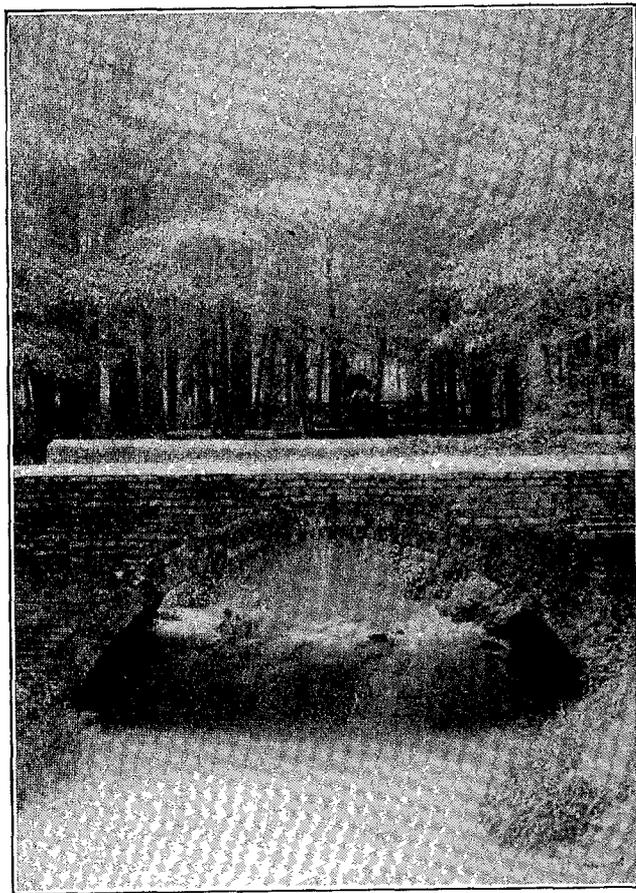


The Advent
Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., April 23, 1908

No. 17



A RURAL SCENE IN SOUTH CAROLINA

Behold she cometh

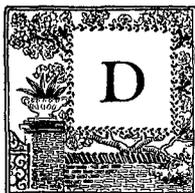
Go to the Law and to the testimony

Decorative border with floral and scrollwork patterns, including a dove at the top and a book at the bottom.

—New Edition Ready in June—

CHRIST IN SONG

GREATLY ENLARGED AND IMPROVED



DURING recent months arrangements have been made by which we have purchased the plates and rights for "Christ in Song" for use in the Seventh-day Adventist denomination; and now no private individual has any interest in, or receives any profits from, our sales of the book.

It has been thoroughly revised, and a large number of new songs have been added, so that the new book will be

The Largest and Best Song-Book in the World

This is a strong statement, but we honestly believe it to be correct; and we further believe that in view of the present agreements between music writers and publishers, it is not possible for another book to be printed which would contain so nearly the cream of the musical productions of such a large corps of popular music writers as is found in "Christ in Song."

All the favorite old songs have been retained in the new edition, and a large number of splendid, soul-stirring new songs have been added. There are such a large number of new compositions — comprising over one hundred pages — that if these had been published as a separate book, it would have sold readily at twenty-five cents a copy.

Can Use Old and New Editions Together

There will be no difficulty in using the new edition with the old books, for although the song numbers have been changed in some instances, the new edition gives in small figures the OLD number of each song. For instance, "Wonderful Love" is No. 245 in the new edition, while in the old edition it is No. 196; therefore both numbers are shown, but not in such a way as to be confusing.

When "Christ in Song" was first published, favorable arrangements could not be made with the

owners of some desirable copyrighted music for its use in the book. As a result the compiler in several instances wrote special music, using the words of the original song. Such were, "What Shall the Harvest Be?" "None of Self, and All of Thee," "Throw out the Life-Line," "Praise Him," and several others. In the new edition, these songs are replaced with the original copyrighted music. In most instances, the right to use such songs has only been secured by a liberal cash payment, and these permissions for the present edition have cost more than a thousand dollars. This is only one of many features which will commend the new edition to our people for general use.

Two Books in One

If only minor revisions or changes had been made, we would not feel justified in asking our people everywhere to buy this new edition; but since we are now practically giving two books in one in this very large and superior collection of music, we feel that no one will regret the purchase of the book, even though he already has a copy of the old edition.

Now in Press

This enlarged edition, printed from new plates, is now in press, and will be ready some time during the month of June. Definite date of publication will be announced later. Orders should be sent early to the regular sources of supply. Every person who reads this notice will surely want a copy of the book.

Notwithstanding the great expense in securing the use of these new songs, and notwithstanding the increased size of the book, there has been only a slight increase in price.

Prices

The new edition will contain 544 pages,—128 pages more than the old edition, and the prices will be only 60 CENTS IN FULL CLOTH and \$1 IN HALF-MOROCCO. We shall still bind some books in cloth, flexible, similar to the old edition, though we do not especially recommend this binding for this large book. The price of this style will be 40 cents.

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THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 23, 1908

No. 17

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Editorial

IN the resurrection of Jesus Christ from the dead lies the hope of humanity. There is no other ground of hope. The world is being taught that man's hope is inherently bound up in himself, and that through ages of progression, man will reach divinity. But the Word of God has definitely set itself against any such idea. "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." 1 Peter 1:3-5. While the churches of all Christendom are having their attention called to the resurrection of our Lord, it is important that the significance of his resurrection be made known—that outside of him man is lost; that in him we may be born again, this time to a hope imperishable, and an inheritance that can never pass away.

Faith and Deliverance

THE experience of Moses and the children of Israel in "The Deliverance from Egypt," which is the subject of the Sabbath-school lesson for May 2, presents in a historical setting the experience of every individual who is delivered from the bondage of sin through faith in the power of the cross.

Of the bondage of the children of Israel in Egypt we are told: "The Egyp-

tians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field: all their service, wherein they made them serve was with rigor." When the first effort was made looking toward a mitigation of their life of servitude, their hard service was made the more rigorous: "And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. Let heavier work be laid upon the men, that they may labor therein." This was a determined effort to crush any further manifestation of the desire for liberty, by showing that it would only make their slavery the more abject.

By a special revelation of himself as a God of infinite power, Jehovah encouraged the people to believe that he had sent his servants, Moses and Aaron, as messengers of a deliverance, and that he would work that deliverance for them. "And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed." Although their confidence wavered when the conditions of their bondage became worse than before, yet this confidence was restored by further revelations of the same wonder-working power.

The record declares again and again that it was by "a stretched out arm" that the children of Israel were delivered from bondage. This expression is in almost every case joined with "a mighty hand," or "the mighty hand," or "mighty power," or "great power," so that "a stretched out arm" becomes the synonym of power, or of the revelation of power.

The real significance of "a stretched out arm" may be learned by the study of another portion of scripture. Thus we read the words of Jesus to Peter: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird

thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God." It is well known that crucifixion was the manner of death suffered by the apostle Peter. It is clear, then, that "a stretched out arm" is a type of the cross, and the gospel lesson of the deliverance or redemption of Israel from Egypt by "a stretched out arm" is that deliverance from sin, or redemption, is accomplished through the cross of Christ. "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." "We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The cross of Christ, Christ crucified, is that which distinguishes Christianity from all false religions, and is the very essence of that gospel which "is the power of God unto salvation." To reject the cross of Christ is to reject the outstretched arm of the divine Saviour, the only way of salvation.

This wonderful truth is clearly taught in the experience of Israel with the Amalekites. As the battle progressed, "it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Victory to every individual and to the church as a whole always comes through the power of the stretched out arm, the power of the cross of Christ. "Without me ye can do nothing."

The blood of the slain lamb which was sprinkled upon the posts of the doors as a sign that those within were to be passed over by the angel of death on that fatal night, was also a type of the blood which is efficacious for redemption from sin. Thus we read: "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

"For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross." So again it is clear that the experience of Israel in the deliverance from Egypt is a gospel lesson.

In the record in Exodus no mention is made of faith, but from the interpretation given through the apostle Paul in his letter to the Hebrews we learn that the whole experience was one of faith. Read Heb. 11:24-30. The forsaking of Egypt by Moses, the keeping of the passover, the passage of the Red Sea, and the capture of Jericho, all declare with the greatest emphasis, "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." And so the gospel of salvation by faith, righteousness by faith, is taught, not merely in those portions of the Scriptures where the subject is discussed in express terms, but also in those experiences which are the exhibition of faith in action. Those who read the Bible in the light of this principle will find that it is all present truth, and that it all has its place in the teaching of this last gospel message.

The Temperance Crusade

THE growth of the temperance movement in the United States has been a matter of astonishment to both friends and foes of the temperance cause. There have been other temperance waves that have swept over large portions of the country, but they seem only to have prepared the way for the great movement which is now in progress.

In the *Review of Reviews* for April, 1908, there appears a lengthy article by Ferdinand C. Iglehart, which treats in a thorough and comprehensive manner the progress of the work of temperance reform throughout the entire country. From the introduction of that article we quote the following paragraph:—

In two thirds of all the territory of the United States the saloon has been abolished by law. Forty years ago there were 3,500,000 people living in territory where the sale of liquor was prohibited. Now there are 36,000,000 people under prohibitory law. Since that time the population of the country has scarcely doubled, while the population in prohibition territory has increased tenfold. There are 20,000,000 people in the fourteen Southern States, 17,000,000 of whom are under prohibitory law in some form. In 1900 there were 18,000,000 under prohibition in the United States; now there are 36,000,000. In eight months State-wide prohibition has cleared the saloon from an area as great as that of France. In that area there is a solid block of territory 320 miles north and south by 720 miles east and west, in which on the first day of next January a bird can

fly from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico, without looking down upon a legalized saloon. Great Britain and Ireland could be set down over this space without covering it. There would be 10,000 square miles of "dry" territory left as a border.

Naturally the liquor men have set themselves to do all within their power to counteract this movement. Money and misrepresentation have been the chief instruments of its warfare. Several years ago it was able through these instrumentalities to win back to the liquor column several of the States that had voted prohibition; but the fact that the States which have lately joined the prohibition column have done so after having ousted the majority of the saloons of the State through local option indicates that the present victories of the temperance forces will be more permanent than those gained in past years. We condense the following epitome of the situation largely from the article referred to above:—

Maine went prohibition in 1851, repealed the law in 1856, re-enacted it in 1858, and is still under prohibitory law.

New Hampshire abandoned prohibition in 1902; but out of her 224 towns 183 are "dry," and the people are agitating the matter of resubmitting prohibition to the vote of the people.

Vermont abandoned prohibition in 1903; but three fourths of her people are now living under prohibitory law through local option, and 221 of her 246 towns have voted "dry."

Massachusetts has abolished the saloons from a large number of her manufacturing cities, such as Lynn, Worcester, and Brockton.

Although Rhode Island has local option, only sixteen towns have abolished the saloons.

Connecticut has voted out the saloons from more than half of her towns.

New Jersey has as yet given little encouragement to the temperance movement, though strong efforts are now being made to secure local option.

New York has 30,000 retail liquor dealers, but under local option a large number of towns have recently voted the saloons out.

The Pennsylvania legislators have refused a local option law, and the State thus far seems to stand solid against temperance reform.

On November 5 of last year Delaware voted on the question, one half of the State voting "dry."

Maryland has expelled the saloon from half of its area.

In Ohio 490 villages and cities have expelled the saloon. Of her 1,376 townships, 1,150 have forbidden the liquor traffic.

The saloon is strongly entrenched in Illinois, and yet the temperance forces are making gains. Chicago has as many saloons as all the fourteen Southern States. Within a year sixteen "dry" counties have been added to the ten already existing; and by the election of April 8, thirty-six counties out of the 102 in the State are now anti-saloon territory.

Indiana has 683 "dry" townships out

of a total 1,016. In seventy-two of her ninety-two counties a majority of the citizens have recorded themselves against the saloon.

Wisconsin has no single county in the State entirely "dry," but through local option half of her territory has voted out the saloon.

Michigan has only one "dry" county out of her eighty-five, and there are but fifty towns and cities out of 412 that have abolished the saloon.

In Minnesota about forty-five per cent of the population live under prohibitory law. Twelve hundred of the 1800 organized townships have no saloons.

Of the ninety-nine counties of Iowa only twenty-two grant a license to sell liquor.

Only one tenth of Nebraska's counties have voted out the saloon.

Kansas has incorporated prohibition in its constitution, and the people of the State generally hold that it is a success.

South Dakota has gone back from prohibition to license. Only two of her sixty-six counties and thirty of her 136 towns and cities have abolished the saloon.

North Dakota retains her constitutional prohibition, and the governor states that her population has increased seventy per cent within the last ten years.

Montana, Wyoming, and Nevada are strongholds of the liquor power.

Colorado passed a local option law last year, and the temperance forces are making a strong campaign against the saloon.

Idaho is under license law, with the provision that municipalities may prohibit the sale of liquor by ordinance. This provision has made it possible for several cities to prohibit the liquor traffic.

The State of Washington has proceeded no further than to close about two thirds of its saloons on Sunday, which is an exceedingly doubtful victory for temperance.

Eight of Oregon's thirty-three counties are "dry," and seventy precincts in other counties have abolished the saloon.

In California the temperance forces are having a hard battle, and are winning some victories, especially in the southern part of the State.

Missouri has a local option law, and the temperance movement is gaining ground there. Of Missouri's 114 counties, forty-seven are now "dry," and within the last three years 700 saloons have gone out of business in St. Louis alone.

In Arkansas fifty-eight of the seventy-five counties are "dry," and eighty per cent of the territory of the State has expelled the saloon.

Texas has 243 counties; and of these 147 are entirely "dry," and more than half the others are partly so.

Two thirds of the territory of the State of Louisiana has voted for prohibition. Twenty-four of her parishes have outlawed the saloon, and other sections have done the same.

Florida is under local option law, and of her forty-six counties thirty-three have prohibition. About three fourths of the people live under prohibitory law.

South Carolina has dispensed with her State dispensary. Of her forty-one counties, twenty-three have dispensaries, and eighteen are "dry."

Virginia has, within a few years, abolished half of her saloons. Of her 140 incorporated towns, 120 are "dry."

In spite of the fact that Kentucky has \$160,000,000 invested in distilleries, her people have expelled the saloon from ninety-four of her 119 counties. Ninety-seven per cent of her territory is "dry."

In Tennessee all but five of the ninety-six counties are now "dry," and in only three of her cities is liquor sold.

Ninety-nine per cent of the territory of North Carolina is "dry," and the State is to vote on prohibition the last Thursday in April.

Ninety per cent of the territory of Mississippi is "dry," and a prohibitory law has been adopted to take effect, Jan. 1, 1909.

Alabama has passed a State prohibitory law to take effect, Jan. 1, 1909.

Oklahoma has incorporated prohibition into its constitution.

Georgia adopted prohibition last summer; but 135 of her 150 counties had already voted for the expulsion of the saloon under the local option law.

This movement against the saloon is more than a wave. It resembles more the uprising of a people long oppressed by a malignant foe. The saloon outlawed itself long before the people arose to outlaw it. The saloon has ridden roughshod over every desire of the people for peace, happiness, and prosperity, and now finds itself sorely attacked on front, flank, and rear. May the good work go on until no State in all the Union can put the stamp of legality upon the soul-destroying traffic. C. M. S.

The General Conference Council

THE General Conference Council called for April 14-25, at Washington, opened at the appointed date. The council is held in the chapel of the new College Hall of the Foreign Mission Seminary, which is just receiving the finishing touches of the builders. Most of the delegates are being accommodated at the Sanitarium and the Seminary, with a few in private houses.

The following brethren are present at this writing: A. G. Daniells, G. A. Irwin, L. R. Conradi, H. W. Cottrell, I. H. Evans, R. A. Underwood, Allen Moon, E. W. Farnsworth, W. B. White, E. E. Andross, E. L. Stewart, W. J. Fitzgerald, F. M. Burg, Geo. B. Thompson, K. C. Russell, F. Griggs, H. R. Salisbury, A. G. Haughey, W. H. Thurston, R. C. Porter, G. F. Haffner, H. H. Burkholder, C. F. McVagh, Geo. W. Wells, Dr. W. A. Ruble, Dr. D. H. Kress, O. E. Reinke, A. Boettcher, F. H. DeVinney, L. H. Christian, H. W. Carr, C. H. Jones, E. R. Palmer, B. G. Wilkinson, T. E. Bowen, Geo. Teasdale, W. A. Westworth, Morris Lukens, H. F. Ketring, C. B. Haynes, M. C. Strachan, W. A. Colcord, E. C. Widgery.

It was decided that the afternoon and evening sessions, while continuing as committee meetings for the transaction of business, should be open sessions, to which students and nurses from the

Seminary and Sanitarium would be invited, as well as other visitors.

First Day, April 14

From the opening session the most encouraging and uplifting spirit has prevailed in the council. At this early stage in the meeting considerable time has been devoted to discussing various questions, which have been referred to subcommittees to formulate recommendations which will be brought in later. The agenda paper of the council, showing the list of questions that have come in for consideration and decision, is an unusually large one, and covers the work in all lands. Over one hundred and fifty topics were listed, aside from the questions brought in by visiting delegates.

The calls for appropriations for the mission fields for the year 1908 were referred to the committee on appropriations, and various calls for help and interchange of laborers in this country have been referred to a committee on distribution of labor.

In discussing some calls from the South, the chairman of the committee spoke of the encouraging progress and prosperity of the work in that great field, and of the need of helping some of the conferences to secure still further facilities. In our work there is to be no North, no South, no West, but one field. The Northern conferences have responded generously to the call to send tent companies to the South. About eight tents and companies will go this season from Northern conferences into the Southern field.

When the call for a large meeting tent for use of the Southern Union Conference was presented, Elder H. W. Cottrell, of the Pacific Union, stated that he would undertake to see that the tent was secured. Representatives of other portions of the Southern field suggested like needs in some of the local conferences, the requests being referred to the committee on appropriations.

The evening session of this first day of the council was devoted to a discussion of the preparation for the Sunday-law hearing before a congressional committee to be granted next day.

One incident, simple in itself, reminded the council of the intense interest with which the workers in the mission fields will follow this annual spring council to which they have sent calls for help. The chairman read the following telegram from Elder G. M. Brown, of California, who has been forced by illness to retire from the superintendency of the Mexican mission: "Greetings to the council. Remember Mexico and its needs." The hearts of all responded to the appeals from the needy fields, and the union and local conference men present have

spoken of the earnest desire in their fields to supply both men and means to extend the work.

Second Day, April 15

The business program was a short one for this day, inasmuch as the council adjourned at 10:30 in the morning in order to allow the delegates to go to the city to attend the Sunday-law hearing. One item on which decision was reached, however, was that of the mid-summer offering service. Inasmuch as the fourth of July this year falls on the Sabbath it was—

Voted, That a special program, combining the ideas of religious liberty and missions, be prepared for Sabbath, the fourth of July, the regular midsummer offering to be taken on that day.

Action was taken recommending the ordination of Brother M. E. Kern, the chairman of the Missionary Volunteer Department, and granting him credentials from the General Conference.

At the evening session, after a report to a large congregation of the experiences in the Sunday-law hearing, Elder L. R. Conradi gave a review of the work in the Russian and German union conferences. The first conference organized in Europe was Denmark, in 1880. Up to 1898, there were four conferences; now there are in all fifty field organizations in Europe, union conferences, local conferences, and mission fields. In 1898 Europe had 6,002 Sabbath-keepers, who paid a tithe of \$38,500, and offerings of \$5,500. In 1907 there were 15,400 Sabbath-keepers, a tithe of \$142,000, with offerings of \$25,000.

Briefly the speaker presented a stirring picture of the tremendous needs of Russia, with its one hundred fifty millions of people and but thirty ministers and Bible workers. Yet it is demonstrated that wherever laborers go, honest souls are found. Years ago Russian brethren were exiled for a time to Gerusi, on the Persian border. They scattered some literature, and left an influence behind them after the days of exile were over. For years no one knew of any special interest there, but lately has come the word of converts to the truth, and now there are ninety Sabbath-keepers in that region. Dr. Vahon Pampaian has been laboring at the foot of Mount Ararat for a time, with apparently little results; but now a change has come, and five are reported as accepting the truth. While Hungary greatly needs all possible help, it has released one of its workers who understands Russian, to go into the region of Omsk, in central Siberia. Vast Siberia is being entered by hundreds of thousands of settlers every year. We ought to have one hundred laborers in Russia at an early date. The Friedensau School in Germany has a Russian

Department, established for training Russian workers in the days when liberty was restricted in the Muscovite empire. Now, however, plans should be laid to secure Russia a school of its own. After twenty years in Russia we have there now a union conference, with three conferences, three mission fields, two thousand seven hundred Sabbath-keepers, and the membership is growing at the rate of about four hundred a year. This entire union, with its one hundred fifty million to be warned, will have but fifteen thousand dollars income for its work this year.

The German Union was next described, with its seven thousand five hundred Sabbath-keepers, and one hundred fifty million people. They have but one hundred eighty ministerial and Bible workers. This union has aimed to stretch its resources in order to help in other lands. This year it will operate its own work for all its millions with seventy-six thousand dollars, and send to help outside its boundaries the sum of fifteen thousand dollars. The brethren in Europe desire to send workers and means anywhere in the wide world according to the needs, and to stand shoulder to shoulder with the brethren in America and all the world in pushing the work forward. Yet the union itself has tremendous mission fields. Hungary, with its fifty millions, has just been organized as a conference. More workers are needed there. This winter a way has been found for holding public lectures in Vienna, the capital of Austria, where now is a church of twenty-five members. There are only about one hundred Sabbath-keepers in Austria, and all about in that country are vast provinces where not a worker is to be found. There is progress in the Balkan States, and in the Netherlands; but everywhere are calls for more help.

Elder Daniells, the chairman, stated that many present would remember when the work in Germany was begun, when all the funds for operating there were sent from this country. Now what a cheering report comes from Germany! The only explanation of such facts is that this is God's work, and his mighty power is in it.

Third Day, April 16

At the morning session the plans concerning the next General Conference led to an inspiring discussion of the purposes and aims of a General Conference, led by Brethren Daniells, Underwood, and Farnsworth. Among the points suggested were the following: These general gatherings help to preserve the unity of the work; this is one work; there are no divisions, no separations.

A General Conference is an occasion

when the attention of the whole denomination should be focused anew upon the essentials,—the things primary and fundamental. It is to be a time of shaping the line of attack upon the work set before us, to agree upon the most effective plans, and then to scatter out to carry forward the work in all the world,—the energies of an entire people devoted to the one great purpose. It is an occasion also for the forming of personal acquaintance with one another in the service, which is the basis of confidence and of sympathy and co-operation with one another in the fields. It was suggested that now that the General Conference comes but once in four years, it should be truly a world's conference, with larger representation than heretofore from the fields abroad. The questions of Bible instruction and of reports were also discussed.

A memorial was presented, adopted by the German workers in session in Chicago in December. From this memorial we quote the following greeting to the American brethren:—

This message has gathered us from all nations and tongues, and has made us one people,—a people to whom God has entrusted the greatest work ever given to mankind.

We realize the necessity of concerted action between our American brethren and ourselves, and assure them of our entire harmony with them on all points of present truth; and, furthermore, that they can rely upon our faithful support until the time has come when this message shall have found its conclusion.

Recommendations and requests made by the German meeting were referred to various committees.

A request made to the Lake Union Conference for help in the Jewish mission work was brought to the council, and referred to the committee on appropriations for consideration, along with estimates of needs submitted by the mission fields.

As this report must be sent to the printers, only the first morning meeting of this date is reported. Regular business will be continued this afternoon; this evening Elder E. E. Andross is to present the needs and the work in the British Union, and Elder L. R. Conradi will present the Levant Union, the Levant including the countries around the eastern end of the Mediterranean.

W. A. SPICER, *Secretary*.

“PASSING by Mysia, they came down to Troas. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.”

A Plan to Double the Number of Our Workers in Mission Fields

DURING the past winter all the union conferences in the United States have adopted a series of resolutions outlining a well-defined plan for greatly increasing our contributions to foreign missions. These resolutions were printed in full in last week's REVIEW. The two main resolutions of the series are these:—

1. That we undertake to raise for foreign mission work an amount equal to ten cents a week per capita for our church-membership.

2. That we urge each conference in this union to make a most earnest effort to secure the payment of a full tithe in every church.

If these two reasonable resolutions are carried into effect by all our churches in the United States, there will be a great increase in our gifts and appropriations to missions.

It may be well to state the exact sources from which we receive our funds for the support and enlargement of our work in mission fields. They are as follows: The regular tithe from union conferences; the Christmas, midsummer, and personal offerings; the portion of the Sabbath-school contributions passed on by each school; and the surplus tithes appropriated by union and local conferences.

It is now proposed that an effort be made to raise in contributions for missions a sum in each conference equal to ten cents a week for each church-member. And it is agreed that the Christmas, midsummer, and Sabbath-school offerings sent in by each church shall be applied on the amount to be thus raised. That means that if the Christmas, midsummer, and Sabbath-school contributions devoted to missions, in a church of twenty members, all amount to fifty-two dollars for the year, the members of that church will have only fifty-two dollars more to raise by personal gifts to make a sum equal to ten cents a week for each member.

Now, brethren and sisters, let me ask if you think this is an unreasonable undertaking? Do you think it is possible and reasonable for our people in the United States to give a sum equal to ten cents a week, or five dollars and twenty cents a year for each member, to proclaim the third angel's message to all the world in this generation? If we can not do this, how are we going to finish our work in our day?

The conference officers, ministers, and delegates who attended all our union conferences during the past winter believe that this amount can and should be raised. They believed, too, that our people generally would believe it and gladly do it. And believing this they pledged to undertake the task of raising in each conference for missions a sum equal to

ten cents a week for each church-member. We now have about seventy thousand members. Ten cents a week for each member will mean seven thousand dollars every week. That will be just a thousand dollars a day, and the splendid total of three hundred sixty-five thousand dollars for the year. That will more than double our present contributions to missions, and that means that we shall more than double our forces in mission fields.

How this announcement will cheer the hearts of our missionaries! They are few and hard pressed in the great lands to which we have sent them. They are all overworked in their efforts to help and save the teeming millions around them. Their ranks must be strengthened. It is time to bring on the reserves, for we are surely approaching the final struggle.

Brethren and sisters, more must be done to hasten this work. We know of no more practical and effective way than to increase our gifts that we may enlarge our operations. True, we must pray and rely upon the operations of the Holy Spirit. This we must surely do, but with our prayers and our reliance on divine power we must give of our means. This is our Lord's appointed way.

We feel sure that our people everywhere will welcome this plan for increasing our gifts to missions. We believe they will be glad to count it their own plan. How I wish that each church could study, discuss, and adopt these resolutions as the conferences have during the past winter. It would surely do every member good, and it would create a new burden for our missionary enterprises.

This must be one of our campaigns until this plan is materialized. Each conference is to appoint some one to give this work special attention. These persons are to write articles, give addresses, and correspond with the churches in behalf of this movement. Then, too, each church is to appoint some one of its members to distribute and collect the missionary envelopes, and do everything reasonable and necessary to help the church raise an amount equal to ten cents a week for all its members.

No better use can be made of money in this world than devoting it to soul-saving work. We earnestly appeal to our church officers to take hold of this effort with all their hearts.

Remember that the one thing that stands between us to-day and the end of the world is the finishing of the work. God has given us this work to do in this generation. This campaign for funds is to hasten the finishing of this work and so hasten the coming of the day of God.

A. G. DANIELLS.

Note and Comment

Drink and Crime

In a recent Congressional hearing upon the question of prohibition for the District of Columbia, Warden Harris of the District jail said:—

It is my judgment, based upon ten years' experience, that nine tenths of all crime committed for which persons are incarcerated in the jail is directly or indirectly because of the use of strong drink. My report shows at times more than five hundred prisoners in the jail, which has cells for only three hundred. More than two hundred of these cells contain two prisoners. The cells are exceedingly small, and were never intended to have more than one prisoner in each. If it were impossible for this class of prisoners to obtain strong drink, the present size of the jail would be sufficient, and save the cost of the new jail which Congress is being urged to build as soon as possible.

This testimony is not exceptional, but could be duplicated in almost every State in the country. Why should the business of producing criminals be protected by law?

"A Social Crisis"

In view of the many "marital scandals and other results of moral turpitude" among rich Americans in recent months, the *New York Times* declares:—

There is no denying that we have reached something like a social crisis in the United States. It is the clear duty of people in high places to assist in the peaceable solution of its problems as much by the good example of their own private lives as by their public acts and utterances.

In speaking in the same article of the effect of "the lack of discipline and respect for moral conventions among very rich Americans" upon the professional reformers, the *Times* admits that—

the disregard of ordinary prudence in the conduct of their domestic relations, the wilful neglect of the proprieties, among rich people, however, tend to increase the volubility of the agitators against existing social conditions.

The rich are really cultivating the seeds of socialism and anarchy.

Scuttling the Ship

THE following suggestion clipped from one of our exchanges is applicable to a great many besides the one who is named:—

The press reports that the Rev. R. J. Campbell, pastor of the City Temple, London, has addressed a letter to those sympathizing with his views, in which he suggests that they effect an organization along the lines of the "New Theology." Of course, this means a new sect, and is a move in the right direction. Let the "New Theology" folks combine their forces, and have a propaganda distinctively their own. Such a course would be honorable and, at the same

time, place them in a proper attitude before the world. Dr. Campbell now denies the deity of Jesus; and should he continue to occupy the position as minister of the City Temple, the public will lose faith in his integrity. No man has a right to receive support for the preaching of doctrines which he deliberately tries to destroy. A change of faith necessarily tends to a change of base—even for temporal supplies. Some "New Theology" men, however, seem unable to comprehend that fact.

There are many clergymen to-day whose preaching is of the same nature as that of Mr. Campbell—as subversive of "the faith once delivered to the saints" as the teachings of Voltaire and Paine ever were—yet occupying pulpits dedicated to the promulgation of the truth of God, and supported by the contributions of those whose beliefs they assail, and whose Saviour they deny. It is a case of attempting to scuttle the ship on which their supporters have embarked. The only honorable thing would be to step out, and declare themselves antagonists of the Bible, and disbelievers in the redemptive work of Christ, and then draw their support from those who wish to follow them.

A Legal Rest-Day

ALTHOUGH there is a union of church and state in England, and an established church, yet the demand for religious liberty is making itself felt. In the recent discussion of Lord Avebury's Sunday closing bill in the House of Lords, a statement was made by Earl Beauchamp which was reported in the *Daily News* (London) as follows:—

The question was not so simple as it seemed. There were large numbers of Sabbatarians [those in favor of the strict observance of Sunday] who regretted the bill on the ground that it allowed more Sunday trading than was really necessary, but he thought he must warn their lordships that there was also an increasing body of opinion, especially among trade unions, that it would be better to follow the example of France, and enact a one-day's rest in seven, without insisting that the rest-day should be Sunday.

In commenting upon this matter the *Present Truth* (London) says:—

If the general well-being demands that business be dropped one day in the week, that is all that the government is entitled to demand. Where there is a difference of opinion and practise as to which day God requires man to observe for purposes of spiritual refreshment and worship, it would be contrary to religious liberty for any government to interfere in such a question, and enact a law that one of the rival days be observed by all, under penalty of heavy fines.

The fact that Sunday-law advocates are unwilling to adopt the example of France shows that the real purpose of the legislation demanded is not to provide a rest-day for the workingman but to compel regard for a religious institution. This is the vital issue in all Sunday laws.

General Articles

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

Wait for God

O soul, so sore oppressed
And fraught with pain,
So burdened and distressed
With struggles vain,
Thy struggling cease, and fix thy hope
in God,
And meekly bow beneath the chastening
rod,
And wait for God.

Thy soul must needs be still,
And patient wait;
God's holy, sovereign will
Shall fix thy fate:
The holy things of God belong to God;
Thy constant part to pray and hope and
plod,
And wait for God.

If thou hast wrought and prayed
As if in vain,
Let no rash zeal invade
God's own domain;
Thy part to plant and till the stubborn
sod,
And keep the path that patient faith has
trod,
And wait for God.

To wait is not of sloth,
But doing well;
For faith and works are both
The powers that tell.
Thine is to be and do thy very best,
And leave with God to be and do the
rest—
But wait for God.

—Edgar C. Mason.

Ministering with Faithfulness and Simplicity

MRS. E. G. WHITE

THE work of the faithful minister is no child's play: earnest, untiring effort is required to wrench the prey from the hands of the enemy. But God will sustain his servants in the work that he himself has committed to their hands. Whatever the trials and difficulties that the ambassador of Christ may have to meet, it is his privilege to carry them all to God in prayer. He can weep between the porch and the altar, pleading, "Spare thy people, O Lord, and give not thine heritage to reproach." And by the study of the Scriptures, and earnest, wrestling prayer, he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Christ said to his disciples, as they toiled by the sea of Galilee, "Follow me, and I will make you fishers of men." When the gospel net is cast, there should be watching by the net, with tears and earnest prayers. Let the workers determine not to let the net go until it is drawn ashore, with the fruit of their labor. Sometimes they may be compelled to say, with Peter, "We have toiled all the night, and have taken nothing;"

but still it is the Master's command, as of old, "Cast the net on the right side of the ship;" work on in faith, and God will give success. Though at times we may feel discouraged as we see how many obstacles there are in the way of Christian living, and how slowly the work of God seems to advance, our duty remains the same.

The minister's duty is not done when he has preached the truth from the desk. As a shepherd of the flock, he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children. He is to sow the seeds of truth beside all waters. Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone.

To all our ministers I would say, Encourage your brethren to connect with you in your labors. All the gifts and talents of the church are to be set to work. Let all desire on the part of any to have a controlling power be put away. There has been danger with some of marking out exactly what this or that man should do. Let the Lord do this work, and guide his own servants. "We are laborers together with God: ye are God's husbandry, ye are God's building." Give the Lord room to work human minds. Give the workers abundant freedom to work out the plans of God in harmony with their brethren. This will save much overwork for the few. Let the strong traits of character that would lead to the control of others be subdued by the grace of Christ. "Let this mind be in you, which was also in Christ Jesus."

The command comes to us as a people from the highest authority: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The spirit of Christ will be upon all who will walk with God in humility of heart.

A constant effort to promote personal piety should be seen in all our public labors. It is harder to reach the hearts of men to-day than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from salvation as ever. Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse.

Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them

there by much study and earnest prayer and heart-consecration. Keep your lamps trimmed and burning; and let bright rays shine forth, that men, beholding your good works, may be led to glorify your Father which is in heaven.

The Great Teacher held in his hand the entire map of truth, but he did not disclose it all to his disciples. He opened to them those subjects only which were essential for their advancement in the path to heaven. There were many things in regard to which his wisdom kept him silent. As Christ withheld many things from his first disciples, knowing that then it would be impossible for them to comprehend them, so to-day he withholds many things from us, knowing the capacity of our understanding.

When we are tempted to climb above the simplicity of the truth, we need to study Christ's method of teaching. We need to learn to talk as simply as Christ talked,—so simply that the little child and the unlearned can understand us. It was the simplicity with which Christ presented the word that drew hearts to him. Yet he spoke with assurance and power. Noblemen and some of the chief priests and rulers believed on his word.

We are to work as Christ worked. We are to move carefully. We are not to pour out ideas that contradict the light that God has given; neither are we to follow methods that are opposed to his will. Let us tread in Christ's footsteps. As we follow him, we may know that we are walking in the path-way of light.

Who Governs the World?

T. E. BOWEN

THIS question has long been one of controversy, both in heaven and upon earth. One text of Scripture affords us a very decisive answer. It reads: "For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of peace." Isa. 9:6.

There has arisen one who contests this statement. *He* claims the rule of this earth. When these two met, face to face, Satan disputed the right of this Son given unto us, this Child born unto us, to rule, or in any way intrude into the government of the world. He assumed the entire control of earth's affairs. Addressing Christ, he said: "If thou wilt fall down and worship me," "all these things will I give thee." But the Prince of peace neither bowed down nor admitted that this usurper had complete control of affairs.

It is true that Satan has been permitted to occupy Adam's place as prince of this world for a time,—from the beginning up until such time as the Son was given to us,—and has not been entirely banished even since Christ became our representative in heaven itself. But he could not hold authority above that which Adam himself had. And Adam in the beginning was placed

under the authority and government of the Son of God. Hence, the most ever gained by Lucifer in our world did not place him *above* the Son of God.

But that which is of special comfort to the child of God is the assurance that the real government (we do not refer to outward forms of government, but to the real shaping of destinies among nations) still rests upon the shoulder of Christ. Wicked angels, under the control of the fallen prince of angels, may lead on wicked men (and misguided good men, for that matter) to legislate upon questions pertaining to conscience, out of their sphere, who may even enact oppressive measures that shall result in bringing hardship and suffering upon God's true, loving children; but there are certain bounds no government is permitted to pass. All these conditions among nations are under the control and direction of him upon whose shoulder the supreme government rests. Christ has his angels stationed in all these legislative halls. And they bring their restraining influence, too, upon men in these high positions. This we should never forget.

As one goes into one of these assemblies, such as the Senate of the United States, and listens to the measures being discussed, the tremendous responsibility of such governing bodies gradually creeps over the mind. Then when we think not only of the welfare of the people of one nation of earth, but of all, and the real government of them all, rests upon the shoulder of Christ, we can grasp a little of the meaning of the scripture first quoted, and the real weight of responsibility resting upon the heart of the Son of man.

The believing child of God turns with thankfulness to him for his goodness in not leaving in the hands of Satan, or entrusting with feeble, short-sighted, self-serving man, the entire responsibility of directing the movements among the nations of earth. He has chosen One who is wise, faithful, and true, and put upon his shoulder the supreme guidance of earth's affairs, knowing that no mistakes will be made in directing events in such a manner as to serve the best eternal interests of his followers.

This thought is also made plain in a statement from the pen of the beloved disciple John, when, upon the isolated isle of Patmos, he was visited by Jesus personally, and instructed as to what to write to the church. In the announcement at the opening of the Revelation, speaking of the authorship of this book, we read: "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the *Prince of the kings of the earth.*" Rev. 1:5. Not that Jesus takes the temporal headship of kingdoms, or authorizes another to do so, as claimed by the papal see; but in the interests of his followers he is a prince among the kings of the earth, supremely directing movements among the nations. He is the Prince now, but the day hastens when the kingdom shall be given him, and then will he come

as "King of kings, and Lord of lords," to take his loyal and faithful subjects home with him to glory. Then will be fulfilled the prophecy of Daniel: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Let us not lose sight of this truth. It may seem to us at times that Christ is not at the helm. But he is. And he will permit nothing to take place in the affairs of earth that will not in the end work out for good to every true believer. It may not come just as we would at first choose; but we shall see, as in God's dealing with Job of old, that the purpose of the Lord in the end is very "pitiful," and that his heart is full of "tender mercy." How precious the thought that the government has been placed upon the shoulder of such an One!

Takoma Park, D. C.

Benefits of Adversity in Youth

E. H. GATES.

MANY a parent who has in youth been obliged to endure hardship and privation, and to suffer poverty, has said, "My children shall never be obliged to pass through what I have if I can prevent it." While this desire may be a perfectly natural one, and is apparently prompted by feelings of love for the child, the carrying out of such a plan may be the very thing that will deprive the future man of the discipline that is needed above all things to fit him for a place of responsibility and usefulness. The world is full of men and women who are mere driftwood, and anything should be gladly welcomed that will develop fortitude, courage, and Christlike independence. Persons who in youth have had all the difficulties and hardships removed from their pathway, seldom excel in anything, and are not the ones who are chosen by the Lord to stand in positions requiring stick-to-itiveness, courage, and real moral power. The Word of God has stated the importance of this matter when it says, "It is good for a man that he bear the yoke in his youth." Lam. 3:27.

To remove from the pathway of youth all the obstacles, to unwisely sympathize with the boy who tumbles down, instead of encouraging him to get up like a man and go ahead, is to effectually handicap him in the future race of life, as far as any real excellence is concerned. When God sets out to make a man who can be trusted in times of darkness and apostasy, who can be relied on when the work goes hard and cowards are deserting from the ranks, and who will stand by the truth if it leads to the dungeon and the stake, he gives such a man an experience in hardship and suffering of the severest kind. There are probably few exceptions to this rule.

At the time when the professed Christian church was sunken in the depths of Roman apostasy, and a champion was needed to lead the people into the light of the great Reformation, a man was chosen who had been schooled in poverty and adversity, who had in childhood known what it was to go hungry, and who had been willing to toil at the most menial employments in order to secure means with which to secure an education.

Speaking of Martin Luther, the historian says: "It was a stern age. John Luther [the father of the reformer], with all his excellence, was a somewhat austere man. As a father he was a strict disciplinarian; no fault of his son went unpunished, and not infrequently was the chastisement in excess of the fault. This severity was not wise. A nature less elastic than Luther's would have sunk under it into sulkiness, or it may be hardened into wickedness. But what the father on earth did for his own pleasure, or from a mistaken sense of duty, the Father in heaven overruled for the lasting good of the future reformer. It is good for a man to bear the yoke in his youth, for it is in youth, sometimes even in childhood, that the great turning-points of life occur. Luther's nature was one of strong impulses; those forces were all needed in future work; but had they not been disciplined and brought under control, they might have made him rash, impetuous, and headstrong; therefore he was betimes taught to submit to the curb. His nature, moreover, rich in the finest sensibilities, might, but for this discipline, have become self-indulgent. Turning away from the harder tasks of life, Luther might have laid himself out to enjoy only the good within his reach, had not the hardships and severities of his youth tempered his character, and imparted into it that element of hardness which was necessary for the greater trials before him.

"We can not but mark the wisdom of God in the training of the future reformer. By nature he was loving and trustful, with a heart ever yearning for human sympathy, and a mind ever planning for the happiness of others. But this was not enough. These qualities must be tempered by others which should enable him to confront opposition, endure reproach, despise ease, and brave peril. The first without the last would have issued in mere benevolent schemings, and Luther would have died sighing over the stupidity or malignity of those who had thwarted his philanthropic projects. He would have abandoned his plans on the first appearance of opposition, and said, 'Well, if the world won't be reformed, I shall let it alone.' Luther, on the other hand, reckoned on meeting this opposition; he was trained to endure and bear it, and in his early life we see the hardening and the expanding process going on by turns. And so it is with all whom God selects for rendering great services to the church or the world. He sends them to a hard school, and he keeps them in

it till their education is complete. Let us mark the eagle and the bird of song, how dissimilar their training. The one is to spend its life in the grove, flitting from bough to bough, and enlivening the woods with its melody. Look what a warm nest it lies in; the thick branches cover it, and its dam sits brooding over it. How differently is the eagle nursed. On yonder ledge, amid the naked crags, open to the lashing rains, and the pelting hail, and the stormy gust, are spread on the bare rocks a few twigs. These are the nest of that bird which is to spend its after-life in soaring among the clouds, battling with the winds, and gazing upon the sun.

"Luther was to spend his life in conflict with emperors and popes, and the powers of temporal and spiritual despotism; therefore his cradle was placed in a miner's cot, and his childhood and youth were passed amid hardship and peril. It was thus that he came to know that man lives not to enjoy but to achieve; and that to achieve anything great, he must sacrifice self, turn away from man, and lean only on God."

In harmony with these words of the historian of the Reformation, we read the following from the spirit of prophecy:—

"Like the first heralds of the gospel, Luther sprang from the ranks of poverty. His early years were spent in the humble home of a German peasant. . . . Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life. Luther's parents bestowed great care upon the education and training of their children. They endeavored to instruct them in the knowledge of God and the practise of Christian virtues. . . . Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. With their firmness and strength of character they sometimes exercised too great severity; but the reformer himself, though conscious that in some respects they had erred, found in their discipline more to approve than to condemn."

"At school, where he was sent at an early age, Luther was treated with harshness, and even violence. So great was the poverty of his parents, that upon going from home to school in another town, he was for a time obliged to obtain his food by singing from door to door, and he often suffered from hunger. . . . Yet under so many and so great discouragements, Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which attracted his soul."

Few men have ever attained to eminence or real usefulness who have not learned in youth the lesson of endurance through severe self-denial and hardship. Many a youth with excellent natural qualities, who might be a strong, useful man in God's service, will always remain a weakling because of unwillingness to "endure hardness, as a good soldier."

Ashamed to be seen doing menial service, or wearing poorer clothes than his wealthier neighbor's sons, he sinks down to the level of the driftwood crowd, and is lost sight of in the seething multitude that believe that the world owes them a living irrespective of their own laborious efforts.

Singapore, Straits Settlements.

Old Men for the Mission Fields

E. H. WILBUR

IN these days of marvelous missionary activity there are constantly increasing calls for "young men for the mission fields." This is as it should be. Strong young workers are needed for the difficult fields abroad. There should be a vast army of young people preparing to take up this work. Nevertheless we should not fall into the error of supposing that old men are not wanted in the mission fields. If you were to ask what the writer considers one of the most pressing needs in these distant fields to-day, he would be compelled to answer, We need more men of ripe years and experience to act as counselors. We need fathers for the Israel that is coming up in these new fields. We need a few men who have seen this message rise from comparative obscurity; men who have passed over this road and know something about the pitfalls; men who are prepared to give expert testimony. Here is a simple illustration: In every important seaport there are authorized pilots, men who are thoroughly familiar with the harbor. Ships arriving for the first time, and many others, although they have a captain who is thoroughly competent, must yet take on a pilot to insure the safe arrival of the ship into port.

In China, Japan, India, Africa, Australia, and the islands of the sea there are hundreds of young workers who have had little or no experience in connection with older laborers in Western lands. It is of the utmost importance that in each field there should be associated with these young people, a few old men of experience. "But," you say, "they are too old to learn the language." This may be so. At all events, some of them could be located in the principal seaports, where they could act as "pilots" to the thousands of English-speaking people who are there waiting for some one to guide them into the truth. They would also be accessible as counselors to the missionaries located inland.

The story of King Rehoboam is familiar to all. He refused the counsel of the old men, listening instead to his young advisors. We all know the disastrous result. Instead of ruling over all Israel as did Solomon, his father, only two tribes would submit to his arbitrary rule.

We have reason to praise God for the old men who have remained loyal to this message through all these years. If opportunity should be offered for some of them to go to new fields, I am sure it would put fresh life and joy and cour-

age into their own hearts, as well as into the hearts of their younger brethren in the lands to which they go.

Brother A. La Rue was about sixty-five years old when he came as a missionary to Hongkong. The Lord gave him about fifteen years of active service there, and during this time he sold thousands of books and papers containing precious truth. These books have gone to almost every land, and are still living messengers. During the last three months of his life, after he was over eighty years of age, Brother La Rue sold eighteen of our large books. Surely the Lord has other faithful servants, who, though counted as old men, have a faith that is still strong and vigorous. May God bless these dear brethren.

Kongmoon, via Hongkong, China.

God's Plan in Salvation

H. F. GRAF

JESUS is the Redeemer of sinners in all the ages of human probation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

When all was lost in Adam, the plan of redemption through Jesus Christ was immediately instituted; hence he is represented as the "Lamb slain from the foundation of the world." Rev. 13:8. In the patriarchal and Jewish age, Christ was slain in figure. In the Christian age he is slain in fact. The Bible reveals but one plan by which fallen men may be saved. It is true that in the development of the plan of grace through Christ, there has been in each dispensation an increase of light. But there is no intimation in all the Scripture of three plans, one for the patriarchal age, one for the Jewish, and one for the Christian age.

In the name of revelation and reason we protest against the vague heresy that the law of the Father and the gospel of the Son are opposed to each other,—the one designed to take the place of the other,—as if the men of the former dispensation were saved by the law without the gospel, and those of the present dispensation are saved by the gospel while disregarding the moral law. It is not possible for sinful man to secure a fitness for the inheritance of the saints in light by the divine law alone. In it there is no ability to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of the law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. And no more can the divine law do for the sinners. But pardon and salvation are offered by the gospel only. And without the gospel of the Son of God none of the men of the patriarchal and Jewish age could be saved.

We inquire. How only in the past history of the fallen race was the gospel proclaimed? The gospel is the joyful message of redemption through Jesus

Christ. Was this joyful message first given in the days of Christ? of Moses? of Abraham? or of Adam? Distinctly we trace the promise of man's redemption—the good news of salvation, the gospel—in the declaration of the Creator that the seed of the woman should bruise the serpent's head. Gen. 3:15. In this decree against the author of sin and death, we hear the gospel of the Redeemer as plainly as in the song of the angels over the plain of Bethlehem when Jesus was born. Luke 2:8-14.

And when Abel, a son of Adam, brought of the firstlings of his flock an offering to the Lord, he brought it in faith, looking toward the great Sacrifice for sin to be manifested in the distant future. Through that lamb Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that lamb Abel saw the blood of Jesus Christ as truly as we see the dying Saviour in the broken bread and the fruit of the vine at the Lord's supper. "And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." Gen. 4:4, 5.

Coming down in the history of the race to Abraham, we find that he knew of the plan of redemption through Jesus Christ, and that it was to be extended to all the nations of the earth. Thus speaks Paul of it: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. The gospel of the Son of God was proclaimed to Abraham in this promise, as shown by the apostle Paul in Gal. 3:16.

That this gospel was preached to the children of Israel in the days of Moses, Paul proves in his epistle to the Hebrews. "Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

But Moses and the believing Jews had the faith and hope of the gospel. They saw Christ through the blood of the sacrificial offerings, and by faith embraced him. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, was the center.

Why should there be a wide contrast between God's method of saving men under the old dispensation and under the new? God is the one Father of all the adopted sons and daughters of grace from all the ages, and Christ is their only Saviour and Redeemer. Angels that excel in strength are the holy guardians of the obedient and faithful of every age, and the Holy Spirit is their sanctifier. The pious dead of all ages sleep in the one Jesus (1 Cor. 15:17, 18); and his voice will awaken them all at his coming. John 5:28, 29. They will all be caught up together to meet the Lord. "But I would not have you to be ignorant, brethren, concerning them which are asleep. . . . For the Lord him-

self shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.' Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:13-17.

All will meet upon the sea of glass, all will receive the crown of glory from the hand of Jesus. One law, one gospel, one means of salvation for all men for all dispensations,—this is God's plan for all the race.

Good Thunder, Minn.

Great, but a Leper

L. D. SANTEE

NAAMAN was a great man, but he was a leper. 2 Kings 5:1. What a cause of humiliation!—"captain of the host of the king of Syria," "a great man with his master," as great as the world could make him, and yet being eaten up by a loathsome disease that was incurable! He was "a mighty man in valor, but"—a leper. Soldiers would come and go at his bidding; yet the basest slave in Syria would not change skins with him.

There is an object-lesson here that finds its counterpart in all the walks of life. There are Naamans, men of brilliant minds, capable of blessing the world, but whose imaginations are fervid with licentiousness, who stimulate the passions of the basest. They are capable of better things, yet they lead the minds of their readers along the streets of Sodom. While it is true that "out of the abundance of the heart the mouth speaketh," we can only say of them, Great, but a leper.

There are political Naamans,—politically famous, but personally infamous,—who stand before the world as "honorable," while they are debased in vice,—men who would contaminate the pure, and yet, through intrigue and chicanery have secured political power; masters of assemblies, but slaves to appetite; professing to stand for principle, yet selling themselves for graft. We can only say of them, as was said of the Syrian captain, Great, but a leper.

There are society Naamans. They are envied by the vulgar, but despised by the pure and virtuous. They enjoy notoriety in the divorce courts, and their names have been smirched with the tongue of scandal. They keep themselves before the public by questionable practises. They may win the admiration of those who do not know their wickedness, but when they reach the pinnacle of their greatness, and can write Success above their names, we can only say, Great, but a leper.

There are religious Naamans,—those who draw around them the cloak of hypocrisy, whose hearts are "whited sepulchers;" who, while professing to follow the Man of Calvary, are leading unholy lives. "The Judge of all the earth" will do right, and the book of remem-

brance is steadily receiving a record of their lives.

As Naaman's leprosy was an offset to all his greatness, so with these whom we have considered. Obedience to the command of God was the only way for Naaman to become clean; so with these other Naamans whom we have mentioned, their malady is incurable also unless the Great Physician shall heal them. We can only say of each of them, Great, but a leper.

Chicago, Ill.

How to Meet Criticism

WHEN a man is tempted to let loose his worst side, it is a good time to put forth his best. Nothing stirs up ugly blood quicker, in most of us, than to be sharply criticized, or denounced, or opposed when we know we are right. Yet that is the time of all times when we need to give evidence that the attack is unjust,—and a show of temper is not good evidence. There is a better way to meet criticism. Mr. Gordon shows how Christ met it, when he writes: "Opposition and criticism are apt to stir us to strike back with the same sort of thing. With him [Jesus] they seemed only to call out the good still more, and to make it clearer and stronger. Opposition of every sort seemed to be spelled opportunity by him. So he taught us what we can do, and should do." Suppose we try this the next time our blood is boiling from an unjust attack. It is terribly disconcerting to the critic.—*Sunday School Times.*

Aids for Bible Readers

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

Egypt in the Time of the Exodus

It was not to be expected that the general series of events related in the first fourteen chapters of Exodus should obtain any direct mention in the historical records of Egypt. As M. Chabas remarks, "Events of this kind were not entitled to be inscribed on the public monuments, where nothing was ever registered except successes and triumphs."

The court historiographers would naturally refrain from all mention of the terrible plagues from which Egypt suffered during a whole year, as well as from any record of the disaster of the Red Sea; and the monarch would certainly not inscribe any account of them upon his edifices. Still there are points of the narrative which admit of comparison with the records of the time, and in which an agreement or disagreement with those records would almost of necessity show itself; and these it is proposed to consider in the remainder of this chapter. Such are (1) the employment of forced labor in Egypt at this period of its history, and the method

of its employment; (2) the inclusion or non-inclusion of the Hebrews among the forced laborers; (3) the construction at the period of "store-cities," and the names of the cities; (4) the military organization of the time; (5) the untimely loss of a son by the king under whom the Exodus took place; and (6) the existence or non-existence of any indication in the records of such exhaustion and weakness as might be expected to follow the events related in Exodus.

The use of forced labor by the Egyptian monarchs of the time, especially by Seti I and Rameses II, is abundantly witnessed to by the monuments. The kings speak of it as a matter of course; the poets deplore it; the artists represent it. It was the custom of the Egyptians to subject prisoners of war to this life of forced labor. A tomb of the time of Thothmes III has furnished pictures which represent Asiatic captives making bricks, and working at buildings under the rod of taskmasters,— pictures which are a figured commentary on the verses of Exodus (1:11-14) which we have just cited. But under Rameses II the unprecedented development of architectural works rendered the fatigues to which such wretches were exposed far more overwhelming. Gangs of laborers were placed under the charge of an overseer armed with a stick which he applied freely to their naked backs and shoulders on the slightest provocation. A certain definite amount of task-work was required every day of each laborer. Some worked at brick-making, some at stone-cutting, some at dragging blocks from the quarries, some at erecting edifices. Food was provided by the government, and appears not to have been insufficient; but the hard work, and the exposure to the burning sun of Egypt, were exhausting in the extreme, and rendered their life a burden to those condemned to pass it in this sort of employ. . . .

The construction of "store-cities" at the required period has received recent illustrations of the most remarkable kind. The explorers employed by the "Egyptian Exploration Fund" have uncovered at Tel-el-Maskoutah, near Tel-el-Kebir, an ancient city, which the inscriptions found on the spot show to have been built, in part at any rate, by Rameses II, and which is of so peculiar a construction as to suggest at once to those engaged in the work the idea that it was built for a "store-city." The town is altogether a square, enclosed by a brick wall twenty-two feet thick, and measuring six hundred and fifty feet along each side. The area contained within the wall is estimated at about ten acres. Nearly the whole of this space is occupied by solidly built square chambers, divided one from the other by brick walls from eight to ten feet thick, which are unpierced by window or door, or opening of any kind. About ten feet from the bottom, the walls show a row of recesses for beams, in some of which decayed wood still remains, indicating that the buildings were two-storied, hav-

ing a lower room, which could only be entered by means of a trap-door, used probably as a storehouse, or magazine, and an upper one, in which the keeper of the store may have had his abode. Thus far the discovery is simply that of a "store-city," built partly by Rameses II; but it further appears, from several short inscriptions, that the name of the city was Pa-Tum, or Pithom; and there is thus no reasonable doubt that one of the two cities built by the Israelites has been laid bare, and answers completely to the description given of it.

Of the twin city, Rameses, the remains have not yet been identified. We know, however, from the inscriptions, that it was in the immediate vicinity of Tanis, and that it was built perhaps in part by Seti I, but mainly by his son Rameses II [the Pharaoh of the Exodus].

It lends additional interest to the discovery of Pithom that the city is found to be built almost entirely of brick. It was in brick-making that the Israelites are said in the book of Exodus (1:7-19) to have been principally employed. They are also said to have been occupied to some extent "in mortar" (1:14); and the bricks of the store-chambers of Pithom are "laid with mortar in regular tiers." They made their bricks "with straw" until no straw was given them, when they were reduced to straits (5:7-19). It is in accordance with this part of the narrative, and sheds some additional light upon it, to find that the bricks of the Pithom chambers, while generally containing a certain amount of straw, are in some instances destitute of it.

The military organization of the Egyptians at the time of the Exodus is represented as very complete. The king is able almost at a moment's warning, to take the field with a force of six hundred picked chariots, and numerous others of a more ordinary description, together with a considerable body of footmen. It does not appear that he has any cavalry, for the word translated "horsemen" in our version probably designates the riders in the chariots. Each squadron of thirty chariots is apparently under the command of a "captain" (14:7). The entire force, large as it is, is ready to take the field in a few days; for otherwise the Israelites would have got beyond the Egyptian border before Pharaoh could have overtaken them. It acts promptly and bravely, and only suffers disaster through circumstances of an abnormal and indeed miraculous character. Now it appears by the Egyptian monuments that the military system was brought to its highest perfection by Seti I and Rameses II. It is certain that, in their time, the army was most carefully organized, divided into brigades, and maintained in a state of constant preparation. The chariot force was regarded as of very much the highest importance, and amounted according to the lowest computation to several thousands. It is doubtful whether any cavalry was employed, none appearing on the monuments, and the word so translated by

many writers being regarded by others as the proper designation of the troops who fought in chariots. Infantry, however, in large, well-disciplined bodies, always attended and supported the chariot force. Under Menephtah the system of his father and grandfather was still maintained, though no longer in full vigor. He required a fortnight to collect sufficient troops to meet the Libyan invasion. He had then, however, to meet an army of trained soldiers, and had no need to hasten, since he occupied a strong position. Under the circumstances of the Exodus, it was necessary to be more prompt, and sufficient to collect a much smaller army. This he appears to have been able to do at the end of a few days.

It was scarcely to be expected that the Egyptian records would present any evidence on the subject of Menephtah's loss of a son by an untimely death. Curiously, however, it does happen that a monument at present in the Berlin Museum contains a proof of his having suffered such a loss. There is no description of the circumstances, but a mere indication of the bare fact. The confirmation thus lent to the Scriptural narrative is slight; but it has a value in a cause where the entire force of the evidence consists in its being cumulative.

Three results would naturally follow on the occurrence of such circumstances as those recorded in Exodus. Egypt would be for a time weakened in a military point of view, and her glory, as a conquering power, would suffer temporary eclipse. The royal authority would be shaken, and encouragement afforded to the pretensions of any rival claimants to the throne. The loss of six hundred thousand laborers would bring to an end the period of the construction of great works, or, at the least, greatly check their rapid multiplication. Now this is exactly what all historians of Egypt agree to have been the general condition of things in Egypt in the later years of Menephtah and the period immediately following. Military expeditions cease until the time of Rameses III, a space of nearly forty years. The later years of Menephtah are disturbed by the rise of a pretender, Ammon-mes, who disputes the throne with his son, and according to Manetho, occupies it for five years. Seti II, or Seti-Menephtah, has then a short reign; but another claimant is brought forward by a high official, and established in his place. Soon afterward complete anarchy sets in, and continues for several years, till a certain Setnekht is made king by the priests, and tranquillity once more restored. The construction of monuments during this period almost entirely ceases; and when Rameses III shows the desire to emulate the architectural glories of former kings, he is compelled to work on a much smaller scale, and to content himself with the erection of comparatively few edifices.—"*Egypt and Babylon*," by Canon Rawlinson, London, Hodder and Stoughton, 1885, pages 278-287.



God's Anvil

PAIN'S furnace-heat within me quivers,
 God's breath upon the flame doth blow,
 And all my heart in anguish shivers
 And trembles at the fiery glow.
 And yet I whisper, "As God will!"
 And in his hottest fire hold still.

He comes, and lays my heart, all heated,
 On the hard anvil, minded so
 Into his own fair shape to beat it
 With his great hammer, blow on blow!
 And yet I whisper, "As God will!"
 And at his heaviest blows hold still.

Why should I murmur? for the sorrow
 Thus only longer-lived would be;
 Its end may come, and will, to-morrow,
 When God has done his work in me.
 So I say, trusting, "As God will!"
 And, trusting to the end, hold still.

He kindles for my profit purely
 Affliction's glowing, fiery brand;
 And all his heaviest blows are surely
 Inflicted by a Master-hand.
 So I say, praying, "As God will!"
 And hope in him, and suffer still!

— Julius Sturm.

The Girl in School

To the majority of parents, education means book learning. The etymology of the word shows us that its primary meaning is to "lead out." Unfortunately, school education is principally a matter of pouring in instead of leading out. It is necessary that the girl's training should be in some degree devoted to the development of her physical being; for the body is in truth the instrument through which the real personality must express itself. If the instrument be defective, the expression must be hindered. In order, therefore, that the girl shall have a good bodily instrument, it is important that she shall not be cramped or hindered in physical development by being sent to school too early. If she could have ideal home training, it would be better not to put her to the study of books before she is nine or ten years of age. This, however, would necessitate much wisdom on the part of parents, or the securing of home teachers who understand how to "lead out" the natural capabilities of the child.

Before confining the eyes to the study of the printed page, they should be trained to observation of natural objects. The girl can be not only instructed but interested in the acquiring of knowledge. She can be taught form through observing the cloud shapes, trees, leaves, in fact, all visible objects; and through these same objects she can be taught to judge of size and relative position. She can be trained to judge of dis-

tances, or measurements, so that she will say so many "inches" instead of "about so long," or so many "rods" instead of "as far as from here to there." She can learn of fabrics, their material, and where and how they are made. There is a world of material things which can be made to teach her many facts of practical value. Then, too, she can be taught expression through the hand. As one writer says, "We have five senses through which we receive impressions; but only two methods of expression, the tongue and the hand." There is no more valuable method of education, leading out the capabilities of the individual, than manual training.

The little girl should not be put to the use of the needle at first; for both eyes and muscles must first learn the larger things before being brought to skill in finer and more minute work. As a very little child, she may be taught the use of the dust-cloth, or wield the small broom; she may be taught the use of the saw and hammer and nails, until she disproves the accepted theory that her finger-nails are the only ones she can be sure of hitting with the hammer. She can learn order and system very early in life, and to assist in the household duties. The three-year-old can place the knives and forks on the table, and put away the napkins after a meal. She can learn to keep her own playthings in order, to pick up pieces of paper from the carpet, or arrange the chairs when they are in disorder. As she grows older, she can learn much of chemistry in the kitchen by observation or by actual experiments; she can study botany by gardening; zoology by observation of the domestic animals. There is no more fascinating study than that of birds. She can learn to distinguish them by their song as well as by coloring.

The world will become a much more interesting place if the child is made familiarly acquainted with the trees. An aquarium can make her acquainted with small water-animals; and a home-made terrarium may be a fascinating means of window study of various little living creatures. She can learn much of history through studies that are told her. She can enter school at ten years of age a well-educated girl, yet having no practical acquaintance with books, though she ought to be able to read. As she has already gained so much practical knowledge, she will be better able to understand the relation between book learning and life itself.

It is quite important that the life of the young schoolgirl be so arranged that she will secure plenty of sleep. This necessitates early going to bed, and pre-

cludes all hurtful dissipation. It is questionable whether any girl should do any night studying before she is quite well developed physically. This, of course, will mean that she is not pushed and crowded according to the regular machinery of the school, bearing in mind always that the physical health is the foundation of all power of accomplishment. The health of the schoolgirl should be closely watched, and if at any time it seems to be declining, she should be removed from school. But the anxious mother, and probably the girl herself, will say that would mean falling behind her classes. This is probably true; but the grades are not the eternal verities, and the passing of an examination is not always an essential to good scholarship. If we could instill into the mind of the girl the desire to *know*, instead of an ambition to be promoted, we would do her the best service. It is usually the nervous girl who is very ambitious, and she needs to be held back rather than crowded forward.

As personal experience is always more satisfactory than mere theory, I may be pardoned here for relating my own method of dealing with my daughter. When she was about thirteen, I noticed that she was very much concerned for fear she would not pass an examination in Latin. She conjugated Latin verbs during meals, and talked them over in her sleep, until I said I thought it was not worth while to kill a living girl for a dead language, and that she should stop the Latin unless she could take it without nervous strain. I assured her that I cared nothing about examinations; all I asked of her was to learn her lessons each day; and that if she failed in the examination, I should not be in the least distressed. Feeling thus mentally relieved, she kept on with her Latin, learning the lessons daily without mental strain, and of course passed her examination satisfactorily. I made it a point every spring, when I saw her begin to manifest languor or irritability, to take her out of school for the rest of the year. She never went through an entire school year until her senior year in high school; still she did not fall behind her classes, and one year she was advanced three months ahead of her class. From fourteen to fifteen she was entirely out of school, occupied with household duties suited to her health and strength, and the result of this careful supervision was that when she entered college, she was in good health, able to take her full college work, and do the necessary night study. I believe this would be true of the majority of girls of the ambitious, nervous type.

The main thing in the education of every young girl is to remember that book learning is only a small part of education; that without physical health book learning is of very little value, and that a desire for knowledge will insure a better education with less school training than a mere ambition to pass examinations in order to "get through."—*Mrs. Mary Wood-Allen, M. D.*

THE WORLD-WIDE FIELD

Meeting of the European Division of the General Conference Committee

L. R. CONRADI

AFTER having had the audits for the German-Russian Union Conference in Leipsic, for the Latin Union in Gland, and for the Scandinavian Union at Skodsborg, the following members of the General Conference Committee met in Hamburg, March 2-5: Elder E. E. Andross and Brother W. C. Sisley, of England; Elder J. T. Boettcher, of Russia; and Elder L. P. Tieche, of Switzerland; by invitation, Elder H. F. Schuberth, the vice-president of the German Union; Elder J. C. Raft, representative from Scandinavia; and W. Ising, the German Union secretary (under appointment for the Levant). The vice-president, the secretary, and the treasurer for Europe were also present.

We are indeed grateful to report that during 1907 there were 2,752 additions and a net gain of 1,566, bringing the membership of Europe up from 13,768 at the beginning, to 15,334 at the close of the year. While we do not see all that we would like, yet we are thankful to God that there is a steady increase throughout the field. Our institutions show more or less gain.

After the committee had done the auditing, the European summer meetings were appointed, and arrangements were made for exchange of labor among the General Conference men in Europe at these gatherings.

There were several transfers advised in Europe, among our laborers, as follows:—

1. Brother C. Reifschneider, a German-Russian who has been laboring in Austria-Hungary for nearly four and one-half years to gain a better experience in lecturing, and who speaks the Russian, and desired to return to his former field, was asked to settle at Omsk, Siberia, as early in the spring as he can conveniently do so. This great field will have a much-needed worker supplied by the arrival of Brother Reifschneider; for there are in Siberia about two hundred Sabbath-keepers. Elder O. Schwenecke, who is now laboring in the Saxon Conference, will be expected to take Brother Reifschneider's place in Hungary.

2. It was unanimously voted to invite Brother W. Ising to go to Syria, and to ordain him. On the evening of March 4, the chapel in Hamburg was well filled; and after an address by Elder Andross, and some remarks by Brother Raft, Brother Ising was ordained to the ministry, the writer delivering the charge. Elder Ising has done efficient service as German Union Secretary for several years. Both he and his wife

speak German, English, and French, so that in this respect they fit into that cosmopolitan field, and they were glad to accept the call. Since Brother H. Krum's return to America, Syria has been without ordained help. Just a few days ago, we received the sad news of the sudden death of Brother Glenk, the ordained local elder of our Jaffa-Jerusalem church. Brother and Sister Ising planned to leave by the end of March, that they might reach Beirut before the hot season sets in. While it means quite a sacrifice for the German Union to let them go, yet we are glad we can supply this great need in Syria. There are now four German nurses in that field, and they will naturally be glad to welcome workers who can talk with them in their native language. There are also a number of German colonists in Palestine.

3. As Brother Gregorius, who has been in charge of our Jerusalem "Health Home," desires a furlough on account of the ill health of his wife, it was voted that Brother L. Krug, a German nurse, join Brother Ising, to relieve Brother Gregorius.

4. It was voted that Sister E. Fenner, who has thus far been successfully acting as treasurer for Russia, go to Riga to take charge of the Russian Union and field treasuries.

5. Sister S. Bojanus, who has been teaching in the Russian department at Friedensau was asked to go to Riga, to act as Russian Union secretary.

As, beginning with Jan. 1, 1908, all the union conferences in Europe were to turn over to the General Conference European subtreasury at Hamburg a tithe of their regular income from their tithe, and all their offerings to missions, quite a change has been necessary in the financial arrangements of Europe. We find that the deficits for all the missions operated from Europe (including the Asiatic and African missions, in which the European union conferences are at work), would be about \$37,700 a year; and of this sum Europe itself would raise \$27,700, so that it would call for only \$10,000 from America on appropriations for 1908, instead of \$18,000 as heretofore.

When we take into consideration the Levant field and the African missions that the European brethren are directing, we find that to-day Europe, with over four hundred millions of people is really self-supporting, and is sending men and means into Asia and Africa. As a committee, we feel thankful to God for this evidence of his blessing, and also for the opportunity we have had to counsel together. We hope that future sessions of the committee may be held at least twice a year.

The membership of Europe is only about one fifth of what it is in the

United States; but we have four hundred evangelical workers in Europe, about twenty in Africa, and as many in Asia. If we remember that the whole field under European supervision includes five hundred millions of people, or one third of the world's population, it must be seen that it would be well for the workers here to meet together more often and exchange ideas, and counsel about the best methods of operation.

At this last meeting the Spirit of God certainly was present. Perfect harmony prevailed in all our deliberations, and the various laborers go out to their respective fields full of faith and courage, hoping that the year 1908 may show greater advancement to the cause of God throughout our whole field than any previous year.

Hamburg, Germany.

Bolivia

BROTHER E. W. THOMANN is now the only laborer in Bolivia. While engaged in his work there, he at the same time edits the *Señales de los Tiempos*, a monthly Spanish paper published in Valparaiso, Chile. This paper is widely circulated in all the Spanish-speaking fields in South America, and is even used by the workers in the West Indies and other places. Of his work he writes:—

"I have been laboring here now half a year, and little fruit can be seen yet; but I am anxious to sow the precious gospel seed in all this country. Brother Pereira is not here. He is back in Chile, and I am not sure if he will come again, so I am the only laborer in this country. But I am not discouraged. I am having good success in the canvassing work. During one month here in Oruro I took two hundred seventy-six subscriptions for the *Señales*, and sold over eight hundred copies besides, also twenty-five dollars' worth of books and tracts. I have had no meetings, and have done very little writing, because after canvassing during the day the mind as well as the body is weary. But now I am again devoting a little more time to writing. I go every morning early to the station, to sell books and tracts and papers, and after returning I go to my writing.

"I am desiring that at the union meeting in Argentina I may get a good colporteur to work with books here. I can hardly count myself for more than half a worker for Bolivia, because much of my time has gone to the *Señales*. Many times I desire to be three men, because I see that many things I can do only partially. Yet I am thankful to the Lord that he uses me in his work. I console myself with the thought that if I do my best, the Lord will do the rest, and so I see the paper prospering, despite my unfitness. I do my best to fill the paper with present truth, so that every number may be a light-bearer. I know that by so doing, the work in Bolivia will suffer a little in other lines; but I hope and pray that the Lord will

send some good help, so that all things may be done right. I desire that the prayers of our people everywhere may ascend for Bolivia, that the Lord may protect his work and bless it.

"My health is generally good, and I am of good courage in the work. My wife and baby came last week from Cochabamba, because there was danger in waiting longer, as the heavy rains make the rivers deep and dangerous to pass, and this condition will continue for several months. Both arrived well, but weary. They had to ride seventy-eight miles on muleback, and in a coach fifty-four miles. But after a day's rest, they felt all right again.

"A few days ago there passed through here three young men, who, in the interests of the *New York Herald*, are walking from Buenos Ayres to New York. They suffered considerably here in Bolivia, on account of the people

The North Caribbean Mission

B. E. CONNERLY

It was my privilege to attend the meeting of the West Indian Union Conference Committee held at Trinidad, B. W. I., and at this time the name of the Porto Rico mission was changed to the North Caribbean mission. Its field was also enlarged by the addition of Santo Domingo, seventy miles across the Mona Channel to the west, and the Virgin Islands, including St. Thomas, forty miles to the east.

On my way to the conference I visited Curacao, a possession of Holland, off the north coast of Venezuela. This is a most interesting little place, which appears at first only like a large rock rising out of the sea. It has no timber and very little vegetation; still it supports a population of nearly thirty-five thousand, principally through its foreign

I considered it a privilege indeed to visit among our churches in Trinidad and Barbados. These brethren are for the most part poor, but they love the message, and I was impressed with the reverence they expressed for the house of God. As I worked among them, I rejoiced in the conviction that from among them God will surely raise up some strong workers for this precious cause.

Our union conference is now taking an active interest in the Spanish work. Of the seventeen million population of our union, thirteen million are Spanish, and of the thirteen countries there are but five or six which have representatives of the advent message; but I feel sure that another year will see a great change in our Spanish work. In the North Caribbean mission are but four paid workers. Elders Walleker and Matthews are located in the Virgin Islands, and they work among both the English and the Danish people. They have a gasoline boat with which they travel among the islands. This year they are building a school for St. Thomas, and are purchasing a tent in which to hold meetings in the different islands.

Brother and Sister Moulton are alone in Santo Domingo. He is selling books and working for the paper *El Centinela*. All his reports are full of courage. He says he expects to see a good harvest from this field.

For all of these interests we earnestly ask the prayers of God's people, and especially for Porto Rico, where the work moves so slowly and so hard.

Mayaguez, Porto Rico.



GROUP OF MISSIONARIES ENTERING CHINA

Reading from left to right: Miss Etta Dehn (going to Japan), Prof. R. F. Cottrell and wife, B. A. Roberts and wife, Dr. H. W. Miller and wife, Mrs. Bothilda Moultrup and son, Miss Pauline Schilberg.

thinking they were Protestant missionaries. In one place the people assaulted them, and would very likely have killed the leader, if the other two could not have brought the police to the place quickly. In another village the priest, drunk as he was, told them, by signs and words, that he would cause their throats to be cut that night. When one hears of such things, he can do no less than thank the Lord for his protection. Really, I sometimes think that if it were not for the prayers of our people, I would not be living. The Lord hears prayers, and protects his children. During the six months that I have been in this country, I have not seen danger. The other time I was here, in one single day three times the people wanted to kill me.

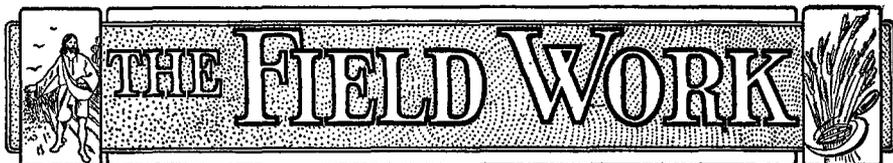
"I see that the last days are at hand, and that Satan is trying to hinder the work; but I see also that the Lord is with his people, and that his message must go to all the world, before our Saviour can return."

Cochabamba, Bolivia.

traffic, it being an entirely free port. A very small portion of the inhabitants are Hollanders, though a stranger would easily know them to be the dominating class; for the architecture of the city is purely Holland. Dutch is the language of the court; but as many Spanish and French reside on the island, the language spoken commonly is peculiar to the place, somewhat resembling *patois*. The island has a fine port, and being free is noted for the sale of dry-goods and clothing. All steamers stop here for from four to six hours, giving time for passengers to make purchases. A number of families of rich Hebrew merchants are located here, and they have erected a synagogue.

Our work has not been started in Curacao yet, but I believe that the people are ready to hear the advent message. I was permitted to do some work with our Spanish paper; and as I worked among the people, I found myself longing to see the message given to them. I wish somebody could be sent to Curacao at once.

In a letter Elder J. L. Shaw, in speaking of his recent visit among the Tamil Sabbath-keepers, says: "They are very careful about their observance of the Sabbath. No cooking is done upon that day, and no fire is built except in case of illness. These people seem to be very warm-hearted and earnest. I enjoyed my visit among them. They were glad to have us come to their houses, and each wished us to eat some food in his house. One morning we went out and visited three different families, all of whom insisted that we should eat something; and though we tried to explain that we had already eaten our breakfast, they insisted, and for fear that we should injure their feelings, we partook of three breakfasts. Happily, however, we survived, and were none the worse for it. You would have been interested in the large number of children and young people whom we saw in the homes of these people. What a blessing they may be to the work if educated and trained for service. The great desire of the Sabbath-keepers is that we should place a missionary among them to take the oversight of their school work and teach them the truth. They offered us two acres of land upon which to build. We take this as an indication that they wish us to come. It seems an opportune time to enter among them."



THE FIELD WORK

East Michigan Conference

THE annual session of the East Michigan Conference was held at Flint, April 6-9. This conference was preceded by a four-days' convention of church officers. Quite a number of the elders and other officers were present from the various churches, and a most profitable time was spent in studying the various phases of church work. Those who attended declared themselves greatly benefited by the instruction given, and expressed a determination to return to their homes to be real leaders, and to feed the flock of God better than in the past. It was regretted by all that every church officer in the conference was not present to share in the blessings of the convention; and similar meetings will doubtless be arranged for in other parts of the conference. I am sure that nothing can be done which will more effectually build up our work in all lines than to instruct our church officers thoroughly concerning the duties and responsibilities which they assume when they accept an office in the church.

The conference was well represented by delegates from the churches. In addition to the conference laborers present, Elder A. Moon, president of the Lake Union Conference, Brother J. B. Blosser, and the writer were present to assist in both the convention and the conference. It was a good conference. Unity and a deep missionary spirit characterized the session throughout. In addition to arranging for aggressive work at home, plans were laid to assist the work in other places. The conference voted to give all their surplus tithe to missions, to share several of their laborers with the foreign fields, and pay their salaries, also to continue the salary of Elder F. G. Lane in the West Indies for another year.

A recommendation was passed favoring the plan of our Sabbath-schools' sending all their donations to missions. It was also voted to send a tent company to the South and to support them for one year. The plan of raising a sum equal to ten cents a week per capita was enthusiastically endorsed by all. If the plan is set in operation in every church by the officers, this amount will be easily raised.

The reports rendered by the various departments of the conference indicated growth. The tithe for the past year was \$22,956.47. This averaged \$12.41 for each member, and showed an increase over the previous year of \$3,577.33. The total Sabbath-school contributions for the year amounted to \$1,359.76. Of this sum \$922.52 was given to missions.

The report of Prof. R. B. Thurber, the principal of the Adelpian Academy, was encouraging. A number of students are attending who are doing excellent work, and fitting themselves for a place in the cause.

Plans were laid to advance the book and periodical work the coming year. A field missionary agent and a field mission secretary were elected to labor in the interest of these departments, and

doubtless the coming year will show substantial growth in the sale of our literature in the conference.

The last day of the meeting brethren Delmer P. Wood and E. R. Lauda were ordained to the sacred work of the ministry. The Spirit of the Lord was present to witness to this step.

We feel sure this meeting will do much to develop and strengthen the work in the conference. Let all pray that the Spirit of God which was present to help in planning, may continue with the work during the year, and make effective the excellent plans laid.

G. B. THOMPSON.

Japan

TOKYO.—In sending in her February report, Sister Bessie M. Young wrote me quite an interesting letter about her work and experiences. She is still living with Sister Fukazawa. The latter has a pleasant home by herself, furnished by her adopted father. She supports herself by teaching, and their plan is to do quiet missionary work with those who attend the language classes. Sister Fukazawa has a good knowledge of English, and so has no trouble in securing students for that language. Sister Young is still devoting a good share of her time to the study of Japanese; but she also assists in the teaching. They are now planning to begin classes in Bible study, using at first some simple Bible story book, like "Gospel Primer." Sister Young writes that they have a good class of well-to-do people among their students. One is the wife of a sea-captain sailing on the Nippon Yusen Kaisha European line of steamers. Another is the married daughter of a count. While this sort of work requires much time and patience to develop fruit, yet a class of people can be reached in this way that could hardly be approached by other methods.

I have already referred to the classes that the brethren have been holding during the winter for the benefit of our young men. Two Bible classes are held every forenoon, and one in the evening for those who wish to study English. In the afternoon the young men assist in the printing-office, where we are now printing our semi-monthly paper and the Sabbath-school lessons. When spring comes, several of these young men will be ready to go out into active work in the field. Brother Okado will probably go out into the canvassing work again. Brother Seino, who comes from the new company near Fukushima, will also be ready to enter the work in the field, perhaps in company with Brother Watanabe. Brother Hamana, who accepted the truth in Nagasaki last summer, is planning to return to his family in Hokkaido, the northern island, very soon. It is his desire to open up the work in that part of the country. So far we have had no work and no believers in those parts. We rejoice that there is this prospect of entering this part of our field with the message. Some one of

our committee will probably visit Hokkaido, and advise with Brother Hamana for the opening of the work. We are informed that among the other churches there is a well-established understanding as to the division of territory in this island; so they may not make our work and workers very welcome. We need wisdom and grace in beginning the work in this field, that no mistakes shall be made, and that opposition be not unnecessarily stirred up. But the truth must go in spite of opposition.

Brother Kobayashi in Nagasaki reports one believer ready for baptism. There are also interested persons in several localities in the neighborhood of Saga, where he used to live. It is probable that Brother Kuniya will make a trip to Kiushu, to visit him and assist him in the work for a time. Brother Minami, who accepted the truth last year and came to Tokyo in the fall, is proving to be quite a help in translating for our Japanese paper. It is thought, therefore, that Brother Kuniya may now be spared from this part of the work, and so be free again to devote his time entirely to field labor. Brother Minami is also acting as my teacher in the Japanese, and I am putting in quite regular time now. At present I am holding Bible classes in English three evenings a week, for the students in this part of the city, with an attendance of ten or twelve. We also hold evening service every Sunday in my class-room, and several young men have been attending of late. The brethren over at Sendagaya have been holding Sunday-evening meetings in Brother Burden's house, in the room where we conduct our Sabbath services. By this means, and by Bible readings they have been holding with persons in that neighborhood, some are becoming interested, and several have attended our regular Sabbath services. Brother Kuniya has had some interesting experiences this winter with several persons with whom he has held readings. Especially a young doctor has seemed much interested, and has been studying some topic with Brother Kuniya every Saturday evening. We hope to see some of these accept the truth.

While we have perplexities to meet, yet we are of good courage to press ahead to gain greater victories for the truth during the present year.

F. W. FIELD.

The Lake Union Conference

THE Lake Union Conference convened in the South Side Church, Chicago, Ill., March 15-29, 1908. The conference was preceded by a three-days' publishers' institute, which considered the circulation of our denominational literature.

At the opening of the conference there was present nearly a full delegation from the respective conferences. Elder Allen Moon, president of the union conference, presided; and all were glad to know that his health is greatly improved. The meetings passed off harmoniously, and there was a marked unanimity of sentiment throughout the entire conference in most of the business matters.

The Lake Union Conference pledged itself to raise a sum of money equal to ten cents a week per member for foreign missions, and the local conferences were generous in voting tent companies for the work in the South.

Elders A. G. Daniells, G. A. Irwin, G. F. Haffner, Prof. M. E. Kern, and the writer, of the General Conference men were present during a part or the whole of the session. S. N. Curtiss, D. W. Reavis, and Morris Lukens, representing the Review and Herald Publishing Association, of Washington, D. C., were also present, and rendered valuable assistance.

During this session of the conference, the Review and Herald Publishing Association held its annual meeting in connection with the Lake Union Conference, and elected four members of its board of trustees for the two succeeding years.

One day of the session was given to the study of the educational work, and another day to the medical work. These days were interesting features of the meeting; and the papers submitted, and the discussions that followed, were educational and helpful in their nature.

Elder Allen Moon was re-elected president of the union conference, and W. H. Edwards chosen secretary and treasurer. There was a free discussion on the numerous resolutions that were adopted, and all who took part seemed to desire to see the work advance, and to send the message to all parts of the world.

Reports from the various conferences, rendered by the presidents, indicated that earnest work is being put forth in the local conferences to advance the message along all lines.

The report concerning the circulation of our denominational literature was encouraging, and all seemed to feel that the past was only an earnest of what we might expect in the future.

In membership the Lake Union Conference is the strongest union in the United States, and the various conferences comprising it have been so generous in the supplying of men for foreign fields that they find themselves crippled in handling the work in their territory. Scores of workers have gone out from this union conference to the foreign fields during the last few years, and the conferences have contributed liberally from their tithes for the support of the work in other lands. Many young men have been encouraged to enter the ministry, who are making rapid growth, and will soon be able to do efficient work in the Master's vineyard.

We trust that the past is only a beginning of the good work which this strong union conference will do in behalf of other lands. The officers of the union need the sympathy and hearty co-operation of all the brethren in the field, that the work may prosper and grow.

We trust that the next two years will be the most encouraging in the history of the Lake Union Conference.

This closes the sessions of the Union Conferences in the United States for this biennial term, and the meetings have been most encouraging. There never has been a time in the history of our denominational work when there was such a united and sympathetic co-operation as at the present time. There has never been a time when our people were more united in the carrying forward of the third angel's message than at present. The tithes have greatly increased, until they have reached nearly a million dollars a year. The annual offerings were larger than at any time in the history of our work. There are more workers in the foreign fields than

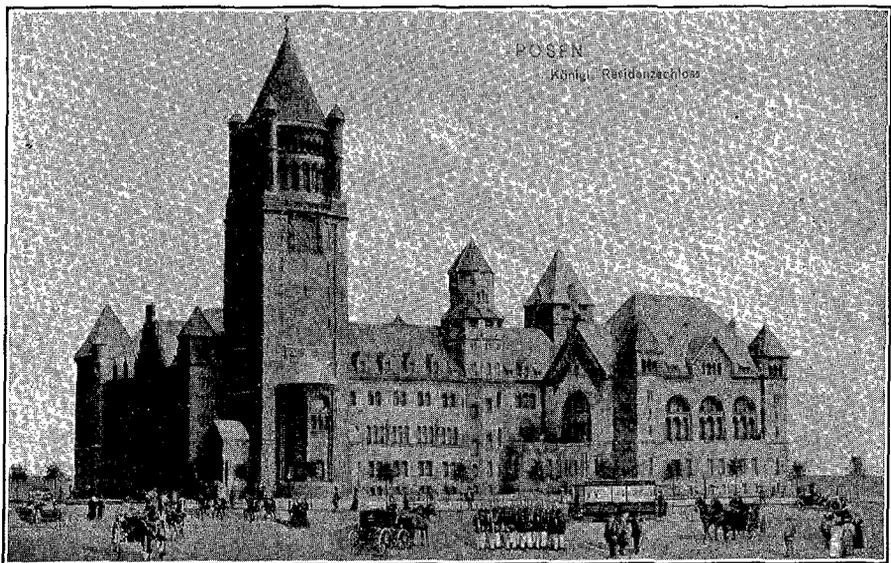
ever before; and more men in our schools and conferences who are seeking a preparation to enter the foreign service than at any time in our denominational history. The local and union conferences are contributing more liberally from their surplus tithes than ever before. Many conferences are limiting themselves to a minimum of expense, that more funds may be saved for the foreign work. In all the meetings there has not been a note of discord or lack of harmony. We believe these are signs of the rapid prosecution of the third angel's message, and indicate a quick work in the future.

We trust that God's people everywhere will unite in carrying out the great and broad plans that have been laid for the prosecution of the work, that with one heart and one mind this work may go to all the earth as a witness to every nation.

I. H. EVANS.

In the Silesian Conference

ONE year ago this field was organized out of the territory of the East German Conference, and at that time it had a



NEW CASTLE OF THE GERMAN CROWN PRINCE

membership of 381. The first twelve months of its separate existence witnessed 118 accessions, and a net increase of ninety-two, so that its present membership is 473. Last year its tithe was 21,121 marks, or an average of 44.65 marks per capita. Its Sabbath-school, weekly, and annual offerings amounted to 4,300 marks. The book sales were 18,321 marks, against 13,322 marks in 1906.

Posen and Silesia are the two provinces that make up the territory of this field, and their population amounts to 6,929,250, a large number of whom are Poles. We were much pleased to hear some of them bear testimony in their mother tongue during the social meeting Sabbath afternoon.

The city of Posen, where the second annual Silesian conference was held February 7-11, was the capital of the kingdom of Poland until the close of the thirteenth century. It now contains about 141,000 inhabitants; it is a growing town, with a number of fine modern public buildings, among which is the new castle of the German Crown Prince. Of the old structures, one of the most interesting is the *Rathaus*, or city hall, erected as a Gothic edifice, but rebuilt

in the Renaissance style (1550-1552) after a fire in 1536.

There were about one hundred twenty-five of our own people at the meeting. The lectures for strangers were held in four or five large halls in different parts of the city, and they were visited by three hundred or four hundred fifty each evening. The truth was presented in a straightforward, simple manner. One of the signs of the times has been the bitter spirit that is shown our work and workers in this place. One of the public Christian homes which provides accommodations for passing strangers, refused us lodging because of our religious belief. One evening during the conference there was a lecture against us and our work. Several of the brethren attended, and they report that only the greatest ignorance or the most wilful misrepresentations could be responsible for such untruths as the speaker uttered about the third angel's message. However, there were not more than about a fifth as many present as attended our own meeting that night. In our meeting two evenings later, the conference president replied to the charges made against us.

One of the most emphatic points made at this conference is the need of more literature in the Polish language. Thus far we have in that tongue "Christian Temperance," "The Sufferings of Christ," "Two Thrones," "Full Assurance of Faith," "Is the End Near?" and "God's Prophetic World Clock." "Glorious Appearing" is in process of preparation. Other works will soon be out in this language, for it is felt that we must do more to get the truth before the Polish-speaking nationality. These publications are issued by the Hamburg House.

Aside from the assistance of the local workers, Brethren L. R. Conradi, J. Erzberger, J. H. Schilling, and A. W. Petersohn were able to help in the work of the meeting.

There was the greatest harmony in the business sessions of the Silesian Conference. Elder J. Pieper was unanimously chosen president. The resolutions were of the same general character as in the other German meetings that have been reported in the REVIEW recently. There was a slight deficit after the auditing was done, for the annual income did not quite cover the expenses; but plans are laid to prevent such an

event in 1908. One of the workers, Sister Goldkuehler, who had but recently come from the Friedensau school, and was engaged for a short time in the Bible work here, was laid to rest during the latter part of the year. A resolution was passed in which the delegates fittingly expressed their sympathy to the parents and relatives of this sister. It was also voted to strengthen the poor fund of the conference, and a good collection for this purpose was taken on the spot; while the Sabbath-school and weekly offerings were liberal.

Four were baptized at Posen. One man was ordained to the gospel ministry — Brother C. Dangschat. The field begins its new year with three ordained ministers and ten Bible workers. There are twenty-six regular canvassers at work here.

We wish the brethren and sisters in Silesia and Posen well, the coming year, and trust they may be remembered in the prayers of our people. GUY DAIL.

Portugal

Four times a week I go to Lisbon for meetings, and often on other days, to visit and give Bible readings. I was obliged to leave a fair interest, to go to Oporto to help Elder E. Schwantes, and this interest must be picked up again. Elder Schwantes has a good attendance now.

A year ago I went up to Oporto, and one day, while out helping the colporteur we called at a place where a man manifested a desire to buy a Bible. We sold him a sixty-cent Bible. I took his address, and wrote him a letter about the Bible, how to study it, etc. He replied, and we kept up correspondence for a time. Now he has bought all our books in Portuguese, and a prophetic chart, which hangs on his wall, a wonder to his visitors. He is a mail-carrier, but, on account of rheumatism, is on the sick list, yet receives his wages. Two weeks ago we organized a Sabbath-school in his home. His wife keeps the Sabbath, and he will do so, at least until he may be called to service again. We pray that he may be strengthened to stand fully for the truth.

A friend here in Lisbon told me he had heard of the Sabbath question about fifteen years ago. He said a Spaniard was here selling tracts on Sunday. This man asked him why he did so. The reply was that the others were wrong, in keeping Sunday, and he kept the right day. This gave my friend a shock, and now he affirms that the Sabbath is the true day to be kept. Whether or not he will keep it, remains to be seen.

We are earnestly endeavoring to win ten to the standard of the truth before camp-meeting. In the past we prayed, "O, Lord give us at least one soul, or one more soul." But now we have decided to eliminate the words "at least," and are praying for a certain number. This appears a big thing to us, but to those a long way off it may seem small.

We thank all who had a part in getting us the money to pay for the organ.

We have had stirring times here. For a number of days I carried my passport and means for identifying myself in case of being stopped by the police for an examination of my person. It is against the law to carry knives. I usually carry my pocket-knife; but

while doing so, if I had been examined, for some days no one would have heard of me. Nothing unpleasant happened to us, while hundreds were imprisoned for very trifling things. The news that passes the frontier is often far from true. We are in troublous times, in the days when unheard-of things are occurring. Men are waxing worse and worse. Yet a remnant will be saved. Surely some will enter the kingdom of God, from this country.

C. E. RENTRO.

Received on the \$150,000 Fund up to April 14, 1908

*Atlantic Union Conference	
*Central New England	\$ 2,773.18
Greater New York	1,501.31
Maine	852.89
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,344.74
*Western New York	2,073.09
Total	12,082.21
Canadian Union Conference	
Maritime	566.49
Quebec	169.94
Ontario	807.28
Newfoundland	20.80
Total	1,564.51
Central Union Conference	
Colorado	4,519.19
Kansas	3,735.78
Missouri	1,981.40
*Nebraska	5,819.18
*Wyoming	813.00
Total	16,868.55
*Columbia Union Conference	
Chesapeake	624.53
*Eastern Pennsylvania	2,548.91
*New Jersey	1,202.45
*Ohio	6,302.43
*Virginia	1,034.77
*West Pennsylvania	1,969.46
*West Virginia	558.86
Total	14,241.41
*District of Columbia	
*Washington Churches	1,384.54
Lake Union Conference	
East Michigan	3,158.46
*Indiana	5,247.02
North Michigan	1,705.22
*Northern Illinois	2,913.36
Southern Illinois	1,457.71
*West Michigan	8,733.70
Wisconsin	5,044.25
Total	28,259.72
North Pacific Union Conference	
Montana	691.64
*Upper Columbia	3,036.43
*Western Washington	3,308.13
Idaho	1,022.65
Western Oregon	2,956.15
Hawaii	21.05
Alaska	20.00
Total	11,056.05
*Southern Union Conference	
Conference not specified	97.41
*South Carolina	266.09
Alabama	613.14
*Tennessee River	1,495.31
*Florida	951.48
*North Carolina	954.70
*Cumberland	1,360.99
*Louisiana	572.54

Mississippi	413.08
*Georgia	457.97
Total	7,092.71
Northern Union Conference	
Iowa	7,777.58
*Minnesota	5,752.78
*South Dakota	2,666.47
*North Dakota	2,134.93
Conference not specified	73.82
Total	18,405.58
*Pacific Union Conference	
*Southern California	4,584.90
*Arizona	466.79
*California-Nevada	10,249.03
*Utah	440.58
Total	15,741.30
Southwestern Union Conference	
Not specified	22.82
*Arkansas	938.93
Oklahoma	3,938.79
Texas	2,488.90
Total	7,389.44
Western Canadian Union Conference	
*Alberta	1,211.35
British Columbia	224.50
Manitoba	349.76
Saskatchewan Mission Field..	59.60
Total	1,845.21
Unknown	
Unknown	161.70
Foreign	
*Algeria	13.33
Australia	178.71
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	66.01
Yukon Territory	20.00
England	281.55
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	190.25
South America	76.43
Switzerland	9.69
Panama	27.11
Nicaragua	9.00
Central American Mission ...	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlements	10.08
Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Ireland	1.21
Russia	5.00
Denmark	14.59
Santa Domingo	2.50
Total	1,901.84
Grand Total	\$137,994.77

I. H. EVANS, Treasurer.

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

A Sunday Law Hearing

A HEARING on the Sunday observance bills introduced into the Senate by Senator Johnston of Alabama was given last Wednesday afternoon by a sub-committee of the committee on the District of Columbia, consisting of Senators Johnson, and Gamble of South Dakota. The hearing occupied an hour and a half, and the time was equally divided between those who favored either or both of the bills, and those who opposed them.

The first speaker was Mr. F. B. Sands, representing the butchers' clerks, who spoke for the passage of Senate Bill No. 3940 "requiring certain places of business in the District of Columbia to be closed on Sunday." Mr. Sands said that this bill was desired by his clients in order that they might have one day in the week when they would not be compelled to attend to business. He argued that this bill was for the benefit of a certain limited class, and thought that those not directly affected by the bill ought not to oppose it.

Mr. Charles F. Diggs spoke briefly in behalf of the Retail Grocers' Protective Association, using practically the same line of argument as that employed by Mr. Sands.

The leading argument in opposition to these bills was made by the editor of the REVIEW, who had been requested to represent the views of Seventh-day Adventists upon this question. A summary of the argument presented is as follows:—

The bill is religious in its character, and is aimed to secure the observance of a day held as sacred by a part of the community rather than to protect all citizens in their equal rights. This is shown in the title, which states that it is "a bill for the proper observance of Sunday as a day of rest in the District of Columbia;" and the body of the bill further emphasizes this claim by restraining all persons from engaging on that day in the ordinary pursuits which are followed freely on the other days of the week. Inasmuch as no such restraint is deemed necessary in order to secure the proper observance of such civil holidays as the fourth of July, the twenty-second of February, etc., it is plain that by this bill Sunday is to be distinguished from *civil* holidays; and the only basis for such a distinction is the supposedly religious character of the day.

The exception made in favor "of household work or other work of necessity or charity" is in the usual language dealing with the religious observance of a day.

As by this bill sports and amusements freely permitted on other days are forbidden, it is evident that the framer of the bill intended to secure the religious observance of the day. Such prohibition of amusements is an infringement on religious liberty, as is plainly stated by Tiedemann in his work on "Limitations of the Police Power" as follows:—

"The indulgence in quiet, orderly amusements, since they involve no violation of private rights, can not be prohibited by law without infringing upon the religious liberty of those who are prevented, and such regulations would therefore be unconstitutional."

The bill permits the performance of

works of necessity on the first day of the week, but expressly states that such work "must be so performed "as not to interfere with the repose and religious liberty of the community." It is evident that the "religious liberty of the community" would not be disturbed on the first day of the week more than on other days, were it not that the first day of the week is regarded as different in its character from the other days, and the pursuit of the ordinary avocations of life would be a desecration of the day. The fact that religious services are held on other days of the week and that the worshipers find sufficient legislation in the acts protecting peaceable assemblies on all days of the week, shows that no further legislation is required merely for the protection of religious gatherings on Sunday.

This is not a mere theory, but is found practical by the more than two million citizens of the United States who observe the seventh day of the week as the Sabbath, but do not deem it necessary to compel others to refrain from labor on that day in order that they may have religious liberty and not be disturbed in their religious assemblies.

The history of the fourth and fifth centuries shows that the real purpose of Sunday legislation in forbidding labor and sports is to secure attendance on public worship.

A bill so plainly religious as this one, is contrary to the first amendment to the Constitution, which provides "that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This is clearly shown in the well-known mail report prepared by Hon. Richard M. Johnson, of Kentucky, in 1830, who said: "Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test, and another that Congress shall pass no law respecting the establishment of religion or prohibiting the free exercise thereof."

This bill violates the true principle of religious liberty as well in the case of those who voluntarily observe the first day of the week as the Sabbath, as in the case of those who observe the seventh day of the week, or of those who do not wish to observe any day. The principle is the same whether one is compelled to do what he wishes to do, or what he wishes not to do.

Sunday laws would not be justified even if an exemption clause were inserted in favor of those who observe another day. The right to enact such a law with an exemption clause involves the right to enact a law without an exemption clause.

At the close of the argument, the following conclusions were drawn:—

1. All legislation requiring cessation of labor or amusements or both, on the first day of the week, is religious legislation.

2. All such legislation, being religious legislation, is contrary both in spirit and in letter to the first amendment to the Constitution.

3. All such legislation infringes upon the religious liberty of all classes of men, not only of those who observe another day and those who observe no day whatever, but as well of those whose present religious sentiments lead them to the voluntary observance of the first day of the week as a day of rest and worship.

4. All such legislation is outside the proper sphere of civil government, whose duty it is to protect all its citizens in the exercise of their religious beliefs, so long as in so doing they do not interfere with the equal rights of others, or in their refusal to exercise a religious belief, and not to favor any religion or any sect of any religion.

5. All such legislation constitutes a decision of a religious controversy, and if enforced, leads to religious persecution.

6. All such legislation is based upon religious considerations, and can not be justified upon civil grounds.

7. All such legislation is in effect a union of church and state, and is therefore both un-American and unchristian.

W. A. Colcord, secretary of the Religious Liberty Bureau, followed with a brief paper, in which he traced the history of the Sunday bills now before Congress, and showed that they originated in an interdenominational committee representing the churches of the District, thus making it clear that the real purpose of this legislation is of a religious character. He also adduced various arguments relating to the provisions of the bill and the principles involved therein, which further emphasized the fact that the legislation is religious in its character, and an infringement upon religious liberty and a violation of constitutional rights.

K. C. Russell, the chairman of the Religious Liberty Bureau, also read a paper in which he dwelt further upon the nature of the proposed legislation and emphasized its religious character.

Mr. David Eccles, representing the Secular League of Washington, then made a brief address before the committee, in which he declared that if the request for this legislation was granted, it would be but the beginning of legislation infringing upon the rights of citizens, and that it was better to leave the question of the hours of labor to be adjusted by the various labor organizations.

Mr. James L. Feeney, chairman of the Legislation Committee of the Central Labor Union, of Washington, then spoke briefly in favor of the bills under consideration, and the chairman declared the hearing adjourned.

W. W. P.

BROTHER R. H. MARTIN, who is laboring at Port Jervis, N. Y., sends this encouraging word: "On January 25, 1908, Elder C. H. Edwards organized a Seventh-day Adventist church in this city, with ten members. On a recent Sabbath our hearts were rejoiced when five united with us making a total of seven during the month of March, with one awaiting baptism. There are four other Sabbath-keepers who have not yet united with the church, and the prospect looks bright for the future, as the interest is still good. We ask an earnest interest in your prayers that the Spirit of the Lord will continue to work."

Medical Missionary Department

Conducted by the Medical Department of the General
Conference

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

Our Sanitariums Their Relation to the Church and Her Sick Poor

"YE have the poor with you always, and whensoever ye will ye may do them good."

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land, . . . thou shalt open thine hand wide unto him. . . . Because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land."

For a wise purpose God permits the poor always to remain in our midst. Their poverty may be due to sickness and affliction, or it may be due to poor management. Whatever the cause, the members of the church of Christ owe a duty to their own sick poor, a duty which can not be delegated to an organization or an institution, without doing injury to the individual members of the church and to the church as a body. The poor and the sick God permits to remain in the church, in order that the sympathies of its members may be aroused, and that a spirit of Christlike benevolence may be constantly cherished and developed.

They are designed to be a blessing to the church of Christ, an aid in the development of the character of its members. Not to the church as a body, but to the *members* of the church who do unto the poor as they would be done by, will it be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

The poor unfortunate who fell among thieves was left by the wayside bruised and wounded and in need of help. God brought a certain priest that way, that through the practical ministry which this called for he might obtain a spiritual fitness for his position. But his heart was untouched, and he passed by on the other side. Likewise did the Levite.

The Samaritan's heart was touched as he beheld the sufferer. He did what the others should have done,—he had compassion upon him. He bound up his wounds, pouring in oil and wine. He placed him on his ass, and in the absence of a sanitarium or a better place took him to an inn. He did not feel that his duty was even then discharged,—that others could stand the necessary expense while the sick man received care and treatment at the inn,—but he put his hand into his pocket, and made a deposit on the sick man's future expenses, and then said, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Jesus says to every member of his church, "Go, and do thou likewise."

Here we have pointed out to us clearly our duty to the afflicted poor in our midst. There are sick ones among us who feel the need of going, and who should be encouraged to go, to a sanitarium. Many of these could be greatly helped by the suitable treatments; and the knowledge they would obtain while there would prove a blessing not only to them but to their families and the communities in which they live after they returned.

They should not only be encouraged to go to one of these institutions that God has established to be a help and blessing to his people, but provision should be made to meet their expenses while there. This is a duty that rests upon the members of the church in whose midst the sick ones are, if the relatives are not in a position to do it. While our sanitariums would gladly do all they can to help all such, they are not able to assume such a responsibility, neither would it be best for the members of our churches to place this burden upon these institutions. Most of our sanitariums are struggling for an existence, and have about all they can do to meet their running expenses, which are heavy. They have no fund upon which to draw to assist the worthy poor. While they should make the expense as low as possible for charity cases, they feel compelled to plan to come out even at the end of each year if possible. The duty of the church toward her afflicted poor is clearly stated in "Testimonies for the Church," Vol. IV, page 510: "None whose names are on the church books should be left to suffer year after year from sickness when a few months at the sanitarium would give them relief and a valuable experience to take care of themselves and others when sick. Every church should feel it a Bible duty devolving upon them to care for their own worthy poor and sick. When a worthy child of God needs the benefit of the sanitarium, and can pay but a small amount toward his expenses, let the church act a noble part, and make up the sum. Some may not be able to pay anything themselves, but do not let them continue to suffer. . . . Send them to the sanitarium, and send your pledges and your money with them to pay their expenses. In doing this you gain a precious blessing. It costs something to run such an institution, and it should not be required to treat the sick for nothing."

Some have thought that our sanitariums are wholly for the treatment of those not of our faith. The truth is our sanitariums have been erected for the benefit of our own people who are sick as well as for others. They are to find there a refuge, a place where they can have the benefits of the rational remedies to which God has called our attention, and where they can at the same time gain a knowledge that will show them where their own habits have been wrong.

The Lord desires that men shall be led to understand the cause of their suffering, and the *only* way to find relief. He desires them to see that their physical, mental, and moral well-being depends upon their obedience to his law. It is God's "purpose that our institutions shall be as object-lessons showing the results of obedience to right principles. In the preparation of a people for the Lord's second coming a great work is to be

accomplished through the promulgation of health principles."—"Testimonies for the Church," Vol. VI, page 224.

To those who have thought that our sanitariums are only for those not of our faith, the words are spoken: "Let no one listen to the suggestion that we can exercise faith and have all our infirmities removed and that there is therefore no need of institutions for the recovery of health. Faith and works are not dissevered. Since the Lord is soon to come, act decidedly to increase facilities that a great work may be done in a short time." "Why, asks one and another, is not prayer offered for the miraculous healing of the sick, instead of so many sanitariums being established? . . . The Lord has opened this matter before me. . . . Our sanitariums are established to educate in regard to right habits of living." This education every member of the remnant church needs. "The light given me was that sanitariums should be established, and that in them drug medication should be discarded, and simple, rational methods of treatment should be employed for the healing of disease. In these institutions people were to be taught how to dress, breathe, and eat properly,—how to prevent sickness by proper habits of living." From these institutions those who have regained their health, and learned how to live, could go to their homes fully prepared to act the part of medical missionaries.

When we appreciate fully God's instrumentalities, and their purpose in the message, and cheerfully correct our own wrong habits of life, we shall exert a much wider influence as a church, and the way will then be opened for the prayer of faith to be more fully answered among us as a people. But with the ignorance which exists in regard to the laws of health, and often the wilful indulgence in that which is known to be wrong, the prayer of faith for the healing of our physical infirmities is useless. Should the sick be raised, it would not be to walk in newness of life, but in the same old paths of transgression; and the same causes unremoved, which were responsible for their first sickness, would soon again bring about a similar condition. The individual would not be benefited greatly, and a church composed of such members would not carry much light to the world. The chief aim of the gospel is to bring men and women to obedience to the law of God, which includes the laws of health. In this work our sanitariums occupy an important place.

D. H. KRESS, M. D.

Findings

DR. C. A. HANSEN, of 1653 High St., Denver, Colo., has just published a neat forty-two-page booklet, entitled "Life and Peace." In this he treats in a beautiful way the ten precepts of the decalogue, under the headings, "First Precept of Peace," "Second Precept of Peace."

Elder I. J. Hankins writes from South Africa: "At a recent meeting of the committee a request was sent to the General Conference Committee for Dr. — to come to Kimberley. All I have to say is that I think it important that he come, and as soon as consistent with other duties. I only wish that we had two or three more for South Africa."

Current Mention

— The governor of the Austrian-Polish province of Galicia was assassinated by a Ruthenian student, April 12, while giving audience to a delegation of students.

— An unexpected freshet in Hankow, China, is reported to have destroyed 700 junks in the river, and caused the death of 2,000 persons by drowning. The waters caught the people unexpectedly at night.

— A government franchise bill has passed both houses of the Danish *Rigsdag*. By its provisions all taxpayers, male and female, more than twenty-five years old, and all married women whose husbands are taxpayers, are entitled to vote.

— Berbers and nomad Arabs, who have been concentrating on the western frontier of Algeria, on April 16 attacked the French forces posted in the vicinity. The French lost 28 killed, and 100 men, including ten officers, were wounded. The Berber losses were 125.

— A successful demonstration of a steel net that will protect war-ships from torpedo assaults has been made in Narragansett Bay. Battle-ships of the United States navy are to be equipped with the nets at once, and the cruisers and other vessels as rapidly as possible.

— After repeated failures to obtain any satisfactory reply to its demands for arbitration of charges of oppression and confiscation of property of American citizens doing business in Venezuela, the State Department has laid the papers in the controversy before the Senate, with the expectation that Congress will take some action.

— The employers of the Paris building trades have formed a strong organization to resist the demands of labor, and have declared a lockout against the masons which affects 50,000 workmen; 200,000 men of other trades will be thrown out of employment if they refuse to accede to the terms of the employers, who are willing to grant a twenty-percent increase over the wages prevailing in 1906. The labor unions demand five per cent more wages, a nine-hour day instead of ten, and the exclusion of non-union men. Many of the labor unions have seceded from the Labor Exchange in order to come to terms with the employers.

— The conference of Secretary Root and the Russian Ambassador, Baron Rosen, April 13, over the situation in Manchuria, is reported to have been entirely satisfactory to both parties. From the standpoint of the Russian government it is explained that they are endeavoring to restore that city as a trade center and carry out plans that were formed before the war. Consul Fisher's objection to recognition of Russian authority at Harbin seems to have been to the manner in which the local officials proposed to obtain their objects rather than to the objects themselves. There will probably be no further friction between the American consul and the Russian government at Harbin over this incident.

— A New York inventor, Mr. A. M. Herring, has contracted to deliver to the United States government before August 15 an aeroplane that will carry 350 pounds, travel at the rate of forty miles an hour, and go 125 miles without touching the ground. He recently sent a model of his machine twenty miles without accident.

— Russian troops have invaded Persian territory in the vicinity of Lenkoran, on the Caspian Sea. The trouble began April 12, between Russian soldiers of the garrison at Belesuvar near the border and a band of Khurdish brigands. Later the brigands returned in force of about 4,000, but were repulsed by the garrison, which after destroying several villages is still in pursuit. Cossacks have been sent to preserve order.

— About one third of the city of Chelsea, Mass., just out of Boston, was swept by a fire which raged for twelve hours on April 12. It is reported that all the banks, more than three fourths of the churches, half of the business blocks, nearly all the schoolhouses, and about five hundred buildings, mostly homes of the poor, were swept away. Eleven persons were killed, seventy-five severely injured, and fully 10,000 are homeless, with their employment gone with the burning of the factories. The monetary loss is estimated at \$6,000,000.

— The strike of the employees of the street railway at Chester, Pa., which was inaugurated April 13 for recognition of the union and higher wages, has resulted in serious disorders. Thousands of sympathizers were angered by the placing of twenty men of the State's constabulary near the car barns, and rioting ensued the first day. Deeds of violence marked nearly every day for about a week, and included attempts to burn the car barns, stoning of cars that attempted to run, and firing upon the soldiers and strike-breakers. More State troops have been brought to the scene, and seem to have the situation better in hand. Similar trouble has recently been experienced in Pensacola, Fla., where on April 14 cars were operated for the first time in nine days, and then only as the State militia was lined up on both sides of the streets.

— Destruction of tobacco beds by the "night riders" is reported from Ohio and Indiana, as well as the continued domination of these outlaws over the planters of Kentucky and parts of Tennessee in the matter of raising a crop this season. They are also reported to have extended their operations to the peanut section along the Tennessee River, warning steamboats that carry large quantities of peanuts to St. Louis to cease traffic. For three hours after midnight the morning of April 13, one hundred masked men controlled affairs in Dalton, Ga. They compelled the superintendent of the electric light plant to turn off all the lights, marched the police on duty to the public square where they were kept under guard, while other members of the gang searched many homes, professedly looking for wrong-doers. No violence to persons is reported. Eight young farmers have been arrested by soldiers near Murray, Ky., and placed in jail on the charge of being "night riders."

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman
E. R. PALMER - - - - - Secretary
H. H. HALL - - - - - Assistant Secretary

Prospects

WHAT are the prospects for the canvassing work for 1908? We answer, "Fine as you ever saw." The Texas and Arkansas institutes are in the past, from which we expect about thirty workers will soon be in the field. We are now in the Oklahoma institute, where more than twenty are engaged in earnest study, preparatory to entering the work in about two weeks. There are other canvassers who did not attend these institutes, who will also be in the work. Arkansas will have another institute in a few days to accommodate some in another part of the State who could not attend the first one. The prospects are that a much larger number of students than last year from Keene Academy will enter the work this summer, and thereby earn scholarships.

The fact is that the very air is full of enthusiasm over the canvassing work, until only a dead man would fail to catch the spirit of it. The canvassing work is God's great means of hastening the third angel's message to its close. His Spirit has gone out in search of workers. He must have them, and will have them. Men and women, old and young, will respond to the call of the hour, and "come up to the help of the Lord, to the help of the Lord against the mighty." They are coming, and will continue to come. The last battle is on. The bugle is sounding loud and clear for recruits. Some are fainting, some are falling under the fierce fire of the enemy, but others are quickly filling the broken ranks. O, what a wonderful, intensely interesting time this is! Stand and fight if need be until death, and thou shalt receive a crown of life.

W. W. EASTMAN,
Gen. Missionary Agent, S. W. U. C.

A Million-Dollar Business

I AM now in attendance at the third State canvassers' institute in the Southwestern Union since the close of our union conference. There has been an excellent spirit manifested in all of them. The instruction given has been practical, and an invaluable help to all who are contemplating entering this important branch of the work.

When we recall the fact that the attendance at all our schools has greatly increased under the scholarship plan, we are made to realize that our canvassing work has become a great factor in the education of our young people, as well as a mighty lever for the advancement of the message.

Over a million dollars worth of books sold last year! That is very easily said, but what an enormous amount of labor it represents on the part of our faithful canvassers. Again, what an amount of light and truth it places in the homes of the people, preparing the world for the coming of the Lord. The thought that

the canvassers have engaged in a missionary operation that has become a million-dollar business is to me one of the most encouraging signs of the times. At that rate the message will soon have reached out into all the world for a witness unto all nations, and then shall the end come.

The canvassers may not see much of the fruit of their labor immediately, but it will all bear fruit, and some day the faithful laborers who have sown in tears shall reap in joy. There is no longer need that any should stand idly by in the market-place because no man hath hired him. The Master has now extended the eleventh-hour call. The way is open for all who desire to labor. The promise is, "Whatsoever is right I will give you." This unfailing promise of God is soon to be realized by the faithful laborers. Let us plan to increase our sales this year, that more may be accomplished in the spread of the truth than during any former year. The world is freely open now for our coming. The times are more favorable to work in spreading the message than we shall ever see them again. *Now* is the day of our opportunity. Let us do our best.

R. C. PORTER.

AMONG the many encouraging features that mark the revival of the canvassing work, is the number of old canvassers who, after years spent in other ways, are now returning to this work. The spirit of prophecy has stated that God is calling the canvassers back to their work; and every old canvasser who responds to this call can have the double assurance that he is doing the Lord's will, and may expect special help and strength in once more entering the field with his prospectus.

R. L. PIERCE.

NOTICES AND APPOINTMENTS

Notice!

THE seventh annual session of the Western Washington Conference of Seventh-day Adventists is hereby appointed to be held May 22-31, 1908, in connection with the camp-meeting to be held at the corner of East Alder Street and Twenty-seventh Ave., Seattle, Wash., for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held at 9:30 A. M., May 22, 1908.

W. W. SHARP, *President*.

Literature for the Battle-Ships

PRAY for the blessing of the Lord to be with the literature that is placed upon the battle-ships and many steamers and smaller craft that sail to the port of San Francisco from various nations of the world. The eyes of the world are directed this way in anticipation, as they follow the battle-ships upon their voyage around the Horn to the Pacific and to the Golden Gate.

This is an opportune time to make a master stroke for the cause we love, and bring the printed page before the many thousands of sailors and visitors to our coast at the same time.

I have supplied many of the battle-ships now on this coast with *Signs, Instructors*, tracts, etc.; and have lately visited the two forerunners of the incoming fleet,—the "Ten-

nessee" and the "Washington," also two of the large cruisers,—the "Maryland" and the "Colorado," and left a good supply of our literature on each of these vessels, and held Bible readings with some of the boys.

We expect to hold meetings on some of the vessels while they are here. There will be companies of young people from the churches near who will assist in holding these services. An opportunity is before you to assist in this work. Tracts, *Signs, Liberty*, and *Life and Health* are wanted. Cash contributions should be sent to the missionary secretary, A. J. S. Bourdeau, Mountain View, Cal. Mail matter may be sent direct to me at 1454 Pomona Ave., Fruitvale, Cal.; and shipments of freight should be sent to my address with the word "Melrose" added.

If those having sons, brothers, or friends aboard any of these vessels will write to me, I will visit them.

CHAS. W. PETER.

Glendale Sanitarium Training-School for Missionary Nurses

THE next training-class begins June 1. There are vacancies for a limited number of applicants. This institution offers special facilities to persons of promise who are anxious to fit themselves as missionary nurses. Liberal monthly allowances are made for the first, second, and third years, to cover incidentals, so as to enable worthy individuals to get such training. Write for new calendar. Address Dr. Etta Gray, or Miss Nora Lacey, Head Nurse, Glendale Sanitarium, Glendale, Cal.

Notice!

NOTICE is hereby given to all whom it may concern, that the sixth annual meeting of the members of the Western Washington Conference Association of Seventh-day Adventists, a corporation organized and existing under, and by virtue of, the laws of the State of Washington, will be held in the large pavilion on the Seventh-day Adventist camp-ground, at the corner of East Alder Street and Twenty-seventh Avenue, Seattle, Wash., on May 27, 1908, at nine A. M. The election of a board of five trustees for the ensuing year, and such other business as may be necessary or proper to be transacted, will come before the meeting.

F. M. BURG, *President*;
W. W. SHARP, *Secretary*.

Western Washington Camp-Meeting

THE western Washington camp-meeting will be held May 21-31, 1908, in the city of Seattle, at the corner of East Alder Street and Twenty-fifth Avenue. To go there from the union station, take either the Jackson or the Mount Baker Park cars. When you pay your fare, ask for a transfer to the Jefferson car; change at Jackson Street and Twenty-third Avenue to the Jefferson Street car; get off at East Alder Street, and walk two blocks east. Those coming by boat or the interurban, will take the Yesler Way car, get off at Twenty-fifth Avenue, and go three blocks north. The usual reduction of fare has been granted by the railways to those purchasing their tickets May 18-23, and returning as early as June 2. When you purchase your ticket, ask for a certificate that you have paid full fare; this, when signed by the secretary of the conference, will enable you to purchase return ticket for one-third fare, provided one hundred persons have come over the roads. Where the fare by the boats is but little less than by rail, it would be well to come by rail, lest we come short of the required number, and those from a distance fail to get a reduction of fare.

Those wanting tents may order them from H. A. Green, 309 Second Ave., N. Seattle, Wash. Our tents are 12 x 14 feet; new ones will rent for \$3 each, and the old ones for \$2.50 each. If you want a good tent, order soon.

We shall have a dining tent, where meals will be served every day except on Sabbath. At our store will be found suitable foods that can be easily prepared for the Sabbath meals.

Arrangements will be made to transfer the baggage, so bring your checks to the camp-ground.

Come early, praying that we may receive copious showers of the latter rain.

W. W. SHARP, *President*.

The May Number of Life and Health

THE attention of the readers of the REVIEW is called to the May number of *Life and Health*, now ready to mail. It is not only attractive in appearance, but highly important in contents. It touches many phases of the diet question, revealing some of the fundamental principles of health through a proper diet.

Dr. D. H. Kress presents a cure for national intemperance through diet,—one of the most reasonable and convincing arguments on the cause and cure of intemperance we have ever read.

Mrs. E. G. White writes in her usual strength on "Diet and Health," showing that the disease and suffering everywhere prevailing are due largely to the popular errors in diet, and presenting the claims of God's original plan for man's diet.

Dr. J. R. Leadworth has in this issue an illustrated article on "Digestive Disturbances and Their Remedy."

Mrs. D. A. Fitch shows the evil results of the "slip-go-down" mashes when poorly cooked and improperly eaten.

Nearly every phase of the important question of diet and the preparation of foods is taken up in this number. It is, therefore, very important, and much needed everywhere. Those who circulate it will be doing the best possible service to humanity, and paving the way for the reception of greater truths, after the mind is cleared, and the conscience quickened through the preparatory results of health reform.

Selling *Life and Health* is a dignified and lucrative business. Over one thousand agents are now working for it, as they have opportunity, and are making good wages. Send for sample copy, suggestive canvass, and special rates to agents. Address, *Life and Health*, Takoma Park, D. C.

Business Notices

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

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

Conditions

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

Any person unknown to the managers of this paper *must send with his advertisement satisfactory written recommendation*. Such recommendation should come from one of our ministers, or from the 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.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

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

FOR SALE.—Well-established treatment rooms in prosperous, growing city. Splendid opening for man and wife. Address F. Burton Jewell, Mitchell, S. Dak.

WANTED.—A woman forty-three years old would like to sew for and have the care of a family of children, or the place of a house-keeper, or the care of an invalid. Address Mrs. M. T. Houston, Ludowici, Ga.

FOR SALE.—Cooking oil, best grade. Freight prepaid between Colorado and Ohio. 5 gal., \$4; 10 gal., \$7.75; 15 gal., \$11. Other States, please ask for prices. Address R. H. Brock, 404 North Second St., Arkansas City, Kan.

FOR SALE.—Farm of 160 acres; 7-room house, barn, hen-houses, well, windmill, stock, and implements; good pear orchard. Or would like a good man to work it on shares. Address, Mrs. Olive Durfee, Jamul, San Diego Co., Cal.

JUST PUBLISHED.—Two new songs, "An Hour With Thee" (solo), and "Will It Be Too Late?" (duet and chorus). You will like them. Each, 15 cents; the two for 25 cents, *coin*. Address the Beddoe Music Co., St. Helena, Cal.

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

FOR SALE.—Watches, Elgin or Waltham. Ladies' silver open-face, \$9; gold-filled, hunting, warranted twenty years, \$14. Gents open-face, nickel, \$6; twenty-year gold-filled, \$10. Seventeen jewels, \$2.50 extra. Any watch at right price, also repairing. Address W. H. Merrill, Washington, N. J.

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

WANTED.—Family with three thousand dollars to come on Southern Pacific excursion during April to see my farm. Prosperous farmers and central California intermediate school. Raisins, peaches, alfalfa, cows, and chickens pay. Reason, returning to Mexico. Address J. Clark, Armona, Kings Co., Cal.

FOR SALE.—Agate-Enamel, (name changed) will mend leaks in any vessel from an agate basin to a motor boat. Will stop leaks in steam and gas pipes. Its uses are many, its value unquestionable. Send 30 cents for a sample box. Satisfaction guaranteed. Address H. F. Phelps, Station F, Minneapolis, Minn.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 64 cents a gal. in 1/2 bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

FOR SALE CHEAP.—Forty acres: 2 1/4 black raspberries, 1 1/2 blackberries, 3/4 red raspberries, 1/3 strawberries; 150 grape-vines, 50 plum-trees, 20 apple-trees, all bearing, and in excellent condition. Fair improvements. Mail route and telephone. Church and church-school privileges. Good markets. Reason for selling, too much land. Address C. C. Johnson, Mankato, Minn.

OLIVES AND HONEY FOR SALE.—It is now time for new California honey. The bees are already gathering from the miles of orange blossoms, and the mountain sage will come soon. Price for either, seven cents a pound. Our experience is that ripe olives wonderfully strengthen the system to rise above disease. "They are created to be eaten," you will exclaim. Medium size, seventy cents a gallon in five-gallon cans. See "ad" in REVIEW of Feb. 6, 1908. Address W. S. Ritchie, Corona, Cal.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

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

Mrs. J. R. Greeley, Long Beach, Wash., *Signs* and tracts.

A. E. Swanson, 2423 Sixty-first St., Ballard, Wash., *Signs, Instructor*.

Tobias Hicks, R. F. D. No. 1, Tell City, Ind., *Signs* and religious liberty tracts.

Mrs. M. A. Neale, Grant's Pass, Oregon, *Signs, Watchman, Liberty, Life and Health*.

J. H. Robinson, Bradentown, Fla., desires, in addition to late copies of our periodicals, a Bible catalogue.

Mrs. Horace Miller, 703 S. Congress St., Jackson, Miss., *Watchman, Youth's Instructor, Little Friend*, and tracts.

Addresses

The address of J. S. James, Bangalore, India, is changed to Nazareth P. O., Tinnelly District, S. India.

On and after May 1, 1908, the office address of the Lake Union Conference will be Room 215, Dean Building, South Bend, Ind., instead of Room 10, 209 South Main Street.
ALLEN MOON.

Obituaries

CRANDELL.—Died at Kline, Colo., March 7, 1908, Albert Crandell, son of Mr. and Mrs. Benjamin Crandell, aged nine years. He was early taught to love the Saviour, and we believe he will come forth in the first resurrection. Words of comfort based upon the twenty-third psalm were spoken by the writer.
C. H. BATES.

WILLIAMS.—Died Feb. 25, 1908, Charles Clayton, infant son of Brother and Sister M. C. Williams, of Charleston, W. Va., aged 2 years and 4 days. Thus another little one is laid away to rest until Jesus, the Life-giver, shall claim his own. Words of comfort were spoken by the writer, from Rev. 1:18, after which the remains were laid to rest in the beautiful Spring Hill Cemetery of Charleston.
L. E. SUFFICOL.

FLOYD.—Died at his home near Eldorado Springs, Mo., Feb. 26, 1908, John Nichol Floyd, aged 79 years, 3 months, and 22 days. He was born on Long Island, Nov. 4, 1829, and was married Jan. 9, 1869, to Martha Wilson. Eleven children were born, five of whom survive. Father and mother accepted the truth of the third angel's message over twenty-five years ago, since which time they were active Christian workers. They both died with full assurance of a part in the first resurrection.
NAOMI F. WIRTH.

HOWARD.—Died Feb. 22, 1908, in Monterey, Mich., Mrs. Aurelia P. Howard, aged 81 years, 6 months, and 5 days. Sister Howard accepted the doctrine of the soon-coming Saviour in 1855, under the labors of Elder M. E. Cornell, and became one of nine charter members of the South Monterey church. Of these charter members two now remain,—her aged sister, and Sister Isabella Russ. It will be remembered that Monterey was the home of Elder Joseph Bates, and was a power point in the early days of the message in Michigan. Among those early believers none were more faithful than Sister Howard. She was a woman of marked integrity and deep Christian experience, and was esteemed by all who knew her. Two sons, a daughter, a brother, and a sister, are left to mourn.
E. F. COLLIER.

PARKHURST.—Died Feb. 4, 1908, at his home, twenty-eight miles south of Richardton, N. Dak., after a brief illness, Brother Jonathan A. Parkhurst. He was born in Shelby County, Ill., Aug. 22, 1840, where he lived until the fall of 1906, removing at that time to North Dakota. A wife, three sons, and three daughters, with other relatives and friends, are left to mourn. Words of comfort were spoken by C. Swartz, based upon Rom. 8:29, 30.
W. H. PARKHURST.

COOPER.—Died in Mankato, Minn., Jan. 26, 1908, of gallstones, my dear sister, Mrs. Caroline D. Cooper, aged nearly sixty-nine years. One son, two daughters, three sisters, one brother, and twelve grandchildren survive her. Her husband died of heart failure, Dec. 27, 1880. She had been a firm believer in the third angel's message and kindred truths for more than twenty years. She had a deep interest in the salvation of others; her home was always open to welcome the servants of God. She was ever ready to minister to the needs of others. Words of comfort and instruction, based on Rev. 14:13, were spoken by Elder A. W. Kuehl, of Minneapolis, Minn., after which she was laid to rest beside her husband in Pleasant View Cemetery to await the resurrection.
MRS. S. J. MERRELL.

FULLMER.—Died at the home of her daughter in California, March 24, 1908, Mrs. Sarah Jane Fullmer, aged seventy-nine years. Sister Fullmer was born in Winchester, N. H., of colonial stock, her grandfather, Josiah Bartlett, being one of the signers of the Declaration of Independence. For nearly forty-five years her home has been at Marshalltown, Iowa, although the last few years she has lived with her son, Dr. B. E. Fullmer. Thirty years ago she embraced the truths of the third angel's message, and has since been numbered among those who "keep the commandments of God, and the faith of Jesus." The deceased is survived by a brother, a sister, and six children. Interment took place at her old home at Marshalltown, Iowa. The funeral service was conducted by the writer.
M. N. CAMPBELL.

HEALD.—Amelia Josephine Heald, sister of Dr. G. H. Heald of Takoma Park, D. C., and of Dr. Henrietta Brighthouse of Healdsburg, Cal., was born on Russian River, Sonoma Co., Cal., June 11, 1866, and fell asleep March 2, 1908, at her father's home, of tuberculosis, after a lingering illness of more than three years. Early in the nineties she was converted, and became a member of the church. During the latter part of her sickness she was able to lay hold of the promises of God as she had not previously done; and when the summons came, she fell asleep, assured of a part with the saints in the first resurrection. She leaves to mourn her loss, though not as those who have no hope, her aged father, and her brother and sister, besides many other relatives and friends. The following Scripture texts, used at the funeral were her comfort during her last days: John 6:37; 3:16; Isa. 43:2; 41:10, 13; Ps. 37:7; Deut. 33:27.
N. C. McCLURE.

HAGER.—Died near Fresno, Cal., Feb. 18, 1908, of cancer, G. D. Hager, aged 79 years, 3 months, and 9 days. In the early strenuous times of San Francisco, Brother Hager was on the vigilance committee, and afterward for two years on the regular police force. During his early life, and until 1870, he was a member of the Baptist Church. Then through reading, and association with Brother M. G. Kellogg, he accepted the third angel's message. For a number of years he resided in Santa Rosa, and while there he served as elder of that church. For sixteen years he had charge of the fitting up of our annual camp-grounds, and the police regulations of the camp. His last affliction was severe, but borne with patience. It was my privilege to visit him on February 4. He said that he was at peace with God and man, and was resigned to the Lord's will. The funeral service was conducted at Fresno, February 20, by Elder D. T. Fero.
J. N. LOUGHBOROUGH.



WASHINGTON, D. C., APRIL 23, 1908

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

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NOTE the change of address of the Lake Union Conference, as given on page 23.

THE May number of *Life and Health* is now ready for circulation, and is full of good things. A detailed description of its contents is given on page 22.

WE have received word from Elder J. E. Shultz of the safe arrival of himself and family in Ohio, all having endured the journey from Japan very well.

ON page 19 of this issue will be found a comprehensive report of the hearing before the subcommittee of the Senate District Committee on the Sunday bills introduced into the Senate during this session. Since this hearing the chairman of the Senate District Committee reported to the Senate that he had received hundreds of telegrams and many letters protesting against the proposed Sunday legislation. These were referred to the

Committee on the District of Columbia, together with many letters and a number of telegrams received by Senator Scott.

By the steamship "Baltic," which left New York last week, six missionaries departed for England and South Africa. They were Homer C. Olmstead and wife, and J. R. Campbell and wife, all of Fernando Academy, Fernando, Cal., and S. Koenigmacher and wife, of the St. Helena Sanitarium. These workers are expected to answer some of the calls for reinforcements at the mission stations in the South African interior. We rejoice to think that help is soon to reach stations where it is so greatly needed. Let increased prayer and giving for missions attend the increase of laborers. Still the calls come for yet more help in Africa. We learn that Elder E. R. Williams and wife, who went out last December, have been assigned to evangelistic work in the colonial field, beginning at Kroonstad, Orange River Colony.

LAST Sunday Prof. Walton C. John and family left Washington for New York, from which port he was to sail for Europe and South America, Thursday, April 23. The General Conference Committee has invited him to respond to the call for help which has long been coming from the Argentina training-school, at Camarero, near Diamante. Professor John has been teaching music and Spanish in the Foreign Mission Seminary, which releases him in the midst of school work in order that help may be hastened on to South America. The fact that Brother John's own finishing school work was in the Mexican schools, in the Spanish language, led the committee to ask for his release from the Seminary in order to engage in school work in a Spanish country, where scores of young people are being trained for service. Our prayers will follow these workers to their field of labor.

A Good Sabbath Meeting

IN order that all the members of our several churches and companies in the District of Columbia might have an opportunity of learning of the progress of the work in foreign lands from the lips of the men who are carrying the message there, a union meeting of the General Conference Council delegates, and of the members of our churches here, was held in Pythian Temple, Washington, on Sabbath, April 18. With an intermission of an hour for lunch, the meeting continued from 10 A. M. to 4 P. M.

Elder K. C. Russell, chairman of the District Committee, presided over the morning session, and explained the rea-

son for the union meeting. As there was to be no Sabbath-school for the day, Elder E. E. Andross, president of the British Union Conference, gave a very practical dissertation upon the theme of the lesson, dwelling particularly upon the work of Abraham and its likeness to the work that is given us to do for the world to-day-- separation from the world, his attitude toward the law of God, and the blessing that was to come to the people of this world through him.

Before the taking of the morning offering, Elder W. A. Spicer occupied a few minutes in relating items of special interest in connection with the progress of our work in the regions beyond. He said: "Every week there is need of offerings because every week there is extension of the work. Six missionaries for Africa are to-day tossing upon the waters of the mid-Atlantic, two of whom are to join Elder W. H. Anderson at the mission station in Barotseland. Our work is just being opened in Guatemala by Brethren Nowlen and Cardey. In China the brethren are just separating from a general meeting to go to their fields, with hearts filled with courage. In Korea they have just held their first general workers' institute, with forty Seventh-day Adventist workers and leaders in attendance. An illustrated pamphlet, entitled 'The Everlasting Gospel' is now sounding this message in the Hindi tongue, which can reach eighty million people. This work needs our prayers, our gifts, and our consecrated service."

Following the taking of the offering, Elder E. W. Farnsworth gave an earnest, practical sermon upon the anointing and work of the Holy Spirit, prefacing the general theme of his remarks by practical lessons drawn from the experiences of the children of Israel in the rebuilding of Jerusalem. He declared that God never puts a premium upon idleness, and that the outpouring of the Holy Spirit was given for a purpose, and that purpose was the accomplishment of God's work. He asked, "Are we willing to do the work for which the anointing is the initiatory rite? or do we want the preparation without doing the work?"

After lunch Elders O. A. Olsen, of Australia; L. R. Conradi, of Europe; and George Teasdale, of the island of Java, spoke upon "Our Mission Work." These were stirring addresses, showing the openings for work, the insistent demands of the various fields, and the great dearth of workers and means to supply these demands. They also showed the wonderful growth of our work in the different fields, the increase of facilities for carrying it on, and the evidences of God's leading in opening ways and overcoming difficulties. The hearers could not but be impressed with the fact that the Lord is preparing to do a mighty work, and cut it short in righteousness.

At the close of these addresses, Elder Spicer introduced Prof. Walton C. John, who was to begin on the following day his long journey to South America, where he will take up work in connection with one of our schools.

This meeting was a most excellent one, uplifting and encouraging in its nature, and intensely interesting from beginning to end. The large hall was filled with our people, and the need of a commodious place of our own for gatherings of this kind was strongly emphasized.