

# The Advent *HOLY BIBLE* *THE FIELD IS THE WORLD* And Sabbath **REVIEW HERALD**

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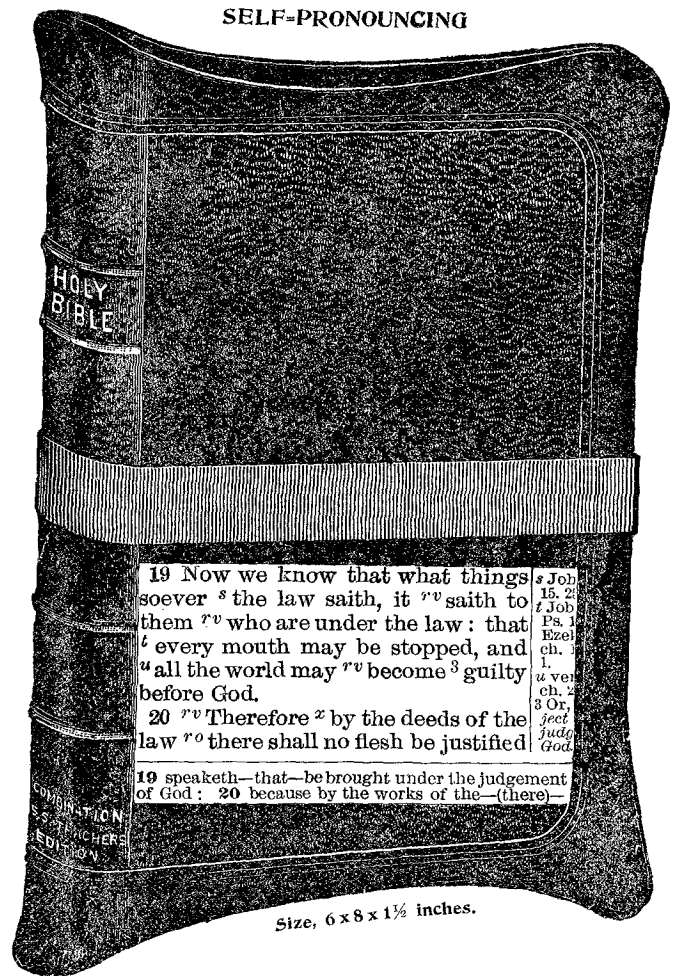
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# The Advent REVIEW AND SABBATH HERALD

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

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## Editorial

### The Peace of God

THERE is personality in the peace of God. It is not simply a passive condition. Of Jesus it is written, "He is our peace." And as there is personality, so there is power in the peace of God. For he who is our peace is "the power of God." It is in the power of its personality as found in the Prince of peace that "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." It is thus evident that there is no such thing as the peace of God (God's peace) apart from Christ, who has been sent unto us to make peace by being our peace. A blessing is pronounced upon peacemakers. The blessing, or the happiness, consists in sharing the peace which they convey to others. No one can make peace for others without enjoying it himself. Thus it is impossible for him to be deprived of the reward of his labor. The first place in which the peacemaker makes peace is in his own heart, and after that in the hearts of others. What a blessed experience to know the peace of God! What a blessed experience to share this peace with others!

"It is enough: earth's struggles soon shall cease,  
And Jesus call to heaven's perfect peace."

### After the Storm

THE storm clouds have gathered in the sky, and the whole face of the sky was darkened by them. The sun was still shining up above the clouds, but we could not see it, and we waited with a certain degree of dread for the bursting of the storm. It came with much fury.

It may be that the wind wrought much havoc, and the pelting rain beat down the standing crops and washed away many foundations. But suddenly there was a change. The rain ceased, the clouds broke away, and the sun again shone forth. The storm is over, and the sky puts on a new face. Thus it is in our experiences. There come times of stress and strain, and the whole being seems to be on the rack. But in the very midst of the crisis the grace of God does "much more abound," the sunshine of his love breaks through the dark clouds of trouble, and peace comes again. It is the victory of the cross—the victory of self-surrender. Such experiences reveal the power of divine grace, and show up in a powerful light the beauty of the divine character. And this is Christianity—a Christianity which establishes itself and proves itself. And all this is wrought by the presence of Jesus, who quiets the storm. On one occasion when the disciples were on the water, "the sea arose by reason of a great wind that blew." Jesus drew near and said, "It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went." It is the presence of Jesus which makes the storm a calm, and enables us to make progress toward the desired haven. How terrible is the storm! How blessed is the quiet after the storm! How gracious is the Master who brings quiet and rest after the storm!

### The End

PROPHECIES fulfilled indicate that the end is near. The signs of the times emphasize the same fact. The people are "in expectation," and many are consenting in their own minds that "the end of all things is at hand." It is quite possible, however, that many persons think of the end as merely a time of destruction, the ushering in of nothingness. We all ought to remember that the end brings us to the beginning. This is clearly shown in the Scripture. Revelation brings us around again to Genesis. After describing the judgment scene and the second death,—the end of the reign of sin,—the revelator says, "And I saw a new heaven and a new earth." This is in fulfillment of the promise made through the prophet Isaiah, "For, behold, I create new heavens and a new

earth." But this is simply a return to the experiences at the beginning, for "in the beginning God created the heavens and the earth." The end of the old order of things means the beginning of the new order of things, and the end of sin brings the reign of righteousness. "According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." There will be an end to sin and sorrow, pain and death, while righteousness will take the place of sin, joy will take the place of sorrow, comfort will take the place of pain, and immortality will take the place of death. The end is simply the gateway to the beginning. Let the end come in order that we may be at the beginning. If we prepare for the end, we shall be ready for the beginning. And the preparation both for the end and for the beginning is the recognition of God. "Behold your God!" "Behold, the Lamb of God that taketh away the sin of the world."

"Look unto him, and be ye saved!  
O weary, troubled soul;  
O, look to Jesus while you may!  
One look will make thee whole."

### The Gospel Message for To-day\*

(Concluded)

Now as soon as these successive revelations are made, and the light shines clearer concerning God's purpose, then the effort is always to pervert or hide that purpose; so the sanctuary service was perverted in the days of Israel, and so the heavenly sanctuary service was perverted. It began to be perverted in the early church. The mystery of iniquity, which began to work in Paul's day, was simply the working out of a definite plan on the part of the enemy of God's truth that he should hide from the people the light and the blessing and the power for salvation from sin that were revealed in this new opening up of the truth of the sanctuary question. The church and the world went into the darkness of the Dark Ages, because the light that would shine from him who sitteth between the cherubim was shut off from them.

Now, after eighteen centuries, we have come to a third step in the development of this truth, set forth in the sanctuary

\* A sermon preached by the editor at the General Conference at Oakland, Cal., Sunday evening, March 29.

question, and that is this: According to the prophecy of the twenty-three hundred days, we have come to the time of the cleansing of the sanctuary. Now mark that in the prophecies these several things all come at the same time: the cleansing of the sanctuary, as set forth in Dan. 8: 13, 14; the coming of the Son of man to the Ancient of days, as set forth in the seventh chapter of Daniel; the coming of the Lord to his temple, as set forth in the third chapter of Malachi; the coming of the bridegroom, as set forth in the parable of the virgins, in Matthew 25. All deal with the same grouping of events, and they all center in that time in 1843 and 1844. At that very time comes the message to the church concerning him who "openeth, and no man shutteth; and shutteth, and no man openeth;" and the message to the church, "Behold, I have set before thee an open door, and no man can shut it."

Now that was at the beginning of this message and this work,—the word that was to prepare the way for the coming of the Lord. When that transfer of the ministry was made from the holy to the most holy place in the heavenly sanctuary, as set forth in these scriptures, it marked a new step in the development of the gospel. And it marked a phase of truth that the people ought to know.

Now note the history of that time. First came what we call the first angel's message, a message that went forth to prepare the way of the Lord,—a definite time-message concerning the fulfillment of prophecy and the coming of the Lord. And in the preaching of that message the position was definitely taken that the prophecy of the twenty-three hundred days would expire in the year 1843 to 1844.

After 1843 had passed, and the Lord did not come, there was a general agreement of the Advent believers that the Lord would come in the spring of 1844, with no effort to fix a definite date, and that time also passed. And then the light came again, and they fixed upon a definite day, the tenth day of the seventh month, the twenty-second day of October, 1844. And then came in the message of the second angel and the midnight cry. And in that short time, the summer and early autumn of 1844, there went forth a message of wonderful power. But the tenth day of the seventh month came, and the Lord did not come to this earth, and they experienced that most bitter disappointment.

But those whose faith held to the prophecies, whose personal experience in the message was the experience of deliverance from sin, who had found in that message personal salvation, could not believe that they were all wrong in that work, and they waited upon God, and they studied his word for light, and light came; and what was

the light that came?—It was the light on the sanctuary question. When they took up the study of the sanctuary, light was thrown upon the past, upon the present, and upon the future. And the people of God arose with new courage, with fresh hope, to go forth to give the final message.

Now the question is always raised, If they were so certain in their time that the Lord was coming on that day, and preached it, and he did not come, and they were mistaken about it, how do you know that you are not mistaken in preaching the message now of his soon coming? And the answer to that question is found in the study of the sanctuary. I mean not merely in the fact that after twenty-three hundred days, then shall the sanctuary be cleansed, not merely in the fact of a date, but in the nature of the work set forth in the services of the sanctuary, and that is this:—

The work of Christ as our Mediator in the atonement for sin is the work to be followed all the way through; through his work as Mediator, through the atonement provided, we have redemption, even the forgiveness of our sins, according to the riches of his grace.

But there is a difference between the forgiveness of sins and the blotting out of sin. There is a difference between the gospel being preached for the forgiveness of sins and the gospel being preached for the blotting out of sin. Always, and to-day, there is abundant provision for the forgiveness of sins. In our generation comes the provision for the blotting out of sin. And the blotting out of sin is what will prepare the way for the coming of the Lord; and the blotting out of sin is the ministry of our High Priest in the most holy place in the heavenly sanctuary; and it makes a difference to the people of God to-day in their ministry, in their message, and in their experience, whether they recognize the change of the ministry from one apartment to the other, or whether they recognize and experience the fact of the change.

The very center and heart of the advent message for this generation is found in the ministry which Christ, our High Priest, is carrying forward in the heavenly sanctuary in behalf of his people in this generation. That ministry began, that change in the ministry took place, in A. D. 1844, according to the prophecy. It has been continued until this present time; it is to be carried forward until an end is made of sin, until it is blotted out, until all that rebellion that would cast God down from his throne, and put the creature in place of the Creator, is utterly removed from the universe, and the universe is clean, so that out of the heart of every created being has been cast even the lurking thought of that sin.

And that is the ministry of our High Priest in this generation; and our co-operation with that ministry of our High Priest in this generation will prepare the way of the Lord in this generation.

A word further concerning that blotting out of sin: It is the revelation of the glory of God that blots out sin. The time for the blotting out of sin has come when our High Priest takes all the sins of the people upon himself, and goes into the most holy place, and stands in the immediate presence of the glory which blots out sin. The sins blotted out are the sins confessed, confessed upon the Priest,—not that by arbitrary act of ours we can lay our sins upon him; God has laid on him the iniquity of us all. Our confession is that we personally confess that our sins are on him. We agree to that, and, having confessed that, and agreed to that, we let go of them; we say our sins are on him. Our very agreement with him, in the confession that our sins have been laid upon him, is God's means of removing them from us, and letting them be upon him in our behalf.

Now I want to put together the prophecies and the facts concerning this advent movement in 1843 and 1844. Note, now, the pairs of events: The first message, the second message, and the midnight cry, and the third message; and now, in our time, the message of Revelation 18 uniting with the message of the third angel. Those are definite facts in the development of this advent message in this generation.

Note, on the other hand, in 1844, exactly that happened which the Scripture said would happen, and our High Priest changed his ministry from the holy place to the most holy place. The Bridegroom came at just the time the cry was raised, "Behold, the Bridegroom cometh." The messages that were given were in God's order, and they were to do just the work that God had in mind, and fulfill his definite purpose for that time.

So it is with the third angel, and so it is with the union of all three and the angel of Revelation 18, in the wonderful manifestation of power that will bring the coming of the Lord.

Now, is there any relation between these things?—Certainly, a most definite and clear relation. You mark the steps. The first angel's message prepared the people for exactly the thing that did take place. It was given under God's providence; it was under his guidance. It prepared the people, that they might unite intelligently with our High Priest in his change of ministry. They did not know it at the time, but that was God's purpose. The midnight cry prepared them to step right over with the High Priest into the most holy place. The third angel's message, with all these other messages united with it,

should make perfectly clear and distinct the way into the holiest of all, and should fasten the minds of the people directly and definitely upon the present work of Christ, our Mediator and High Priest, in the most holy place in the heavenly sanctuary above as a definite fact.

Now that should be distinctly brought out in the third angel's message; and with that, of course, will come the clearest revelation of the gospel ministry for this time, the blotting out of sin in this generation, thus preparing the way of the Lord.

These events did not come by chance. The facts of history concerning this advent movement and the facts of prophecy come together according to God's purpose. And we find ourselves now facing the very next and last development in these steps of experience in the advent message; and what is that?—It is the hour of temptation that is to come upon all the world, to try all them that dwell upon the face of the earth; and the message of Revelation 18, united with the message of the third angel, will prepare a people to stand in that hour of temptation. If the third angel's message is understood and preached as the gospel for this day, it will bless the people in the very experience through which they are passing.

Now that preaching of Christ, and him crucified, that preaching of the righteousness of Christ as the gift of God through faith in Jesus, which does not extend to and take in these definite developments of advent history, of advent experience, and these definite developments of the truth for this generation, is not the preaching of righteousness by faith, or Christ crucified, that God would have preached to the people now.

Now do not misunderstand me. I will speak in the plainest manner. You know I am not preaching against the forgiveness of sin, the righteousness of Christ, and the glory of the cross of Christ. But what I want to emphasize is this, that not by going off on one side, and ignoring all the historic truth, and all the prophetic truth, and simply preaching a general message of salvation through faith in Christ, without applying God's message of salvation through faith in Christ to *this generation*, is not the preaching that God wants in this generation. [Congregation, "Amen."] The preaching of the glory of the cross of Christ, the preaching of the light that shines from Calvary's cross, the preaching of the righteousness of Christ as our only hope of salvation, must in this generation extend to a definite application and enforcement of these truths, in the light of advent history and advent prophecy. And when those truths are preached in the light of advent history and advent prophecy, they will save people from sin and from sinning

now. They will prepare a people to stand in the hour of temptation that faces us, and will prepare a people to meet the Lord in the air, and so to be ever with the Lord; and that is the message to be preached in this generation.

Let us make as clear as possible what God's definite purpose for his work is now, that we may all unitedly co-operate with God's purpose for *this* time, that there may be just as much the one voice that shall speak the one message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God," as was heard when the one man, John the Baptist, went forth with his message. Thus we shall not have a message of one sort on this coast, and a message of another sort on the other coast, and a message of some other sort in some other country. There will be one world-wide message, with only one voice, ever preaching salvation from sin through faith in God's provision,—a *complete* deliverance from sin, the blotting out of sin, and the salvation of God fully revealed.

And that is what I believe is the message for this time. We have simply looked at it; we have simply opened it up, to look at it; but I want to add that not one truth of the Bible is shut out of the third angel's message. I want you to think of that. I mean that not one truth from the first verse of the first chapter of Genesis to the last verse of the twenty-second chapter of Revelation is in any way shut out from this message. But now let us add another thing, and that is that every truth from the first verse of the first chapter of Genesis to the last verse of the last chapter of Revelation, in this generation is to be preached in the light of those few verses of Rev. 14:6-12. Those few verses cast a light upon the whole question; and when we begin to enter into the study of it, and to find what it opens up to us, we shall find ourselves face to face with every truth of the Scriptures, with the light of all the ages concentrated, as it were, upon this time, and we shall have a message to bear that will have the power in it to save to the uttermost.

### **Persia and the Eastern Question**

THE London press is still discussing the definite passing of Persia under Russian influence. The statement is made that Russia to-day "rules the shah's finances, and even commands his army." Russian officers are working to fashion the Persian army after the Russian model. The London *Times* says:—

Far on into the nineteenth century our predominance at the court of Teheran was undisputed. Throughout the dominions of the shah, British influence was supreme. It is only within the last forty years,—only since the very time when Persia began to assume a new im-

portance in the world as a weighty factor in the question of Asiatic policy as a whole,—that we have suffered that influence to languish, until in wide portions of the Persian empire it has been extinguished forever. . . . "Hasten the decadence of Persia, penetrate to the Persian Gulf, re-establish the ancient commerce of the Levant, and advance to the Indies, which are the treasure-house of the world," wrote the author of the apocryphal testament of Peter the Great more than a century and a half ago. The scheme has been kept steadily in view, and decade after decade has witnessed the accomplishment of some fresh stage toward the desired goal.

And during the last forty years, since this third angel's message has been gathering force and spreading into all the world, the development of this phase of the Eastern question has been especially marked. The time has come for all the powers of earth to take their position in the lining up of nations for the fast-approaching Armageddon. And by the same token we may know that the time has come for the message of the gospel to go among these nations.

In the same prophecy, of Eze. 37:38, 39, in which Persia is associated with the great power ruling over the "north parts," the Lord declares that he will gather his people "from among the heathen [the nations], whither they be gone, and will gather them on every side, and bring them into their own land." With the agents of the god of this world working day and night in these parts to gather the people to the battle of the great day, how long shall it be ere missionaries of this gospel of the third angel shall be gathering out God's children in Persia and the regions round about? Two of our Armenian brethren, a doctor and a nurse, and, first of all, missionary evangelists are watching for the way to open for them to get into Persia. They will soon be in Russian Armenia, on the Persian border. Let us pray God to help us to get a foothold there.

W. A. S.

### **Bridges of Wood Over Rivers of Fire**

YEARS ago there was committed to the church a commission to carry the gospel to the ends of the earth. A great gulf was to be bridged, and men—earnest, God-fearing men—set about to accomplish the task.

The gospel has been preached; companies of believers have been organized, and the workers have passed on to new fields. They felt that the bridge was being built. Soon it would be possible to encircle the world with the truth.

Thirty, forty, and even fifty years have passed. Some of those first companies are still in existence, but it is a sad fact that many of them are almost wholly extinct. The children, born of Seventh-day Adventist parents, have grown to manhood and womanhood, and have

drifted into the world. The parents have died or apostatized, and if any trace of former organization remains, it is only the smoking embers of the burned bridge.

What was wrong? That the river is one of fire, no one passing through this world can doubt. The "fiery trials" of which Peter speaks have tested our souls. But if the work is of God, if this gospel is to be preached to the world before Christ comes, then something more than wooden bridges must span this river of fire. An indestructible structure must be erected.

If, thirty or forty years ago, those children, who should have become pillars of the church, had been educated in the truths of the gospel; if instead of training them for the world, parents had trained them for Christ and his kingdom, we should to-day be in the kingdom of God.

If, to-day, we wish to do a constructive work, a work that will stand the test of fire, let us build as God has said. Let us do the *first works* by educating the children according to divine principles.

What are we told, if not that the education of this world is as wood, hay, and stubble? Are you thus building? Are the faces of your children turned toward Sodom? If so, to you the injunction is given, "Remember Lot's wife."

That the children may be saved,—the thirty thousand of those already in the church and the thousands outside,—we must have Christian teachers, hundreds of well-trained teachers, true to the principles of Christian education. The training of teachers is a serious matter. Bridge-builders must be master mechanics.

The *Southern Education* says: "If the aldermen of a city or a town should employ an engineer to build a bridge, and should spend the people's money in paying that engineer, and it should afterward turn out that the bridge was worthless, and that the so-called engineer was no engineer after all, what would the people say?—They would say that it was the duty of the aldermen to have employed a trained engineer, so that their money would not have been wasted. Is it not as important to employ a trained expert to deal with souls as it is to employ a trained man to build a bridge?"

Many realize that this constructive work must be vigorously pushed. Conference presidents, educational superintendents, and all who feel the needs of the children, are working toward universal free Christian schools. But to carry into operation the plan for such schools, there must be a corps of well-trained teachers. The summer schools offer special advantages to teachers. Instead of spending the vacation in mere enjoyment, the energetic Christian teacher devotes those weeks to self-improvement.

How will the young people in our churches spend the coming summer months? Do they receive any encouragement to prepare for teaching?

E. A. SUTHERLAND.

## Note and Comment

THE New York *Christian Advocate* calls attention to the growing insecurity of life and limb in the United States, due to the increasing prevalence of accidents. "Recent reports of the Census Bureau about accidents in this country," it says, "are alarming. In 1900 the proportion of deaths from accidental causes was 57.6 in a total of 1,000 deaths from all causes. But in 1890 the proportion was only 53.7. The death rate due to accidents and injuries is highest among persons forty-five years old and over. The average age of death from accidents is about thirty-three and one-half years. The warmer months show a larger proportion of fatal accidents than the cooler ones. . . . On the whole, nearly six per cent of all deaths in the United States are due to accidental injuries. On the average, persons are twice as likely to die from accident as from old age. The number of railroad and trolley accidents is increasing constantly."

The use of stimulants and narcotics, which to a greater or lesser degree paralyze the brain faculties, is likewise increasing constantly, and between these two facts there may be, and we believe there is, a direct relationship.

ARE we not truly living in a time when the hearts of the fathers need to be turned to the children, and the hearts of the children to the fathers (Mal. 4:6), when such a condition of things exists as is pointed out in the following from the *Chicago Tribune*, under the heading, "Juvenile Suicide"?—

It probably never has occurred to sociologists who make a study of homicide that the crime of self-murder is increasing much more rapidly than that of murder, and out of all proportion to the increase of population, and that this is so the world over. Statistics recently published in England show that in France the rate has increased during the last twenty-five years from 157 to 224 per million of population, and in Germany the rate is about the same. In Austria during the same time it has increased 39 per million, in Hungary, 27; in Scotland, 18; in England, 15; and in Ireland, 8. Russia is the only country in Europe which shows no increase in the rate. What the increase has been in the United States during twenty-five years it is not possible to state, as the statistics for that period are not at hand. The increase, however, in 1902 and 1901 was 1,000, the total being 8,245. At the ratio of increase for the first three months the number for 1903 will be considerably larger than that for 1902. It is a melancholy feature of the suicide record for 1902 that three times as many women committed suicide as in 1901. That proportion is maintained during the first quarter of 1903.

A still more melancholy feature of the record is the large number of children and young people who commit suicide. During the ten years from 1887 to 1897 in Europe over four hundred persons

under fifteen years of age killed themselves, and seventy-six of these were girls. The number of children committing suicide in this country is increasing year by year. Within the last two weeks a boy of thirteen at Marine City, Mich., shot himself rather than go to church; a young married woman only sixteen drowned herself at Port Jervis, N. Y., because her husband of eighteen would not give her an Easter bonnet; a boy of fifteen at Baltimore shot himself because he had to work; a boy of eighteen at Hamilton, Ohio, hanged himself because he was cheated in a horse trade; a girl of seventeen in Chicago poisoned herself because her mother forgot to deliver a message to her boy lover; and a young man of eighteen also poisoned himself in this city because he failed to find his sweetheart at home when he called. These are only a few of the many cases of juvenile suicide. It is easy in most cases of adults to understand the motive which leads to suicide, irrational though it may be, but it is not easy to understand what it is that is urging so many children and young persons to take their lives at a time when life is full of promise, and they are in the heyday of physical strength and enjoyment, and have had none of the cares, and trials, and disappointments which afflict their elders. Among all the hard questions put to civilization none is harder than these: Why is suicide increasing so fast, and why are so many women and children committing suicide? What is wrong?

THE *Pittsburg Christian Advocate* thinks it is amazing that in this enlightened age of the world, this twentieth century, superstition should still so sway the minds of the people as is shown by statistics pertaining to the pilgrimages to the Catholic shrine at Lourdes, France. Under the heading, "Amazing Superstition," the *Advocate* gives the following:—

Here are the statistics of last year's pilgrimages as we find them in a Catholic exchange. The number of visitors was four hundred thousand, including sixty bishops or archbishops, one hundred and seventy religious processions, and two hundred and forty special trains; forty thousand masses were said; there were four hundred and eleven thousand communions; two million two hundred ninety-one thousand and two prayers were offered for special benefits; fifty-one thousand six hundred and forty thanksgivings for special graces were received; there were six thousand and twenty sick people; of pilgrims unable to pay their way there were twenty thousand seven hundred and twelve males and forty-six thousand seven hundred and fourteen females; the number of bottles of Lourdes water sent to America and other countries, one hundred and two thousand five hundred; four hundred and sixty-four tablets were set up recording miraculous cures; and the basilica received eighteen golden cups and a large number of precious stones from grateful pilgrims.

And this is the twentieth century!

The reason for it is that not scientific enlightenment, but *faith*, is the safeguard against superstition. Faith is on the decline, and, naturally, superstition is on the increase.

## 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 pr<sup>o</sup>se, think on these things." Phil. 4:8.

### The Best We Have

CHRIST wants the best. He in the far-off ages

Once claimed the firstling of the flock,  
the finest of the wheat,  
And still he asks his own with gentlest pleading

To lay their highest hopes and brightest talents at his feet.  
He'll not forget the feeblest service,  
humblest love.

He only asks that of our store we give to him

The best we have.

Christ gives the best. He takes the hearts we offer,

And fills them with his glorious beauty, joy, and peace.  
And in his service, as we're growing stronger,

The calls to grand achievements still increase.  
The richest gifts for us on earth, or in the heaven above,

Are hid in Christ. In Jesus we receive

The best we have.

And is our best too much? O friends, let us remember

How once our Lord poured out his soul for us,  
And in the prime of his mysterious manhood

Gave up his precious life upon the cross!

The Lord of lords, by whom the worlds were made,

Through bitter grief and tears gave us  
The best he had.

—Selected.

### Our Privilege in Service

MRS. E. G. WHITE

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Thus Christ has promised to guide, comfort, and sustain his people. He declares, "I will be with you in your work of persuading men and woman to be my disciples." The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth.

The commission given to the disciples is given to us. The power promised to them is promised also to us. But have we fulfilled the commission? Have we placed ourselves where God can give us the power that he gave the disciples,—power which enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of heaven while we leave our fellow beings unwarned? Our people in the home field have not felt

as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified efforts have not been put forth for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth.

### The Need of the Hour

God's people should no longer fail to comprehend the needs of the present time. Every hour has its importance. They should see the need of standing in their lot and place, and of putting their powers to the stretch in doing their appointed work. Why are there so many idlers among those professedly engaged in the Lord's service? Every soul may catch the divine fervor. How can these idlers afford to hoard their wealth of knowledge and experience, while precious souls are out of the fold?

My brother, my sister, all your physical and mental and spiritual powers are God's gifts. Use them wisely. Develop the capabilities that the Lord has given you. Let every power of body and mind be used in earnest, willing service for God.

We need the deep moving of the Holy Spirit. All along the way we see souls dropping out of the ranks. Why?—Because they are not yoked up with Christ. United with him, we are safe in any peril. Faith cleaves to him, twining about him. The promise is fulfilled, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

Divine wisdom is at our command. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." The Lord Jesus is waiting for his people to feel their need of his grace. When they draw near to him, he will draw near to them, by his power supplying all their needs. As they become one with him, they receive the riches of his grace. They follow in his footsteps, helping those who need help, lifting up the hands that hang down, strengthening the feeble knees, and directing the gaze to him who gave his life for the life of the world.

### Perils in the Closing Work

The coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end! In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring his purposes to pass. He will gather from the world a people who will serve him in righteousness.

Fearful perils are before those who bear responsibilities in the Lord's work,—perils the thought of which makes me tremble. But the Word comes, "My hand is on the wheel, and in my providence I will carry out the divine plan."

### Whom He Chooses

The Lord will call young men from the humble walks of life into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But they will become precious jewels, to shine brightly for the Lord. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Christ's perfect knowledge of human nature fits him to deal with minds. He knows just how to treat each soul. He judges not as man judges. He knows the real value of the material upon which he is working. He will give wisdom and knowledge to those who are willing to be controlled by the Holy Spirit, willing to be doers of the word, and not hearers only, willing to uplift Christ before the world.

On the Saviour's coronation day he will not acknowledge as his any who bear spot or wrinkle. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each bearing the sign, THE LORD OUR RIGHTEOUSNESS. They will see the head once crowned with thorns crowned with a diadem of glory.

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and his trophies of victory—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by his redeemed ones,—the witnesses that his mission of suffering and sacrifice has not been in vain.

### Will You Accept His Offer?

You may be weak, erring, sinful, but the Lord holds out to you the offer of partnership with himself. He wants you to come under divine instruction. Unit- ing with Christ, you can work the works of God. It is his righteousness that goes before us, and the glory of the Lord that is our rearward. Ye churches of the living God, study this promise, and think how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you should go forth to do Christ's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory. Are you individually workers together with God? If not, why not? When do you mean to do your heaven-appointed work?

## Ministerial Experience

J. N. LOUGHBOROUGH

"How ready is the man to go,  
That God hath never sent!  
How gentle, yet how slow,  
The truly eloquent!"

Those possessing real ability to stand in defense of the gospel are not often found pressing their claim to a position in the gospel work. It is after their brethren who have recognized the gift that is in them, and have urged them to improve it, that they are led to confess, "Woe is unto me, if I preach not the gospel!"

This was truly so in the case of our lamented Brother Uriah Smith. Those who knew him personally are well aware of his retiring disposition, and consequent reluctance to anything that appeared like putting himself forward.

After his connection with the REVIEW AND HERALD, and especially after the removal of the Office to Battle Creek, Mich., his brethren in that church saw from his testimonies in the devotional meetings that he had talent qualifying him for ministerial service. When this was mentioned to him, he quickly replied, "I can not preach. I have no talent for that work."

This position he maintained until about the year 1865, when, one day, a man came to the Review Office from Climax Prairie, about twelve miles from Battle Creek, to secure the services of a minister at a funeral. The woman whose funeral he was to attend had not belonged to any church, but requested that an Adventist minister preach her funeral sermon. It so happened that every Adventist minister was absent from the place that day. The man said that he could not return without an Adventist minister to attend the funeral service, because it was the dying request of the woman, and that must be carried out.

Finally the thought was expressed that Brother Uriah Smith could conduct the service. Hearing this, the man urged Brother Smith so earnestly that he at last consented to go, but said, "I am not a preacher; but under the circumstances I will go and read a few Scriptures, and excuse the matter." He went. When the man brought him back, he reported to the brethren in the Office that the people were all highly pleased with the service, and said, "If that man's talk is an excuse for a sermon, we don't know what a sermon would be; for that excuse was the best funeral discourse we ever heard." The man further stated, "The people instructed me to say, 'If there is ever another call at Climax Prairie for one of your ministers to attend a funeral, we hope you will send the man that came to excuse the matter!'"

At the next session of the Michigan Conference Brother Smith was voted a license to preach. He still insisted that he was no preacher. He, however, took a little more time in talking in the devotional meetings of the church than he had previously done. At the conference in the spring of 1866, it was voted that he be ordained and receive credentials.

This he would not consent to at that time.

Thank the Lord that this retiring and unassuming brother at last heeded the earnest entreaties of his brethren, and yielded to the evident call to the ministry. Glad are we that his voice has been heard in so many places, sounding forth the same precious truths that have flowed so fluently from his ready pen. Soon will the faithful hear that voice again, in the triumphant shout, "O, grave, where is thy victory?" May it be our happy lot to join with his ascriptions of praise to the Lamb on the other shore.

## Our Present Duty

JOHN M. HOPKINS

It is not usually difficult for me to arrange my thoughts, nor to find words suitable to express them. But for some time there has been an intensity of feeling which I find it difficult to express. And the only solution I can give for this is that the great day of God is just before us. The crisis of the world is here! Everything emphatically declares this. In the physical world the agitation of the forces of nature proclaims it. In the religious world the rapid decline from Bible and primitive holiness proclaims it. In the social world the evils that have obtained, and the unrest, and the wild race for fashion and for pleasure proclaim it. In the financial world the mad rush for money, for possessions; the cruel oppressions of the poor,—these proclaim it. The complete fulfillment of the many lines of prophecy proclaims it. The fulfillment of the many signs of that important event proclaims it. We all at least profess to believe this—all who read these lines say they know this is true.

Well, then, what are we, as intelligent men and woman, going to do in view of this? Are we going to buy more land and build more fine houses and barns, and bury our means and talents in this world to be consumed? Are we going to gratify pride, and ambition, and appetite, and lust, and every desire of the carnal heart, when we know that both we and our possessions can remain but a little while? Brethren and sisters, is that just the thing to do?

Now we know that Jesus said, "Occupy till I come," and that we should certainly do. We should follow our various crafts and occupations diligently. Every duty and responsibility should be faithfully discharged. The family and home interests should be carefully attended to. That is Christianity. Nothing short of this will meet the mind of God. If ever there was a time when God's people should be examples of industry and integrity, it is the present time. If ever the time was when men should be manly men, and women womanly women, it is this time. That is Christianity. Nothing else than this will meet the mind of God.

But this does not mean that we should do all this with a view to this life only. In business we should acquire every dollar that we can honestly, and con-

sistently with the principles of righteousness. Then we should study, and pray, and plan to use our means to the best possible advantage. And every dollar, and dime, and nickel, and penny that is not actually required to supply our needs, to make our families and ourselves comfortable and respectable (not to imitate the unnecessary and sinful fashions of the world), should be placed in the cause of Christ. That is where it belongs. It seems to me that as a people to whom God has committed the soul-thrilling message that we have, it should and must be our study to do all in our power to carry it forward. It should be the one thing nearest the heart. We should work, plan, pray; cut off needless expenses, economize; in short, just make this the grand object of life. This does not mean to become fanatical. It means to use good Christian judgment in all we do. Consult necessity in our gratifications rather than sinful inclination. I am not making a coat for others to wear; it fits me also. And this is what I feel. I know that I can do better. I know that many of our people could cut down many unnecessary expenses, which in the aggregate would amount to many thousands of dollars that ought to be put into the Lord's work. I am fully convinced that if we would make the work of God our first object, the Lord's treasury would speedily be filled, the rich blessing of heaven would be poured out upon his people, and the work would go with such mighty power that we would all soon be at home.

Isn't that so, brethren? When we really think we want a certain thing, we work, and plan, and contrive until we get our desired object. Now suppose we as earnestly desired to help the cause of Christ, suppose we really loved the Saviour with all our hearts, and really longed for his appearing, suppose we most earnestly desired to be taken to our beautiful city home, don't you think we would all work, pray, and plan to deny ourselves of every needless thing in order to aid his precious cause, so our hope could be the sooner realized? I believe this is true. Our zeal for the cause of God may be accurately estimated by the effort we make in its behalf. Not by noise and excitement, but by holy living, by calm, deliberate thought and action.

If God's remnant, commandment-keeping people were in heart and life as intimately identified with the interests of Christ's kingdom as he is identified with their best present and eternal interests, what a mighty change would come to his precious cause! How the means would pour in for the prosecution of the work! How the tract and missionary work would rise! How men and women would press into the work until thousands would be heralding the glad message of redeeming love everywhere!

And may not this be? It must be, it will be! And this is not confined to the educated and the wealthy. You, my brother, my sister, although in the really humble walk of life, can do something for Jesus. You can do the best you are



able, and his blessing will make that little very much. And it is when we all—fathers, mothers, children, old and young, everywhere—consecrate our all to Christ, to work, to pray, to plan, to save for him,—it is then that the blessing of the Lord will come to our hearts, our homes, our churches; the cause of God will rise in the earth, and victory and immortality will speedily crown our efforts.

For this blessed result let us arise and press forward in the strength of Israel's God.

### Send the Best

DAVID LIVINGSTONE, in his appeals to England from darkest Africa, reasoned somewhat as follows: When you have a critical case in surgery, you do not choose an amateur, but the most experienced and skillful physician available. Africa is in a critical state. Millions are perishing. Send your best-trained men and women to the rescue! So, too, the late Bishop William Taylor, whose apostolic zeal rivaled even that of Paul, himself urged the conviction that "in missionaries quality is of far greater importance than number." And the son of Adoniram Judson, in his biography of that great missionary, declares that "Christianity will advance over the earth with long, swift strides when the churches are ready to send their best men, and the best men are ready to go."

Often the impression exists among Christian people that the heathen of India, for example, are totally ignorant and depraved. On the contrary, many of them are trained in various useful arts, and as servants, mechanics, merchants, and even professional men, they often astonish those who would evangelize them, by their business shrewdness and philosophic inquiries. To master but one of their languages, match their arguments, win their respect, inaugurate educational and religious enterprises for their betterment, and expose the fallacies of such venerable systems as Hinduism and Buddhism requires the utmost courage and versatility. Only the best-trained workers can hope to succeed, especially under the health limitations of a tropical climate. Yet how often missionary boards have been obliged to accept candidates who, though well-meaning, were ill-prepared for such responsibility! While many of these have wrought heroically, they have realized how much more could have been accomplished if they had been better equipped. Others have discovered their own unfitness, and have either engaged in secular employment or sadly withdrawn from the field. Meanwhile the work has suffered from lack of continuity and efficient leadership. True, "God hath chosen the foolish things of the world to confound the wise," and many a luminous chapter could be written of gracious results attending the humblest instrumentality. But the rare endowment and training of Moses, Paul, and Wesley were no hindrance to spiritual conquest when subject to the divine will. All the facts of missionary enterprise

emphasize the importance of sending those who are best equipped, in mind and heart, for so important service.

But are the best willing to go? One would think so, in view of the missionary awakening of recent years, particularly that of the Student Volunteers among the colleges. Recruits already in the various foreign fields are demonstrating the wisdom of their choice, and many others are being stimulated by their example. Yet the emergency of the Christless nations far exceeds the response thus far elicited. Shallow excuses are frequently made by those who ought to heed the divine commission. Bishop Thoburn has observed a singular connection between so-called leadings of Providence and appointment to metropolitan pulpits, in the case of many whom he has sought to enlist as missionaries to India.

If the best equipped are willing to go, is the church willing to send them?—Yes, when fully convinced of her supreme privilege and calling. And she can well afford to do so. What with her splendid educational institutions and throngs of graduates, her steadily increasing wealth, the crowded state of many of the conferences, and the too often unreasonable demands of congregations, the offering of even a tithe of the best-equipped workers for such a cause would react most favorably upon both schools and churches, broaden their sympathies, enlarge the scope of their usefulness, develop much latent talent, and give to the mission fields an unprecedented spiritual quickening. If God gave his only Son for man's redemption, can the church refuse to send her best-beloved sons and daughters to the most spiritually destitute peoples for whom he died?—*Rev. Frederick B. Price, of Rangoon, Burma, in The Christian Advocate.*

### Covering Sin

THERE are two ways of covering sin—man's way and God's way. You cover your sins, and they will have a resurrection sometime; let God cover them, and neither devil nor man can find them. There are four expressions in the Bible with regard to where God puts sins. He puts them "behind his back." If God has forgiven me, who shall bring a charge against me? "He has blotted them out as a thick cloud." You see a cloud to-night, and to-morrow there isn't a cloud to be seen. "He casts them into the depths of the sea." Some one has said: "Thank God that it is a sea, and not a river; a river might dry up, but the sea can not." The greatest blessing that ever comes to me this side of heaven is when God forgives me. Have you been forgiven? The fourth expression is that he removes them "as far as the east is from the west." Do you know how far that is? Perhaps some good mathematician will figure that up. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then make sure that you are forgiven.—*D. L. Moody.*

### The Hard Life

THERE is nothing arbitrary in God's judgments. The way of the transgressor is hard because it brings him into conflict with the world's true order and his own appointed way of growth. Prophet and poet agree that it is out of the sinner's own transgressions that the penalty grows.

"The gods are just, and of our pleasant vices

Make whips to scourge us."

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."

The sinner's life is a hard life in its penalties. He who sows a sin sows a seed which will spring up and bear fruit after its kind. The sowing men call pleasure, but the harvest all agree is suffering. It is a hard life to suffer for old sins, and harder still to see others suffer. For no man can sow evil, and be sure that none of it will ripen in his neighbor's fields. To reap the evil harvest is bad enough, but to see it ripening in the lives of those we love is harder yet. Our increasing knowledge has only emphasized this certainty of penalty following transgression. The warnings of the book are continually illustrated in the experiences of the world.

The transgressor's life is hard, in its deprivations. The question is sometimes raised whether the sinner does not, after all, get more out of the world than the true disciple. He who has turned from evil to live with God never raises that question. He knows that the earth, without peace of heart, without joy in right and sympathy with good, without the happiness of God's presence and the delight of service, is a hard and narrow and unhappy place. The true and full inheritance of the earth belongs to the children of God, and to no others. To be self-deprived of the highest and the best is to be cheated of what makes our life worth living.

Far back, also, in every transgressor's consciousness lies the hard trial of self-contempt. He may not admit it to his thought. Conscience may be ill educated and under careful discipline; but in the moments when he sees clearly, the sinner is self-judged. God has let us sit upon the seat of counsel, and we see what value we have put upon our souls in bartering with evil.

"Still, as of old,

Man by himself is priced;  
For thirty pieces Judas sold  
Himself, not Christ."

It is hard to fear to meet one's own thought sitting as the judge; to dodge and shift and evade the quiet hour that brings self-condemnation. It is hard to be, amid whatever passing joys, without God and without hope in a world that is so full of hope and so bright with the presence of our Heavenly Father.—*The Congregationalist.*

# THE WORLD-WIDE FIELD

## Experiences in Chile

H. F. KETRING

Nov. 27, 1902, Elder J. W. Westphal, of Argentina, reached Santiago, Chile, and the following week arrived at the home of the writer in southern Chile. After spending a week in Pua, where we are endeavoring to establish a school, we started south to visit some companies of Sabbath-keepers.

Reaching Nueva Imperial the twelfth of December, we spent Sabbath and Sunday with the company of believers at that place. Monday, after a horse-back ride of fifteen miles, we boarded a little river boat, and reached Bajo Imperial. At this place we visited the two families that I baptized last year, and found them firm in the faith. The following Friday the two brethren accompanied us back to Nueva Imperial, where on Sabbath we united all the believers in that part in a church organization of twelve members. The next day we returned home to attend to some things before starting on a more extended trip in the north.

We started north Tuesday morning, December 30, reaching Valparaiso, Wednesday evening, the 31st. Quickly the few believers there were notified of our arrival, and all met together, eager to hear the blessed Word. There we remained, instructing them, until the following Monday. Sunday I baptized two in the Valparaiso harbor. Others desire baptism later.

Monday evening, Jan. 5, 1903, we took a German steamer for Iquique, the headquarters of our work on the west coast, arriving their Friday, a distance of about nine hundred miles. There we were sorry to find Sister Ogden sick in bed, but before we left, about ten days later, she was able to be around again.

During our stay in Iquique, we talked over the plans for the coming year, and we believe that the Lord helped us in reaching decisions. Evening services were conducted regularly in Spanish, to which we had a good outside attendance.

Our hearts were made sad to find the church in that place much distressed, as the result of losing eight of their believers. A short time before, a man had gone there who was formerly an Adventist, and as the result of their not being thoroughly instructed on the sanctuary and the twenty-three hundred days, he was able to confuse the minds of some, and lead them off into heresy and fanaticism.

For several years our work here has been opposed by this same fanaticism, which, if all were thoroughly established on the sanctuary and the three messages, would have no effect whatever. Since coming to this field, my work has largely been to instruct and teach our people these things, that they may be able to resist such doctrines.

We left Iquique for Valparaiso on a freight steamer, Tuesday, January 20, and were nine days in reaching Valparaiso. After spending a day in Valparaiso, we went to Santiago, the capital of Chile, where we have a church of forty or fifty members.

On Sunday, February 1, desiring to hold the business meeting of the church, we called for the reading of the names,



INTERIOR OF NATIVE HUT, CHILE

but found that there was no authorized list of members, neither was there any record of the organization of the church. It therefore seemed necessary to organize the church. We examined each one thoroughly, and received forty-two members. There were a number who lived in other places who were not present. Several whose lives were not in harmony with the truth, and who were bringing a reproach on the church, remained outside.

In the evening services we had a large outside attendance, the greater number having to stand. Considerable interest was manifested, and a modern Demetrius, a Catholic priest, determined that the exposition of the untruthfulness of the doctrine of purgatory and other like Romanistic teachings should cease, lest their traffic in souls should suffer.

Accordingly, he handed together a hundred men to attend the meeting the following night to cause a disturbance. Being notified of their intentions, we were not taken by surprise. The police headquarters, also hearing of it, sent seven mounted policemen, four ordinary policemen, and two of the secret police

force, so that order might be maintained.

The Lord gave me courage in speaking the truth, and as the message was urged home to them, some sneered, while others looked thoughtful. As soon as I had finished speaking, the "temple keeper" rushed forward with the Catholic Bible in hand, declaring that he would prove the existence of purgatory from it. At that the mob from outside filled the room till there was no standing room. I told him to sit down, as the service was not over yet, which he did. I then motioned to the crowd to be silent, and we announced and sang the closing hymn.

After the song he rose again, while the crowd cheered him. But his mind was so confused that he could not find the text he wanted to read. At times he searched for five or ten minutes for a single text. I then improved the time preaching to the people until he found it and read it, after which I continued speaking. They manifested a good degree of respect, and listened attentively. Finally, seeing that their champion was

unable to prove anything, they turned against him, and made fun of him. After more than an hour spent in that way, I asked him if he was ready to close the meeting, and the poor man was indeed glad to do so. After singing, we were dismissed with the blessing of the Lord. Thus the Lord gave us the victory. To him be all the praise. Pray that the good seed may find root in some hearts.

Brother Westphal had gone home the day before this meeting, but I remained until the following week. Pray for our work among these priest-ridden people.

*Pua, Chile.*

## Santa Catharina, Brazil

### Colonization and Agriculture

F. W. SPIES

THE efforts to colonize the province of Santa Catharina really date from the declaration of Brazil's independence from Portugal in 1822, and almost from the beginning an effort was made to induce German colonists to come to this province. The inducements offered by the government generally included free passage from Europe to Brazil, the few simple tools (ax, hoe, and brush-hook) needed to go to work, and in some instances also provisions until the colonist could raise something to sustain himself and family. Yet with all this, the colonists generally had a hard time, as most of those testify with whom I have conversed concerning their early experiences in Brazil.

Even to this day, many who come here, no sooner take in the situation than they

decide that Brazil is not the promised land they had expected; and if they have sufficient means to do so, they return by the first steamer to the place whence they came. Those who lack the means to return are forced to accept the situation, and with many tears they go to work to establish a home in Brazil. Some seem to adapt themselves to the situation from the beginning, and express themselves as fully contented, but these are only a small percent of the whole.

But when we stop to consider the situation, it is little wonder that these people feel disappointed. Wonderful reports are circulated in Europe concerning the advantages and opportunities offered in Brazil. The land is represented as being both very cheap and productive, and still other inducements are held out. All this tends to dazzle the people living in the overcrowded cities of Europe, as also the peasants who sigh under the heavy burdens imposed upon them by the European estate holders, and with a desire of securing their freedom, and thus bettering their condition, they come to Brazil.

But when the emigrant sets his foot on Brazilian soil, and is shown his future possession, lo, it is covered with dense forest, giant trees; and as in most cases he is a man who lived in a city, even in Germany, and has never taken a lesson in the science of felling these monsters, no wonder that he shrinks from the thought of making a home in such wilds. But he is chained by circumstances; there remains for him but one thing to do, that is, go to work, and this he does, though as a rule against his will.

The government having furnished him an ax, a brush-hook, and a hoe, his agricultural implements are supplied, and he proceeds to clear a piece of land. This is hard work, especially to one unaccustomed to such labor. Next he will build himself a small shanty or hut, usually covered with a roof of leaves. He will also be likely to experience much difficulty in getting the needed food for his family the first year; for after he has cut down a roca (a patch of ground to plant), the timber must lie a long time, sometimes even half a year, before he can burn it; and when it is finally burned, only the small trees and the limbs of the larger ones are consumed by the fire, and his future corn field is covered with large, charred tree trunks lying across one another, and making it almost impossible to move around among them. But this is the soil on which he must raise his crops, and so he climbs around among the tree trunks as best he can, planting his corn, which is the chief product raised in this province, as it serves as the staff of life for both man and beast.

The tuber family is well represented, there being five or six varieties, as the sweet potato, aipim, mandioca, Irish potato, arrowroot, etc. Bananas and oranges are found in great abundance. The mamão, pineapples, watermelons, figs, and some small fruits also do well. The chief articles of export are sugar, *cachasse* (a rum made from the sugar-cane. This rum is very cheap, and as a

consequence there exists much drunkenness), tobacco, and farina, a preparation made from the mandioca root.

From the stock of agricultural implements already named, and from the condition of the planter's land, the reader will observe that the planter in Santa Catharina, especially in the beginning, must do his work all by hand, a task which is very laborious. Then, too, as a rule the land is very hilly, which makes it impossible for many to employ horse and plow even at a later time when the land is sufficiently cleared so that they could otherwise be used. Hence most of the planters prepare their ground for planting with a hoe, and the crops, when gathered, are carried home in sacks on the back, frequently as far as one fourth of a mi'e, up and down steep hills. These conditions make it necessary for the women, and even the children, as soon as they are able to do so, to assist the head of the family in his arduous duties in gaining a support for himself, his wife and children.

Thus the life of the Brazilian planter is a hard one from first to last. He has no luxuries, and nearly always he lacks even the ordinary comforts of life. Could our brethren in the United States see in all its details the life of the colonist as it is here, they would wonder how these people can get along, yet we find many of them ready to accept the truth for these last days, and especially is it a comfort to them to realize that the Lord will soon come to take them to a better home. Many more laborers are needed here, to finish the work only begun.

### Central China

J. N. ANDERSON

FEBRUARY 4-22 I spent with the workers of our mission in Central China, located at Sin Iang Cheo, about one hundred and twenty-five miles north of Hankow, the commercial center of this section of China.

Although this work has been recently opened, yet a considerable footing has been gained. Brother Pilquist has secured a large Chinese house with ample room for living-rooms for his family, for the native gospel helpers, and for school rooms and chapel. The seed sown in the daily Bible studies has begun to take root. On Sabbath, February 14, six men who have responded to the gospel were baptized in the little stream which flows just outside the city wall. One of these is acting as an evangelist, affording Brother Pilquist an able native helper.

On Sunday these six, with Brother and Sister Pilquist, were organized into a church—the first Seventh-day Adventist church in the vast empire of China. Two other men who were not present on the occasion of baptism have fully identified themselves as believers, as far as possible without this ordinance. One of these lives about forty miles from here, but has made several trips to the mission on foot, spending a few days each time to receive instruction. Some years ago he with four others in his place accepted the Christian religion

through the teaching of the English Church, but, being isolated, they have not enjoyed church associations. The third angel's message found a joyous response in his heart, and through him has reached the other four. At his earnest solicitation, a mission chapel has been opened in his native village as an outstation of the mission at Sin Iang Cheo.

Another man who has been attending the studies for the past few weeks has renounced his idols and turned to God. He is advanced beyond the age when it is usual for these people so bound by tradition, to forsake the religion of their fathers; but before the workers at the mission were aware that he was really interested, he had rented a piece of ground to till for the support of himself and his youngest son, who is the only dependent member of his family, and had taken up his abode near the mission; because, as he said, he desired to be taught in the Word, and to unite with this people, and to have his son attend the mission school. Another person always in attendance at the Bible studies is a well-educated man whom the Lord has released from the opium habit. He felt very sad on the day of baptism because his name was not enrolled among the candidates, but it was thought best to ask him to wait awhile.

The wife of Ho, who was one of the six men baptized, desires publicly to acknowledge her faith in Christ; but in common with the great majority of Chinese women, she has not been taught to read, a very great hindrance to her acquirement of an intelligent faith.

In response to an urgent request of another who has been to the mission on several occasions, Brother Pilquist, the evangelist, and myself accompanied him to his own city. We reached the place unannounced at about 4 p. m., but by seven o'clock a meeting place had been prepared, and about two hundred men gathered to hear the Word of God, among them some of the city officials. In the morning we were invited to visit the chief mandarin, who received us with true oriental hospitality. Later news reports a real interest to hear the message in that place, and brings the request for a chapel to be opened there.

In addition to preaching and teaching, Gospels and other portions of the Scripture are being distributed, and thus the message is radiating over a considerable area. A boy's school has just been opened with fourteen boys in attendance. This number will be increased as the school becomes known. One of the six baptized is well qualified to act as teacher of the school. Thus it would seem that a good work is already well begun, with two men ready to render assistance. A piece of ground to be tilled by the boys of the school, some of whom are not able to support themselves while in school, is needed. This may be rented at a reasonable price, and will produce two crops a year. A good, tried man is needed to connect with this mission station at once. The work is advancing, but it needs your earnest prayers and liberal support.

## The Island of Nevis

STERRIE A. WELLMAN

STARTING from Basseterre, we take a little yawl lying at the wharf for Nevis. The wind is brisk, and the deep-blue waters of the bay are whipped into motion by it, the sail stiffens as it is run aloft, and ere we hardly realize the situation, we are away, crossing the twelve miles of briny waters which separated us from Charlestown, Nevis, entertained in the meanwhile by the lively chatter of our native captain and crew.

After an hour and a half of swift flight, we arrive at the Charlestown wharf, greeted by that usual West Indian salute, "Here I am, massa." We will start out on our travels at once; and turning southeastward from Charlestown, we will go directly into the country parts. We are hardly out of the town, when to our right we behold an

to Washington himself, did more than any other person to bring about the present stability of American institutions,—an able statesman, lawyer, soldier, and political teacher,—was born. So Nevis is a place of historical interest to both British and American.

As we come toward the east side of the island, it becomes very stony, and on every side are found those reminders of America, the old stone fences, grown black by the beatings of the wind and rain, and covered with the climbing and creeping vines in which these islands abound.

The remaining portion of our way lies along the shore road, to the north. As we travel on, we behold the northern coast of St. Kitts, its hills and mountains, and afar the peaks of St. Martins and St. Barts, to the south Antigua just revealing its low hills, and westward from it the beautiful but unfortunate

## Mission Notes

MISS HELEN GLADSTONE, daughter of England's great statesman, has given herself to settlement work in one of the crowded quarters of London.

THE American Bible Society has accepted the manuscript for the Sheetswa New Testament, prepared by a missionary from East Africa. An edition in this dialect will be published at once, for the use of the Inhambane East Africa Mission.

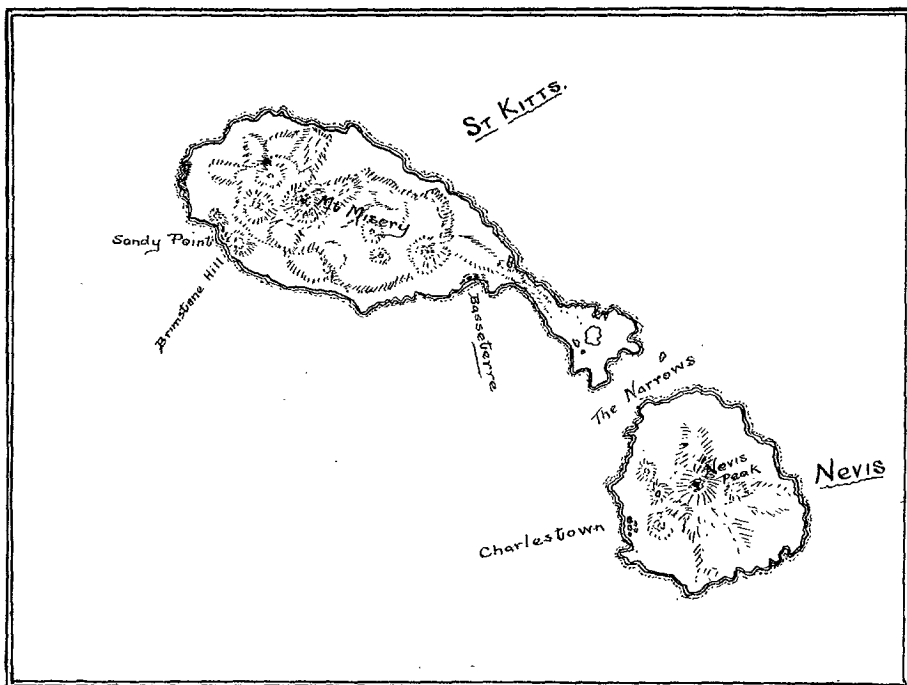
RUSSIA's great Trans-Siberian railway is now practically completed. In labor alone it cost over ninety million days' work. Nearly twenty miles of bridges have been constructed across rivers. Over ninety thousand immigrants have been attracted to Siberia, as this railway brings them in touch with the world.

ON the borders of Tibet lives W. A. Hyde, of the Moravian Missionary Society. He has learned the Tibetan language, and has translated the whole Bible into it. Though not allowed to enter the land, he converses with travelers passing to and fro across the border. He has lived there nearly fifty years, hoping and waiting for the opportunity to preach in Tibet.

IN Italy the British and Foreign Bible Society's circulation of the Scriptures last year amounted to 106,000 copies, as compared with 102,000 in 1901, and 96,000 in 1900. The increase in the circulation of the Bible in Central America is 8,353 copies; in France it is more than 80,000 in advance of 1901, while in South Africa the circulation was 26,000 above the average of the year preceding the war.

A CHINESE woman convert, when staying in a Christian home in Edinburgh recently, expressed the missionary motive from her point of view in these words: "When I see what a difference the gospel of Christ has made in the homes of the people, when I hear what people say about their personal devotion to Jesus, O, I am amazed to think that you do not see it to be more your duty to send the gospel to the women of China, that they may have your Jesus, and that they may have your God."

It is not easy to keep pace with the reports of new railways, either in construction or definitely planned for, within the Dark Continent. A railway line is now opened so that one can go from Cape Town, by way of Buluwayo and Fort Salisbury, to the port of Beira on the east coast. A train *de luxe* is now run for fifteen hundred miles north of Cape Town to Buluwayo. The main line of the Cape and Cairo Railroad will cross the Zambesi at Victoria Falls, three hundred miles north of Buluwayo, and that point will be reached, it is expected, the coming autumn.



St Kitts and Nevis.

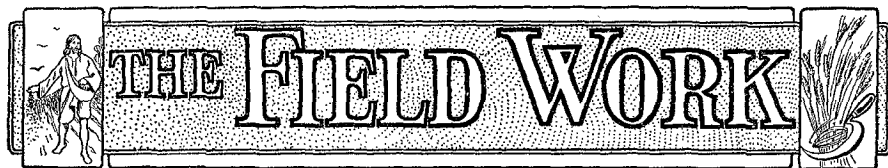
old stone building, which fifty years ago was one of the most prosperous pleasure resorts and boarding hotels in the West Indies. To-day, like its island home, it lies a desolate wall, fast falling in decay. Here years ago flocked the élite of the West Indies. Its mineral springs were the attraction to the sufferers of the Carib Islands, from St. Thomas to Demerara. To-day all that remains is its history.

As we pass on, we do not follow the coast closely, but instead, trudging up, up, up, over the hills, close to the base of Nevis Peak, we follow the mountain road, until to the southeast we once more meet the seashore, along which the road runs till we reach the town of Charlestown.

About half-way up the hill we come upon an old English church, in which lie the records of the marriage of Lord Nelson, the great English admiral, who here united with one of the daughters of Nevis. And it was on this island, too, that Alexander Hamilton, the son of a Scotch planter, and the one who, next

island of Montserrat and the rock Redonda. We follow the coast by the channel, now at the base of the mountains and again far away from them, over rough roads strewn with stones washed down from the hills by the heavy tropical rains, through wild bush in which the monkey tribe finds a ready retreat, and after passing through several small villages, we arrive at our starting point, Charlestown.

In encircling the islands of St. Kitts and Nevis, it has been our pleasure to view, at varying distances of from twelve to sixty miles, nine of the Caribbean islands which are inhabited. Among these were St. Kitts, Nevis, Saba, Statia, St. Martins, St. Bartholomew, and Anguilla, with a population aggregating seventy-three thousand. Such are these little islands of the Caribbean, washed by its warm waters and brightened by the tropic sun—a few of the minor creations of an all-wise and loving God; and they are among those of which it is said, "The isles shall wait for his law."



# THE FIELD WORK

## General Conference Proceedings Twenty-second Meeting

FRIDAY, APRIL 10, 2 P. M.

THE first part of the meeting was occupied with the discussion of resolutions relating to the work in the Southern field, which were adopted. These resolutions were printed in the REVIEW of April 21.

The sixteenth recommendation of the Committee on Plans was then taken up.

16. *We recommend*, That all conferences and mission fields recognize the tithe as the inheritance of God's ministers, and that an allowance be granted from the tithe to properly support sick or aged laborers, also the dependent widows and orphans of those removed by death.

R. A. Underwood: I know of some cases—I could mention them—of our brethren who have died, fallen at their post, leaving widows and children. These widows and orphans have struggled for years, some of them under most trying circumstances, with sickness and death in their families; and they have received no help. Sometimes ministers have been moved about over the world until they break down in a field where they have labored but a little while, perhaps in some poor conference that does not see why it should assume support for the little time it has received service. It seems to me that the General Conference itself has some responsibility under this resolution.

A. G. Haughey: I do not want to be understood as not favoring the support of the ministry, but I must confess that I believe that, if a minister is no longer able to do ministerial work, he should be supported, but not from the tithe. I believe a special fund should be created for that purpose. I believe this according to the last chapter of Volume VII of the Testimonies.

D. E. Lindsey: I am heartily in favor of this recommendation. Some provision of this kind should have been made years ago. I can not see why a man should cease to be a priest when he gets old, or why he should cease to be a minister of the gospel when he gets old. I believe the tithe is the proper fund to care for the Lord's ministry.

A. G. Daniells: I have felt very keenly that as a denomination we ought to take a stand on this question, and have a general understanding, so that there will be no question anywhere in the world regarding what shall be done in such cases. We started in two years ago, with a committee, to study out some plan. I was on that committee, and I tried to study out a plan for a fund. I studied and studied what kind of a tax we could put on the preachers, or on the people, or on institutions, to create a fund. I finally fell back on the tithe as the inheritance of God's ambassadors. [Voices: "Amen."] So I abandoned the idea of creating a fund. I am quite aware of what Brother Haughey has referred to. But that does not preclude this idea of the tithe being that fund. Before this Conference opened, I pre-

sented the matter to the General Conference Committee when Sister White was present; and I said that, after studying the subject the best I knew how during the two years, this was the only plan that I could see that would be workable, and Sister White gave her unqualified approval and assent to that idea. Now I feel anxious that we shall take this up in our union conferences all over the world, and have it well understood by all the Seventh-day Adventists in the world that the tithe is the inheritance of the ambassadors of God, and that they can throw their lives into this work, and can devote their donations to this work, and can wear themselves out, and have an inheritance laid up with God's people. I do not want to lay up money in a bank or possess a foot of land until I get a share of Abraham's inheritance. And there are many who share that feeling. I am looking to see God's work finished before I get too old to labor. But I want to see this understanding prevail as to broken workers who have thrown their all into service.

And further: when a minister dies, what about his widow and his children who have not a competency left? I say that the conference to whose service his life has been devoted should see that that dependent widow and those children are cared for just as though that ambassador of God was living and working. He has put all his means and his life into that work, and he has an inheritance laid up there for his wife and children. Just as far as consistent, we should assist the widow and the children to earn a living; and if this is made possible in a reasonable and proper way, let the assistance drop.

And when we do it, our brethren and sisters will be pleased. They love our ministers; they are loyal; they will do it. I believe, brethren, that when our people hear that we take this action to care for our ministers, and that we plan to send our tithes as far as possible into new fields, leaving them to carry on the work in their immediate vicinities, we shall appeal to them to pay a full tithe in stronger language than we can in any other way.

Another thought: I believe it should be taught all the time that every minister should be an earnest, zealous, wide-awake minister, to receive the tithe; that a minister must throw his life into the work; he must aspire to something; he must study; he must be a strenuous worker in this cause. And if he is careless, if he does not take hold and work, and devote himself, he is not worthy to receive the tithe; but the true minister who is deserving of the tithe while he is well, is the man who is deserving of it when he is sick, and whose wife and children deserve it when he is dead.

H. Shultz: The priest's wife and children ate of the same things that he did, and obtained it from the tithe. The families of our ministers should live of that which the ministers live of. That is God's plan. We see many of them falling around us, and at our General Conferences we pass resolutions ex-

pressing our sympathy for those who remain. I have heard it said time and again, Sympathy does not amount to anything without something in your hands to help. That is the way to sympathize with those who are in need.

The series of recommendations was then voted upon, as amended, and carried.

Meeting adjourned to 7 P. M., April 11.  
W. T. KNOX,  
Chairman.

H. E. OSBORNE,  
Secretary.

## Twenty-third Meeting

SATURDAY, APRIL 11, 7 P. M.

The special order of business for the hour was the report of the Publication Committee, which had been printed on slips for the delegates. The report was considered, the groups of recommendations being spoken to and fully discussed. The report of the committee was but slightly amended, and when its discussion was completed, it stood as follows:—

### Report of Publication Committee

AS AMENDED AND PASSED

The Publishing Committee respectfully present the following report for your consideration:—

*Whereas*, It has been clearly demonstrated that systematic house-to-house canvassing with our literature is a powerful factor in extending the gospel of the kingdom to the world; therefore we recommend,—

1. That our people put forth a vigorous effort in behalf of the circulation of our periodicals.

2. That conference and other laborers unite in a systematic effort to engage and instruct members of our churches in this work.

3. That the large cities be entered and thoroughly canvassed as soon as possible.

4. That the periodical work be conducted under the direction of the conference committee.

5. That our ministers, church officers, and the heads of families be asked to unite in an earnest effort to encourage persons of varied age and ability to take up the work of circulating our periodicals and books as resident canvassers.

6. That conferences give more attention to the character of the work done by each canvasser, and render him the counsel, encouragement, and help that seem necessary, in order that a high standard may be maintained.

7. That we recognize the church-school teacher as an important factor in the training of our children to become colporteurs and canvassers.

8. That the General Conference Committee make liberal provision for the publication of gospel literature in all its mission fields.

9. That provision be made for one of its secretaries to give special study to the most effective and economical methods of producing this literature in the field.

10. That greater effort be made to send to the mission fields persons who will engage in the circulation of gospel literature.

11. That we endeavor to strengthen the Scandinavian and German work in America by an earnest and systematic effort to revive the canvassing and colporteur work among these nationalities.

12. That the printing of our German, Swedish, and Danish-Norwegian

periodicals for circulation in America be done by the Union College printing department, provided it has the necessary facilities, and can do the work at reasonable prices.

13. That a committee of five be appointed from each nationality to manage, under the supervision of the Central Union Conference, the publication of the papers in their language, three members of each committee to be chosen by the Central Union Conference Committee, and two members by the General Conference Committee.

14. That these publication committees be authorized to publish tracts and pamphlets in their respective languages, as far as they may be able to procure the means to do so.

15. That the Central Union Conference Committee assist Union College in raising about four thousand dollars, for furnishing the Union College printing department with a good-sized printing-press and other necessary facilities.

[Voted to refer Recommendation 15 to the Central Union Conference.]

16. That we secure from the Christiania Publishing House the large Scandinavian books required both in Europe and in America.

17. That we secure from the Hamburg Publishing House the large German books required in America and Europe.

18. That we encourage our brethren engaged in the issue of gospel literature in the French field by making our Canadian Publishing Association a depository for the distribution of their literature in America.

19. That the General Conference Committee make provisions for the publication of large books in the Spanish language, in Barcelona or some other favorable seaport town of Spain; and for the publication of the necessary periodicals, tracts, and pamphlets in Mexico and our South American missions, according to the necessities of the several fields.

20. That we recognize the right of union conferences and union mission fields to establish and maintain book depositories wherever in their judgment it appears best to do so, and that when such depositories are established, they take control of the publishing work in their territory, and that they have the privilege of securing their books from such sources as they may deem best.

21. That wherever depositories are established which will affect in any way existing publishing houses or their branches, satisfactory arrangements be made so that the interests of all parties concerned may be protected.

22. That it be distinctly understood that in establishing these depositories it is not contemplated that printing offices be started for printing and binding books, but that these be purchased from our established publishing houses.

23. That in case the Review and Herald accepts the invitation of the Atlantic Union Conference to establish a plant in its territory, they be requested to arrange with the Pacific Press Publishing Company for the transfer of its New York branch at a fair valuation, and that in lieu of the territory of the Atlantic Union Conference, now under control of the Pacific Press Publishing Company, they turn over to said company their territory in the Central Union Conference.

24. That our publishing houses furnish publications to the depositories in union conferences and mission fields at publishers' rates.

25. That a General Advisory Committee for North America be selected for the purpose of unifying and upbuilding the publishing work, and to assist in strengthening and systematizing the efforts of our State tract and missionary societies. This committee to consist of the following: One person from each publishing house, one from each branch office, one from each union conference, and one from the General Conference. The selection of these persons to be made by the publishing houses and conferences.

The report of the Nominating Committee was taken up. The Southern delegates had considered the matter of representation on the Conference Committee. It was moved by them that, inasmuch as their field had but one representative on the committee as reported, while the educational work had several men, the report be amended by substituting the name of R. M. Kilgore for that of M. E. Cady, who was named in the report.

The motion to substitute was carried.

The report was further amended by adding the names of C. M. Everest, W. O. Palmer, C. N. Woodward, A. Moon, to the list of transportation agents. The amended report stood as follows:—

#### Report on Nominations

President, A. G. Daniells; First Vice-President, L. R. Conradi; Second Vice-President, W. W. Prescott; Secretary, W. A. Spicer; Treasurer, I. H. Evans; Auditor, D. B. Parmelee.

Executive Committee: The presidents of union conferences and union mission fields, the persons named being the present incumbents: Atlantic Union Conference, H. W. Cottrell; Lake Union Conference, A. G. Daniells; Southern Union Conference, G. I. Butler; Southwestern Union Conference, G. G. Rupert; Central Union Conference, E. T. Russell; Northern Union Conference, C. W. Flaiz; Pacific Union Conference, W. T. Knox; Canadian Union Conference, W. H. Thurston; British Union Conference, O. A. Olsen; German Union Conference, L. R. Conradi; Scandinavian Union Conference, P. A. Hansen; South African Union Conference, W. S. Hyatt; Australasian Union Conference, G. A. Irwin; French-Latin Union Mission, B. G. Wilkinson; South American Union Mission, J. W. Westphal; and the following-named persons: W. A. Spicer, L. A. Hoopes, A. T. Jones, W. C. White, C. H. Jones, David Paulson, J. C. Ottosen, A. J. Read, Frederick Griggs, W. C. Sisley, S. N. Haskell, R. M. Kilgore.

For Members of the General Conference Association: S. H. Lane, W. H. Edwards, H. M. Mitchell, W. A. Spicer, A. G. Daniells, I. H. Evans, W. W. Prescott, P. T. Magan, Allen Moon, J. D. Gowell, Wm. Covert, C. D. Rhodes, A. G. Haughey, R. A. Underwood, J. E. Jayne, H. W. Cottrell, S. N. Curtiss, J. S. Comins, A. E. Place, D. B. Parmelee, J. Sutherland.

Transportation Agents: W. A. Spicer, Battle Creek, Mich.; S. N. Curtiss, New York City; C. L. Kilgore, Graysville, Tenn.; W. O. Palmer, Nashville, Tenn.; J. Sutherland, College View, Neb.; C. M. Everest, Minneapolis, Minn.; B. R. Nordyke, Kansas City, Mo.; C. N.

Woodward, Keene, Tex.; C. H. Jones, Oakland, Cal.; A. Moon, Chicago, Ill.; A. Bacon, London, England; J. A. Burden, Wahroonga, New South Wales, Australia; H. W. Decker, Portland, Ore.; A. Pages, Hamburg, Germany.

Legal Trustees of the Foreign Mission Board: A. G. Daniells, W. A. Spicer, S. N. Curtiss, H. W. Cottrell, I. H. Evans, A. J. Breed, Frederick Griggs, W. W. Prescott, J. E. Jayne.

The Conference considered the report by calling question on each name, and on motion the entire report was adopted.

Meeting adjourned to 8 o'clock, April 12.

W. T. KNOX,

Chairman.

H. E. OSBORNE,

Secretary.

#### Twenty-fourth Meeting

SUNDAY, APRIL 12, 8 A. M.

The further partial report of the Committee on Plans was taken up. The following is the report:—

#### Report of Committee on Plans

17. *We recommend*, That the General Conference Sabbath-school Department be directed to lay plans that shall foster, improve, and build up the young people's work.

18. That the ministers and other workers throughout the field be urged to give this work their hearty support and co-operation.

19. That we approve of the plan that Sabbath-school officers be elected by the church.

20. That great care be taken in arranging for the work of the State conference Sabbath-school departments.

(a) In the appointing of capable secretaries, and avoiding frequent changes whenever possible.

(b) In not placing so many other burdens upon those secretaries that the interests of the Sabbath-school and young people's work must be neglected.

*Whereas*, The East Indian Archipelago is within easy reach of Australia, and by geographical position naturally belongs within the jurisdiction of the Australasian Union Conference; therefore,—

21. *We recommend*, That this island group be made a mission field of the said union conference, and that an appropriation be made for starting a mission in Singapore as soon as possible; further,—

22. *We recommend*, That the missions in the Society Islands and in the Samoan Islands be advised to connect with the Australasian Union Conference, and that the workers in those fields receive their credentials or licenses from the said union conference.

*Whereas*, The Southern States have been presented to us repeatedly as a very needy and much neglected field, a field in which we should take a great interest, and with which we should become better acquainted; therefore,—

23. *Resolved*, That suitable men be chosen from the field to lay before our people in the older and more prosperous conferences the needs of the various struggling institutions and missionary enterprises in the South.

24. *Resolved*, That persons sent forth to engage in this work should bear special credentials from the managers of the enterprises which they represent, indorsed by the officers of the union conference or mission field in which said enterprise is located.

*Whereas*, The Southern Missionary

Society is doing a good work in the organization and maintenance of colored mission schools; therefore,—

25. *Resolved*, That the Executive Committee of this Conference be advised to appropriate from the general mission fund six hundred dollars per quarter for the work in progress, and that there may be some expansion in this line of work.

26. *Resolved*, That we approve of the following plans adopted by the Southern Union Conference Committee at its January meeting in Nashville:—

(a) That the Southern Union Conference Committee unite with the officers of the Southern Missionary Society in the formation of plans for raising means, and in presenting them to the people.

(b) That we approve the plans of the society for raising means by interesting individuals in the sale of books and other useful articles, and donating their commission to the society.

27. That we recommend the use of the little book, "Story of Joseph," for this purpose, recommending this enterprise especially to women and children throughout the land. That we invite Christian workers of all denominations to take part in this effort.

*Whereas*, In the Southern States there is special need of medical missionary effort through many small sanitariums, treatment rooms, health food stores, and restaurants, and specially the need of institutes and schools for the training of persons to engage in Christian Help work and nursing; and,—

*Whereas*, A Southern Medical Missionary Association has recently been organized, having great responsibilities and promising opportunities, but having no present resources; therefore,—

28. *Resolved*, That we endeavor to assist this association in its noble work, by advising the Executive Committee to appropriate one thousand dollars a year for the support of its general work, and by our co-operation with the officers and representatives of the association in an effort to raise eight thousand dollars for the aid of its struggling institutions and enterprises, among which are the Graysville Sanitarium, the Atlanta Sanitarium, the Hildebran Sanitarium, and the Colored Sanitarium at Nashville.

*Whereas*, The Lord has prepared the way for a mission in German East Africa, and efficient workers are ready to be sent, and the German Union Conference is desirous of having this work begun, and is ready to assist it; therefore,—

29. *Resolved*, That we grant the raising of five thousand dollars for this purpose, as was proposed at the Friedensau meeting, in July, 1902.

30. *Resolved*, That we make an earnest and continuous effort to impress upon our people everywhere the importance of our quickly carrying this message to the people of the large cities, giving special attention to the neglected cities in the East and South.

These resolutions were adopted.

**Twenty-fifth Meeting**

SUNDAY, APRIL 12, 3 P. M.

The special order of the meeting was the report of the field secretary of the educational health campaign, Dr. S. P. S. Edwards. The following recommendation was then adopted:—

That the General Conference Committee make provision, as soon as possible, for the publication of books in the

Portuguese language in Lisbon, Portugal.

The Committee on Credentials and Licenses then presented the following recommendations:—

1. That all persons laboring in union or local conferences, and not in the employ of the General Conference, receive their credentials or licenses from the conferences employing them.

2. That the following-named persons be granted ministerial credentials: J. N. Anderson, D. T. Bourdeau, A. C. Bourdeau, A. G. Bodwell, T. H. Branch, George M. Brown, B. E. Connerly, G. W. Caviness, A. G. Daniels, I. H. Evans, F. W. Field, H. C. Goodrich, D. U. Hale, A. A. John, I. G. Knight, J. A. Leland, D. D. Lake, P. T. Magan, H. M. Mitchell, J. A. Morrow, R. W. Munson, A. R. Ogden, G. K. Owen, W. W. Prescott, J. L. Shaw, W. A. Spicer, Mrs. E. G. White, J. W. Westphal.

3. That E. Pilquist, of China, be ordained and receive credentials.

4. That ministerial license be granted to the following-named persons: T. H. Okahira, H. E. Osborne, E. R. Palmer, J. M. Hyatt.

5. That missionary license be given to the persons hereafter named: A. N. Allen, Mrs. Emma Anderson, Thekla Black, Mabel Branch, W. D. Burden, L. J. Burgess, Mrs. Georgia B. Burgess, Mrs. G. W. Caviness, Mrs. B. E. Connerly, Della Coates, C. C. Crisler, T. H. Davis, J. W. Erkenbeck, Phebe Ellwanger, W. J. Erkenbeck, Mrs. T. W. Field, Mrs. A. M. Fischer, Mrs. A. S. Fleming, L. F. Hansen, Mrs. L. F. Hansen, Maggie Hare, S. Hasegawa, R. S. Ingersoll, Mrs. Olive P. Ingersoll, F. C. Kelley, Mrs. I. G. Knight, Grace Kellogg, Annie Knight, H. Kuniya, A. La Rue, S. A. Lockwood, Mrs. Myrtle Lockwood, Sara MacEnterfer, H. B. Meyers, Mrs. R. W. Munson, Mrs. J. A. Morrow, Mrs. A. R. Ogden, Mrs. S. J. Olney, Anna Orr, H. A. Owen, Mrs. H. A. Owen, Miguel Placencia, Winifred Peebles, Mrs. L. Flora Plummer, W. W. Quantock, Mrs. May Quantock, Anna Robinson, H. E. Rogers, Ida R. Reagan, S. P. Smith, Mrs. S. P. Smith, D. Ella Smith, Mrs. J. L. Shaw, Ida Thompson, Samantha E. Whiteis, E. H. Wilbur, Mrs. E. H. Wilbur, Marcia Walker, Helen A. Wilcox.

6. That any other candidate for credentials and licenses be referred to the General Conference Executive Committee.

The report was adopted as a whole.

Voted to adjourn.

G. A. IRWIN,  
Chairman.

H. E. OSBORNE,

Secretary.

**Twenty-sixth Meeting**

SUNDAY, APRIL 12, 5:30 P. M.

A final report of the Committee on Institutions was presented, as follows:—

**Report of Committee on Institutions**

*We recommend*,—

9. That the International Medical Missionary Training-school Association be requested to deed the old Battle Creek College property to the General Conference Association, to be by them held for the denomination.

10. That any financial obligations contracted by the International Medical Missionary Training-school Association in securing title to said property

shall be taken over by the General Conference Association.

11. That diligence shall be exercised to meet these obligations, by securing donations, through the sale of "Christ's Object Lessons," the Missionary Acre Fund, and all other methods that may seem expedient.

12. That a committee of seven be appointed to investigate the relationship existing between our institutions and the denomination.

The report was discussed, and, on motion, adopted without amendment.

G. A. IRWIN,  
Chairman.

H. E. OSBORNE,

Secretary.

**Twenty-seventh Meeting**

SUNDAY, APRIL 12, 8 P. M.

The following resolutions were presented to the Conference:—

*Resolved*, That suitable men be chosen from the field to lay before our people in the older and more prosperous conferences the needs of various struggling institutions and the missionary enterprises in the South and other needy fields.

*Resolved*, That it is the opinion of this Conference that the Seventh-day Adventist Publishing Association ought not to rebuild its factory in Battle Creek.

*Resolved*, That if the stockholders should deem it advisable to wind up the business of the corporation, such action would meet with the approval of this Conference.

*Resolved*, That we suggest that favorable consideration should be given to proposals which may look to the transfer of the REVIEW AND HERALD and the Youth's Instructor to some publishing concern organized in the Eastern States, according to the counsel of the General Conference Committee.

*Resolved*, That we request the International Medical Missionary and Benevolent Association so to arrange its constituency, and its constitution governing the same, that it may be indisputably and always a department of the General Conference of Seventh-day Adventists.

These resolutions were discussed and adopted.

A recommendation that the proposed educational council should be held in College View, Neb., June 19-28, was referred to the General Conference Committee.

**Distribution of Labor**

The report of the Committee on Distribution of Labor was presented.

Your Committee on Distribution of Labor would respectfully submit the following report:—

*We recommend*,—

1. That Elder C. Santee, of Southern California; Elder S. W. Nellis, of Western Washington; Elder R. D. Quinn, of Montana; J. L. McElhaney, of Southern California; N. J. Walldorff, of California; and Elder S. M. Cobb, of Virginia, make Australasia their field of labor.

2. That Elder H. J. Dirksen, of Manitoba, make the Northern Illinois Conference his field of labor.

3. That Elder C. A. Scholl, of Chicago, go to Germany to labor.

4. That Elder H. H. Dexter, of Maine, make Georgia his field of labor.

5. That Elder F. H. Westphal, of College View, Neb., make Manitoba his field of labor, providing he can be re-

leased from the college, and is willing to go to Manitoba.

6. That C. M. Christiansen, of Berrien Springs, Mich., go to Walla Walla College, College Place, Wash., to act as business manager.

7. That Elder J. W. Collie, of Ontario, Canada, owing to his state of health, go to Colorado, with the view of regaining his health.

8. That Elder Geo. B. Thompson, of New York, take the presidency of the Ontario Conference, which is made vacant by the removal of Elder J. W. Collie.

9. That Elder S. H. Lane take the presidency of the New York Conference.

10. That Elder G. E. Fifield, of the New England Conference, make Northern Illinois his field of labor.

11. That Elder A. L. Miller, of Indiana, connect with the Ontario Conference.

12. That Elder Henry Johnson, of Louisiana, make North Dakota his field of labor.

13. That we unite with the Lake Union Conference in the request that Elder W. D. Curtis, of Southern Illinois, take up work in Indiana.

14. That Elder J. M. Rees, of Missouri, make Southern California his field of labor.

15. That Elder A. T. Robinson take the presidency of the Missouri Conference, made vacant by the removal of Elder Rees.

16. That Elder Luther Warren, of New York City, take up work in the Northern Illinois Conference.

17. That Elder Marcial Serna divide his labor between Arizona and New Mexico.

18. That Elder G. E. Langdon, of the Maritime Conference, make Greater New York his field of labor.

19. That Elder N. W. Allee, of South Dakota, connect with the Tennessee River Conference.

20. That we unite with the Northern Union Conference in the request that Elder Charles A. Burman take the presidency of the South Dakota Conference, made vacant by the removal of Elder N. W. Allee.

21. That Elder E. A. Curtis, of Northern Illinois, make West Virginia his field of labor.

These recommendations were adopted, one by one, after discussion.

Several other recommendations were referred to the General Conference Committee for action.

Meeting adjourned.

G. A. IRWIN,  
Chairman.

H. E. OSBORNE,  
Secretary.

#### Twenty-eighth Meeting

MONDAY, APRIL 13, 9 A. M.

A. G. Daniells in the chair. Prayer was offered by M. C. Wilcox.

H. W. Cottrell presented a memorial from the president of the Virginia Conference, R. D. Hottel, in which were stated some special reasons why that conference should receive financial assistance from the general body, which, it was stated by Brother Cottrell, it was impossible for the Atlantic Union Conference to render.

It was voted that the appeal be referred to the General Conference Committee, with the request that it take the matter into consideration and bring forward such plans as will meet the situation.

It was also voted that the memorial presented by G. G. Rupert, regarding the Arkansas Conference, be referred to the General Conference Committee.

The chairman then read a communication from S. N. Haskell, regarding the importance of making greater effort in behalf of the work in the large cities of our country, which communication was, upon motion of G. I. Butler, referred to the General Conference Committee, with the instruction to that committee that they do the very best in their power to furnish the assistance desired.

The following resolutions were adopted:—

*Resolved*, That this General Conference of Seventh-day Adventists recognizes the courtesy shown to it by the press of San Francisco and Oakland, and hereby expresses its appreciation of the same.

*Resolved*, That we express our gratitude and thankfulness for the kind, generous, and hospitable way in which the Pacific Union and the California Conferences, the Pacific Press Publishing Co., and the members of the Oakland church have entertained us in their institutions and homes.

*Resolved*, That we hereby express our appreciation of the efforts of Brother E. G. Fulton, restaurant manager of the St. Helena Food Co., and his assistants, to provide the delegates with hygienic meals, and also tender our thanks for the kind and affable manner in which the service has been rendered.

Resolutions in appreciation of faithful services rendered were passed in behalf of the stenographers reporting the proceedings, the editors of the *Bulletin*, and the printing-office workers engaged nightly in the preparation of the paper.

W. W. Prescott: I move that this Conference now adjourn, to meet in Battle Creek, Mich., on Wednesday, April 22, at 9 A. M., in the Tabernacle. Seconded by several.

The Chair: Those who favor adjourning to that date will please stand. It is carried.

A. G. DANIELLS,  
Chairman.

W. A. SPICER,  
Secretary.

#### Twenty-ninth Meeting

WEDNESDAY, APRIL 22, 9 A. M.

This meeting of the General Conference was held in Battle Creek, Mich., according to the adjournment, at the twenty-eighth meeting in Oakland, Cal.

A. G. Daniells in the chair.

The Chair stated that it was necessary, to comply with legal requirements, that the trustees of the General Conference Association be elected in Michigan. The list of members named by the Nominating Committee in Oakland was read, and on motion of W. W. Prescott, seconded by G. B. Thompson, it was—

*Voted*, That the following-named persons be elected trustees of the General Conference Association of Seventh-day Adventists: S. H. Lane, W. H. Edwards, H. M. Mitchell, W. A. Spicer, A. G. Daniells, I. H. Evans, W. W. Prescott, P. T. Magan, Allen Moon, J. D. Gowell, Wm. Covert, C. D. Rhodes, A. G. Haughey, R. A. Underwood, J. E. Jayne, H. W. Cottrell, S. N. Curtiss, J. S. Comins, A. E. Place, D. B. Parmelee, J. Sutherland.

In harmony with a recommendation of the General Conference in Oakland that the number of these trustees be reduced

from twenty-one to seven, inasmuch as the business was largely distributed among the union conferences, it was—

*Voted*, on motion of E. R. Palmer, seconded by E. T. Russell, that the trustees of the General Conference Association of Seventh-day Adventists be requested to so amend their Articles of Association as to reduce the number of trustees from twenty-one to seven, the latter number to be the following-named persons: I. H. Evans, W. H. Edwards, Allen Moon, W. W. Prescott, J. E. Jayne, A. G. Daniells, H. W. Cottrell.

On motion of W. W. Prescott, seconded by E. T. Russell, it was—

*Voted*, That the following thirty persons be elected as the constituency of the Seventh-day Adventist Central Educational Society: Wm. Covert, Allen Moon, A. G. Haughey, I. J. Hankins, J. D. Gowell, S. E. Wight, I. H. Evans, D. W. Reavis, S. M. Butler, E. I. Beebe, P. T. Magan, E. A. Sutherland, J. H. Haughey, W. E. Howell, R. T. Dowsett, D. Paulson, S. P. S. Edwards, N. W. Kauble, J. G. Lamson, E. K. Slade, I. D. Van Horn, M. B. Miller, Joseph Smith, G. W. Amadon, M. J. Cornell, S. H. Lane, C. H. Bliss, W. D. Curtis, Chas. Thompson, W. C. McCuaig.

*Voted*, That the nomination of the trustees of the Seventh-day Adventist Central Educational Society whose terms expire at this time, be referred to the electors of that association.

In harmony with a recommendation of the General Conference in Oakland (*Bulletin*, page 216), that a committee of seven be appointed on institutions, on motion of R. A. Underwood, seconded by G. B. Thompson, it was—

*Voted*, That the following-named persons be elected as the committee of seven to investigate the relationship existing between our institutions and the denomination: I. H. Evans, W. T. Knox, C. H. Parsons, Jay Cummings, W. A. Wilcox, J. N. Nelson, N. P. Nelson.

Attention being also called to a recommendation of the Conference (*Bulletin*, page 67) that an advisory committee of three be appointed to study institutions and render assistance where counsel is needed, it was—

*Voted*, That the following-named persons be the standing committee of three for the study of institutions: I. H. Evans, C. H. Parsons, W. A. Wilcox; and that in case any of these is unable to serve, the General Conference Committee be requested to fill the vacancy.

A memorial from the first Seventh-day Adventist church of Washington, D. C., asking financial and other assistance, was read, and referred to the General Conference Committee.

On motion, the Conference adjourned *sine die*.

A. G. DANIELLS,  
Chairman.

W. A. SPICER,  
Secretary.

### Seventh-day Adventist Publishing Association

#### Third Meeting

THURSDAY, APRIL 23, 9 A. M.

The time of this meeting was occupied with a continuation of the discussion which was begun at the second meeting, Brethren L. McCoy, W. W. Prescott, M. C. Guild, R. A. Underwood, I. D. Van Horn, and others making remarks. On motion the meeting



adjourned to meet at 9 A. M. the following day.

#### Fourth Meeting

FRIDAY, APRIL 24, 9 A. M.

At this meeting, after some remarks by D. T. Bourdeau, the president called A. G. Daniells to the chair, and suggested to the stockholders some technical changes in the wording of resolutions 2, 3, 5, 6, and 7, making them read as follows:—

2. That our trustees are hereby instructed to as rapidly as possible transfer all the interests of the Seventh-day Adventist Publishing Association to the General Conference, or to a corporation designated by the General Conference, including all of its assets and liabilities of every nature whatsoever.

3. That we ask the General Conference to make an earnest appeal to all the stockholders in the Seventh-day Adventist Publishing Association to assign said stock, without consideration, to the General Conference, or to a corporation which it may designate.

5. That if necessary to effect these purposes above mentioned, a branch institution be temporarily established at such point in the East as the General Conference may select, until such time as the Seventh-day Adventist Publishing Association can legally transfer its assets and interests to the General Conference or to a corporation designated by said Conference.

6. That the conditions of this transfer be such that the corporation be a non-dividend-paying and non-stock company, and that all earnings of the Association derived from the publishing work shall belong to the General Conference of Seventh-day Adventists, for the promulgation of the gospel in all parts of the world.

7. That the trustees are hereby instructed to as rapidly as possible dispose of all real estate and other properties that are not needed or can not be used in carrying out the above resolutions.

On motion by I. H. Evans, seconded by G. I. Butler, these amendments were adopted.

The discussion which was in progress at the close of the last session was then resumed, Brethren G. W. Morse, J. H. Kellogg, A. G. Daniells, L. McCoy, L. R. Conradi, S. H. Lane, W. T. Knox, and G. I. Butler taking part; also I. H. Evans, who again called Elder Daniells to the chair. The meeting was then adjourned until the following Monday.

#### Fifth Meeting

MONDAY, APRIL 27, 9 A. M.

The discussion of the resolutions before the stockholders was continued at this meeting, the principal feature of the discussion being a sentiment in the minds of some against the wording of the resolutions, on the ground that there was a possibility that the institution might pass into the hands of the General Conference. In view of this sentiment, it was moved by W. W. Prescott that the meeting adjourn until the following day, with the understanding that the Committee on Plans again take the resolutions under consideration, and endeavor to remove the ground of the objections which had been expressed. The motion to adjourn was carried.

#### Sixth Meeting

TUESDAY, APRIL 28, 9 A. M.

The Committee on Plans, whose former report was referred back to them

at the previous meeting, presented the following amended resolutions, with a motion by W. T. Knox that they be substituted for those previously presented:—

*Be it resolved,*—

1. That the trustees of this Association, and the General Conference Committee of Seventh-day Adventists, be instructed to provide for the establishing of a printing plant in some State in the East, and to create or designate a corporation that shall hold and operate said printing plant, in harmony with the recommendations of the late General Conference concerning the control and ownership of all denominational institutions.

2. That our trustees are hereby instructed to transfer as rapidly as possible all the interests of the Seventh-day Adventist Publishing Association to said corporation, including all its assets and liabilities of every nature whatsoever.

3. That we ask the General Conference to make an earnest appeal to all stockholders in the Seventh-day Adventist Publishing Association to donate their stock to the corporation provided for in Resolution 1.

4. That our trustees are hereby instructed to speedily collect all the outstanding accounts, and settle all bills now contracted by the Seventh-day Adventist Publishing Association.

5. That if necessary to effect these purposes above mentioned, a branch institution be temporarily established at such point in the East as the trustees of this Association, and the General Conference Committee, by joint action, may select, until such time as the Seventh-day Adventist Publishing Association can legally transfer its assets and interests to the corporation provided for in Resolution 1.

6. That the conditions of this transfer be such that the corporation shall be a non-dividend-paying and non-stock company, and that all the net earnings of the above corporation derived from the publishing work shall belong to the General Conference of Seventh-day Adventists for the promulgation of the gospel in all parts of the world.

7. That the trustees are hereby instructed to, as rapidly as possible, dispose of all real estate and other properties that are not needed, and can not be used in carrying out the above resolutions.

8. That our trustees are hereby instructed to execute, or to assist in executing, the above plans with all due dispatch.

The motion to substitute these resolutions was adopted.

On motion by A. T. Jones, Resolution 1 was amended to read as follows:—

1. That the trustees of this Association, advising with the General Conference Committee of Seventh-day Adventists, be instructed to provide for the establishing of a printing plant in some State in the East, and to create or designate a corporation that shall hold and operate said printing plant, in harmony with the recommendations of the late General Conference concerning the control and ownership of all denominational institutions.

It was moved by F. E. Belden to substitute for all the resolutions the words: "That the Seventh-day Adventist Publishing Association do not rebuild its plant in Battle Creek." The motion was lost.

The question of the adoption of the

resolutions being called for, the Chair appointed as tellers W. H. Edwards, E. R. Palmer, and I. A. Ford, and the stockholders proceeded to ballot, after which the meeting adjourned until 9 A. M. the next day, with the ballots in the tellers' hands.

#### Seventh Meeting

This meeting was called to order according to appointment at 9 A. M., April 29, but as many of the stockholders were not ready for business, it was moved and carried that the meeting adjourn until 9:30 o'clock.

#### Eighth Meeting

WEDNESDAY, APRIL 29, 9:30 A. M.

After the meeting was opened, the tellers were called upon to report on the result of the balloting on the resolutions presented by the Committee on Plans. W. H. Edwards presented the report as follows:—

Whole number of votes cast, 2,274.

Votes cast in favor of the resolutions, 1,970.

Votes in the negative, 143.

The remaining votes were in favor of the removal of the institution from Battle Creek, but not in harmony with the resolutions as a whole.

The Committee on Resolutions then offered the following for consideration:—

*Whereas*, the REVIEW AND HERALD is our church organ, and—

*Whereas*, the Mission Board has withdrawn the *Missionary Magazine* from circulation, contributing its matter to the REVIEW, therefore—

*We recommend*, That all our laborers be requested to do their utmost to place the REVIEW AND HERALD in every family of Seventh-day Adventists in the country.

The resolution was adopted.

After some discussion touching the appearance and contents of the REVIEW, the report of the Committee on Nominations was called for. E. R. Palmer presented the report, as follows:—

Your Committee on Nominations respectfully submits the following:—

The duty of your committee was to nominate three trustees to fill the places made vacant by the three trustees whose terms have now expired. The number of trustees required is seven. The names of those whose terms have not expired are I. H. Evans, A. G. Daniells, S. H. Lane, C. D. Rhodes. We beg to place in nomination the following-named persons: W. W. Prescott, Joseph Smith, G. W. Amadon.

G. A. IRWIN, *Chairman*.

E. R. PALMER, *Secretary*.

The stockholders then proceeded to ballot upon the names presented, the result of the ballot being announced by W. H. Edwards, as follows:—

Total number of votes cast, 2,025.

For Joseph Smith, 1,769; for G. W. Amadon, 1,701; for W. W. Prescott, 1,629; the remaining votes were scattering.

On motion, the meeting adjourned *sine die*.

I. H. EVANS,  
*Chairman*.

C. D. RHODES,  
*Secretary*.

#### Brings New Life

A SMALL church in the South that is faithful in the little things, sends quite a liberal offering to missions for the quarter just closed. This is the result of the

use of the envelopes. The librarian writes:—

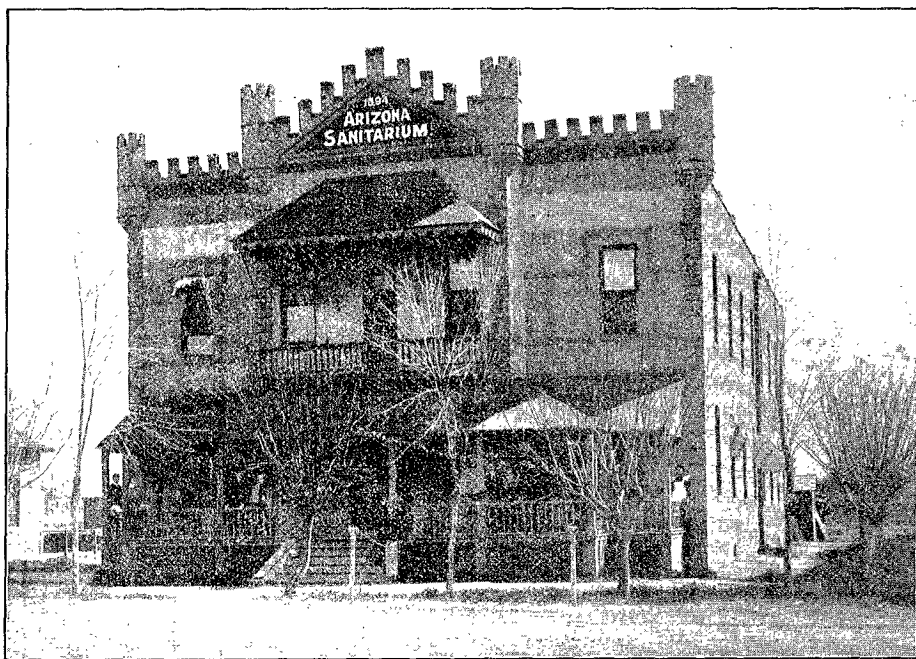
"We thank the Lord that we have been reminded of these things. Although our gift is small, it will hasten the coming of his kingdom. This is the Lord's own way of bringing life and power unto the church. The members of our church are of good courage in the Lord. We are not many in numbers, but are rich in faith. We know if we follow our Captain, we are well able to go up and possess the goodly land."

This same experience will come to every church whose members take hold with a will to hasten the coming of the King.

ESTELLA HOUSER.

### The Arizona Sanitarium

ONE more memorial now stands for the truth for these last days. The Arizona Sanitarium is located at 525 North Central Ave., Phoenix, Ariz. The building has been leased for two years, with the privilege of renewing, at the low rate of fifty dollars a month. It was put into good condition, and was partly fur-



THE ARIZONA SANITARIUM

nished. We took possession February 1, and from the first the rent from the roomers who remained in the building was sufficient to pay our rent.

Patients waited several days for us to have things in readiness to receive them. Now there are several, paying from fifteen dollars to thirty dollars a week; and others have sent word that they intend to come soon. It is the only place in Arizona where our methods and principles are practiced. Many come to this climate to spend the winter, not only consumptives, but those suffering with other ailments; and some of these already know of our institution at Battle Creek or of the one at St. Helena, and are glad to find a place where they can have the same treatments and diet. We are between the East and the West, and feel sure that this work will succeed. We are already late in establishing it; but the outlook is encouraging, and we feel sure that it will do great good.

The Lord has blessed in every effort to establish this work. Through careful management and economy the donations of less than five hundred dollars

have enabled us to begin operations without one cent of debt. The house, which has forty-one rooms, is not yet fully furnished; but we are determined not to incur a debt. As fast as patients come to us, the Lord provides us with means, often from unexpected sources, with which to furnish rooms to accommodate them.

While the bath and treatment rooms are not large, they are neat, attractive, and convenient; and almost any treatment can be given that is given at our larger institutions. We have but one suite for both ladies and gentlemen, whom we treat at different hours.

This work is under the direction and supervision of the Pacific Medical Missionary and Benevolent Association. Dr. E. C. Bond has charge, and at the present time he has one good gentleman and one good lady nurse, both graduates from the St. Helena Sanitarium. These are earnest Christian workers, and the Lord is blessing them and their work. A good class of patients is coming in, and already some are interested in the truth, and one man has begun to keep

the Sabbath, and is now connected with the institution as cook. The work of the conference is being encouraged and strengthened by this institution, and the church has an open door into which it is entering with a determination to work. We are all encouraged and cheered by the prospects which this work opens before us, by the blessings the Lord has given in starting it, and by the new life it is imparting.

Any of our people having friends coming to Arizona, or any already here, will help us, and them, too, perhaps, by referring them to this place and work. The doctor solicits correspondence. Address E. C. Bond, M. D., 525 N. Central Ave., Phoenix, Ariz. Do not forget to pray for this new enterprise.

E. W. WEBSTER.

### Cook Islands

RAROTONGA.—The work is moving along nicely here. Our school is opening up again after six weeks' vacation, and the prospects for a prosperous year are bright.

The weather is very hot at present, and in consequence I am not feeling at all strong. I have lost flesh continually the past year, and at present I weigh but one hundred and seventeen pounds, whereas at one time my weight was one hundred and sixty-two pounds. However, the work is the Lord's, and he has a care for his own.

I am greatly encouraged by reading of so many laborers volunteering for the dark places of the earth. May God greatly bless them.

A. H. PIPER.

### General Meeting of the Irish Mission

THE first annual meeting of the Irish Mission field convened in Belfast, March 25, nightly meetings having been held for two weeks, to prepare the way for the work before the annual gathering. While most of those in attendance were from the vicinity of Belfast, some were present from Banbridge, and other places having small companies of Sabbath-keepers.

At present Ireland has about one hundred and twenty-five believers in the message. This is almost wholly the result of faithful labor put forth by Elder Wm. Hutchinson and his wife during the last seven years. The labors of these persons have been constant and earnest, and God has greatly blessed their efforts. The number of Sabbath-keepers may not seem large to American readers of this report, but the results are good for this very conservative country.

Elder O. A. Olsen arrived in Belfast the day that the business of the annual meeting began. Other laborers present from abroad were Elder J. H. Watson, lately from Battle Creek, Mich., who, with his family, was en route to Central Africa; Elder E. E. Andross, president of the North England Conference, and the writer. The business of the session passed off very harmoniously, and we believe satisfactorily to all concerned. The newly elected executive mission board consists of Wm. Hutchinson, chairman, with Samuel Joyce, Wm. Shaw, Dr. J. J. Bell, and Alfred McCreeary as associates. Mrs. L. McCulla was chosen as secretary and treasurer, and Mrs. E. J. Hutchinson as missionary and Sabbath-school secretary.

With these earnest souls holding the responsible places given them by the voice of the Irish people, I see no reason why we may not expect large returns for the labor of the coming season. Besides these to direct, every believer in the mission seems ready to do all in his power to sustain and uphold the work. Credentials were renewed to Wm. Hutchinson, and ministerial licenses voted to Samuel Joyce and John McAvoy. Missionary licenses are given to Mrs. E. J. Hutchinson, Lizzie McCulla, and Jennie McClelland.

The finances of the mission are in good condition. Its report showed the past year's receipts to be £140 4s. 11d. (a little less than \$700); from church tithes, £181 13s. 6d. (about \$900); from donations and workers' sales £25 7s. 2d. (over \$120), making a sum total of £347 5s. 7d., or \$1,691.03. After paying all dues, the mission had to its credit \$54.43, with which to begin the new year's work. Although this is a seemingly small balance, it is infinitely better than a deficit.

One of the most interesting features of the meeting was the report of the

workings of the Belfast Sanitarium, by Dr. J. J. Bell, its managing physician. Although having had only about three months of actual work, the report showed the surprising number of 771 treatments given. Of these 102 were charity treatments, and 264 brought in but partial payments. Yet notwithstanding that over five hundred dollars' worth of charitable work had been done in that time, the institution reported a balance in its favor of \$327.02. Another small balance, it is true, but one comforting thought is that it stands on the right side of the ledger. Then, too, this was in the beginning of the work, when the institution was being fitted up, and the first patronage secured. With the same careful management continued, there is no reason why this institution may not permanently prosper.

I think I never attended a general meeting which seemed more satisfactory than the one just closed in Ireland. I have not the statistics of the canvassing work for that field, but from the verbal reports at the meeting, I conclude that it is prospering finely. It is designed to have two companies in the field the coming summer for evangelical effort. I believe that the work in Ireland will prosper from this time onward. God grant that, it may.

J. O. CORLISS.

### The Rhineland Conference

RHINELAND! What traveler has not heard of this, the richest and most populous province of the German empire, with its beautiful rivers and valleys, its hamlets and villages nestling here and there among the hills, its manufacturing cities of Essen, Elberfeld, Barmen, and Solingen, and Düsseldorf, its Bonn University, its Johannesberger, Hocheimer, or Steinberger wines, its Cologne waters and cathedral? and what schoolboy is unacquainted with the river from which this section of Germany takes its name—the world-renowned Rhine? Although this province is only one sixth as large as the State of Florida, yet it contains more than thirteen times as many people as does that State, according to the census of 1900.

It was that they might consider the advisability of organizing a new conference in that province, that about one hundred and twenty delegates from Rhineland met in Essen, January 22-27. Brethren Conradi, Erzenberger, Pieper, and Boettcher, of the German Union Committee, were also present, and gave much valued counsel and assistance. No business session was held until after the spiritual refreshing granted the brethren and sisters on the Sabbath, and then, with Elder Conradi in the chair, the work of organization was begun.

A committee of nineteen members was chosen, the duties of which should be the same as have fallen to similar committees in the other meetings of the season.

These resolutions may be of general interest:—

*Whereas*, God has so richly blessed us in Rhineland, that it is possible for us to form an independent conference, therefore,—

1. *Resolved*, That we hereby express to him our sincerest thanks, and reconsecrate ourselves more fully to his service in the future.

2. *Resolved*, That the name of this

society shall be The Rhenish Conference of Seventh-day Adventists; its territory, the Rhine Province; and its constitution shall be molded after the other conferences in the German Union, to which we wish to belong.

*Whereas*, We, as a part of the West German Conference, have heretofore paid a second tithe to the union, therefore,—

3. *Resolved*, That we, as an independent conference, do the same.

*Whereas*, The Lord has prepared the way for the opening of the East African Mission, therefore,—

4. *We recommend*, That our First-day offerings be dedicated to this purpose, and that we increase these offerings to the extent of our ability, as has been voted by the other fields in the German Union.

*Whereas*, The proceeds of the sale of "Christ's Object Lessons" are greatly needed for the upbuilding of our mission school, therefore,—

5. *Resolved*, That we put forth our utmost effort to circulate this book, and raise our part of the material fund.

*Whereas*, The Lord has said, "Ye have the poor always with you," therefore,—

6. *We recommend*, That a general poor fund be established, and that it may have a permanent income, we would suggest that each local church send a tithe of its poor fund to the manager of the Conference Poor Fund.

The following officers were chosen: President, G. W. Schubert; Secretary, J. Wolfgarten; Treasurer, B. Severin; Missionary and Sabbath-school Secretary, K. Laubhan; Canvassing Agent, W. Varlemann. Conference Committee: G. W. Schubert, A. Dörner, G. Heil, C. Kuller, W. Varlemann.

One ordained minister, two licentiates, and two Bible workers are employed in this newly organized conference, also twenty-four canvassers are laboring here. We have reason to hope for a bright future for the work, and we wish our brethren in all parts of the great harvest field to pray for the success of this the sixth conference in the German Union.

GUY DAIL.

### South Africa

UITENHAGE.—God has certainly been very near to me since I left home last September. I arrived in Cape Town Dec. 2, 1902. Here I remained until January 12, when, in company with about forty-five of our brethren and sisters, I started for Uitenhage, where the annual camp-meeting was to be held. While in Cape Town I had the privilege of attending the teachers' summer school. Here many phases of the work were discussed, and many principles of Christian education were being acted upon. I was made glad to find dear brethren and sisters at this place. When we become one in Christ, we seem to have a common feeling of brotherly love, which can come from no other source. While attending this school and assisting in the work here, I could not but be thankful for the light God had shown me during the summer school at Berrien Springs. Here we find many who are glad to know more of the real meaning of Christian education, and how it differs from other teaching. Every forenoon Mrs. Hayton and I conducted a model school, which all the teachers attended. In the afternoon Brother Reaser con-

ducted a Bible study, and we also enjoyed a Testimony study, given by Brethren Hayton and Haupt. God blessed in these seasons, and all expressed themselves as thankful for the privilege of attending.

Arriving at Uitenhage, we found a small white city of tents. God greatly blessed in presenting the truth, and many were led to seek the Saviour, and we were glad to know that he was found of them. How cheering to have a part in this great work! I pray God continually for a fully consecrated life, one that the Saviour of mankind can work through to the saving of souls.

As we neared the close of our meeting, word came to me that my field of labor was changed, and I was invited to remain in Uitenhage. This was a great disappointment to me; for I had all plans ready for my work in Natal. But I wished to be where the Lord would have me, and it seemed that I should remain here. Now I can see that all this was the hand of God. I am enjoying my work very much. There is a great deal to do here. Elder Edmed, whom the Lord used to point this people to Christ, now leaves us for Natal. As no one has been appointed to take his place, the work of the school and church rests largely on me. There is need of more workers.

The spirit of consecration seems to have taken deeper hold of our little companies dotted about here and there in South Africa, and we are expecting great returns from this year's work. Every indication is that the work is onward—and it must be, for the Lord to come in this generation.

CORA BLODGETT.

### Bermuda

HAMILTON.—When I came here, I found that the brethren had a hall; and although it is situated in a place where we could not reasonably expect an attendance, I gave my consent to continue the rent of this hall, and promised to hold meetings in it, as I was told that this was the only hall that could be obtained. Most of the people living near are not of the "common people" who heard the Master gladly. Notwithstanding this, there has been some interest on the part of a very few; and on account of these few, we have labored on in hope. I still believe that we shall see some of these decide to obey all the commandments of God.

Aside from my work in the hall, I have been visiting the people from house to house on the north side of the island near Brother Enoch's home, where I have been stopping. This part of the island is thickly populated. The people belong to the laboring class. If I had a tent, I think I could pitch it in some spot where, within a radius of one half or three fourths of a mile, there would be eight or ten times as many people as there are within the same radius of the hall. I have had many excellent spiritual visits with the people, and quite a few seem to be inquiring concerning the truth. One week ago to-day, while I was canvassing a lady, she asked me of what church I was a member. Upon being told, she asked, "What is that?" I explained briefly, and went on with my canvass. As I was leaving, she said, "But I want to ask you something more about the gospel." I continued the conversation, and learned that for some time she had not attended any place of

worship, because she hardly knew where to go. She had been praying to God to send her the true light. With tears in her eyes, she said she believed that God had sent me.

In canvassing for "Christ's Object Lessons," I have a good opportunity to get acquainted with the people. In the last forty-five days I have taken sixty orders, twenty-five of which are delivered. I have one thousand late tracts. I propose now to go over the same ground with tracts, as I have met many people who seem to be ready for this message. Our courage in God is good, and I never felt his presence with me more than at this time. I would ask a continued interest in your prayers.

JAMES A. MORROW.

### India

RECENTLY seven souls were baptized at Calcutta and united with the church. Several others are contemplating baptism. A letter from Brother Meyers, of Burma, tells of the baptism of three persons at Thayetmayo, Burma. He also sends with it the first statement of tithe paid by brethren in Burma. Our literature is arousing people in all parts of the empire. These people need more light and instruction, that they may know the message for this time. There is to be a great harvest of souls in this land. Consecrated reapers will meet with a joyful ingathering as they patiently sow the seeds of truth among these millions. Men and means are needed to herald the triumphs of the cross to every part of this benighted land. Now is the time to push onward the work in India. Western ideas are breaking down the prejudice and customs of past generations, and a willingness to accept something better is coming in. The devil is making use of this to flood the land with infidelic literature from the West. Seeing that the religion of their forefathers is false, many Indians are seeking for truth, but alas! the enemy is in the forefront; he is bewitching minds with infidelic ideas and "isms" of every sort to turn them from God. He knows how to captivate the philosophic mind of the Hindu.

They are looking toward the nations of the West, many of them longing for something better than what they have, but a foul cloud is settling down upon them. The curses of Europe and America are rapidly gaining a foothold in this country. America has captured the tobacco market in India, and cigarettes are being poured into the country at so small a cost that the poorest are able to buy them. Far and wide this evil is going, and slaves to the cigarette habit can be counted by the million. Children in the streets are being captivated by cheap, poisonous cigarettes doled out to them at two pice (a cent) per packet of ten.

India is also being brought under the habit of tea drinking, which is a thing Indians of previous generations did not touch. To help the tea raisers of the Himalayas, the government of India is encouraging people all over the empire to drink tea, and is furnishing it to them so cheaply that all can buy, knowing full well that when once an appetite is gained, there will be an outlet for the product of tea growers.

To lift our voice against all this evil is our duty. To show the people the evil and point them to the good is the work before us. There is something far better than all this. But how shall benighted

Indians know this unless those to whom the gospel of health and salvation has been committed give that gospel to them? If every man who has this trust will be loyal to the Giver, and pass the good news on, it will not take long to reveal the truth in every language and among all people. May that time come soon, and the Orient with its accumulated evil of past ages be set ablaze with the message of salvation.

J. L. SHAW.

### British Honduras

BELIZE.—I have just returned from my trip to the Bay Islands. At Utila I baptized three girls from Brother Corwin's school, and left three others who I hope will soon be ready. An interest has been aroused there, through work done by Brother Geo. F. Haylock and two young men from Brother Evans's school at Bonacca. They gave talks on education and health reform, and had Bible readings from house to house. Brother Corwin is following this up with Bible talks Sunday and Wednesday evenings, which have been well attended.

The work in Ruatan seems prosperous, with many openings for labor. Brother Mahlon Wood, of Half Moon Bay, has begun to give his whole time to the canvassing work in the Bay Islands. Captain Schlieff, an old sea captain and now a sail-maker, living at Oak Ridge, Ruatan, has felt for the last year a deep interest in his neighbors, and has ordered a club of ten copies of the *Signs* and ten of *Good Health* and a quantity of books, and will go to work. At Coxen Hole also there is some interest to hear.

I am rejoicing in the hope of soon having Dr. Hetherington among us. With his help we shall be able to lay plans for advancing the medical missionary work.

I expect soon to go up the river to hold some meetings with a young minister, who has decided to keep the Sabbath, and is meeting with much opposition. Another man and his grown-up daughter kept last Sabbath for the first. I thank God for all the power he is able to exercise through such broken vessels as we are. Soon we shall see him face to face, praise his name!

H. C. GOODRICH.

### Argentina

BUENOS AYRES.—Since my previous report, I have been out in the field, starting some of our canvassers. We assisted them in getting rigs with which to work, and they are now doing well. We have six regular canvassers at work, with a prospect of two or three more soon. I just received a report from one young man who has been working in Uruguay, with small books principally. In sixteen days he sold sixty-six books, value forty-two dollars gold. He sold and delivered as he went along. We find this the best plan among the Catholics, and especially in the camp where the colonists live long distances apart. This is not, of course, very big work, but for a beginner among Catholic Spanish colonists, many of whom will have to burn the books as soon as the *cura* (priest) learns of it, we think it not so bad.

We are anxiously waiting to see what further word we shall get in regard to the teacher for our school; hope he is on the way.

While on my last trip, I baptized four in one place. Two others will be baptized at the meeting in Entre Rios, if the Lord will.

N. Z. TOWN.

### Jamaica

SPRING FIELD, PARISH OF ST. CATHERINE.—When we came to this place, we found two baptized Sabbath-keepers, and five others keeping the Sabbath. Eight have since accepted the truth, and March 22 Elder W. J. Tanner baptized eleven, making a total of thirteen who have fully taken their stand on the Lord's side, besides three others in connection with the Sabbath-school.

We used to hold meetings in the same district where we live; but now we are doing so in another place about two miles away, where a good interest is aroused. Last Sunday evening there were about one hundred persons present at our meeting. We worship in a booth, made from cocoanut boughs, but are planning to procure materials for the erection of a chapel.

Pray for the advancement of the cause of present truth here, that God's own may be brought out to prepare the way for the soon coming of the dear Lord.

F. HALL,  
MRS. F. HALL.

### Field Notes

NEAR Warroad, Minn., three persons have accepted the truth as a result of meetings held in a country schoolhouse by Brethren Amos Ritchie and Geo. L. Budd.

BROTHER ANDREW BRORSEN reports three new Sabbath-keepers at Smith, Nev., as a result of his recent labors there. Sabbath-school and preaching services are held regularly.

A CANVASSERS' institute is to be held at Graysville, Tenn., beginning May 12 or 13, and continuing four weeks. Tuition is free, and a general invitation is extended to those in that part of the field.

Two persons have accepted the Sabbath truth at Pomona, Kan., under the labors of Elder E. A. Merrell. A company of sixteen now exists at this place. They are desirous of church organization.

BROTHER N. T. SUTTON reports two new additions to the Burlington, Kan., church, and two others at that place who have made a start in the service of God. Five have taken a stand for the truth at Pontiac and Rosalia, Kan., as a result of meetings held by Brethren Sutton and Thorn.

### May Study of the Field

1. WHAT can you say of the dialects of China? Mention some of the opportunities in that field at the present time.

2. What encouraging report comes from "the land of the Inquisition"?

3. What is the condition of the work in Rhodesia? What appeal comes from that field?

4. What progress is reported in Fiji during the past year?

5. What can you say of the early history of Iceland? Of the products of Brazil?

6. What can you say of the openings in Mexico?

7. How many fields report this month? What appeals come from these fields? What can we do to supply them?

# Silent Messengers

## Our Books, Tracts, and Periodicals

E. R. PALMER : : : : *Editor*

FROM March 22 to April 24 the Review and Herald Publishing Co. sent out 50,000 of the five new tracts issued in the *Words of Truth Series*, besides a large number of the same tracts issued in the *Bible Students' Library*. The average monthly sales of these tracts by the Pacific Press is about the same amount as sold by the Review and Herald during the month of April, so the monthly output of these five tracts at the present time is about 100,000, or 1,600,000 pages. This is no small work, and we hope our people will continue to circulate these tracts during the spring and summer months.

At this time of the year, when all nature is making a supreme effort to proclaim anew the love of God, in the clothing of the earth with Edenic emblems, and is thereby bringing the hearts of men more in communion with the divine Spirit, our tracts and books containing the message of the soon-coming kingdom and the full restoration from sin, should be circulated with more spirit and energy than at any other time. At this time the hearts of the people are more susceptible to truth than at any other time of the year. It is God's especial time of appeal to all creation; and his people should discern his appointed seasons, and go forth with his message with an inspiration of new life, while all nature co-operates with them in turning men's hearts to God.

EVERY lover of Jesus should plan some definite work to be systematically done for him during the spring months. The lay members of our churches should procure a supply of tracts, and as frequently as possible set aside a day for distributing them. The knowledge of having several hundred people reading of the promises of Jesus' coming will fill the heart of the worker with the love of Christ, and the blessing of heaven upon him for his unselfish service will inspire his life to the extent that his own affairs will be more prosperous than they would have been had he worked unceasingly for himself. The Lord is not a hard master. He pays well, even in this life, for every hour of unselfish labor; and in the life to come it will not be possible for the mind of man to estimate the value of his wage.

### "Like the Leaves of Autumn"

For a long time past I have thought about the statement that "our tracts should be scattered like the leaves of autumn." I wondered how this could be done. But with God "nothing is impossible;" and on the strength of this statement I fell to musing, as I sat where leaves from the trees were being hurled hither and thither by the wind. Some were piled by the garden fence, some heaped up in the corners; there were leaves among the vines, by the doorways, and under the porch; some found lodgment in the rafters, one was clinging to a spider's web over the porch, and one or two in a deserted bird's nest; some were found in an old shoe in a pile of rubbish; and as I swept this morning,

I remembered some had hidden behind the hall door.

Now, I thought, it is all plain to me how our tracts can be scattered like the leaves of autumn, and I thank God that a movement is being made to accomplish this work. We who are interested may be used as God's agents, like the wind, to place these silent messengers of truth in the most obscure places as well as in the public places, where they will be received and read by the sincere and honest searcher after truth.

Dear friends, it is a blessed privilege to be co-workers with "the angels, who are sent to minister for those who shall be heirs of salvation." As I go out, I realize that it is an important work, and divine guidance is necessary to success. We will not scatter our precious reading-matter to the winds, and then watch it blow away, as the leaves are tossed to and fro; but the Holy Spirit will impress us when, and how, and where to dispose of the tracts; our prayers will go with every one, and God will take care of the result.

The tracts will find lodgment in palaces and in huts, in stately dwellings and in humble cottages. They will bring God's truth for these last days to every soul who reads them, and be to them a savor of life or death. Solemn thought! Destruction is coming upon the scoffers and the sinners, the world is to be warned, and Christ's words be fulfilled—one to be taken, another left. Let us hasten, do our work faithfully, and share in the reward.—*M. Eugenie McKee, in Southern Watchman.*

### Service

THE sweetest lives are those to duty wed;

Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread

Where love ennobleth all.  
The world may sound no trumpets, ring no bells;

The Book of Life the shining record tells.

—*Mrs. Browning.*

### Traveling Libraries

THE Battle Creek Tract Society has inaugurated systematic traveling libraries, and this plan bids fair to be one that will accomplish much good in the dissemination of the truth for this time.

A collection of our principal books, together with tracts, pamphlets, and periodicals, sufficient to cover the cardinal principles of the message, is sent to a locality where suitable arrangements can be made for their careful, systematic distribution. These are to be loaned to the people until the community has been thoroughly worked. Then they are shipped to another place, where they are put into circulation again, and so continued from place to place.

As books are lost or worn out, new copies are supplied, or the old ones repaired. Those directing these free traveling libraries often make sales of books, and take subscriptions for our papers. All money thus received is used in the purchase of new publications for other libraries of the same nature. All interested readers are placed in touch with the general secretary by personal correspondence, and their cases followed up by different members of the society.

By a little effort many of our church

tract societies could establish at least one of these libraries, and accomplish much good in many localities.

## Current Mention

— Andrew Carnegie, the millionaire, has given \$1,500,000 for the purpose of erecting a "temple of peace" at The Hague.

— The revolutionists in San Domingo have overcome the opposition of the government forces, and it is announced that order will be restored and a new government formed by a "patriotic committee."

— A Valparaiso, Chile, dispatch announces the destruction of the town of Pisagua, in Tarapoca Province, by fire. Two thousand people are homeless, and are encamped on the foothills in the vicinity.

— Several fierce engagements have been fought in Somaliland between British native troops and the forces of the "Mad Mullah," in which the latter has sustained heavy losses, but has succeeded to a degree in impairing British prestige in that region.

— Dr. William T. Councilman, of the medical department of Harvard University, has announced that after much research he has discovered the germ which is the cause of smallpox. This discovery will, it is stated, make it possible to diagnose the disease at a much earlier stage than physicians have been able to do heretofore.

— An Omaha dispatch states that an order has been issued by labor union leaders in that city directing union members belonging to the State militia to resign from the latter immediately, and the order has been generally obeyed. This action is in preparation for a general strike and lockout, which was expected to occur in Omaha about May 1.

— The situation in the far East, where the interests of Russia, Japan, and China, and more or less those of Great Britain and the United States, center upon the question of the Russian occupation of Manchuria, is again becoming serious. China has refused Russia's demands regarding Manchuria, in which refusal she is strongly supported by the United States. It is anticipated that Russia will retain Manchuria in defiance of the protests of the opposing powers.

— A mining town at the foot of Turtle Mountain, in Southwestern Alberta, British Columbia, was suddenly in part overwhelmed by an eruption which split the summit into pieces, April 29, one hundred and twelve of the inhabitants being killed. "Without an instant of warning," says the account, the mountain "was split asunder by an eruption at ten minutes past four o'clock this morning, and a minute later the little mining town of Frank, situated at its base, was overwhelmed with millions of tons of rock. The inhabitants, aroused in alarm from their slumbers by the tremendously loud reverberations of the heaving mountain, were in many cases killed by the falling stones, which crushed in their houses and killed them in their beds." A river which ran through the town was dammed up by the fallen section of the mountain, and should this dam give way, nothing apparently can prevent a disastrous flood.

**Donations for the Washington (D. C.) Church**

A. Ford and wife, \$2; Mrs. R. C. Horton, .60; Silas Hannon, \$1; Rosalie Hannon, .30; A. King, \$1.70; Mrs. A. F. Tenny, \$1; Oklahoma Tract Society, \$2.25; Mrs. Martha A. Conrad, \$2; a friend, \$1; Mrs. M. A. Bishop, \$5; D. L. Rosser, \$1; A. Soldris, .25; Mrs. E. Cogswell, \$1; Mrs. J. B. Smith, \$1; Mrs. L. E. Hill, .50; Mrs. Rebecca Aldrich, .75; Mrs. Helen Jewel, \$1; Mrs. S. A. Orcutt, \$1; Carrie Thompson, \$5; Mary Hittick, \$1.50; S. A. McKay, \$2; Mrs. H. McKay, .25; L. G. Chase, .25; Mrs. Martha McDowell, \$5; Anna B. & A. Cartes, \$2; Sarah Redman, .50; Orville Griffith, \$2; Jane Griffith, \$2; a friend, \$2.50; Mrs. J. J. Beatty, \$1; S. W. Stull, \$1; R. H. Garner, \$1; J. W. Wilbur, \$1; a friend, \$1; Elmer Hamilton, .25; Earl Hamilton, .11; Mary N. Cassel, .50; Mary E. McLaughlin, \$1.50; Mr. & Mrs. J. G. Walker, \$2; Mrs. E. A. Randall, \$1; Mrs. R. Thornton, \$1; Esaias Rhiner, .50; Mrs. M. F. Ingold, \$1.40; Mrs. Henry Johnson, \$2.50; Mrs. Amanda Hunt, \$10; Mrs. J. E. Dingman, \$1; Mr. & Mrs. J. F. Jacobus, \$1; Frank Bowman, \$1; Mrs. M. E. McDonald, \$1; Jas. McCorkle, .25; Mrs. W. M. Martin, \$1; Mrs. L. Hyatt, \$2; Alice H. Robinson, treas., \$8.31; Emma R. Hilborn, \$2; Mary Ann Watson, .26; Maria Waterbury, .50; Mrs. S. H. Green, \$1; Henry Wvlds, .50; Mr. & Mrs. G. C. westphal, \$5; J. H. Andrews, \$1; Mr. & Mrs. S. W. Hastings, \$10; H. F. Phelps, \$1.75; Mary E. Whitesell, \$1; Louisa Bower, .45; Anna Amstutz, .75; Mrs. Dora Gillis, .50; Mrs. R. A. Talbot, \$3; Mrs. Louisa Dallas, \$1; Mrs. E. J. Bailey, .50; Jacob Arnold, \$10; Mrs. N. Barrett, .25; Mrs. D. Shields, .25; Mary Graham, .25; Mrs. G. W. Clark, .25; Miss Belle Newberry, .45; Mrs. Mary Lee, \$1; a friend, \$1; Mrs. Clarissa Brooks, \$2; Alice X. Brown, \$1; Laura Walker, .75; Jas. K. White, \$10; Mrs. Clara Pierce, \$1; Mrs. Wm. Swartout, \$1; J. W. Falkner, \$1; Mrs. J. W. Falkner, \$1; Mrs. Martha Howorth, .50; Mr. & Mrs. L. M. Twing, \$1.25; J. Q. & Belle Adams, \$5; D. B. Albee, .50;



**Money Received on the Missionary Acre Fund**

NAME	AMOUNT
M. P. Ames.....	\$21 00
Thomas Seaman.....	25
J. L. Edwards.....	5 00
S. A. T. Mardis.....	2 00
Aaron Miller.....	5 00
M. A. Williams & V. Hardy.....	4 00
Ruby Russell.....	5 00
Lena Bolman.....	1 85
J. J. Chesebox.....	8 00
Vada Roberts.....	1 00
Pacific Union Conference.....	13 10
Elbert H. Cobb.....	1 00
Alex. Patton.....	11 00
Mrs. L. A. Graves.....	15 00
Thos. & Mrs. Worth.....	5 00
Carrie Craft.....	50
Andrew Maples.....	6 50
Elenora Reid.....	5 00
J. J. & Mrs. Fellows.....	3 00
A. A. Marshall.....	5 00
Desire Wery.....	9 00
Juilienne Wery.....	3 00
Felicien DePas.....	3 00
Delphin DePas.....	2 00
Antoine Wery.....	1 80
Rebecca Wery.....	50
Elisha De Pas.....	50
Josie De Pas.....	3 55
Francois De Pas.....	5 00

**Working for an Education**

EMMANUEL MISSIONARY COLLEGE can give thirty young men and ten young women work to meet school expenses. For the young men this means work in the garden, orchards, or with the berries, or on the buildings which are in process of erection.

Applicants should be qualified to enter Emmanuel Missionary College. That is, they should be able to take active work in the field after spending one or two years in the institution. They should be physically strong and vigorous, and should be deeply earnest in their desire to prepare for a place in the cause of God. Such are invited to write for particulars. Address E. A. Sutherland, Berrien Springs, Mich.

**Summer Assembly**

JUNE 24 TO AUGUST 30, 1903

"THE necessity of preparatory training for the teacher is universally admitted," says Mrs. E. G. White, in her work entitled "Education."

"What costly works of art, what splendid galleries of sculpture or of painting," said Horace Mann, "are comparable in value to the treasures we have in the children?"

Dare we trust our children to untrained teachers? The world requires that its teachers be well qualified to teach. Shall Christian parents be satisfied with less?

Teachers in secular schools are ambitious to increase their efficiency. They attend the State normal, or some Chautauqua assembly, or they devote the vacation weeks to private lessons or special courses in some university.

Christian teachers should also have the privilege of special training.

Hundreds of men and women who have not yet entered the schoolroom should this season prepare to teach. God is calling them. He has a work for them, and they should prepare for it.

The summer assembly conducted by Emmanuel Missionary College at Berrien Springs, Mich., offers a special course of training for Christian teachers.

The principles of Christian education, and methods of teaching; manual training for the children; music, science, and other features of interest to teachers, will be thoroughly taught. Are you weak in some of the essential subjects taught in the primary or intermediate schools? Strengthen yourself by a course in the summer school.

Send for announcement. Address E. A. Sutherland, Berrien Springs, Mich.

**Virginia, Take Notice!**

THE Virginia Conference Executive Committee will meet at New Market, Va., May 15-20, 1903, to transact such business as may properly come before it, and to plan for the work in this conference till the time of our annual camp-meeting and conference session in August. At the same time and place we expect to hold a local meeting, which all our laborers are expected to attend, and especially those of our people living in the Valley, and an invitation is extended to all to be present, that they may assist with their presence and counsel in the plans for the work in this conference. If there are those having requests or matters to bring before the committee, who can not be present, they should write out their requests, and send them to the conference secretary, A. M. Neff, New Market, Va., and they will have our careful attention. As this meeting will be local, in connection with the meeting of the committee, it is not expected that any one from abroad will be present, but the laborers of the State will occupy the time in giving daily general instruction of importance, and preaching services will be held each evening. The first service will be held Friday, May 15, at 8 p. m. There will be no reduced rates over the railroads to the meeting other than any one can get at any time. Important matters will receive attention at this time, and we trust that all will remember the work and workers in their prayers, that God may guide in all that is done.

**NOTICES AND APPOINTMENTS**

**Notice!**

ALL members of the Bolivar (Mo.) Seventh-day Adventist church who have not reported since March, 1901, are requested to report as soon as possible, sending present address to the clerk, Mrs. Mary J. Ordway, Box 92, Polk, Polk Co., Mo.

**Notice!**

THE fourth annual meeting of the New England Sanitarium and Benevolent Association, for the purpose of electing five members of the constituent body, and eight trustees, and transacting any other business that may properly come before the meeting, will be held on Monday, May 11, 1903, at 10 A. M., in the sanitarium building, in the township of Stoneham, Mass. W. M. LEE.

**The Western Washington Camp-Meeting**

THE Western Washington Conference and camp-meeting will be held in Centralia, Wash., May 21-31. The churches will please elect their delegates. The following is the basis of representation: One delegate to each church organized and accepted by the conference, and an additional delegate for every ten members thereof. Delegates' credentials can be obtained from the secretary, 309 2d Ave., North, Seattle, Wash.

We hope that all will endeavor to attend this important gathering, considering it a privilege and a duty they owe to God to assist, by their presence, their prayers, and their counsel, in carrying out God's plan for saving souls in the final crisis that is soon to come upon the earth. It is evident to all that this message must soon close. Broader plans must be laid, the large cities must be warned, and the world prepared for the return of our King.

We ask your prayers that this may be a meeting that will mark a brighter experience among the rank and file of our people in Western Washington. S. W. NELLIS, Pres. W. W. Conference.



**Donors to the Relief of the Schools**

The total cash received on the Relief of the Schools Fund up to March 16, 1903, is \$53,531.38.

NAME	AMOUNT
R. Jones.....	\$10 00
I. G. Williams.....	5 00
Mrs. Caroline LaBarr.....	5 00
N. D. Hough.....	1 00
Mrs. William Nichols.....	50
Mrs. Hattie Scarf.....	1 00
Mrs. C. E. Bunch.....	1 00
Evan Roberts.....	1 00
Mrs. A. C. & Ruth Machurin.....	1 00
James Nelson.....	1 75
Mrs. M. E. McKee.....	1 75
D. A. Chapman.....	2 50
W. R. Shedd.....	2 00
Annie Dougan.....	1 00
Mrs. E. A. Shields.....	1 00
T. G. Argo.....	1 20
S. Booth.....	5 00
G. & M. McRae.....	5 00
Harriette C. Fuller.....	3 00
Lei Clinger.....	10 00
Laura C. Foster.....	2 00
Nettie Mask.....	50
A. T. & R. Spencer.....	2 25
W. F. Flemming.....	1 00
Glenville (Cal.) church.....	2 00
F. B. Reed.....	5 00
O. B. Thompson.....	3 00
Mrs. M. N. Brown.....	50
R. J. & Della Bellows.....	3 00
Agnes Gardner.....	2 50
Mrs. Heslonk.....	2 00
Mrs. S. E. Curtis.....	1 00
Mrs. J. H. Parsons.....	1 00
J. E. LeMaster.....	1 00

If there are those who desire any of our publications, to take home with them, and will write to the secretary of this department, A. M. Neff, New Market, Va., he will see that such supplies as are desired are on hand.

R. D. HOTTTEL,  
Chairman of Committee.

### "Let Some Crumbs Fall This Way"

SOME time ago a notice appeared in this paper, under the above heading, concerning the tract, "Save the Boys." The tract will soon be sent to all donors. It contains twenty-four pages. The writer believes that it will prove a blessing to all who read it, and be the means of saving some from the evils of tobacco using. The work is co-operative. Those who wish to co-operate by donations, can still do so, and such will receive tracts in return. Those who are unable to donate may have them for the asking. I will trust the Lord to move upon the hearts of some to donate the postage. Send two cents for sample copy.

All money received will be appropriated to this work. And I hope to receive enough to reproduce the tract many times over. Address H. F. Phelps, 118 W. Minnehaha Boulevard, Minneapolis, Minn.

### Business Notices

BRIEF business notices will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—A number of good strong men to work in and around a sawmill. Address W. H. Kynett, Mellen, Wis.

WANTED.—A man to work on farm for the season. No objection to man and wife without children. State experience and wages. Address L. H. Moore, Pottsville, Mich.

WANTED.—Good Sabbath-keeping girl or woman for general housework in small family; no children; steady employment and good wages to right person. Must have experience; references required. Pleasant home guaranteed. Address Mrs. M. C. Otis, Mansfield, Ark.

WANTED.—Ladies or gentlemen, to handle "Ladies' Guide," "Home Hand Book," "Plain Facts," "Great Controversy," "Patriarchs and Prophets," or "Thoughts on Daniel and the Revelation." Good city territory, healthful climate, and a very needy field. Please write to the General Field Agent of the Superior Mission Field, E. Fred Hutchinson, 123 West Park St., Marquette, Mich.

### Address

THE address of Elder L. G. Moore is 1120 East University Ave., Ann Arbor, Mich.

### Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. H. T. Moor, 501 Woodward Building, Birmingham, Ala.

Bert Cool, Murdockville, Pa., REVIEW, Signs, Instructor, Life Boat.

Miss Birdie Cruzan, 1213 W. 9th Street, Joplin, Mo., REVIEW, Signs, Sentinel, tracts.

Miss Verlma Thames, Mondovi, Wis., S. D. A. periodicals, especially Instructor and Little Friend.

Miss Tilda Halberg, Mondovi, Wis., S. D. A. publications, especially Instructor and Little Friend.

E. R. Numbers, 61 Greymant St., Cleveland, Ohio, back or current numbers of the Signs, Instructor, Little Friend, also tracts.

## Obituaries

CHAFFEE.—Died at Concord, Minn., April 14, 1903, of pneumonia, Sister L. M. Chaffee, wife of Hiram S. Chaffee, in the forty-eighth year of her age. The deceased fell asleep with a firm hope of a part in the resurrection of the just. A. W. VAN KIRK.

YOUNG.—Died at Miltonvale, Kan., April 7, 1903, of rheumatism of the heart, Veda May Young, aged 6 years, 6 months. She awaits the Life-giver's call. Words of comfort were spoken by the writer, from Ps. 103:13-16 and 1 Cor. 15:51-55, to a large gathering at the Presbyterian church. A. E. JOHNSON.

HINES.—Died at Indianapolis, Ind., April 12, 1903, Mrs. Eliza H. Hines. She became a member of the Seventh-day Adventist church at Indianapolis about eighteen years ago, and was a constant lover of Christ, the church, and present truth. Sister Hines was one of that number of faithful sisters who united with the Indianapolis church at its beginning. Words of comfort were spoken by the writer. A. W. BARTLETT.

SHELDON.—Oliver H. Sheldon was born in New York in 1831, and died in Blair, Neb., Feb. 24, 1903. Brother Sheldon came to Nebraska in 1870, and soon after joined the Methodist Church. A few years later he accepted present truth, under the labors of Elders J. Bartlett and R. M. Kilgore. He was an active, cheerful Christian, and loved to talk of the return of our Saviour, and the joys and beauties of the new earth. E. M. FULTON.

BARKER.—Died at Indianapolis, Ind., April 9, 1903, Mrs. Maggie L. Barker, daughter of Wm. R. and Josephine Carlin, aged 25 years, 4 months, and 25 days. She was the wife of Brother Avert Barker, and with her husband was a member of the Indianapolis Seventh-day Adventist church. Immediately before her death she said to her husband, in substance, Death can not come upon me as a thief, for I am ready in Christ to meet that great issue. She was of a peculiarly gentle and loving disposition. We laid her to rest in the family graveyard near Shelbyville, Ind., near her mother, who was buried recently; and we confidently look for them both to be raised to immortality when Jesus comes. Words of comfort were spoken by the writer. A. W. BARTLETT.

THOMPSON.—Died in Quincy, Mich., April 11, 1903, of tuberculosis, Cassius M. Thompson, aged 52 years, 9 months, and 13 days. His life was characterized by constant devotion to his companion and children, and strict uprightness in his business and dealing with his friends and neighbors. In his religious views he was in union with the message for our time; and about a month before his death he accepted his Saviour and found pardon, and the love of God was shed abroad in his heart. His dying words to his family were, "I love you all, but I love my Saviour best of all." He leaves a widow, three children, two brothers, and one sister to mourn their loss. Funeral service was conducted by the writer, assisted by the Baptist and Methodist ministers. I. D. VAN HORN.

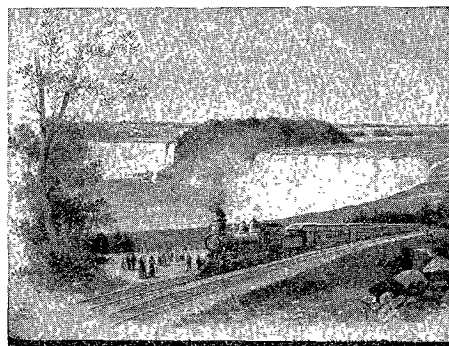
RANNELLS.—John Milton Rannels was born Jan. 2, 1820, near Uniontown, Pa., and died April 19, 1903, at Wilmington, Ohio. He was a graduate from the Ohio Eclectic Medical College at Cincinnati, and practiced his profession for fifty years, being compelled to retire six or eight years ago on account of failing health. He united with the Christian church at New Antioch at the age of eighteen, but subsequently accepted the views of Seventh-day Adventists, and remained stead-

fast in that faith until death. His wife and six children survive him. The funeral services were conducted from the Christian church where he united in his youth. The pastor and Prof. J. B. Unthank, president of Wilmington College, assisted in the services. The discourse was delivered by the writer, from Ps. 103:17. C. A. WATKINS.

KISINGER.—Brother John Kisinger died March 16, 1903, at his home in Meeker, Colo. He gave himself to the Lord, and united with the church by baptism in August, 1902, and gave evidence of a steady growth in grace the remainder of his life. He was taken away in the prime of life, a picture of health and vigor a few days before his death, at the age of 28. A young wife and babe, father, mother, and numerous relatives and friends deeply mourn their loss, but not as those who have no hope.

MEADE MACGUIRE.

BROOKER.—Died at Plessis, Jefferson Co., N. Y., of old age and infirmity, in the ninety-fourth year of his age, Brother Charles Brooker. He was born at Deerfield, Mass., May 15, 1813. His wife, Sister Brooker, was born at Kemptville, Ontario, Dec. 26, 1832, and fell asleep in Jesus, June 21, 1901. They both accepted present truth on Grenadier Island, Ontario, in the spring of 1892, and then removed to the home of their daughter, Mrs. Wallace Hill, of Plessis, N. Y., who also accepted the truth. They leave two sons, four daughters, thirteen grandchildren, and seven great grandchildren to mourn. Father Brooker's long, painful sickness was borne with Christian fortitude. His struggle with death was prolonged for hours, but through it all he maintained a sweet, dignified resignation, and at last, like a grieved and weary child, he fell asleep on his Saviour's breast. A. FORD.



### Michigan Central

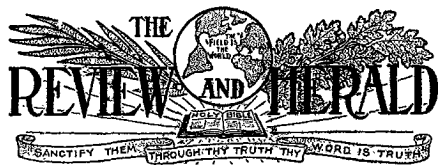
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O. W. RUGGLES,  
Gen'l Pass. & Ticket Agent,  
CHICAGO



BATTLE CREEK, MICH., MAY 5, 1903

W. W. PRESCOTT - - - - - EDITOR  
L. A. SMITH } - - - - - ASSOCIATE EDITORS  
W. A. SPICER }

WE learn by a letter from Brother C. P. Whitford that the city of Jacksonville, Fla., is being greatly stirred by an agitation in favor of the more rigid enforcement of Sunday laws. This opens the way to present in the local papers the truth about the Sabbath and the evil of Sunday laws. Brother Whitford is improving this opportunity to reach the people.

It was our expectation to present this week a report of the annual meetings of the Michigan Sanitarium and Benevolent Association and of the International Medical Missionary and Benevolent Association, which closed last week, but in the pressure of many important matters it was found difficult to secure a well-prepared report, and at the suggestion of the secretary of these meetings we have deferred it until our next issue. The report of the formal proceedings of the General Conference is completed in this number.

THOSE who came to Battle Creek to attend the various meetings recently held here have nearly all returned to their different fields of labor. Brother E. J. Waggoner and Dr. A. B. Olsen have taken passage for England on the steamship "Oceanic," sailing Wednesday, May 6. They are accompanied by Brother Alexander Ritchie and his wife, who will labor in Scotland, and Sister Laura V. Porter, who will engage in the canvassing work in England. Brother and Sister Ritchie are sent by the General Conference Committee, but their salaries are to be paid by the Wisconsin Conference. Elder L. R. Conradi will sail on Thursday, May 7.

ELDER S. N. HASKELL and Prof. Frederick Griggs came on from the East last week to attend the council of the General Conference Committee. It was a source of satisfaction to many to see Brethren Butler and Haskell again side by side in the work of this message after so many years of separation. All are thankful that these pioneers of the truth are still spared to the work, and their words of fatherly counsel and instruction are highly prized. It is expected that these brethren will attend the Iowa and some other Western camp-meetings together, and we are sure that many, especially the early believers, will give them a cordial welcome.

THE first camp-meeting of the present season, so far as we know, will be the Upper Columbia meeting, which will be held at Pendleton, Ore., May 14-24. Other meetings in the Northwest will follow immediately, and in other parts of the field a little later. A standing list of these appointments, so far as they have come to hand, will appear in our next issue, and we invite conference presidents to send in their announcements as soon as the time and place of their meetings have been decided upon. We hope that these annual gatherings will be seasons of greater blessing than ever during the coming season.

So many meetings of the stockholders of the Seventh-day Adventist Publishing Association were held, and the discussion concerning the removal of the Office was prolonged to such length, that it became impracticable to report the proceedings in full. We give in this issue an outline of the meetings, and we reprint the resolutions as amended and finally adopted. It will be observed that the sentiment, as expressed in the vote, was overwhelmingly in favor of the plan of removal as set forth in the resolutions. No definite action has been taken yet by the trustees concerning the matter, and it is evident to all that it will require considerable time for them to carry out the instruction of the stockholders.

### An Educational Council

DURING the recent meetings of the General Conference Committee, its educational department has been organized. It consists of the following-named persons: W. W. Prescott, W. A. Spicer, Fannie M. Dickerson, E. A. Sutherland, Frederick Griggs, M. E. Cady, L. A. Hoopes, J. E. Tenney, M. Bessie De Graw, C. C. Lewis, Dr. E. L. Eggleston, B. E. Huffman, E. W. Catlin, H. A. Washburn, and the Corresponding Secretary of the Sabbath-school Department. L. A. Hoopes is chairman, and Frederick Griggs is secretary. Any four members of this committee, the chairman or secretary being one, are empowered to transact such business as is in harmony with the general plans outlined by the department.

The General Conference Committee have voted to hold an educational council at College View, Neb., June 12-21. It is especially desired that the heads of the union and intermediate schools, and the union and State superintendents shall meet as many members of the General Conference Committee as can attend this council. In addition to these persons a cordial invitation is extended to any who are interested in our educational work to take part with us.

We are very anxious that this council shall mark the beginning of a period of great progress in the educational work

of our people. Other announcements concerning it will follow later.

FREDERICK GRIGGS,  
Secretary of Department.

BROTHER G. F. JONES, in the South Pacific islands, has just canvassed every family on Pitcairn Island for the REVIEW and *Instructor*, and as a result sends twenty-four yearly subscriptions for the REVIEW, and six for the *Instructor*. If every minister would do equally well in his field, the REVIEW would quickly have a circulation of forty thousand. Is there not even far greater need that all other believers amid the strife of earth's closing struggles, should have the REVIEW, than those on lone Pitcairn? May the faithful work of Brother Jones be an example for many to follow.

### An Interesting Meeting

THE service at the Battle Creek church, Sabbath morning, May 2, was of more than usual interest. The morning was beautiful, and the seating capacity of the large church was taxed to the utmost.

On the stand were four of the "old hands," Elders G. I. Butler, S. N. Haskell, I. D. Van Horn, and G. A. Irwin. Fifteen years have passed since these aged warriors, who have been fighting the battles of the Lord in various countries, have had the privilege of all uniting in such a service; and it was evident that they greatly enjoyed the renewed association.

Elder Butler led the congregation in prayer. His earnest words of supplication carried the writer, and probably many others, back to the days of childhood and youth, when the Holy Spirit, again and again, used that same voice, both in prayer and in exhortation, to stir our hearts, and turn our feet into the way of this truth.

Elder Haskell spoke on the subject of the Holy Spirit, introducing the lesson by reading the wonderful tenfold promise of the Spirit as found in Luke 11: 9-13. The Lord greatly blessed his aged servant with clear thought and powerful utterance. The sermon was reported, and it will probably appear in an early issue of the REVIEW.

A gratifying feature of the service was the powerful "Amen" from Brother Butler. Such responses are none too common at the present time. The good old "amen corner" has almost died out. The occasional revival of it by the "old hands" is indeed refreshing. On this occasion the strong "Amen" seemed to gather up the words of the speaker, and carry them, warm and glowing, to the hearts of the listeners.

Following the remarks, the congregation united in singing the familiar and fitting words:—

"Holy Spirit, faithful Guide,  
Ever near the Christian's side;  
Gently lead us by the hand,  
Pilgrims in a desert land;  
Weary souls fore'er rejoice,  
When they hear that sweetest voice,  
Whisper softly, "Wanderer, come!  
Follow me, I'll guide thee home!"

At the close of the meeting thirteen candidates were buried in baptism.

Elder Jones preached at the same hour in the Sanitarium chapel.

E. R. PALMER.