and this was done the last of February, this year. When the institution was closed, it had on hand in cash about \$750, besides all its equipment and furnishings, a considerable part of which had been paid for out of the earnings. The institution has paid all expenses, and salaries of workers, out of its earnings, except the physician's salary.

The Eisei-in, our native sanitarium, is still under private management, and doing a good work. For a long time the need of more room and better facilities was felt. About a year ago a friend of the institution furnished security for a loan, with which land was purchased, and a new building suited to the needs of the work, was erected. This building was occupied early last summer, and the good work goes on with increased patronage. However, the management find themselves embarrassed by a debt of about \$15,000, while they are still in need of further equipment. But they report that under present conditions they have more than paid expenses.

Our publishing work during the past four years has seen some changes in the direction of progress. The work is still carried on in rented rooms in Tokyo. Two years ago we bought a pony cylinder press, on which we have since printed our missionary paper. We also print our Sabbath-school lessons, and some of our tracts; but we still hire considerable of our tract work done. We have changed our paper from a sixteen-page monthly to a twelve-page semi-monthly. Several new tracts have been added to our list of publications, and new editions of old ones issued.

During the past year we have given special attention and effort to the circulation of our literature. Our believers have quite generally been aroused to attempt the sale of our papers and tracts, and it has been shown that these can be sold quite readily. At the close of last year we issued a special illustrated number of our paper, and over four thousand copies were disposed of, most of which were sold in a house-to-house canvass. Even some of the timid sisters were encouraged to attempt the sale of the papers, with very gratifying results. Henceforth we shall have our workers make special effort to sell the papers, instead of loaning so many.

EDUCATIONAL

We still have no permanent training-school in Japan, but we have been doing what we could to train workers. During the winter of 1907 and 1908, Brethren Okohira and Kuniya found time from their other work to conduct regular daily Bible classes, for the benefit of a number of young people, who were seeking a better preparation for the work.

This instruction was appreciated, and will doubtless bear fruit.

At our council meeting last fall, we planned a more systematic and extensive educational effort than we had yet undertaken. We decided to hold a three months' training-school during the winter. We called in all our regular workers to attend this school, and also made such arrangements as would enable a number of our young men and women to attend. The school was held from December 7 to February 28, and the attendance was about 40. We gave instruction in topical Bible subjects, the prophesies, physiology and hygiene, church history, English language, vocal music, and practical drill in canvassing. Toward the close of the school, 10 of its members were baptized, 2 of whom accepted the truth as a result of their study in the school. At the close of the school, 8 new workers started out to distribute our literature. From the first their reports have been very encouraging, and indicate that with a little more experience and better publications to work with, the sale of our literature can be made a financial success in Japan. One young brother laboring in Tokyo has been especially successful in the sale of our papers. Another new worker has been equally successful in the sale of our tracts. The stock of several of our tracts has become about exhausted since sending out these new workers, and we are busy getting out new editions. We all feel much encouraged by the impetus given to our work as a result of our brief training-school; and we are praying and planning that we may soon have a permanent school for the training of workers.

The experience of one of our new workers indicates how the Lord is preparing the way for the truth to go even in Japan. Brother Nishino had been reading our literature for some time, and began to observe the Sabbath a short time before our training-school opened. He attended the school throughout, and then offered himself for the work of distributing our literature. He wished to labor near his home, which is in the country not far from Tokyo. But he feared the prejudice in his immediate neighborhood. However, before leaving home to begin his work with the literature, he invited in his friends and neighbors, that he might explain to them the reasons of his faith. The result was that he found an interest far beyond his expectation, and reported that seven had already decided to observe the Sabbath, and that he had decided to follow up the interest instead of going elsewhere to labor. We planned to associate with him Brother Watanabe, one of our experienced workers, and are expecting to see a good work done there.

We have not yet attempted anything in the church-school work; but this is a matter that demands our serious consideration. There are not many children of school age among us yet. At present there are eleven in Tokyo, and hardly as many more elsewhere, with no more than three in any one place. But these should be given the advantages of a Christian education if possible. In planning to open this line of work, a number of difficulties present themselves. Japan has very strict school laws. The first six years of school life are compulsory. A very thorough system of public schools is maintained. But private schools are

allowed, under certain restrictions and regulations. The law also allows a family to employ a private tutor, who must be a regularly licensed teacher. It is evident that we could not hope to provide a private teacher for every family having children. Should we attempt to form a private school to which a number of families might send their children, we should have to conform to the regulations governing such schools. One of these regulations requires that a school must employ not fewer than three teachers. The construction of the school building, the size of the play-ground, the course of study, and other details, are subject to government inspection and approval. It will require faith and courage, earnest work and careful planning, to surmount these difficulties, that our Japanese children may be given a Christian education.

The Sabbath-school work in our field has kept pace with the advancement made in other lines. We now have five schools, one in each church, and one at Hiroshima. During the past year we have made an effort to increase our donations by the use of the contribution thermometer; and in at least two of our schools the resulting increase has been very marked. As for lessons, for some time we have been translating the regular senior lessons for our schools. But these lessons, while excellent for our people at home, are hardly adapted to the needs of the people in a country like Japan. So we are in favor of having prepared a series of elementary lessons on Bible truth, adapted to such fields as ours. The senior grade of lessons are the only ones we provide. We have a primary class in the Tokyo Sabbath-school, but the teacher is left to her own resources in providing lessons.

GENERAL CONFERENCE REPRESENTATIVES' VISITS

During the past General Conference term, the Japanese field has for the first time been visited by representatives of the General Conference. Two years ago this past winter Elder Prescott spent between two and three weeks with us, during which time we held our first general meeting. Brother Prescott's help was very much appreciated, both in planning for the advancement of the work, and in the study of the message. Last fall Elder I. H. Evans spent several weeks in Japan, visiting various places where our work has been established, and counseling with us in our plans for the future. Brother Evans's visit was also highly appreciated, and we believe that we should frequently have the benefit of such advice and counsel. And we are hoping that something may be done at this Conference to provide for this evident need in our missions of the far East.

At our general meeting two years ago it was decided to hold a similar meeting every year, after the manner of our camp-meetings in the home field. Our general meeting last year was held at Koze, a pleasant seaside place not far south of Yokohama. The meeting continued ten days, and was a very profitable season. We spent the forenoons in Bible study, and in considering the various lines of our work. Afternoons our workers went out among the people, distributing our literature, interesting them in Christianity, and inviting them to our meetings. Every evening a service was

held especially for outsiders. We had a good meeting. Our own people were much benefited; and we trust that seeds of truth were sown that will bear fruit.

THE FUTURE

This report would hardly be complete without some reference to our plans for the future. At our council meeting held during Elder Evans's visit, the plans adopted centered around the general proposition to establish a permanent center for our work. It was decided that this center should be located in or near Tokyo, the capital and metropolis of the country. Our plan is to purchase a plot of ground in the suburbs, where land is not too expensive, and to establish thereon a training-school, a sanitarium, and a printing plant. The carrying out of such a comprehensive plan requires the expenditure of quite a sum of money, and a number of additional experienced workers, to assure success.

During the past winter we spent considerable time in searching for a suitable location for the proposed headquarters of our work. The value of land in and around Tokyo is rapidly increasing, and in most directions is far too high for us to think of purchasing. Our search finally narrowed down to the vicinity between two diverging railway lines, in the northwestern suburbs. Here within a few minutes' walk from both steam and electric cars, we were offered a plot containing five or six acres, as we might desire, for about \$2,100 an acre. This we considered a very favorable offer indeed, as much of the land in the immediate vicinity is held at nearly or quite twice this figure. And even after offering us the land at this price, while we were hoping and planning that we might secure the land, the owners apparently became convinced that they had offered it too cheap, and made an advance of about \$120 an acre, and limited our option to a few days. This statement of our experience will give some idea of the values on land near Tokyo, and of the importance of securing what we need as soon as possible. We shall probably not have another chance like the one just mentioned. To secure land at this price we shall be obliged to go farther out from the lines of travel, and from the conveniences to be found near the city limits. Every year's delay means a difference of thousands of dollars in the value of the land we shall need.

In closing, I wish to express my confidence in the progress and final triumph of the Lord's work in Japan. Even with our present force of workers, the message should go much more rapidly than heretofore. And if now we can have a permanent center, where the various lines of our work can be developed systematically, and from which a constant supply of new workers can be sent out into the field, we shall soon see the end of our efforts,—the nation warned, and a people prepared for the Lord's coming.

After this consideration of the work in Japan, Elder Field called upon W. R. Smith to present the work in—

Korea

Korea has a territory of about 90,000 square miles, with a population of 15,000,000. It has a spoken and a written language of its own. About half the men are able to read and write. The women are mostly illiterate, there being no general educational system in Korea.

Our work in Korea began about five years ago, when two Koreans visiting Japan had their attention drawn to the truth, one of them returning to Korea, and beginning to preach what he had learned. None of the Korean believers understood the Japanese, the English, or the Chinese, and there was no one among our Japanese workers who understood very much of the Korean. So whatever truth these Korean people received they received under very unfavorable circumstances.

We have at the present time about fourteen companies of Sabbath-keepers, numbering upward of 500. I would not wish to give the impression that we have this many Seventh-day Adventists; for all who attend the services are not yet informed as to all points of our truth. They have not yet had opportunity to become fully instructed. We had first to learn the language, and it has taken some time to get where we could properly instruct those who were following the truth so far as they imperfectly understood it.

I think I am safe in saying that we now have fully 150 established believers. As for all the rest who are attending our services, and who are friendly to the truth, we are endeavoring to lead and instruct them so that they may intelligently take their stand with us.

We have at the present time seven native laborers who are giving their time to teaching their fellow men. There are three families of foreign workers and two single ladies. A year after we entered Korea, Miss Scharfenberg arrived; and last autumn Elder C. L. Butterfield and family, Dr. R. Russell and wife, and Miss May Scott arrived in the field.

We have no literature save four small tracts. The Bible is not yet wholly translated into Korean. We have the New Testament, Genesis, Exodus, First and Second Samuel, First and Second Kings, Psalms, Proverbs, Isaiah, and Malachi. Without doubt the other portions will soon be in the language. We are very anxious to get out literature of our own, by which to lead the people into the study of the Word of God.

The conditions for years in Korea have been such as to discourage progress and enterprise. If some man built up a fair property, some corrupt official was liable to pounce upon him and bring him into trouble unless he gave up whatever he had. This has given the country, to some extent, an appearance of shiftlessness. But the Koreans have sterling qualities which will place them,—when they are educated and protected,—alongside any people that live in the world.

While the Korean has been oppressed all these centuries by the nations that are stronger than himself, yet he has not lost his self-respect. While he realizes that his nation is perhaps the weakest of all the nations, he regards himself as a man among men. We will tell you that the Korean student, when put with Japanese and Chinese students, excels them. He is proud of his intellect. He has nothing to boast of in regard to his government. He will tell you that for hundreds of years they have not had one good king, nor one good governor, nor one good magistrate.

Agricultural methods are primitive. While the ground is fertile, and nourished by warm rains, so that it produces a fair harvest of rice, wheat, barley, beans,

and Kafir corn, yet the Korean tills it with the same instruments that were perhaps used three thousand years ago. But he is anxious to learn. We have a garden at our Soonan Mission, and the natives are very anxious to know how we plow our fields, and to learn what we raise in this western country. They desire to get seeds from us.

As most of you know, we have a small school at Soonan, in a building 60 x 12 feet. We use one portion of this building for the girls, the other for the boys, and at one end Dr. Russell has his dispensary. In another room is our little printing-press.

We are thankful, indeed, for the opening of the medical missionary work. The methods of the native medicine-man are primitive and cruel. Perhaps he will jab a sharp steel instrument into an affected part. For a pain in the shoulder he may burn the shoulder into a blister, or thrust in a sharp instrument almost to the bone. When we went to Korea, three years and a half ago, we were beset by those who desired help for physical ailments. As we went for a walk one day, a man asked us to come and see his wife, who was ill, and Mrs. Smith gave her treatment until she recovered. From that time until Dr. Russell came last fall, Mrs. Smith was the medical member of the community. The people would flock in by the dozens, and I think sometimes as many as a hundred would be standing waiting to get such simple remedies as we were able to give them. Ever since Dr. Russell's arrival last September, he has, on the average, treated about 500 patients a month. He spends his forenoons treating patients, the afternoons in language study.

To the newcomer who visits at the Korean home, it seems that the people are curious. They ask all manner of questions, as to age, salary, and family affairs. But this is not mere curiosity; it is only the Korean way of being courteous and showing interest in a stranger. They are a kind-hearted people. Often we have been able to use this very interest in introducing the truth to them.

I have tried briefly to suggest to you something of the needs of Korea. The means we have at the present time for carrying forward the work there are practically nothing. We therefore hope the needs will appeal to you.

Although the conditions in Korea are not so favorable as they are here,—the houses are inferior to those of Manchuria and China, and the people live in villages under very insanitary conditions,—yet I am glad to tell you that we enjoy life in Korea. I believe that those men in the time of David who "stayed with the stuff" were to be pitied more than those who had the privilege of going to the conquest. We do not have fine homes in Korea, but we never had fine homes here, and we do not want them. We have just as good food as we are able to appreciate. We enjoy working with the Koreans. We enjoy being with them, and are interested in the work. The only thing that would make me sorrowful would be that I could not return to Korea. I was so afraid that something would come up that I could not return, that I think I would have found some excuse to stay there, had it not been for the disappointment which would have resulted to Mrs. Smith and

her mother. We have had sickness in our family, and lost our little one, and we appreciate the sympathy we have heard expressed since returning. But I am glad to testify to you that the grace of God is able to sustain us under any circumstances. I went to Korea with some misgivings, especially in regard to my being able to master the language, because I felt that I was deficient in articulation. But I determined that I was going to learn the language, or come home on my own expense.

Our hearts are full of courage for the work in the great Korean field.

The Work in West Africa

[Elder D. C. Babcock, who is in charge of the work in West Africa, presented, June 6, the following interesting report of the work in his field.]

In representing West Africa's progress and needs to this Conference, I would first of all disabuse any minds of a common impression that West Africa means a narrow strip of sparsely settled country along the coast. What is termed West Africa comprises thirteen countries, with a population of sixty-seven millions, as follows: Senegal, 2,000,000; Gambia, 500,000; French Sudan, 3,000,000; Portuguese Guinea, 820,000; French Guinea, 2,200,000; Sierra Leone, 1,500,000; Liberia, 1,800,000; Ivory Coast, 3,000,000; Gold Coast, 1,500,000; Togo, 1,500,000; Dahomey, 1,000,000; the Nigerias, including Lagos, 44,000,000; and the Kameruns, 4,500,000.

This does not include much of the hinterland within these boundaries, which, according to the estimate made by the Sudan Mission people, will increase these figures to a hundred million souls yet unwarned of the soon-coming judgments of God. Among these peoples, more than two hundred languages and dialects are spoken.

THE FIELD ENTERED

The first effort to place the message before the people of West Africa was made by the old International Tract Society, in sending literature to the Gold Coast.

In a short time, appeals were made for ministerial help. A representative of the society was sent to the West Coast, calling at Sierra Leone and the Gold Coast, leaving many books, papers, and tracts. Some accepted the message, and Elder E. L. Sanford, with other help, was sent to continue the work. His health soon failed, and in 1895 Elder D. U. Hale was sent to the Gold Coast, and remained two years. The history of his suffering with West African fever, of his second attempt in 1903, and his final return to the home land, is known by all. As a result of the efforts put forth by the brethren, some accepted the message, a few of whom still stand firmly for the truth on the Gold Coast.

Earnest appeals continued to be made, and the General Conference in 1905 voted to send Mrs. Babcock and myself to this part of dark Africa. We reached the field in August of that year. After spending a few days in Sierra Leone, looking at the surroundings from the standpoint of health, I proceeded down the coast to the Gold Coast. I spent some days looking for our people, but failing to get trace of any one, I settled up some business matters and returned to Sierra Leone, deciding to

open the work there, and, if the way opened, make that our headquarters for West Africa.

We began work by selling our books, Mrs. Babcock working in one part of the city and I in another. We held a few meetings in our home; but ere long I was attacked with fever. It seemed for a time that the experience of Elder Hale and others would be mine, but the Lord intervened, and after four and one-half months of continued sickness the fever broke. The next day after my fever ceased, Mrs. Babcock was taken down with fever, and it seemed she must die; but the Lord heard our cry, and she was restored.

Having decided that Satan should not defeat us in establishing the message on the West Coast of Africa, we looked out the healthiest location we could find, and built a substantial mission home, and by the close of 1906 were ready for work among the people.

On Jan. 10, 1907, our tent was pitched, and from the first night to the close of the meetings, March 10, the interest continued good. As a result of this effort a church of thirty-one members was organized, and a suitable church building was erected. This church now numbers over sixty members.

Among those who accepted the truth in 1907 were two young men who are now actively engaged in the ministry, both being earnest and quite successful workers. Others are making a success of canvassing for our books.

In February, 1907, the first help was sent us by the Mission Board, in the person of Tutu Kwamina. He soon forsook us. The last of April, the same year, Brother L. W. Browne arrived, and did efficient work during his short stay. In May, 1908, he returned to America. During his stay, in company with Brother C. E. F. Thompson, a Jamaican, and Brother R. P. Dauphin, a West African, a company of believers was raised up at Waterloo, twenty miles from Freetown.

In the month of August, 1907, Mrs. Babcock and myself began work on the Gold Coast, but owing to the rainy season, we could continue but a short time. With the few who accepted the message we organized a Sabbath-school of fifteen young men.

Brother C. A. Ackah took up the book work at Cape Coast, Gold Coast, and other points, and has disposed of about \$500 worth of books and other literature. He also held some meetings in his native village, among the Nsimbia people, and reports forty-three Sabbath-keepers.

OUR SCHOOL WORK

When we moved into our new mission home, in 1906, an Austrian, a Catholic, living near us, requested Mrs. Babcock to teach his children. She consented, and in a few days others came, making the same request. The attendance increased so rapidly that we were soon compelled to pitch our tent to accommodate the children. We also had to employ an assistant teacher, as the enrollment soon reached 125.

As the rainy season approached, we had to erect a small building so we could continue the school work. This building was soon too small, and we were compelled to rent additional rooms. At the time of the General Conference council at Gland, Switzerland, I made an appeal for means to erect a larger build-

ing, and for a suitable person to train young men as workers for this field. The request was granted, but not until 1908 could the help asked for be secured.

In August, 1908, Prof. T. M. French arrived in Sierra Leone to take charge of the training of laborers. This addition to our working force has been a great encouragement to the work in West Africa. Before his arrival we had secured a suitable location near our mission home for the school building. About the first of October, we laid the foundation of the building, and with some Mendi boys, and three Creoles, began work. Professor French had a touch of fever occasionally, but the hand of God was with us, and by March 4, although the building was not yet completed, the school was opened. The Lord is greatly blessing it. Professor French speaks in the highest terms of the progress made by the children. By this time our school has in attendance, I suppose, representatives of more than fifteen languages and dialects on the West Coast of Africa. We have a primary school at Waterloo, with forty-three attending, and one on the Gold Coast of about the same number. We have bright prospects before us for training native workers, and on the whole we are greatly encouraged in our educational work.

OUR MOTTO

We have not sought to greatly multiply our numbers, to make a show, but each applicant for church-membership is carefully examined, and his real Christian experience understood, so far as we can judge, by God's Word. As a result only one has been disfellowshipped so far. Perfect harmony prevails among the brethren and sisters, and our workers are all of one mind. Our tithes and offerings are increasing rapidly every quarter. There are now about one hundred fifty Sabbath-keepers on the West Coast of Africa, and I am glad to say we have not lost one by death since we began our work. We praise God's name for his keeping power.

I must mention the case of one of our workers and his wife. When they accepted this message, they were both in poor health. They became careful students of the Testimonies, accepted the principles of health reform, and are now enjoying good health.

While the West Coast of Africa is termed the "white man's grave," yet, as the time has come for its millions to be warned, and the message to be given that will gather out all that will be saved, our Father is revealing his special care for those who have consecrated their lives to the work of the gospel in this land of superstition and gross darkness.

THE FIELD BEFORE US

Calls for help are coming to us daily. On a recent trip into the hinterland of Sierra Leone, urgent appeals were made on every hand for us to open our work. Owing to sickness, I was compelled to remain in one native village nearly two days. Here Chief Yamasu offered us all the land we needed, and to build us a suitable house, if we would open our work in his village, which is nearly two hundred miles from Freetown. In many of the towns along the railway I found our literature. In Gambia, near Sene-

gal, we have a brother selling our books. The Joliffs occupy this territory, and a request has been made for meetings there. At Sherbro, the southern limit of Sierra Leone, we have a few Sabbath-keepers, and an earnest request has been made for a public effort there. One hundred miles in the interior from Sherbro there lives an educated native to whom I gave some tracts more than a year ago. Just recently I received a letter from him, requesting me to visit the place and instruct them in the Bible. While visiting in Liberia I met several government officials, and everything we could ask for was offered us. The Niger Company in Northern Nigeria sent word to me recently that they would grant us all the land we need if we would open a station there. This is the home of the Hassa people, one of the high types of the negro race. While speaking in public recently, a lady in the congregation arose, and made an earnest request for us to open our work in Lagos, the capital of Southern Nigeria. This lady is the wife of a leading physician in Lagos, and is quite a talented woman. Thus the way is open before us for all West Africa.

WEST AFRICA'S CALL

While our needs are many, yet our appeals must necessarily be few. We shall never forget the kindness of our dear people who have stood by us with means during the past four years; but the feeble efforts of your workers have only widened our sphere of labor, and multiplied a hundredfold new obligations. A vast field lies before us, and there are millions to be warned by this people during this generation. I believe we can begin to see our Heavenly Father's plan opening before us. The Spirit of God is moving upon the hearts of young men from the many tribes to give themselves to this message, and they in turn can return to their people to tell of the coming judgments, and the message soon close. The possibilities of the rapid progress of this message, and its finishing work in the near future in West Africa, are opening before us, and we are greatly encouraged.

NEW MISSION HOMES FOR THE GOLD COAST AND THE NIGERIAS

There should be located on the Gold Coast in the near future a man of experience to look over and care for the work on that coast. I can not recommend such a move until a suitable location is secured, and a building erected. If proper quarters are erected on a high elevation, in the right place, there are plenty of men and women who could endure the climate.

The appeals that have been made from Northern and Southern Nigeria demand our immediate attention. Here permanent stations should be built up soon. One brother is now on the Benne River teaching school, another is teaching at Bonney, and at Lokoja our books are read with much interest.

ONE PHYSICIAN, TWO NURSES

Among our urgent appeals we ask for a physician and at least two nurses. I believe all can see the great need of such help in West Africa. Why send our workers home for rest and recuperation, or treatment, when it will be far cheaper to provide such treatment just when and where it is needed. Such workers can very soon become self-supporting.

I believe that as this Conference sees the millions in West Africa to be warned, and the evidence of the Lord's hand now leading out in this field, you will consider our appeals for help far below the real demands.

Let me say in conclusion that while some opposition has arisen, while some hard statements have been made in the public press, and while many have expressed their doubt of our work ever getting a hold in West Africa, yet the tide is now in favor of the truth, as may be seen from a recent issue of the *Saturday Magazine*. I read the following:—

"I'm sure this Seventh-day Adventist people will make no go in this place," was said to us by a gentleman as soon as the mission was established here, without giving a reason. We thought so at the time, and gave the reason, not that we thought they misinterpreted the Scriptures, but because Saturday (called by the people Ben Jonson's day) is a two-fold day in this colony, a day wherewith to find the withal for the body, and is so wedged into our every week's-end life; furthermore, the next day we are taught from time immemorial to be the Sabbath, so that it is too late to even look into the matter. That was the only reason one could give. But truth will surely come out; and though there is a great barrier from man's standpoint—not God's—yet from the date that their little church was dedicated to Almighty God, and their straightforwardness of principle was seen in the publishing of detail accounts (which called forth from the lips of the present mayor, 'Have you seen the like before?'), we noticed that this mission is pushing itself forward and gaining ground, not only in the city but in the villages. No argument can be raised against the teaching of this people save that 'the day is inconvenient;' and nothing can settle the question but the dictates of one's conscience. Their coming here is, we take it to be, the obeying of the command, 'Lengthen the cords.' This mission did good work during the earthquake of 1906 in the West Indies, and a visit now and then to their religious assembly here will satisfy any one that they are not idle in our midst. Besides it is our conviction that with such a leader as Mr. Babcock (the elder) the practical and industrial education so much needed here will be brought into being. We wish the mission success."

Latin Union Conference

[The following report was presented to the Conference May 25 by Elder L. P. Tieche, the superintendent of the Latin Union Conference.]

Latin Union Conference

I AM thankful for the privilege of presenting to this assembly the greetings of the brethren of the Latin Union Conference.

The territory of our conference is composed of France, Spain, Portugal, Italy, Algeria, Tunis, French Belgium, and French Switzerland, with a population of 110,000,000 souls. This is certainly a respectable number, which ought to make an impression on our minds and on our hearts. I would also state that we have in our field only 1,000,000 Protestants, about 6,000,000 Mohammedans and Jews, and more than 100,000,000 Catholics.

Our working force is composed of 40

workers, including the canvassers. We have 24 organized churches, and the total membership is 964. We also have a sanitarium, a school, and a publishing house.

During the last four years the work in our union has progressed slowly but steadily. The statistical reports indicate a net increase of 280 members, and the tithe has increased from \$5,802 in 1904 to \$9,211 in 1908.

These figures will perhaps look small when compared with the many encouraging reports we have heard, and we feel that we have nothing to boast of. Nevertheless, when we consider everything, we have reason to be thankful even for this small result. These 280 souls have in reality been brought out of the hands of the prince of darkness, one by one, and we know that they are a subject of great joy in the heavenly courts.

We must not forget that some of the mission fields have been entered only lately, and that those who have started the work there had to learn the language, and also get used to the ways and manners of the people. Only a few years ago we had no workers in Spain, Portugal, or Algeria, but now we have workers and members in every field of our union.

In 1907, a conference of 250 members was organized in France. Since Jan. 1, 1909, the territory of this conference has been limited to the southern part of France, while the northern part is called the Northern France Mission Field. The reason of this division was to relieve the French Conference of the burden of a great mission field, and place it in a position soon to become self-supporting.

NORTHERN FRANCE MISSION

This field has a population of 23,000,000, with two workers, one in Paris, and one in Rouen. In Paris we have a church of 44 members. At first it was thought an impossibility to plant the flag of present truth in Paris, and the first efforts made seemed to confirm this idea. But we thank the Lord that by his help, and by the persevering effort of the workers sent there, the light of the third angel's message is shining in the midst of that great city. None except those who have passed through the experience can imagine what difficulties are to be met in a city like this. I wish Elder Augsburg, who has worked there for four years, and Elder Badant, who is working there now, could be here to tell us something about it; for they would also tell us that difficulties are always a blessing to those who fear the Lord. Now that a good start has been made in Paris, we are encouraged to continue the work.

THE SPANISH MISSION

Spain has a population of 18,000,000. Public meetings have been held in Barcelona and Valencia by Elders Walter and Frank Bond, and have brought 35 souls to the truth. Four natives are at work selling our literature, and two are doing Bible work. We are thankful for this small beginning; but Brother Walter Bond thinks that he ought to have more help, and I wish to give you a paragraph of the letter I received here the other day:—

"I hope that you do not forget old Spain and her needs. We are indeed anxious that help should be sent. As

you know, there are hundreds of cities waiting for some one to carry them the message. The silent call of 18,000,000 souls in the grossest of darkness is the strongest appeal we can send you. . . . You remember the parable of the unjust judge and the poor widow. Her request was at last granted because she continued to ask. So we perhaps almost weary you by our much asking. But we can not be silent when the need is so great, and the laborers are so few. Surely we would fail of doing our duty if we did not continue to sound the Macedonian plea for help."

THE PORTUGUESE MISSION

We are glad to report that the standard of the last message has been planted in Portugal. Brother Rentfro is holding public meetings in the center of Lisbon, and the last time I was there, in February, 13 souls were rejoicing in the blessed light of the truth. I have also received a letter from Brother Rentfro, asking me not to forget to present the needs of Portugal. He wishes me to say that more workers are very much needed. No one will blame him for this, if we remember that he and a native canvasser are the only workers in this most difficult field. It is also well to say here that 80 per cent of the population can neither read nor write. Here is the place where a school could accomplish much good. The fact that so many people do not read in Portugal is a great hindrance to the advancement of the work in that field. The canvasser must knock at many doors before he can find a person who can read. I understand that 85 per cent of the population in India can not read. If that is an argument to show the necessity of sending help to that field, I hope we shall all agree that the same argument holds good for Portugal also. We should certainly have more workers in that field.

THE FRENCH-BELGIAN MISSION

This field has a population of over 3,000,000. One minister, a Bible worker, and 2 canvassers are at work in the mining centers. We have there one church and one company, with 40 members. The brethren intend to hold three tent-meetings during the summer. By this means they can reach hundreds of people, and thus sow the good seed. We hope that these efforts will bring a goodly number of souls to the truth.

ALGERIAN AND TUNIS MISSION

This field has a population of over 7,000,000. Here we are in direct contact with the Arabs, who form two thirds of the population. Thus far our work has been limited to the city of Algiers. Brother Jespersson has started the work there, doing medical missionary work; and now Brother Augsburg is holding public meetings. Six persons have already been baptized, and others will follow soon.

One great problem we have to face is to know how to reach the Arabs. Although these people live right at the door of civilization, they do not care to change their habits and customs, and above all, they are determined not to change their religion. It is a religious duty for them to hate the Christians, and it is difficult to make them believe that we love them. But we are convinced that the last message is also for the Arabs, and our desire is to do something, right away, for them in our field.

ITALIAN MISSION

I am not prepared to say much about this field, as I expected that Brother Everson would be here to speak for that work. I shall only state that we have there 44 members, 26 in Corre Pellice, and 18 in the rest of the kingdom. At present we have five workers—certainly not too great a number for a population of 33,000,000. We hope that this field will receive due attention at this Conference. Its needs are great, and never have the conditions been so favorable for the preaching of the last message.

Now I wish to close with a few words concerning our sanitarium and publishing house. Brother Vuilleumier will report on the school work.

THE SANITARIUM

The transfer of our sanitarium from Basel to Gland has proved a wise move in every respect. This was done in 1905. At that time we thought that our accommodations for 40 patients would suffice for many years; but we find ourselves already confronting the necessity of enlarging. We hope that by next spring we shall be able to accommodate at least 100 patients. Our institution enjoys a good reputation near and far, and is exercising a good moral influence in the country. A number of patients go away leaving the testimony that they have received not only physical benefit but also moral and spiritual help.

We have also had the privilege of seeing some patients accept the truth, among whom were two ladies from Egypt, who have been baptized in the blue waters of Lake Geneva.

THE PUBLISHING HOUSE

The publishing house is located in Geneva. Here is where all the business is done, while the editorial work is done in Gland and the printing in Basel. Since our trouble on the Sunday question at Basel, we discontinued printing for ourselves, and the machinery was scattered to the four corners of the earth. Now we think we ought to have a small printing plant in connection with our school, and we put this on the list of the many things we need in our field.

The amount of our book and periodical sales aggregates between \$7,000 and \$10,000 a year. We hope to do more in the future as more attention will be paid to the selling of larger books.

OUR NEEDS

First of all we wish to thank the General Conference for the help we have received in men and appropriations, and we sincerely hope that this help will be continued to us. Remember that we have 110,000,000 souls to care for, and only 40 workers. We hope that this Conference will seriously consider our needs, and give us one or more workers for Spain; one or more workers for Portugal; one or more workers for Italy, and \$5,000 to start a printing plant.

Syria and the Holy Land

[At the early morning meeting, May 30, Elder W. C. Ising spoke as follows of the conditions existing in Syria and Palestine.]

WHILE there are about two and one-half million Mohammedans in Syria, there are also about a million people of Christian faith, made up of various

creeds of Catholicism—Greek, Armenian, Syrian, Roman, and a number of others. It is in Syria that many of the old Christian churches were raised up in the days of the apostles. In this field we have to deal with the descendants of the Christians of the first centuries; and from church history we know of the difficulty and the strife existing among these churches all through the centuries. Our knowledge of the battles and strife that these churches of old passed through, may give us some faint conception of the peculiar conditions existing there to-day.

And these enmities of long standing between the various faiths of Christianity, make it exceedingly difficult to impress the Mohammedans with the superiority of the Christian religion over their faith. Indeed, so tense is the feeling among the various sects, that in many of the so-called holy places, or shrines, in the land of Palestine, there are stationed Mohammedan soldiers to keep the peace. In spite of the precautions taken by the Turkish authorities to preserve order, there are occasional outbreaks in these holy places, and Christians, so-called, fight against Christians. Only recently there was a conflict between the Greek native Christians and adherents of the Greek Orthodox Church, of Greece, and nearly fifty persons were killed. For some time terror prevailed throughout the city; people feared to leave their homes, lest they might be shot down in the streets; and every other morning some priest would be found massacred within his own home. At this place, the difficulties are not all yet settled, and there is danger of another outbreak at almost any moment.

About every place in Palestine to which tradition has attached sacred interest, has been set apart as a shrine or holy spot by these professing Christians. Many churches or temples have been built on various spots; and portions of some of these churches are set apart for the exclusive use of certain sects of the Christian religion. It is at these places that the Mohammedans have to preserve a very strict watch, with armed guards, lest outbreaks occur. Even the Church of the Holy Sepulcher is thus divided and guarded. There stand the soldiers, armed with swords and guns, taking care lest the "good Christians" kill each other within the confines of their own so-called sacred shrine. At Christmas time, one may find several hundred soldiers stationed at this one place. This situation makes it very difficult to persuade the average Mohammedan to give serious thought to the merits of true Christianity.

Thousands upon thousands of pilgrims visit the Holy Land every year. Among these are Christians from every land. For instance, nearly fifteen thousand Russians pass through Palestine in the course of a year. These pilgrims, when visiting the holy shrines, take with them an offering, often the savings of years of toil and deprivation; and after listening to a short service by the priest, they kiss his outstretched right hand, place their offerings in his left, and pass on to allow others to go through the same ceremony. A few years ago I saw a Russian hand to the priest a very large bag of money, I suppose all that he had been able to save for many years. As we witness these scenes, we are reminded that apostate Christianity is becoming rich through this merchandise,

for all this is surely a means of gathering money, rather than of imparting to the people spiritual grace.

The providence of God is going before us in Syria, opening the way. We have had some remarkable experiences, indicating that the Lord is indeed working on human hearts. About a year ago, I became acquainted with a Mohammedan who claimed to have been converted to Christianity about twenty years ago. As the Mohammedan faith requires that those who apostatize shall sometime be put to death, this man, upon professing Christianity, retired to Mt. Lebanon, and there lived in quietude for nearly twenty years. This man sought me out, and desired to have me arrange for him to attend our Foreign Mission Seminary at Washington, D. C. I soon learned that he did not wish to come to America because of his love for the third angel's message, but simply because of his desire to study English in the United States; and so I dropped the matter. However, it was through this gentleman that I made the acquaintance of a young Syrian who had been a member of the Greek Orthodox Church, and whose experience is very encouraging. A native of Syria, he spent about fifteen years in South Africa, where he and his father came in contact with one of our workers, and received a copy of the tract, "The Seal of God." Before leaving South Africa, the father, seventy years of age, began to keep the Sabbath, and taught his children the Sabbath truth, and other truths regarding the papacy, the mark of the beast, etc.

I have had some interesting visits with this family. The father speaks only the Arabic; but he used the Gospel of Matthew with telling effect, in proving the perpetuity of the law. The son is conversant with English, French, and Arabic, and is much interested in the truth. We need just such people as these in the truth, in Syria; and we are praying that God will give to us some strong young men to help us in our work.

Some time ago I made the acquaintance of an old German, over 73 years of age, who had formerly been a subscriber to our German paper, *Herold der Wahrheit*. At times he had had occasion to take long walks in the country, in passing from place to place; and once, when crossing Mount Lebanon, and attempting to ford streams swollen by the melting snows, he was swept away by the current. Finally he landed on a rock; and afterward, upon reaching home, he discovered in his pocket a copy of *Herold der Wahrheit*. He had been reading the paper, and had been impressed with what he had read; and so he thought seriously of this circumstance. Later on, he had a similar narrow escape, and again he found in his pocket a copy of *Herold der Wahrheit*. He continued to subscribe for the paper, and to read it with increasing interest.

This man has begun to keep the Sabbath, and is desirous of doing all in his power to advance the truth. He wishes to hand to us, for missionary purposes, all his surplus means, amounting, perhaps, to about a thousand francs. Just before I was leaving, he gave me 250 francs. He works diligently at his trade, that of a painter; and he is depriving himself of many creature comforts, in order to save means for the cause. Only recently I learned of his walking all the way from Beirut to Baalbec, a distance of seventy miles or more over mountain

trails and poor roads. In this journey he had to cross, once more, Mount Lebanon. All this hardship he endured in order to save some means to the cause we all love. His noble self-sacrifice shows what the acceptance of the third angel's message will do for these people. His self-denial has been an inspiration to me, and leads me to seek to consecrate myself more fully than ever before to God's service.

While we do not have, in Syria, all the advantages that you enjoy in America,—sanitariums, schools, printing-houses, and all these agencies,—yet we do have that which the apostles of old had,—the Word of the living God. We believe that this Word, which was effectual in the raising up of strong churches in the days of the primitive Christian church, will to-day have the same power to transform hearts and lives. We believe that in Syria we shall see of the salvation of God. We should like very much to have a small sanitarium established there, and we look forward to the time when we may have one; but we desire above all things else to consecrate ourselves so fully to the Lord that he may use us in his service, and that through our feeble efforts, aided by his divine blessing, there may be raised up strong churches to stand as memorials of the true Christianity, which alone can have influence in the stronghold of Mohammedanism.

Experiences in Greece

[June 5, Prof. W. E. Howell, who has been laboring in Greece, gave the following interesting experience.]

GREECE is a name that is familiar to every Seventh-day Adventist, because of the prominence that country has in the great field of prophecy. It is also a familiar name to our college students, because of the remarkable place it has occupied in the field of history, art, and philosophy. It is a small country, but not of such a character as is generally believed in these times. I am surprised to find how general a lack of knowledge there is about this little country.

The whole eastern half of the Mediterranean is essentially Greek. There are some ten or eleven million Greeks all together. The countries of Turkey, Palestine, Egypt, and the northern shores of Africa as far west as Algiers, are all familiar with the Greek language.

But the Greeks are an easy-going people. They have few resources. Many have gone to other parts of the world. It may be surprising to some of you that in this country there are 200,000 Greeks. On the steamer on which we came were 1,000 more who landed in New York only a short time ago. The Greeks have also migrated to South America, Australia, and the islands of the Pacific Ocean. In this country there are few cities of any size where you do not find some Greeks.

When we took up missionary work in Greece, we thought to use the Bible as a basis of that work. The Greeks pride themselves upon the fact that theirs was the prevailing language in the known world at the time that Christ was here. Our Saviour did his teaching mainly in the Greek language. The New Testament was written in the Greek language. The apostles did their work mostly in this language, and now the spiritual pride of the Greeks has grown to that extent that they regard everything as a false substitute that does

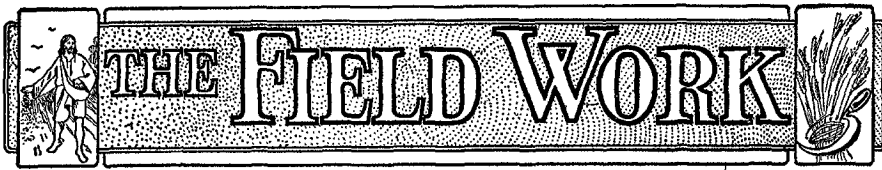
not have the original text of the Greek New Testament. They consider that it is something that must not be tampered with in any way. And so, as there exists in Greece a close union of church and state, they have agreed that no translation of the original text of the Greek New Testament shall be made in other languages for circulation in that country.

The British and Foreign Bible Society had made a translation of the Bible into modern Greek some forty or fifty years ago, and for a number of years they had freedom in circulating that Word; but a situation developed in 1901 that led to the taking of this action by the Holy Synod, compelling the Bible Society to cease the sale of the Bible in the modern Greek. It is also forbidden to persuade any member of the Greek Church to join any other.

Now just a word about the work we have endeavored to do in Greece. My family and I went there about two years ago. We studied the language and started the work. Greece is fallow ground, and has been so for centuries. We had a representative there years ago, who remained but a short time. There has been no other worker there, so far as I know. In printing our literature in modern Greek we take extracts from the Bible. We have just put through an edition of 3,000 of the tract, "The Way to Christ." We have manuscript ready for several other tracts, and also the first two chapters of "Steps to Christ," and part of the third chapter, and if God gives me strength, I shall not rest until the whole of "Steps to Christ" is in modern Greek, ready to be printed.

After we had been in Athens for nine months, a letter came one day addressed "To the Seventh-day Sabbath-keeping Missionary in Athens," and by God's providence that letter came to me. It proved to be a letter from a Greek brother away up in the mountains of Albania, across the line from the independent country of Greece, yet in the old Greek territory. Albania and Macedonia are still largely Greek. This brother was seeking for light. He had learned some of the principles of Protestantism through the efforts of Brother Baharian and others. Through reading a small tract on the Sabbath question, printed by Brother Baharian in Constantinople, he had accepted the Sabbath before he knew that there were any other Sabbath-keeping people except the Jews. He said that for about two years after the truth came to him, he hesitated to obey it, but one Sabbath, when he was going out to his work, conviction fell upon him so strongly that he went back home, and told his wife that he could not work any more on the Sabbath. It was several years more, however, before he could convince her that Saturday was the Sabbath. I sat down and prepared my first Bible reading in Greek, and wrote my first Greek letter. We corresponded for some time, and finally I went up to see him. I had some very interesting experiences, I can assure you, but suffice it to say that I found this brother and his wife and five children observing the Sabbath faithfully, and willing to receive all the light we had time to give them.

I might just add this: We have been accustomed to speak of the Greek language as a dead language. Brethren and sisters, don't do it any more. The Greeks are not a dead nation, and theirs is not a dead language.



THE FIELD WORK

Argentina

I RECENTLY made a visit to our school and sanitarium in Entre Rios. The school work had been in progress for this term a little more than a month, and it was well in hand under the direction of Prof. W. C. John. The order and discipline are splendid, and a disposition to co-operate prevails. I believe the encouragement of missionary principles, which are kept prominently before the students, and the organization of an active society among the students and teachers, account largely for the present good omens. The school is also favored by the attendance of a number of English-speaking students, several being nurses who arrived here in January. It was thought best for them to study the Spanish language for a few months before taking up their work. Their presence has an elevating influence, and has been helpful.

Work on the new sanitarium building is progressing, and by this time the roof is on. When this building is completed, it, with the new school building, which was finished about January 1, will give a substantial appearance to our institutional work.

Beginning with the first of May, a great labor strike has been in progress in Buenos Aires, but it partakes strongly of politics, and therefore it has spread to other cities. It appears to have been conducted in much the same manner as the one in Russia several years ago. May 1 is Labor day in this country, and demonstrations by working men are expected; but on the last one, which occurred a few days ago, there was a collision between them and the police, in which several were killed and about one hundred wounded.

At this writing, conditions are improved, but building is yet at a standstill. Bakery and milk carts are making more regular rounds, as the people are very dependent upon them. Thus we are confronted with a fulfillment of prophecy concerning the violence that is filling the earth, as in the days of Noah. We trust that as the people here are shown the meaning of these things, it will lead them to make preparation for the end.

C. E. KNIGHT.

Bolivia

It is two years since the Bolivia Mission was opened. Elder Eduardo W. Thomann has been the superintendent and only worker, and much of his time has been occupied with editorial and translating work. Hence the time devoted to field work has been limited. A good work has been done in getting the *Señales de los Tiempos* into the hands of people. Public efforts have been made principally in Cochabamba, a city of forty thousand inhabitants, located at an altitude of eight thousand feet, in a fertile valley four days by mule from Oruro, the nearest railway station, and Quilla-quallo, a few leagues distant. The result is that several are keeping the Sabbath in both places, but they have

not fully identified themselves with us as yet.

I made my first visit to Bolivia in March, on my way to the General Conference. With all the unpleasantnesses, there are many things of interest to be seen, and romantic experiences await the traveler. As one enters from Chile on the west, there is at first only barren desert. Later, while still desert, there are lofty extinct volcanoes, with their dark, gaping craters plainly in sight. Only St. Michael is smoking. In the great mountain-like piles of lava here and there, testimony of awful eruptions of prehistoric times is given. The great mountains and plateau of Bolivia are all plainly of earthquake origin. What must have been the awfulness of the scene when, in connection with the flood, this occurred. It is no wonder Satan trembled for his existence.

Nearly all the large cities of Bolivia lie at an altitude of twelve thousand feet and upward. It takes time to become accustomed to this rare atmosphere, and to weak hearts it is dangerous, and may be fatal. The least exertion brings a feeling of suffocation to the newcomer, and many a night I was awakened, or could not sleep, because of this feeling.

Let a new arrival exert himself in a thirty to forty-five mile daily muleback ride, and it is quite enough to exhaust him. This was my experience. I rode about one hundred twenty miles in three days, sometimes crossing mountains at an altitude of fourteen thousand feet, eating food indescribably hot with red pepper, and sleeping on an uneven earth floor, in an Indian hut, with one blanket, and fleas, and guinea-pigs. All this one must expect in rural work in Bolivia.

I spent a pleasant few days with my daughter and husband, Elder and Mrs. Thomann, in Cochabamba, holding a few meetings, visiting interested persons, and auditing the books. I had a pleasant visit with the judge, now only a lawyer, who saved the life of Brother Pareira when he had been condemned to be shot for teaching a religion different from that of the Catholic Church. He keeps the Sabbath, and is very friendly.

Surely a great work is before us in Bolivia. Every cultivable spot of ground (there is not much of it) in these high mountain valleys is under cultivation, and it is always accompanied by an Indian adobe hut. The mountain-sides have flocks of sheep, and llamas may be counted by hundreds, herded by some Indian maiden, busily spinning on a stick in the meantime. Happily the power of the priest is greatly diminished. The laws give religious liberty.

Our return from Cochabamba was eventful. Twice in a single day we were compelled to leave a river bed on account of sudden rises in the stream, and find our way along high, narrow, and sometimes dangerous mountain paths. Some of those experiences we shall never forget. The only one of any serious consequence was a fall from my mule. As we were passing down a steep incline, my saddle slipped forward. Thus losing control of my animal, I tried to dismount;

but it was unnecessary. He gave me a generous boost, and I turned a somersault, landing on my back among the rocks some distance in front, and below him. The wonder is that it did not kill me. I could but realize a Father's care. In a few minutes we were enabled to resume our journey, but it was with much difficulty and pain on my part. For several weeks I suffered much, but, thank God, I am again sound and well.

These things are but passing incidents. The unforgetful, ever-present thing, the one thought that ever urges its solemn importance, is that here are millions without hope and without God, and yet judgment bound. What shall we do to lift them, to save them? Bolivia must have help, and must have it soon. Who is willing to come to endure hardships, to live and be sacrificed for this people?

J. W. WESTPHAL.

Manila

WE arrived here Dec. 19, 1908, after working seven years in Australia. It is very encouraging to us as we look back over the time spent in the Australian field to see so many now rejoicing in the truth, and to know that a large number for whom we have labored are actively engaged in taking the truth to others.

On our arrival here, we found our faithful canvasser, Brother R. L. Caldwell, in the midst of a delivery of seven hundred fifty Spanish "Patriarchs and Prophets." The Lord has surely blessed his efforts here, for he has placed nearly one thousand "Patriarchs and Prophets" in the city of Manila alone.

Nominally, there is but one Seventh-day Adventist family in the islands; and the missionary is confronted with eight million souls darkened by the terrible, blighting, superstitious teachings of Rome for the period of three hundred years. The cries of their great need touched our hearts, and made us feel welcome far more than if we had been met by many of our people who needed only our pastoral care. The thought that right around him are eight million souls who have never heard of the third angel's message lays a heavy burden upon any man who believes that Jesus is soon coming. But what are two workers for so many people? And the task assumes much greater proportions when we find that there are a dozen or more very difficult languages to master before the warning work can be done.

Yet it is encouraging to know that the Lord has gone before us, and only calls us to follow on. He has placed these islands under the control of the United States, and thus liberty and freedom and the right to worship as they see fit is given to these down-trodden people who have been in the hands of Rome so long. The public school system is doing much to enlighten, and make it possible for the truth to reach these people. The rising educated class is largely leaving the superstitious teachings of the Church of Rome. Then, too, the Lord has gone before us in preparing a man for translating. Some years ago Professor Calderon was converted to the Protestant cause, and has given his life to the work of translating for the different missions. He was the main translator of the Bible into Tagalog. We were glad to secure the services of

this man to translate several tracts into Tagalog. One of the last ones I gave him was "Is Sunday the Sabbath?" On his returning the translation to me he said, "I was very much interested in that tract, and I believe you are right about the Sabbath." I have held several studies with him, and he now rests on the Sabbath. Of course, he knows but little of the truth as yet, but we pray that he will walk in all the light as it is shown to him. We have seven tracts now translated into the Tagalog language. Two of these have already been printed. We also have two tracts translated into the Ilocano language. We expect to get translations done for all the different languages as fast as we can get competent translators.

There should be many more workers sent here at once to begin the study of these different languages on the different islands. It seems to me that as the Lord has used the American people to bring liberty and freedom to these people, he also holds the depositors of this last message doubly responsible to step into the providence that he has opened—to take the last message of truth to them. We need canvassers, and we need strong young men to come and learn the language and do evangelistic work.

If there ever was a time when the church should pray the Lord of the harvest to send forth laborers into the already whitened harvest-field, it is now.

We need money to buy a mission house here in Manila, as rents are exorbitant. We are paying sixty dollars a month for the upper part of a house containing six rooms, and that is one mile from the city proper. Buildings may be bought reasonably cheap.

L. V. FINSTER.

The Tamil Mission, South India

SINCE I last reported through the columns of the REVIEW, we have begun the building of a mission house upon the land furnished us by the Tamil Sabbath-keepers. This project has been under consideration for over a year; and after carefully canvassing the situation from all sides, it was thought best to begin work at the opening of this hot season. While it is not the most comfortable season of the year for a task of this nature, it is a time when more laborers are accessible, wages are not so high, and the work of building will not be hindered by the rains. As far as I know, this is the first building of our own put up by mission funds in all this great empire.

We have made every effort to have our building harmonize with the self-denial of our people who are laboring so nobly at home to supply us with means. Every dollar we spend we know is a token of the prayers and consecration of those whose hearts are warm with this message, and in a double sense we feel that we are using sacred money. Means thus invested appear to us to be seed sown in good ground, which will bring forth a rich harvest unto eternal life.

Our building is a plain structure fifty by thirty-eight feet, built of native burned brick and jungle lumber, which are prepared for use in the most antique fashion. The entire building contains three rooms and two bath-rooms, with a large veranda on the north and south

sides. These verandas are the most essential part of a house in this country, for on them we spend the greater portion of our lives. Very few except those who have been in the tropics can appreciate what a large, well-shaded veranda means to those who spend their lives in these countries. One of the verandas we will use as a dining-room, and the other for sleeping-rooms during the hot weather. The house will be terraced, so that additional rooms may be built above if more room is required. The housetop is an inviting resort in the evenings, where one can get the full benefit of any air that may be stirring at the time.

Most of the work is being done by heathen workmen. All the carpenters and bricklayers are heathen. Some of the young men and children from among the Sabbath-keepers are helping with the more simple work. We had our brick burned about two miles north of us, and the total number (over fifty thousand) required two hundred ox carts to haul them. The door and window frames are large, clumsy affairs, cut from timber called *kongu*, which is proof against white ants. The rafters are cut from the palmyra-tree, which grows in abundance in these parts. The lime used in making mortar is burned in a kiln close to our building, but the limestone is hauled several miles. This plan enables us to have plenty of pure lime whenever we want it.

The digging of our well was an important part of our building plans. The vicinity about our location has a number of salt-water wells, which are useless. To obtain good water during the dry season, one has to dig very deep. When we selected the site for our well, we asked the Lord to lead us, but some of the native astrologers and prognosticators predicted that we would get salt water. Some of the Sabbath-keepers concurred in the same opinion. After the dimensions of the well had been staked out—fifteen by fifteen feet—one of the leaders of the congregation, more credulous than the rest, took a large hoe, such as is used for digging in these parts, and stepping into the center, raised it over his head and exclaimed, "O Lord, we are beginning a good work in thy name. Bless it, and give plenty of good water." He then dug a small hole, and a few others present received the hoe from him, and did likewise. Three days after the work began, water was found in the hole. Was it salt water, or fresh? One of the men descended, dipped up a handful, and tasted it. It was fresh! Then everybody said our mission would be a success. We have an abundance of good fresh water.

When the main stones were laid in the foundation of the house, the elders took part in a short service, each taking some mortar and a stone and placing it in the ditch. Some two hundred villagers of various congregations were present, and I took occasion, from the top of a pile of dirt, to speak to them on some foundation principles connected with our mission, and the importance of laying a right foundation in our characters to stand the test of the judgment which was nigh at hand.

We are grateful to God for the good degree of health and strength he has given us under the many trying conditions surrounding us. With anxious

hearts we wait for news that others are on the way to join our tiny force. In a future report I will speak of some openings that present themselves to us in these parts which yet have not claimed so much of our attention. Our Saviour's words in John 4:35 have never appealed to me with so much power as at present: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Our address is Nazareth P. O., Tinneveli District, South India.

J. S. JAMES.

New Zealand

CHRISTCHURCH.—With other conference workers, the writer remained in Christchurch to follow up the interest of our camp-meeting held in the early part of January. We erected our mission tent on an allotment near the camp-meeting site, and continued the meetings without a break. The meetings were well attended on Sunday nights, but during the week the attendance, as a rule, was small. However, on the part of some there has been a steady interest throughout the effort. Up to the present time eleven adults have stepped out to obey the message. There are others who we believe will yet obey the Lord. Owing to the approach of winter weather, we have been obliged to take down our tent. We are now holding meetings in the church building, in continuation of the effort. There is an encouraging attendance from the outside. With meetings, visiting, Bible studies, and cottage meetings, our time is fully occupied.

Our annual week of prayer has just closed. It was the writer's privilege to be with the church here at the last week of prayer. We are glad to report growth, not only in numbers, but in spiritual life. The Lord was very near us during this important season. Victories were gained, and higher ground attained by precious souls. It was especially encouraging to see the new Sabbath-keepers entering into the spirit of the message, and consecrating themselves and their all to God and his work. Truly the message is onward, not only in the hearts of old believers, but in those who are just coming to a knowledge of this precious truth. Our hearts are gladdened by seeing differences put away, and some that were on the background entering heartily into the work again. The offering for missions on the last Sabbath was one hundred dollars. This is twenty-five dollars more than was given last year. We are of good courage in the Lord, whose precious truth we love more and more each day.

J. L. McELHANEY.

Canvassing in South Africa

AFTER leaving the Kolo Mission in Basutoland, we spent about seven weeks in Kimberley. As one of the most important factors in the closing up of the message is the printed page, it was thought best for me to take up the canvassing work.

Since Africa is in such a poor condition financially, and so many discouraging reports had reached me, I began the work with much prayer and with renewed consecration to service. After canvassing for a short time, I found it

no exception to the rule. God will bless honest effort here, as he does in other fields. Although the closed diamond-mines had thrown many out of employment, they were willing to buy the truth — some borrowing money to do so.

A summary of the work done there is as follows:—

Hours of actual canvassing, 111; exhibitions given, 516; orders taken, 180; books delivered, 156; received for delivered books, \$195.

The above does not include the time of delivering, which required a full week. Truly God blessed in all this work, and gave me many good experiences. I found less prejudice than in America, and more who were ignorant of the truth, yet willing to hear and investigate. Much time was taken to give Bible readings where opportunity offered. Three or four interested readers were left with Brother Sparrow to continue the studies. Considerable literature was given away, and seemed to be much appreciated.

HOMER C. OLMSTEAD.

Karmatar, India

It has been a long time since you have heard from us, which, we are glad to say, is no evidence the work is not advancing at Karmatar. On the contrary, God has been working for us in a marvelous manner since we are getting hold of the language and mingling with the people, giving them the message in their own tongue.

Thus far, a number have acknowledged Christ, but they fear their caste. "Our *jat* (caste) will hate us, and will turn us out." One family in the jungle, who fear God more than man, have taken their stand. They are being persecuted too. He is a basket maker, and people refuse to buy his baskets. He is too poor to own a well, and has been forbidden by the community in which he lives to draw water from their well; but, praise God, he stands firm.

Satan has been working with all his power in his neighborhood, but God has given a victory there well worth recording. We started a village school among them, hoping in this way to win them. For some time we could get only eight children to attend. We almost lost courage, as we knew there were many children in the village who, were it not for prejudice, would gladly come. The teacher, one of our Christian boys, could hardly be induced to hold on, but we felt if we moved the school into more favorable quarters, the victory would be lost. We did not forget to pray as we visited the parents, inviting them to send their children. Gradually, one by one they came, until now we are forced to seek a larger building for the children. The victory did not end here. We started a Sabbath-school in our little school building, and the first Sabbath had twenty-five men, women, and children present.

This jungle Sabbath-school we hold at six o'clock in the morning, after which we return and have our regular Sabbath service at the bungalow, with a good outside attendance. Again in the afternoon we hold another Sabbath-school among the Santals, where we have a large day-school with a Santal teacher.

This week we expect to begin a school here at the bungalow, where English will be taught.

DELLA BURROWAY.

Young People's Work

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

M. E. KERN - - - - Secretary
MATILDA ERICKSON - - - - Assistant Secretary

The Camp-Meetings

THE camp-meeting season is, in many respects, the most important season of the year for our Missionary Volunteer work. It is a time of harvest for the faithful workers who have intelligently labored and prayed for the youth among us. This subject was given much attention at the General Conference. In *Bulletin* No. 19, page 318, is a paper that was read at one of our meetings, which will be a real help to those who are planning young people's work at camp-meetings. This department has a leaflet on the subject, which may be had for the asking.

A minister, in an article on the coming camp-meeting in his conference, says: "Each day it is planned to have the parents gather at the same hour as that devoted to the young people's meeting. The purpose of this gathering is to study methods in regard to the betterment of our homes. In *Testimony*, Vol. VI, are these words: 'Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fit to shine as lights in the world.' To this end the following subjects will be discussed: 'Companionship of Parents,' 'Why a Failure Is Made in Securing Obedience,' 'Father's Duty in the Home,' 'Duty to Educate,' 'Love in the Home,' etc. By an interchange of ideas, parents may receive help to solve some of the hard problems of home life."

This is an excellent plan. Let the other conferences do likewise. Our leaflet on "Parents' Meetings" will help you.

M. E. K.

The General Conference

THE long-anticipated meeting of the General Conference is in the past. In many respects it was the greatest meeting ever held by Seventh-day Adventists. It was decidedly a missionary conference. The reports of progress from the fields were most cheering; and while the demands of these fields upon us for men and means seemed overwhelming, yet these very demands are a new evidence that the message is speeding on.

One thing that brought cheer to the hearts of our brethren from all lands is the response they see our young people making to the call for workers, and the special efforts being put forth by the General Conference to gather and train the raw recruits. As these new soldiers engage in hand-to-hand conflict where they are, they catch the spirit of the old and tried warriors; and even now we see a strong army of young soldiers pressing into service.

On each alternate day of the Conference a Missionary Volunteer meeting was held, yet the time was all too short for the many matters that demanded attention, and a few extra meetings were called. All of these meetings have been reported, except the

last two, which were held Sunday and Monday mornings, June 6, 7. Although many had left the grounds, the attendance both times was fairly good, and the meetings were exceedingly profitable. Both services were devoted to a free, informal discussion of problems and experiences.

Mrs. R. W. McMahan spoke of how she had made her conventions an opportunity for helping the youth rightly to develop the social life. One evening was devoted to a carefully, prayerfully planned reception. Mrs. Bessie Rice had tried a similar plan with much satisfaction.

The question of how to secure greater uniformity in our reporting system received much study. As the purpose is to represent as nearly as possible the work of our young people, it seemed best to those present that conference laborers should not report their regular work through Missionary Volunteer channels.

In the consideration of society programs, stress was placed on the importance of thorough preparation of every part. One great purpose of the meetings is to acquaint our youth with God's Word and with the work he has given them to do. Variety is a means of creating and maintaining interest, and should be used only for that purpose.

The meeting Monday morning closed with a season of prayer that God would greatly bless this work, and grant the workers faithfulness in daily service.

M. E. K.

Recent Literature

WE are glad to announce seven new leaflets in the Missionary Volunteer Series, which we trust will be valuable ammunition in the campaign for and by our young people.

No. 16, "Parents' Meetings." With special reference to camp-meeting work. Three cents; five or more copies one and one-half cent each.

No. 17, "Character Building in the Home." Very suggestive on child culture. Two cents; five or more copies, one cent each.

No. 18, "Why and How." Novel reading and other habits, scientifically treated. Two cents; five or more copies, one cent each.

No. 19, "Messages to Our Youth." A reprint of the first Testimonies on young people's work. Two cents; five or more copies, one cent each.

No. 20, "Dress." Articles from the editor of the *Youth's Instructor* and Frances Willard, and extracts from Mrs. E. G. White, on this important subject. Two cents; five or more copies, one cent each.

No. 21, "Standard of Attainment." Explaining this important plan for our Missionary Volunteers. One cent; five or more copies, one-half cent each.

No. 22, "Plans for Progress." The resolutions passed at the recent General Conference. Free.

Samples of all these leaflets can be procured by enclosing a stamp to the Missionary Volunteer Department, Takoma Park Station, Washington, D. C.

M. E. K.

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

ATLANTIC UNION CONFERENCE

Central New England, Nashua Junction, N. H. June 24 to July 4
Southern New England, Bridgeport, Conn., Sept. 2-12

CENTRAL UNION CONFERENCE

Wyoming, Crawford, Neb. June 17-27
North Missouri, Chillicothe. Aug. 5-15
South Missouri, Springfield. Aug. 12-22
Kansas, Council Grove Aug. 19-29
Nebraska, Hastings Sept. 2-12
West. Colorado, Grand Junction. Sept. 16-26

LAKE UNION CONFERENCE

West Michigan, Three Rivers. July 22 to Aug. 2
Northern Illinois, Dwight July 8-18
Northern Illinois, De Kalb. July 28 to Aug. 8
Indiana, Newcastle Aug. 5-15
Southern Illinois, Centralia. Aug. 12-22
East Michigan Aug. 19-29
North Michigan, Petoskey, Aug. 26 to Sept. 5
Wisconsin Sept. 2-12

NORTHERN UNION CONFERENCE

Minnesota, St. Paul June 17-27
North Dakota, Jamestown June 21-27
South Dakota, Sioux Falls. June 24 to July 4
Iowa, Nevada Aug. 19-29

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria. July 22 to Aug. 1

WESTERN CANADIAN UNION CONFERENCE

Manitoba, Portage la Prairie, June 24 to July 4
Saskatchewan (South), Qu' Appelle, July 6-12
Saskatchewan (North), Rosthern. July 20-25
Alberta, Olds July 8-18
British Columbia, near Vancouver. July 27 to Aug. 2

Take Warning!

INFORMATION, recently received indicates that several people have been induced to locate on St. Simon Island, near Brunswick, Ga., believing that there were great possibilities awaiting certain enterprises which it is claimed are being established there. We earnestly trust that none will be misled, as the proposed enterprises for the place are visionary and impossible of being brought to a successful issue.

Neither the local nor union conference indorses this enterprise, and we shall be glad to furnish definite information to any who may inquire. We hope that none will move to the above-named place, without first definitely investigating the claims which have gone or are going out.

For the Southeastern Union Conference Committee, W. A. WESTWORTH.
June 20, 1909.

Two Years' Nurses' Course

OUR people will be glad to learn that the Glendale Sanitarium now offers a high-grade nurses' training course, covering two years, at the completion of which the nurse receives a diploma. [The first year is given in connection with the Fernando Academy.—Ed.] There are vacancies at present for one young man and three young women. Those desiring to take up the training course should write at once, as the membership in the class is limited. Only those should apply who have had a good Christian experience, and who expect to devote their lives to the Master's service. A full description of the course will be sent you if you send your name and address on a post-card. Address Glendale Sanitarium, Glendale, Cal.

ANY one knowing the whereabouts of Mrs. Mary Maynard, last heard of at Worcester, Mass., will confer a favor by sending such information to F. M. Clifford, the clerk of the Seventh-day Adventist church, Fitch Bay, Quebec.

South Missouri Conference Association, Notice!

THE first annual meeting of the South Missouri Conference Association of Seventh-day Adventists will meet at Springfield, Mo., Monday, Aug. 16, 1909, at 9 A. M. This meeting is called for the election of officers, and for the transaction of any other business that may properly come before the association.
D. U. HALE, *President*.

Alberta Conference Association

NOTICE is hereby given of the annual meeting of the Alberta Conference Association of Seventh-day Adventists, to be held at Olds, Alberta, July 12, at 11 o'clock. The members of this association are the accredited delegates of the Alberta Conference.

C. A. BURMAN, *President*,
A. C. ANDERSON, *Secretary*.

Union College Summer School

TIME.—July 7 to August 17. Come the first day, and stay until the last.

OBJECTS.—Review for teachers. Make up work. College credits. Christian education primary methods. Bible study.

COURSES.—Courses of study are offered in Bible, natural science, mathematics, English, manual training, education, history, music, etc.

TEACHERS.—C. C. Lewis, B. E. Huffman, J. G. Lamson, Elder H. R. Johnson, W. H. Buxton, D. E. Huffman, S. A. Smith, Lawrence Anderson, J. I. Beardsley, M. Hare, J. F. Simon, Miss Katherine B. Hale, Mrs. C. C. Lewis, Miss Elsie Andrews, Miss Edna Schee.

SPECIAL FEATURES.—Teachers' reviews, by Prof. J. G. Lamson, educational secretary Northern Union Conference. Primary Methods, by Miss Katherine B. Hale, director normal department Walla Walla College and author of Books I and II of the True Education Series. Manual Training and School Gardening.

EXPENSES.—Board, room, laundry, and bath, \$2 a week and seven hours of domestic work. Tuition for the term, six weeks, six dollars. Tuition remitted to regular teachers of the Central and Northern union conferences.

Write for Summer School Bulletin. Those who are coming are requested to notify at once the principal, C. C. Lewis, College View, Neb.

South Missouri Conference, Notice!

THE second annual meeting of the South Missouri Conference will be held in connection with the camp-meeting in Springfield, August 12-22. Several grounds have been seen, but as yet the answer from the owners has not been received. We are sure, however, that we shall be able to get a pleasant ground. We desire to make all comfortable who come. Those desiring tents should write at once to Miss Margaret Strobel, 719 Calhoun St., Springfield, Mo. We hope none will neglect to do this. We trust every one will prepare his heart before the Lord for a feast of fat things. One special request we desire to make, and that is that every church officer shall be there. We hope to have some special instructions for them concerning church work. At the quarterly meeting, delegates to the conference should be chosen to represent the church—one for organization without reference to numbers, and one for each fifteen members in the church. These names should be sent to Sister Margaret Strobel as soon as the selection is made.

D. U. HALE, *President*.

Florida Booklet Free

IN response to many inquiries from brethren wishing reliable information regarding the resources of Florida and opportunities for service in the cause of truth, we have prepared a booklet, which we will send free to any interested. In writing, kindly enclose two cents postage for same.

R. W. PARMELE, *Pres. Fla. Conf.*
Drawer 28, Orlando, Fla.

Canvassers' Institute for Florida

THERE will be a canvassers' institute at Orlando, Fla., October 4-18, followed by the conference and camp-meeting. Excellent help will be in attendance, and a series of public meetings will be held in connection. Special inducements are offered to those who attend the institute and immediately after enter the canvassing work.

We hope also to arrange for a similar institute for colored canvassers, but plans are not yet perfected.

For further information, address the State agent, C. V. Achenbach, or the undersigned, at Drawer 28, Orlando, Fla.

R. W. PARMELE, *Pres. Fla. Conf.*

Publications Wanted

THE following named persons desire for missionary use late, clean copies of our denominational papers. These should be neatly and carefully wrapped, and sent post-paid:—

Geo. Sands, Circleville, N. Y., *Signs*.

C. A. Van Cleve, 1540 N. Front St., Salem, Ore.

E. W. Wolfe, 117 North Adams Ave., Mason City, Iowa, denominational papers and tracts.

Charles E. Hodges, Banner Elk, N. C., denominational papers.

Tom C. Hege, Fayetteville, N. C., continual supply denominational journals and tracts.

F. B. Luckey, 1543 O St., Lincoln, Neb., *Signs, Watchman, Little Friend*, tracts.

R. Ritzmann, 221 Farmer St., Monroe, Wis., wishes to thank those who have kindly sent him papers for distribution, and requests that no more be sent, as he has sufficient for present needs.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—Thousands of new Bible Mottoes. We have a large assortment, including the Father and Mother Mottoes. To any address, 200, \$9; assorted, express prepaid. Address L. N. Muck, College View, Neb.; Box 1000.

WANTED.—To rent my farm of 320 acres to Seventh-day Adventist. References given and required. Near Adventist church. Also wish the address of any person having the book, "The Bible From Heaven," to sell. Address James Shull, Ragan, Neb.

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.—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.—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.

MIDGET MESSAGE VIBRATOR.—Patented. Our special offer to Adventists will enable all to have this practical hand-massage machine at once. We will help you to get one if you haven't the money to spare. Extra discount to foreign missionaries. Radiodescent Lamp Co., 54 South, Kalamazoo, Mich.

WANTED IMMEDIATELY.—At Long Beach Sanitarium, Long Beach, Cal., first-class Seventh-day Adventist consecrated, healthy, Christian graduate lady nurses. Must be agreeable, and competent to do first-class bath-room work, surgical and general bedside nursing. W. Ray Simpson, manager.

NOTICE.—The new food factory at Nashville, Tenn., owned by the Southern Union Conference, is turning out a most excellent line of cereal and nut foods at remarkably low prices. The General Conference people were much pleased with these foods, and repeat orders are coming right along from our sanitariums and individuals. We are making a special five-dollar offer until August 1. Write at once for circulars and price-list. The foods for camp-meetings should be ordered early. Address Nashville Sanitarium Food Factory, Nashville, Tenn.

Obituaries

GULICK.—Diantha L., wife of Joel Gulick, was born at Metamora, Mich., Dec. 25, 1838, and died at the Battle Creek Sanitarium, April 26, 1909, at the age of 70 years, 4 months, and 1 day. She became a Christian, and united with the Baptist Church, of which her father, Asa Griggs, was a minister. She was married to Brother Gulick at the age of twenty-eight years, and soon afterward accepted present truth, and lived a consistent Christian life. She met death with the assurance that her sins were forgiven, and that she would come up in the first resurrection. Brother Gulick and two adopted daughters mourn the loss of a kind wife and mother. Heb. 9:27, 28, was the scripture from which comfort was drawn for the mourning ones by the writer.

A. R. SANDBORN.

LEMON.—Died in San Francisco, Cal., April 16, 1909, of dropsy aggravated by other maladies, Mrs. Eliza Mark Lemon, widow of Judge A. D. Lemon, and beloved mother of Miss Theodosia M. and Messrs. Don M., Mark L., D. M., and L. M. Lemon. She lived to be 71 years, 9 months, and 3 days old. Mrs. Lemon was a native of Indiana. Only seven months intervened between her passing and that of her husband, who died Sept. 18, 1908. An interesting coincidence obtained between the late Judge and Mrs. Lemon. The mother of Judge Lemon was a first cousin to Gen. Zachary Taylor, twelfth president of the United States; and the grandmother of Mrs. Lemon, on her mother's side, was a cousin to John Tyler, tenth president of the United States. For a number of years Judge Lemon served as a justice in one of the higher courts of Arizona. During the last twenty years, the family lived in California,—the greater part of the time in San Francisco,—where Judge Lemon won distinction as an attorney-at-law. One of the sons, Don Mark Lemon, is the author of a volume of popular poems, entitled "Ione and Other Poems." He has for many years been a contributor to the leading magazines. During the last years of her life, Mrs. Lemon was a devoted member of the Seventh-day Adventist Church. During her illness of six months, Mrs. Lemon's suffering was often intense; but her Christian patience and fortitude never failed her. At the burial service the writer spoke words of hope and comfort, based on the Master's assuring promise, "Because I live, ye shall live also." John 14:9, last clause. Calmly Sister Lemon fell asleep, trusting in the resurrection power of her Lord.

GEORGE W. RINE.

WINTER.—Alfred E. Winter was born May 21, 1864, and died at his home in Hackensack, N. J., May 18, 1909, aged 44 years, 11 months, and 27 days. He fell asleep in full faith and hope of the first resurrection. A wife, sister, two daughters, two sons, and a mother survive to mourn their loss. The funeral service was conducted by the writer.

A. L. WRIGHT.

MARSH.—Mrs. Franklin Marsh was born at Venice, Erie Co., Ohio, Feb. 11, 1840. She died at her home in Battle Creek, Mich., May 15, 1909. At the age of twenty, she was married to Willis J. McAlister. To this union were born four children, one of whom is still living. Under the labors of Elder E. R. Jones she, with her husband, accepted present truth, and both lived it until death, he dying in 1897. Two years later she was married to Franklin Marsh. In her last sickness she was a great sufferer, but was patient. She leaves a husband, one daughter, four grandchildren, two brothers, one sister, and many friends to mourn. Words of comfort were spoken by the writer from Ps. 116:15; Rev. 14:13. Interment took place in the Oak Hill Cemetery.

W. C. HEBNER.

CORNELL.—Died in Fort Pierre, S. D., of heart failure, Brother Daniel W. Cornell, aged sixty-nine years. He received the truth about thirty years ago, and uniting with the Princeville church of Seventh-day Adventists, continued a faithful member until his death. He leaves a wife and one daughter—the wife of Elder N. P. Nielsen—besides other relatives. Three children had been taken away, and he is buried beside them. He was a cousin of Elder M. E. Cornell. The funeral services were conducted by the writer, in the Seventh-day Baptist church in West Hallock, the pastor assisting. The funeral was a large one, as Brother Cornell was widely known. Many wreaths of flowers from neighbors and friends witnessed their love and respect for the deceased. We laid him to rest in Hallock's beautiful cemetery, hopeful that his name is written in heaven, and that he will soon answer the call of the Life-giver.

L. D. SANTEE.

HEWETT.—Died at her home in Lowell, Mich., May 14, 1909, of appendicitis, Sister Jennie R. Hewett, in the sixty-ninth year of her age. She was born near Glasgow, Scotland, in 1840, and went to Paris, Ontario, with her family in 1854, and several years later moved to Michigan. Her religious experience began in her sixteenth year, when she was converted and joined the Baptist Church. She accepted the views held by Seventh-day Adventists in 1882, under the labors of Elders Wellman and Van Deusen. She was faithful in her attendance at meetings; acted as church clerk twenty-five years, and as superintendent and teacher in Sabbath-school. Her husband died Feb. 8, 1906, leaving her alone; but her stepchildren showed her devoted love and care in her long illness, leaving their homes to minister to her in return for her patient care for them. She loved the appearing of our Lord and Saviour. By request I spoke from John 11:25.

J. M. WILBUR.

JONES.—Orin W. Jones was born in Gustavus, Ohio, Feb. 19, 1832. In 1861 he responded to his country's call, and faithfully served in its army for over four years, or until the close of the war. He was converted in 1885, and in 1898 accepted present truth, in which he found great consolation and joy. In October, 1907, he moved his family from Winnebago, Minn., to Amory, Miss., where his children attend the Pine Grove Industrial Academy, his wife being matron of the same. He was in feeble health for the past fourteen years, and when he knew the end was near, he expressed a desire to be at rest, as he knew his peace was made with God. Nervous prostration and a complication of diseases were the immediate cause of his death, which occurred Feb. 15, 1909, at Pine Grove Academy, Amory, Miss. He leaves a wife and six children to mourn their loss, but we hope to meet him when Jesus comes. Words of comfort were spoken by Elder W. S. Lowry, from 1 Tim. 4:7, 8.

MRS. O. W. JONES.

WRIGHT.—Nora Wright, wife of E. B. Wright, died at Sedgwick, Ark., Feb. 12, 1909, aged 51 years, 8 months, and 4 days. This leaves me alone, as we had buried our entire family of five children and one grandchild. She was a full believer in the message, and had been an observer of the Sabbath for twenty-one years.

E. B. WRIGHT.

JERGENSEN.—Sister Margaret Jergenson was born Sept. 10, 1817, in Denmark. At the age of twenty-nine, she was united in holy matrimony to M. D. Jergenson, and in 1863 they came to America, and settled four miles from Poy Sippi, Wis., where they resided until death. Nine children were born to this union, three of whom survive their parents. Grandma Jergenson fell asleep April 29, 1909, aged 91 years, 7 months, and 19 days. Eleven months prior to her decease, he who had been her faithful companion for sixty-two years, passed to his rest. Words of comfort were spoken by the writer from Rev. 14:13. Our sister awaits the voice of the Life-giver.

P. C. HANSON.

BROWN.—Lenora N. Derrickson was born at Polk City, Iowa, Aug. 23, 1867, and died at her home near Osceola, Iowa, May 4, 1909, of pulmonary tuberculosis. In 1889 she was married to Madison Brown. To them were born two children, who, with her husband, are left to mourn her untimely death. Sister Brown was a member of the Christian Church until she was twenty years of age, when she united with the Seventh-day Adventists. She was a patient sufferer, and her mind remained clear till the very last. We laid her to rest, believing she will have a part in the first resurrection. Funeral services were held from the Adventist church at Osceola, conducted by Dr. C. W. Heald.

* * *

DAKIN.—Mrs. Ella E. Dakin was born in the State of New York, June 13, 1855; and died at Loma Linda, Cal., of cancer of the stomach, May 3, 1909. At the age of fourteen, Sister Dakin was converted and united with the Baptist Church. About seventeen years ago she began to read the truths of the third angel's message, and soon embraced them. About six or seven years ago, with her husband, she united with the Riverside church. The highest testimony to her Christian character is borne by all who knew her. She leaves a husband, two daughters, a mother, one sister, and three brothers. At the funeral the writer spoke to a large company of sympathizing friends from Job 14:14.

E. E. ANDROSS.

PEELER.—Ruth Peeler died at the home of her mother in Walla Walla, Wash., May 15, 1909, aged 16 years, 6 months, and 18 days. About two and one-half years ago she was baptized and united with the church at College Place, Wash. She took an active part with her associates in the missionary work while she remained at College Place. During her long sickness, she considered well her relation to the Lord, and rejoiced in the presence and peace of her Saviour. We laid her away to rest till the Life-giver comes to call her up from her resting-place. Her mother deeply mourns her loss, but believes that Ruth was ready. Words of comfort were spoken from 1 Thess. 4:13, 14, by the writer.

OSCAR HILL.

BEACH.—Died at College Place, Wash., May 12, 1909, Jerome Beach, aged 61 years, 11 months, and 10 days. His native State was New York, where he and his companion accepted the third angel's message twenty-eight years ago, under the labors of Elder George D. Ballou. While Brother Beach was not a public laborer in the cause of Christ, his faithful Christian life was not without results, but has been the means of leading some precious souls to rejoice in the light of the gospel. While his faithful companion is lonely and deeply mourns her loss, she feels assured that he sleeps in Jesus, and is looking for that blessed hope, and the glorious appearing of our Saviour, when the sleeping saints will be awakened and come forth in immortal bloom. Words of comfort were spoken by the writer from Rev. 14:13.

OSCAR HILL.



WASHINGTON, D. C., JULY 1, 1909

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

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

CONTENTS

Editorial

Sparks from the General Conference — Throwing the Life-Line — Important Changes — Further Word from Turkey — Another Opportunity — A Foretaste of the Final Victory — No Time Lost — Creation vs. Evolution — The Lowly Ones — Anarchy and Religion — The Brewers for Reform — Army Religion by Law 3-8

The General Conference

The Work Before Us, *Mrs. E. G. White* 9
 Report of the Australasian Union Conference, *O. A. Olsen* 9-12
 Report from Japan, *F. W. Field* 12-15
 The Work in West Africa, *D. C. Babcock* 15, 16
 Latin Union Conference, *L. P. Tieche* . 16, 17
 Syria and the Holy Land, *W. C. Ising* . 17, 18
 Experiences in Greece, *W. E. Howell* . . 18

The Field Work

Argentina — Bolivia — Manila — The Tamil Mission, South India — New Zealand — Canvassing in South Africa — Karmatar, India 19-21

Young People's Work

The Camp-Meetings — The General Conference — Recent Literature 21

Miscellaneous 22, 23

IN addition to keeping up his work on the REVIEW, Brother C. M. Snow takes the editorship of the magazine *Liberty*, with K. C. Russell and W. A. Colcord as associate editors.

IN its attractive appearance and in the table of contents, the July issue of *Life and Health* is thought by many to surpass all former issues. The size of the edition and the rapidity with which it is selling are mentioned on the second page.

IF our ministers throughout the field would follow the example of Elder L. G. Moore, of Michigan, as reported on the second page, the list of the *Protestant Magazine* would be greatly enlarged, and the truth would be brought to the attention of thousands of new families. Is it not worth the effort?

SOON after the close of the recent General Conference, Mrs. E. G. White left Washington for a visit to some of the cities of the East. She spent the first Sabbath and Sunday at Philadelphia, and planned to attend a general meeting of the New York churches on the following Sabbath and Sunday. It was also announced that she would attend the Central New England camp-meeting, which opened last Thursday, after which she hoped to attend some meetings in Maine. Elders S. N. Haskell and George B. Starr have been with Sister White at some of these meetings.

DURING the next three weeks, the manager of the Review and Herald Office, Brother S. N. Curtiss, will be in Michigan and western New York, looking after the interests of the publishing association, and taking a little vacation after a long term of service.

MISS MARTHA ANDERSON sailed last week from New York for Denmark, where she will resume her work at the Skodsborg Sanitarium. She had been seriously ill while on furlough in this country, and was under treatment at the Washington Sanitarium, where the Lord in a special manner raised her up in answer to prayer.

LAST week Brother F. A. Stahl, of Ohio, left Washington with his wife and daughter, Miss Frenna Stahl, and little boy, en route to Bolivia, by way of Panama. Brother Stahl was able to get off to the field thus early, having funds of his own with which to pay the transportation charges. Elder E. Thoman, of Bolivia, returned to South America with him.

THE trustees of the Review and Herald Publishing Association have elected the following officers: President, F. M. Wilcox; vice-president, S. N. Curtiss; secretary, W. B. Walters; manager, S. N. Curtiss. The treasurer is yet to be selected. The special reason for some changes in the organization of the board is made clear in the article by Elder A. G. Daniells in the Editorial department.

WE have seen a circular to the Nebraska believers, entitled "A Midsummer Opportunity," sent out by M. E. Ellis, missionary secretary, indorsed and emphasized by a few paragraphs from Elder A. T. Robinson. It is a stirring appeal in behalf of the midsummer offering and missions. Officers of the other conferences have been agitating the matter by letter and by conference papers, helping to roll the burden of the world-wide work upon the hearts of the believers. The response is coming.

Committee Actions

ADDITIONAL recommendations pertaining to the distribution of labor have been passed by the General Conference Committee, as follows:—

R. D. Quinn, president of the Montana Conference, to New York City.

W. H. Green, of Pittsburg, to Atlanta.

E. R. Palmer, secretary of the Publishing Department, to South Africa, in response to the calls from that union conference for his services for a few months, it being understood that he will also spend some time in Great Britain.

E. Pilquist, formerly of China, now of College View, Neb., to labor for the Chinese on the Pacific Coast.

J. G. Hanna, formerly of Halifax, to Virginia.

C. E. Peckover, of Kansas, to Jamaica, West Indies.

Prof. F. R. Thornton, of Wisconsin, to Korea.

Dr. V. L. Fisher, of Ohio, to Central China.

E. Beuchel, of Takoma Park, to China, after one year.

Ralph Emery, of Colorado, to spend a year in the Foreign Mission Seminary, under appointment to China.

S. A. Wellman, formerly of the West Indies, to northern provinces of India.

A. G. Kelsey, of the Foreign Mission Seminary, to South India.

Gentry Lowry, of Mississippi, to Telugu District, India.

Prof. R. B. Thurber, of East Michigan, to Burma.

The Misses Secrist, of the Wichita (Kan.) Sanitarium, to Burma.

J. Gillatt, of North England, to India.

W. E. Gillis, of Western Washington, to China.

Dr. B. E. Fullmer, of Southern California, to Korea.

Milton H. St. John, of Southern California, to Nova Scotia.

The Medical Department is requested to nominate another medical man for India.

It is understood that all these recommendations are subject to reconsideration, if for any reason the way does not seem clear to those invited to accept the appointments.

It is further understood that appointments will go into effect only as the Mission Board treasury is able to send out new workers. Even while we are waiting, the publication of these appointments will, we know, bring courage to the hearts of our laborers hard pressed in the mission fields.

W. A. SPICER, Secretary.

The Midsummer Offering

SABBATH, July 3, is the day when the midsummer offering is to be taken. Will not each one who reads these lines make an offering to the Lord for the relief of the shortage of funds in the mission treasury? Some can give much, others can give considerable, and surely but few will think it fit to do nothing at all on this occasion when there is such great need of funds. A letter from Korea, just received, says that in two companies, sixty have begun keeping the Sabbath, and that wherever the workers go, an interest springs up to hear the truth. They plead for more workers. Not a dollar has been sent a mission station for the month of June, because of a lack of funds. The harvest is white. Doors everywhere are open to the reapers. The Macedonian cry comes from many a land. The hour of God's providence seems to call his people to "arise and finish the work." Our means and prayers and all our service should be used to accomplish the will and work of God. Remember the offering. I. H. EVANS.

Notice!

AT the recent session of the General Conference, Elder W. T. Knox was elected treasurer of the General Conference. As Brother Knox can not be released from his present duties immediately, Elder I. H. Evans has been asked to continue in the Treasury department until Elder Knox arrives to take over his duties as treasurer. When this change is made, notice will be given through the REVIEW. Until then all correspondence for the treasurer and all remittances should be addressed to the General Conference, or to Elder I. H. Evans, Takoma Park, D. C.

A. G. DANIELLS.