

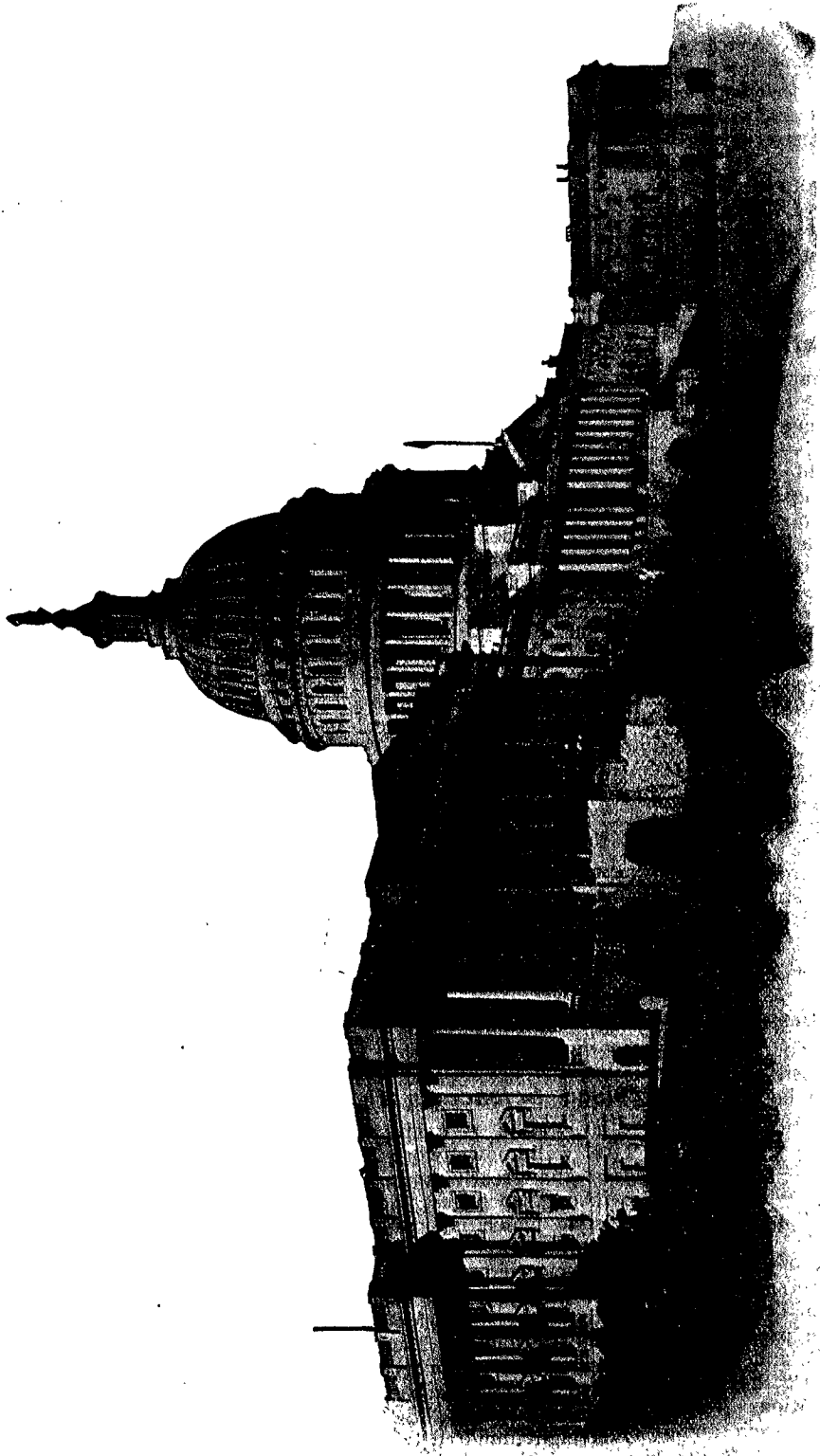
The Advent
And Sabbath
REVIEW HERALD



Vol. 81

WASHINGTON, D. C., THURSDAY, AUGUST 18, 1904

No. 33



THE CAPITOL AT WASHINGTON

From the "Four Track News"

Publishers' Page

Conducted by the Department of Circulation
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Company

An Omission

IN giving the complete list of the *Bible Student's Library* in last week's REVIEW, notice was called to the fact that tracts are put up, a certain number in a package, and by purchasing one hundred or more tracts in packages, we give a special discount of forty per cent from retail price, plus two cents per package for postage.

Explanation was omitted from this list, stating that there are 50 of the half-cent tracts and 25 of the one-cent tracts in a package. Hence by purchasing two packages of the former, or four of the latter, or one of the former and two of the latter, the discount of forty per cent will apply.

It would be well to save this complete list of the *Bible Student's Library* for future reference. You will want to know what publications you can obtain on various subjects.

Here and Hereafter

UPON false views of what the Bible really teaches with reference to the condition of man after death, are based all the systems of heathenism,—from the lowest Hindu worshiper to highest types of twentieth-century teachings. By the perversion of God's Word on this subject, the enemy of all truth has established many organizations or religions. Once it is shown that the foundation of such doctrines is built upon the sands of error, the whole structure must fall.

"Here and Hereafter, or Man in Life and Death; the Reward of the Righteous and the Destiny of the Wicked;" by Uriah Smith, leaves no stone on this subject unturned. To be forewarned is to be forearmed, and those whose attention is called to the danger of building on such a foundation, will be saved from wasting their life and energies in erecting such a building, and from finally going down with the whole structure.

"Here and Hereafter" is a cloth-bound book of 357 pages. Price, postpaid, \$1.

Modern Spiritualism

THIS world-pervading doctrine is given a comprehensive exposition from a Scriptural standpoint in a book titled "Modern Spiritualism." Chapter I discusses its power, intelligence, and progress. Chapter II introduces the standard of authority, the Bible, and shows that the agency can not be what it is claimed to be. Chapter III presents the testimony of the Scriptures as to the state of the dead, showing that the spirits are not the disembodied spirits of dead men. Chapter IV gives the Bible proof that they are the spirits of devils, and refers to its many warnings against the evil. Chapter V shows by quotations from spiritualistic works what they teach, and points out the dangers of mediumship. Chapter VI shows how disastrously it has failed to fulfil its promises and pretensions. Chapter VII presents the prophecies which have foretold the rise and progress of this deception in the last

days, and how it is a most startling sign of our times, and of the nearness of the end. No believer in the Bible can read this book without being thoroughly put on his guard against this crowning delusion.

This little work contains 156 pages. Bound in cloth, at 40 cents, or in paper binding at 20 cents, postpaid.

The Gospel Reader

THIS book is a nicely prepared reader for children, and is graded and adapted to the capabilities of children who have mastered such a book as "Gospel Primer." Having been prepared by the late Prof. G. H. Bell, the author of the "Bible Lessons for the Sabbath-school" and many works used in our educational institutions, this little book was especially prepared as a text-book for Christian homes and schools.

The principles of the gospel are taught in a clear, progressive, interesting manner, and the language is so clear, simple, and direct that small children have no difficulty in understanding the teaching of the text. The thirty-five chapters of the Reader are beautifully illustrated with twenty-two Bible pictures, and it is substantially bound in cloth, at 75 cents, and in board covers, at 50 cents, postpaid. The children will appreciate this book.

The Great Nations of To-day

THIS publication has been brought to the attention of the public particularly at this time when war exists in the East. The demand has been quite large, but we have been able to meet it, and it is still an excellent means of calling the attention of friends and neighbors to the truths of God's Word with reference to the history and prophecy of nations.

The author, Elder A. T. Jones, has given attention to the great nations of to-day, their rise, relations, career, and destiny, in connection with a clear and concise treatise on the seven trumpets, the three woes, the third angel's message, the threefold messages, Babylon, the beast of Revelation 13, and its image in all its phases and workings, the commandments, the hour of the judgment is come, and the setting up of the everlasting kingdom of God.

An excellent volume to loan and place in general circulation; 257 pages, paper covers, postpaid, 25 cents.

Revised Science in the Kitchen

BY MRS. E. E. KELLOGG, A. M.

THIS well-known work has just been revised and greatly improved. It contains about 500 pages, and is gotten up in a style which is popular, attractive, and substantial. The subject-matter is from a scientific standpoint, and at the same time practical, presenting the best methods of preparing foods. The many new illustrations of the methods and different stages of progress in making the many dishes, is a particular feature of the new edition.

Over eight hundred tested recipes are given, and the whole is the embodied result of research and experiment by Mrs. Kellogg and her staff.

Bound in oilcloth cover—which can be washed—a neat and attractive book. Postpaid to any address for \$1.90.

Christ's Second Coming

MANY of our readers will remember the tract written by Brother J. Q. A. Haughey, under the title "Christ's Second Coming." The demand for this tract was enormous, and thousands of copies were circulated.

It can now be obtained as No. 42 of the *Words of Truth Series*. Its 32 pages are filled with Bible evidence of Christ's second coming, and the interesting manner in which it is written is doubtless the cause for its general demand.

The price is now 2 cents a copy; \$1.30 per 100, postpaid.

To Which Class Do You Belong?

IN one mail, recently, we received three letters in regard to subscriptions for the REVIEW. The first one said, "When my subscription to REVIEW AND HERALD has run out, please discontinue sending."

The second letter said, "Please continue my subscription to REVIEW AND HERALD. I shall remit in a few days. I have not missed a number of the REVIEW for about seventeen years, and I do not wish to miss any now."

In the third letter, the sister makes this confession: "Between eleven and twelve years ago we sent in our first subscription to the REVIEW. Since that time, we have never been without it until last February. I feel that I need it again. I can not afford to be without its teachings and warnings, in these perilous times, and although I can not send the money for it now, I promise to have it for you on or before October 1. If I may have it on these terms, please send it for one year."

The last letter states the situation quite plainly. If there ever was a time when our people needed the instruction and the encouragement which the REVIEW contains from week to week, that time is now. Never has the struggle between the forces of good and evil been more severe, never before has there been a time when the very elect were so liable to be deceived, never before has there been such a temptation to say by word and act, "My Lord delayeth his coming."

On the other hand, the warnings and encouragement from the Lord to his people have never been clearer or more definite than during the last few months. Never before since the REVIEW has been published has it contained so large a number of reports of the success of the message in all parts of the world.

To the believer who keeps in close touch with God's providences all these things indicate that we are indeed amid the perils of the last days. In these times of perplexity we need just such messages of warning and instruction, and such reports of the triumphs of the cross at home and abroad, as are found in the REVIEW.

Please look at your wrapper this week, and if your subscription expires soon, renew without delay. Address Review and Herald Publishing Assn., 222 North Capitol St., Washington, D. C.

Order of Review and Herald, Washington, D. C.; Review and Herald, Battle Creek, Mich.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.; or of your State Tract Society.

The Advent REVIEW AND HERALD And Sabbath

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

A Warning Message

THE third angel's message is just as much a message of warning to those who profess to believe it as to those who have not yet heard it. To us who are trying to give this message it must never cease to be a message of warning. By our very circumstances and surroundings we may be preserved from uniting with the papacy in its outward forms, but while speaking words against the beast and his image we may be doing deeds which testify that in reality we are exalting ourselves against God. We must give most earnest heed ourselves to the warning message which we are proclaiming to others.

The Way of Salvation

IN the revelation which God has given to us the way of salvation has been made very clear. It is the unbelieving and rebellious heart which finds so many difficulties. Here are some simple facts to think of: "All have sinned, and fall short of the glory of God." "The wages of sin is death." "The sin, when it is full-grown, bringeth forth death." "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." "There is therefore

now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." "Believe on the Lord Jesus, and thou shalt be saved." How plain is the way of salvation!

Pantheistic Christianity

IN the Bible the mystery of God is revealed, but not explained. Faith accepts the revelation of the mystery without attempting to explain it. Thus the Christian may enjoy the blessings of the mystery of godliness and share in the character of God, although he can not define to the human understanding his nature and being.

The attempt to be wise above what is written and to explain those things which are incomprehensible to a finite mind results in a mixture of divine revelation and human speculation. This is mysticism. It is that combination of good and evil which constitutes the most deceptive and dangerous form of error.

The minds of men who are not in subjection to the Spirit of God are now being stirred up in a remarkable degree to pry into the secret things which are beyond human comprehension, and to attempt to develop and to formulate into a system of philosophy the mysteries of the divine nature. And so we have the New Thought and the Newer Thought, modern adaptations of that speculative philosophy which has for many centuries been the bane of true religion. While crying out against pantheism and spiritualism in their grosser forms, these teachings are in themselves pantheistic and spiritualistic in their nature and tendency. In their methods of dealing with Bible truth they exhibit the very refinement of subtlety, and are well calculated to deceive those who are willing to follow into the field of speculative knowledge.

We have a fresh illustration of this mysticism in a leaflet with the appropriate title, "Vain Philosophy," which has recently come to our attention. Although it is distinctly stated in this leaflet that "pantheism is a false and absurd system of philosophy," and that "it is a weak and fictitious philosophy, inconsistent and monstrous," facts which we have no disposition to deny, yet the whole tendency of the argument is to confuse the mind concerning the real difference between the Bible teaching of the omnipresence of God and the pantheistic teaching of an immanent God. It really sets up a man of straw as a pantheist, and then knocks him over, but in knocking him over it gives genuine aid and comfort to the real pantheist who is content with the principles of pantheism without the name. The Oriental pantheist does not worship the tree or the flower as such, but his conception of the nature and being of God is such that God is to him an essence pervading all nature, and God and nature can not be separated except in imagination, and therefore in the objects of nature he sees such a revelation of God as calls for worship. For this reason he prostrates himself before the flower or the tree. Is there any essential difference between his philosophy and the teaching of this leaflet when it says, "We may worship God *wherever we discern the evidence of his presence* [*italics ours*]; but certainly we are not to worship the place nor the object in which we find him"?

The fundamental error in all this teaching is that it perverts the essential truth of Christianity, namely, that in his Son Jesus Christ is the only sufficient revelation of God, and that only through the mediation of his Son Jesus Christ can acceptable worship be offered to God. "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." "The only begotten Son, who is in the bosom of the Father, he hath declared him." "He that hath seen me hath seen the Father." "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." "Through him we both have our access in one Spirit unto the Father." The Christian does not worship

God wherever he discerns the evidence of his presence. He recognizes the reality of the divine presence, but he has been taught to say in worship, "Our Father *who art in heaven*," and he knows that there is a definite place, the heavenly sanctuary, to which his mind should be directed in worship. "As in that typical service the priest looked by faith to the mercy-seat which he could not see, so the people of God are now to direct their prayers to Christ, their great high priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above." The truth concerning the sanctuary and its services will save us from pantheistic delusions.

The Bible teaches the omnipresence of God. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" The Bible also teaches that there is a place where God is, in a sense in which he is not in any other place. It was to this place that Enoch and Elijah were taken, and to which Jesus ascended. It is there that he is preparing mansions for the redeemed. "I go to prepare a place for you." Through his faith in the Word of God the Christian accepts both of these truths without attempting to explain the mysteries of the divine Being, or to prove the divine presence by such evidence as the senses can recognize. He simply believes God's word and enjoys fellowship with God and with his Son Jesus Christ. In the modern attempt to explain and prove the omnipresence of God by the appeal to science, this Bible truth is perverted into a teaching which is pantheistic in its tendency. This has been well expressed by an English writer who says: "For want of the restraining guidance of a true religion, men to whom these thoughts of the nearness of God to man and to all that is, have come home, . . . have thrown them, sometimes (not always), into a pantheistic, and so untrue and dangerous form and connection; when they have so dwelt on the universal, ever and everywhere, present immanence of God in nature and in man as to identify and confound God with creation." The omnipresence of God thus becomes "the immanence of God," in the modern meaning of this phrase, and the God of the Bible is exchanged for "the immanent God." The true teaching of the omnipresence of God is perverted into the false teaching that God is a Universal Presence. Thus the door is opened for the whole train of pantheistic and spiritualistic teachings which will inevitably follow.

It is as true now as it ever was that "the world by wisdom" does not know God. And there is even greater danger now than ever before of being led astray by human speculations and so-called scientific reasonings, by "science falsely

so-called." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ."

Pantheistic Christianity, if we can use such a contradictory expression, is an apostasy from the truth. It is one of the delusions of these last days. The everlasting gospel in the threefold message of Revelation 14 is the one setting of the truth which will correct this false teaching. Those who really accept this message will neither teach nor believe this "vain philosophy."

Studies in the Prophecies

"Babylon the Great"—No. 4

THE downfall of the ancient city of Babylon in the land of Chaldea was clearly foretold by the prophets, and the prophecies have been fulfilled. It was declared that "Babylon shall become heaps," and the present location of "the glory of kingdoms" is distinguished by the various "heaps" which mark the place. But although Babylon fell, the spirit of Babylon still survived. The spirit of rebellion and rivalry was not destroyed in the destruction of Babylon. There still remained the determined opposition against the government of God and the same fixed purpose to dethrone God and to put another in his place. The temporal kingdom of ancient Babylon finds its counterpart in the spiritual kingdom of modern Babylon. In its spirit of rebellion and opposition to God, in its refusal to give to God the place which belongs to him and the determination to put another on the throne in his place, and in the revelation of pride and self-exaltation, ancient Babylon was a type and a prophecy. This will appear from a study of the scriptures which deal with this question.

To John, the revelator, there was given in holy vision a view of modern Babylon; "And he carried me away in the spirit into the wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, *Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth*. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The interpretation and the application of this symbolic prophecy are readily made by a comparison with other prophecies. The beast "having seven heads and ten

horns" is the same as the beast from the sea which is described in Rev. 13: 1, 2. And this beast from the sea is simply another phase or a variation of the "great red dragon, having seven heads and ten horns," which is described in Rev. 12: 3. And both of these symbols are closely related to the great and terrible beast which Daniel saw in vision. "After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns." When Daniel "desired to know the truth concerning the fourth beast," he was told that "the fourth beast shall be a fourth kingdom upon earth, . . . and as for the ten horns, out of this kingdom shall ten kings arise." The fourth universal kingdom upon the earth from the time of Daniel was Rome, "the iron monarchy of Rome," which was later divided into ten kingdoms. And this ten-horned beast of Daniel's vision, and the ten-horned dragon, and the ten-horned beast from the sea, and the ten-horned, scarlet-colored beast, upon which the woman sat, are all closely related. Under these different symbols are presented various phases of the history of Rome and Romanism. The picture is completed by the prophecy given through the apostle Paul: "Let no man beguile you in any wise: for it [the day of the Lord] will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not that when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work."

Thus "there are three distinct sets of prophecies of the rise, character, deeds, and doom of Romanism. The first is found in the book of Daniel, the second in the epistles of Paul, and the third in the letters and Apocalypse of John; and no one of these three is complete in itself. It is only by combining their separate features that we obtain the perfect portrait."

The expression "the mystery of lawlessness," directly connects Paul's prophecy of "the falling away" with John's prophecy of the woman who was seated upon the scarlet-colored beast, for upon her forehead a name was written, "Mystery, Babylon the Great." Both are dealing with an apostate church. Paul speaks of "the man of sin" who

"opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." John speaks of the woman as "having in her hand a golden cup full of abominations, even the unclean things of her fornication." But John designates this apostate church as "Babylon the Great." Paul's prophecy then is a further description in plain and simple language of the characteristics of "Babylon the Great," and Daniel's prophecy of the little horn is a prophecy of "Babylon the Great." But there is no reasonable doubt that the prophecy of the little horn of Daniel and the prophecy of "the man of sin" of Paul are prophecies of the papacy, and we are therefore justified in the conclusion that the papacy is modern Babylon, "Babylon the Great" of our own time.

We may still further demonstrate this identification of "Babylon the Great" with the papacy by giving a little consideration to the number of the beast from the sea, mentioned in Revelation 13. "Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is six hundred and sixty and six." The number of the pope, the man who is the head of "the mystery of iniquity," is six hundred and sixty-six. But ancient Babylon had her system of mysteries, as well as modern Babylon, and in order to connect the two systems by showing that their numbers are the same "we have now only to inquire what was the name by which Nimrod was known as the god of the Chaldean Mysteries. That name . . . was Saturn. Saturn and Mystery are both Chaldean words, and they are correlative terms. As Mystery signifies the hidden system, so Saturn signifies the hidden god. To those who were initiated the god was revealed; to all else he was hidden. Now, the name Saturn in Chaldee is pronounced Satur, but, as every Chaldee scholar knows, consists of only four letters,—S-t-u-r. This name contains exactly the apocalyptic number 666:—

S equals	60
T equals	400
U equals	6
R equals	200
	666

. . . Thus, then, the pope has a double claim to the name and number of the beast. He is the only legitimate representative of the original Saturn at this day in existence, and he reigns in the very city of the seven hills where the Roman Saturn formerly reigned; and, from his residence in which, the whole of Italy was long after called by his name, being commonly named 'the Saturnian land.'

Who can doubt, then, that in the principles of government, in the religion, and in the religious teaching of ancient Babylon, we have a picture, a concrete prophecy, of modern Babylon, the papacy? and who can fail to see that in the experiences of ancient Babylon there are lessons of value for our own time? It is plain that in modern Babylon the great rebel leader is seeking to accomplish what he failed to accomplish in ancient Babylon. And as in the olden time the prophet Jeremiah uttered the warning, "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity;" so in this time we have the warning, "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." We may therefore receive light for our own experience in this last generation just before the final overthrow of "Babylon the Great" by studying the creed and the teaching of ancient Babylon, and by observing the cause of her downfall. This we hope to do in future articles.

General Conference Committee Council

DURING the past few days Brethren H. W. Cottrell, W. W. Prescott, W. C. White, Frederick Griggs, and the writer, all members of the General Conference Committee, have had an opportunity to counsel together regarding a number of important interests of the cause. As we looked over the field at home and abroad, and endeavored to discuss the various matters before us at this time, we were convinced that the General Conference Committee should be called together at the earliest date possible. For the purpose of meeting in a central place, and with the prospect of having the presence of Brother and Sister White with us, we decided to appoint the council to be held at College View, Neb., September 15-26.

The next session of the General Conference will be one of the important questions to be dealt with by the committee. Where and when shall this meeting be held? What arrangements shall be made for the proper attendance from both the home and foreign fields? What preparation can be made to make this session of the conference the blessing to the cause that it should be?

Another matter to be considered is the general missionary campaign during the next six months. What can be done to hasten the proclamation of this message into the dark places where its blessed light has not yet penetrated?

Sister White, who is about to return to her home in California, can be with us at the time and place mentioned above. We know that our brethren will greatly

appreciate her counsels regarding the many important interests that will come before us for consideration.

I trust that all the members of the General Conference Committee who can consistently do so will attend this council. The first meeting will be held Thursday afternoon, September 15, at three o'clock. It is very probable that a public meeting will be held in the College View church each evening during the council. As soon as arrangements are made, we shall give particulars regarding entertainment, etc. Let all who come be on hand for the first meeting. May we not have the prayers of God's people for a very profitable council? A. G. DANIELLS.

Modern Methods of Finance

THE story of "Frenzied Finance," which is being told by Thomas W. Lawson, Boston millionaire, in *Everybody's Magazine*, constitutes a forcible commentary upon the words of the apostle James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days."

In his account of the make-up and methods of the great Standard Oil machine, Mr. Lawson, who speaks from the knowledge gained by actual participation in its affairs, sets before us the means by which this latter-day heaping up of treasure is accomplished. It comes, as he shows us, through the channel of dishonesty. It is accumulated "loot," obtained by acts of robbery compared with which the deeds of the most successful bank burglar or train robber pale into utter insignificance.

Of the many transactions which engage the activities of the Standard Oil octopus, the particular one of which Mr. Lawson speaks is that of "Amalgamated Copper." This concern, he tells us, "was begotten in 1898, born in 1899, and in the first five years of its existence plundered the public to the extent of over one hundred millions of dollars."

This was accomplished by unloading upon the public the shares of stock in "Amalgamated," at a highly fictitious value created by "watering," and adroit handling of the stock by "Wall Street's king of manipulators."

Amalgamated Copper, Mr. Lawson tells us, "is a corporation with \$155,000,000 capital, 1,550,000 shares of the par value of one hundred dollars each. Its entire stock was sold to the public at an average of \$115 per share (\$100 to \$130), and in 1903 the price had declined to \$33 per share."

This concern was built up, it appears, upon the foundation of the great Anaconda gold, silver, and copper mine, of which Marcus Daly was manager and

part owner, two other men being owners with him. Mr. Daly alone, however, knew the real value of the mine, there being hidden veins of ore which made its real worth far greater than its surface valuation. Mr. Daly conceived the idea of buying out his two partners at a price based on the mine's surface valuation, and thus alone reaping the profits of the rich secret veins which he as manager had been careful to leave unworked, and of whose existence he alone knew.

He confided his scheme to the chief executive of Standard Oil, Mr. Henry H. Rogers, who undertook to finance it, with Mr. Daly as silent partner.

The surface valuation of the mine, based on the amount of ore "in sight," was \$24,000,000. Some other properties were purchased with this for about \$15,000,000, making a total of \$39,000,000. These consolidated with the Anaconda made the Amalgamated company, and this was capitalized a few days after the purchase at \$75,000,000. Thirty-nine millions were at once swelled to seventy-five millions. On this capitalization the shares were sold to the public, \$36,000,000 "profits" being thus realized out of \$39,000,000 in a few days' time. Nor did the \$39,000,000 even belong to the few men who realized on it this enormous profit at the public expense, Mr. Lawson says, and promises to show in a future chapter of his story.

This is a sample instance of the methods by which unscrupulous men of ability in the modern world of finance, intoxicated with the power of wealth until they become insensible to the claims of honesty and justice, are heaping together treasure for the fires of the approaching day of God. To-day these men walk proudly, in defiance of any human power that would punish them or thwart their designs. But the hour is swiftly nearing when they will come face to face with a new Power concerning which they had not reckoned. Their startled ears will catch the sound of the chariot wheels of the coming King, and then will they "weep and howl" for that which they see coming upon them.

L. A. S.

Note and Comment

BISHOP POTTER'S effort to inaugurate a religious rumshop, to serve as a sort of poor man's club, seems to strike the religious world in general with surprise, as well it may. A rumshop can never be anything but a terrible curse, and the bishop's blessing which he is said to have pronounced upon it, can only make it worse than it was before, by increasing its power for evil. The character of evil can not be changed, and if God

should pronounce a blessing on sin, it would only make sin infinitely worse than it is now. The bishop's idea, if we may judge from newspaper statements, draws condemnation from the church and ridicule from the world. Here, for example, is a brief quotation on the subject from the *New York Sun*:—

His project is the laughing-stock of every man who knows anything about the liquor business, and his shallow and silly arguments in defense of it as a great scheme for social elevation will meet only with ridicule among sensible frequenters of drinking bars. They are not worth a reply.

As one of our correspondents to-day remarks, if religion can properly go into such a partnership, it may as consistently go into any other business which caters to appetites of men, the indulgence in which provides the police with most of their business.

The religious rumshop will thrive for a few days or a few weeks as an absurd sensation, and its promoter's name will have an ephemeral notoriety. But eventually he and his rumshop will have to struggle along in obscurity as merely a single competitor of the thousands of saloons licensed in New York, and run by men far more competent for the business than an amateur liquor dealer.

The bishop's project, however, is quite characteristic of the times.

THE *New York Observer* begins a discussion of the question of the "best use of Sunday" by saying:—

The question that needs to be asked, and asked with redoubled earnestness in this age, is, What sort of difference does the coming of Sunday make? In what respect is the seventh day better than the first, second, or third day of the week?

Can it be that the *Observer's* almanac puts Sunday as the seventh day of the week? or that the *Observer* does not know that Sunday is the first day of the week, and not the seventh? If not, why does the *Observer*, speaking of Sunday, inquire in what respect the seventh day is better than the first, second, or third day of the week?

The *Observer* is, of course, considering Sunday as the Sabbath. But what value can its conclusions have when they are all based upon the idea that Sunday is the seventh day of the week?

Sunday may be a seventh day or a seventh part of time, but it is not and can not be the seventh day of the week. The Sabbath is and always must be the seventh day of the week; for the Creator, having worked six days, rested on, blessed, and sanctified the seventh day, and that made the week, with its seventh day the Sabbath. That is how the week originated, and the Sabbath and the week are inseparable. The Sabbath is a part of the week, occupying a definite and fixed place in it.

The Creator instituted the week, and

man received it from him, and his eternal and unchangeable law commands the observance of the seventh day as the Sabbath, because of his resting on and blessing that day at the close of creation.

This is why men persist in getting Sunday mixed with the seventh day of the week. They acknowledge that they are bound to observe the seventh day as the Sabbath, according to the commandment; but no amount of mixing up of Sunday with the seventh day will make it the seventh day. It is surely a bad cause in which men are forced to make assumptions contrary to revelation, to history, and to the almanac.

RECENTLY an attempt was made in Philadelphia to enforce the Sunday observance law of 1794, and a number of ice dealers were prosecuted for delivering ice on Sunday. For a number of weeks the crusade was continued, much to the discomfort, and even suffering, of the poor, and the indignation of a large majority of the people. A recent court decision has now caused the collapse of the crusade, according to the statements of a *New England* paper which says:—

The Philadelphia Sabbath Association has attempted to prohibit the sale of ice on Sunday under the ancient law of 1794. The magistrate before whom the action was brought fined a dealer for such sale. The dealer appealed. Now Judge Audenried, on appeal, reverses the decision in an opinion holding that ice is one of the necessities of life, not a luxury, as it was one hundred and ten years ago. A luxury, once indulged in, said this judge, becomes a necessity; and the argument adduced that the delivery of ice on Sunday can not be a necessary work, because if every family were to have refrigerators they could lay in sufficient ice on Saturday to last over Sunday, falls before the fact that not every family does have facilities for keeping ice. The actual conditions are what rule. "To insist on that argument," says Judge Audenried, "would be on a par with requiring the shutting off on Sunday of the water-supply, on the ground that everybody might keep in his house a tank large enough to hold all the water required for household use over Sunday." This is sound enough; and the prosecution simply illustrates the bigotry of the ultra-Sabbatarians.

Speaking of necessities, it is proper to observe that the enjoyment of natural, God-given rights, among which is the right to labor for the support of one's self and family, is as much a necessity as anything can be, and on Sunday no less than on other days of the week.

A REVOLUTION is reported in Paraguay, the object of which is the overthrow of the administration of President Ezcurra. Uruguay is also in the throes of this chronic Latin-American disorder, and serious fighting is said to have occurred recently, in which the government forces suffered a defeat.

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 here be any praise, think on these things." Phil. 4:8.

The Refiner

'Tis sweet to know that he who tries

The silver, takes his seat
Beside the fire which purifies,

Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis sweet to think how well he knows

The silver's power to bear
The ordeal through which it goes;

And that with skill and care
He'll take it from the fire when fit,
With his own hand, to polish it.

'Tis blessed still to know that he

The work he has begun
Will not forsake till he can see

The work itself well done:
An image by its brightness shown,
The perfect likeness of his own!

But O! how much of earthly mold,

Dark relics of the mine
Lost from the ore, must he behold!

How long must he refine
Ere in the silver he can trace
The first faint semblance of his face?

Thou, great Refiner, sit thou by,

Thy purpose to fulfil:
Moved by thy hand, beneath thine eye,
And melted at thy will,

O may thy work forever shine,
Reflecting beauty pure as thine!

—Selected.

A Visit to the South—No. 2

MRS. E. G. WHITE

The Work in Nashville

DURING my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment rooms, a health food store, and physicians' offices in a large house in the city. They have also rented a house three miles out of the city, for the accommodation of patients and nurses. I visited both of these places, and found them full of sick people receiving help.

Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconveniences under which they are at present conducting their work are very trying, and I longed that they might have a larger building, where they could accomplish more with less effort.

We also visited the colored sanitarium, which is in the charge of Dr. Isabel and Brother Young. This is situated very conveniently for the colored business men of Nashville, and is modestly but well equipped for giving the different

kinds of baths. Those in charge have labored earnestly to do what they can with their limited means to provide the necessary facilities, but they need assistance to make the institution comfortable and attractive.

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,—the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message?

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world in the glory of his kingly power. But he chose to come to this world in the garb of humanity, and to live a life of self-denial and sacrifice. Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world.

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material for our clothing, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause.

Schools and sanitariums and meeting-houses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people.

My sisters, remember that Christ clothed his divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage-ground, thus escaping the corruption that is in the world through lust. He gave his all to the work that he came to this world to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples."

Remember, too, the words of the apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practise the self-denial enjoined in the Word of God, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine

forth, and unbelievers, seeing their good works, will glorify our Heavenly Father.

The School Work

In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there.

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium.

Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter.

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.

We went once more to see the farm, after its purchase had been completed, and were very much pleased with it. I earnestly hope that the school to be established there will be a success, and will help to build up the work of the Lord in that part of his vineyard. There are men of means in various parts of the land who can assist this enterprise by

loans without interest, and by liberal gifts.

Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work. They gained a valuable experience in Berrien Springs, and the providence of God has led them to feel that they must labor in the Southern field. God helped them constantly in their efforts at Berrien Springs, as they steadily advanced, determined that obstacles should not stop the work. They are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place where a school has been established, to go to a new field, where the work may be much harder. They have only means enough to pay part of the price of the land. They should not be left to struggle along misunderstood and unaided, at the sacrifice of health.

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville.

I ask our people to help the work in the Southern field by aiding Brethren Sutherland and Magan and their faithful associates in the carrying forward of the important enterprise they have undertaken. Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part.

The Experiences of Former Days—No. 4

Development of the Third Angel's Message

J. O. CORLISS

IN the unfolding of the sanctuary question it was revealed that the heavenly sanctuary, and not the earthly one located in Jerusalem, which was a type of the heavenly, was the one to be cleansed at the end of the prophetic period of 2300 days of Dan. 8:14. As in the type, it was seen that the cleansing of the heavenly sanctuary was to usher in the examination of men's characters, preparatory to the coming of Christ, when those who, by the examination, were found to be worthy would be "caught up together" to meet him in the air.

The conclusion was readily drawn that when such a period was reached, the law of God would demand special recognition, because by it the cases of men were to be settled. Rom. 2:12-16; 3:19, 20. Upon examination of the claims of the law it was revealed that the fourth commandment called for the seventh day to be sanctified as a weekly rest, whereas that day was being used as a common working day, and the first day of the week was being used as a rest day instead.

But as the law of God, in its entirety, was to become the standard of a judgment work to open at the ending of the 2300 prophetic days, which came in the

autumn of 1844, it was necessary, in the true order of events, for the Sabbath to be introduced and preached at the ending of the time indicated by the prophet. The history of that time justified the conclusion, and established the message of the Lord's near coming in the hearts of the disappointed ones.

In the early autumn of 1844, a lady in New York State, Mrs. Rachel D. Preston, by reading her Bible became deeply impressed with the fact that the world in general had deserted the true Sabbath of the Lord, and should be called to reform its ways in this respect. She presented the matter to her pastor, and then to some of the leading people of her church, but was scornfully repulsed each time. Upon inquiry, however, she learned of the Seventh-day Baptists, and for a time, allied herself with that people.

During the latter part of the year Mrs. Preston had occasion to visit in Washington, N. H., where she met and conversed with some who had been connected with the disappointment of a few weeks before. Being full of the subject they had sacrificed so much for, they poured into her willing ears the story of their faith. She accepted their views of the near coming of Christ, and in turn convinced them of the importance of the Sabbath in conjunction with their other tenets of faith.

Of the sixty or more in that neighborhood who had been through the disappointment, about forty received the Sabbath, which constituted the first Seventh-day Adventist church of modern days. The influence from this movement extended, and interested two men, who had preached the time message. These men, J. B. Cook, and T. M. Preble, began to agitate the subject, both by voice and pen, when shortly Joseph Bates received it. The men, Cook and Preble, finding the belief an unpopular one, soon after gave up its advocacy, and became its enemies. Not so, however, with "Father" Bates. He was so thoroughly convinced of its correctness, that he made it the entire business of his life. The first thing he did to further the message, was to write a pamphlet in its behalf.

This he began without money, but his faith in God was so fixed that he promised the printer, a Mr. Markham, that he should be paid in full before the sheets were taken away from the printing-office. Some money came into Brother Bates' hand from unexpected quarters, which was paid toward the job, but when he wanted to begin the circulation of his book, he had not the full amount to pay the indebtedness. In his anxiety he went to the printer to apologize for his apparent laxness, but was met with the statement that the bill was fully met, and that he could take away the printed sheets at his pleasure.

The printer did not know who had paid the debt, as the man who did so was a stranger to him, and, so far as is known, Brother Bates never knew who was the generous donor. Since the old gentleman's death, however, it has been

learned that Brother H. S. Gurney, having just then received money unexpectedly which was due him, was impressed to go and settle the bill, which he did.

The book, as the writer now remembers it, was a very clear presentation of the Sabbath, bringing to view first the immutability of the law of which it was a part, and then showing from the prophecy of Daniel, that Rome, especially the papacy, was responsible for the transfer of rest from the seventh to the first day of the week. One clearly drawn conclusion of the book which then seemed very forcible to the writer's youthful mind was that, "the seventh day of the week has always been God's Sabbath, but the first day has been made the pope's Sunday."

Above the Clouds

H. F. KETRING

YES, above the clouds, on the mountain tops, with the fleecy billows beneath your feet, and the setting sun beyond shedding his glorious beams over the sea of clouds,—such a scene is one long to be remembered. Words fail to describe such splendor; neither can it be imagined.

Twice has the Lord in his kindness permitted me to look upon such a scene. The other evening as I was descending the mountains toward the sea, a great ocean of pure white clouds was spread out before us. Beneath, all looked dark and gloomy—a marked contrast to the glory above. The rest of the passengers paid no attention to it, but I was thinking of 2 Cor. 4:17, 18: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

O, thought I, if I could always gaze upon such a scene! But soon the train plunged into the cloud, and then all was dark. Nevertheless the picture painted upon my memory remained, and I can still see it in all its magnificence.

Few, if any, are permitted to live above the clouds; nevertheless by faith we can see the other side, where the sun is always shining. The cloud is not always over us, but the Lord takes us up into the mountain at times to see the other side. Do trials oppress your soul? Remember that it is but for a moment, compared with the eternal weight of glory that will be yours to enjoy. "To every cloud there is yet a bright side," and the sun is still shining, even though his light is cut off from our view.

Valparaiso, Chile.

"There is no calm like that when storm is done;
There is no pleasure keen as pain's release;
There is no joy that lies so deep as peace,
No peace so deep as that by struggle won."

Statistical Report of the Seventh-day Adventist Denomination, for 1903

THE accompanying report represents the combined efforts of the denomination at work in the lines indicated, and from its nature it is evident that its preparation requires the co-operation of many persons, the number whose services are thus required being equal to the ultimate sources of the information given. To secure all this information, it has been necessary to delay the publication of this report; for it has been impossible to secure anything like immediate returns from all parts of the world regarding every item named.

The leading features of our denominational work, so far as it can be reported in figures, are presented in Table No. 1, under four heads; namely, the work of the church, the Sabbath-school, the canvassing work, and the educational work. Under the work of the church are shown the number of churches, their membership, the number and kind of workers employed, and the amount of tithes and offerings paid; relating to Sabbath-school work, the membership and offerings, and the number of schools and their membership; under the canvassing work, the persons engaged, and the amount of book sales reported; under the educational work, the number and kind of schools, the number of teachers employed, and the total enrolment of each class of students.

Union Conference Comparisons

For the purpose of making a comparative study of the main features of Table No. 1, Table No. 2 may be helpful. In this table are shown, by union conferences, the population, the number of Sabbath-keepers, the net gain in Sabbath-keepers, the tithe receipts, the tithe per capita, and the per cent of gain in Sabbath-keepers, for 1903.

Conference	Population	Sabbath-Keepers	Gain in 1903	Tithe paid in 1903	Tithe per Capita	See (†) below
District of Columbia	279,000	300	80	\$ 2,962 36	\$ 9 87	36.36
Atlantic Union	25,223,358	8,401	185	83,492 97	9 94	2.24
Canadian Union	4,954,181	1,139	*23	7,405 10	6 50	*1.98
Southern Union	14,908,381	2,526	284	21,550 85	8 53	12.67
Lake Union	15,985,641	16,412	106	136,387 50	8 31	.65
Northern Union	2,942,314	4,579	492	42,554 80	9 29	12.04
Central Union	8,737,537	13,794	308	107,085 33	7 76	2.28
Southwestern Union	5,150,665	3,124	228	25,240 52	8 07	7.87
Pacific Union	3,736,393	10,156	279	119,904 82	11 80	2.82
Australasian Union	7,566,622	3,097	638	34,439 44	11 12	25.95
German Union	255,864,000	5,156	1,077	35,640 28	6 91	26.15
Scandinavian Union	12,637,277	2,271	56	12,820 29	5 20	2.52
British Union	41,649,112	1,180	322	15,000 80	12 71	37.52
Latin Union	106,699,000	651	80	4,084 31	6 27	14.01
Oriental Union	44,225,000	289	88	1,107 42	3 83	43.78
South African Union	5,768,886	533	*182	15,229 80	28 57	*25.45
South American Union	31,400,000	1,477	125	6,316 01	4 28	9.24
Miscellaneous	810,299,530	2,499		9,168 11	3 71	
Total and Average	1,398,026,897	77,554	4,032	\$684,030 54	\$ 8 82	5.48

* Decrease
† Per cent of gain in Sabbath-keepers for 1903

From Table No. 2 it will be seen that the greatest population in any union conference is in the German Union; that the largest number of Sabbath-keepers is in the Lake Union; that the greatest net gain in membership for 1903 was made in the German Union, the gain being 1,077, or a gain of 26.15 per cent. The greatest per cent of gain, however, was made in the Oriental Union Mission, whose gain over the standing for 1902

was 43.78 per cent. The largest amount of tithe paid by any union conference was reported by the Lake Union; namely, \$136,387.50, or a tithe per capita of \$8.31. The largest tithe per capita, however, was paid by the South African Union Conference, which was \$28.57. The second best showing in this respect is that for the British Union, which is \$12.71. The greatest net gain in tithe is reported by the German Union Conference, with \$10,238.73, or an increase of 40.30 per cent over the amount for 1902. The Atlantic Union stands next, with a net gain of \$8,589.44, or an increase of 11.46 per cent.

Local Conference Comparisons

A brief study of Table No. 1 will also reveal some interesting features regarding the items for local conferences and missions. From that report it will appear that the three fields showing the greatest per cent of gain in Sabbath-keepers during 1903, are, respectively, the Scotland Mission, with a gain of 275 per cent; Wales, with a per cent of 141; and Alabama, with a per cent of 103. The three conferences reporting the greatest net gain are Minnesota, with a gain of 400; Kansas, with a gain of 384; and Nebraska, with a gain of 225.

Total Standing for 1903

The total number of Sabbath-keepers in the North American union conferences is 60,431; in other union conferences and mission fields, 17,123, making the grand total of Sabbath-keepers for all the world at the end of 1903, 77,554. This is a gain of 5.48 per cent, or a net gain of 4,032, over the number reported for 1902, which was 73,522.

Comparative Growth in North America and in Foreign Fields

By comparing the total number of Sabbath-keepers in the North American union conferences in 1903 with the number for 1902, it will be seen that the net

America a total of \$550,154.08 in tithe, and in the fields outside, \$133,876.46. Thus it will be seen that in the foreign fields there is expended in tithe less than one fourth the amount expended in the conferences in North America, and yet the per cent of gain is about four times greater than in North America.

The number of Sabbath-keepers in the two divisions named are related in about the same manner as the amount of tithes paid; that is, about three fourths in North America, and one fourth outside.

A comparison of the population will indicate a still greater disparity. In the North American conferences there are over eighty-one million persons; while in the countries outside, and in which we have conferences organized and missions established, there are about one billion four hundred million people, or about seventeen times more than the number in North America. The expenditure of tithe in North America being four times greater than in fields outside, it is clear that for each person living in North America, there is an expenditure of about seventy times more than for each person living in fields outside. This takes no account whatever of over 200,000,000 persons living in countries where as yet we have not established any missions or done work of any kind.

Comparative Growth for Twenty Years

A brief glance at two of the leading features of our denominational statistics—the membership and the funds—covering a period of twenty years, may be of interest, as showing the comparative growth of each. These are exhibited in Table No. 3.

Table No. 3—Comparative Growth by Five-year Periods

Year	No. of Sabbath-keepers	Per cent of gain	Average yearly tithe paid	Per cent of gain
1883	17,436		\$ 96,418 62	
1888	26,112	49.75	146,194 42	51.62
1893	37,400	43.24	292,243 15	99.90
1898	59,447	58.93	353,642 28	21.01
1903	77,554	30.46	581,772 32	64.51

Local Conference Tithes

In the matter of tithes, it will be seen by reference to Table No. 1, that the highest tithe per member paid by any local conference was paid by the Natal-Transvaal Conference, which was \$29.80; that the highest tithe per capita for a mission field is reported by Hawaii, with \$27.92 per member; that the lowest average tithe per member for a conference was reported by Jamaica, which was \$1.30 per member; for a mission field, Gwelo, with 24 cents per member.

Grand Total Tithes

The grand total tithe for 1903 was \$684,030.54. The average tithe per member for all the conferences and missions in the world for 1903, was \$8.82. The per capita for 1902 was \$8.75; the 1903 per capita is, therefore, an increase of seven cents per member over that of 1902.

The total amount of tithe paid for seventeen years, beginning with 1887 and closing with the year 1903, was \$6,392,599.06, the per capita tithe for that time averaging \$7.59. The per capita tithe for 1903 being \$8.82, is therefore \$1.23 per member greater than the average amount for the seventeen years.

The per capita tithe may be taken as the average for all conferences, and

gain is 2,159, a gain of 3.71 per cent. A similar comparison of the fields outside of North America, indicates a net increase in total Sabbath-keepers of 1,873, a gain of 12.28 per cent. In other words, the per cent of gain in the foreign conferences and missions is about four times that of the conferences in North America.

To carry forward this work there is expended in the conferences in North

STATISTICAL REPORT OF CONFERENCES AND MISSIONS

NAME OF CONFERENCE OR MISSION	Organized	Area in Sq. Miles	Population ¹	Number of Churches	Membership	Number of Companies	Membership	Number of Isolated Sabbath-Keepers	Total Sabbath-Keepers	Tithe per Capita ²	Number of Sabbath Schools	Membership	Number of Church Buildings	Total Ministers Given Credentials	Licensed Ministers	Licensed Missionaries or Bible Workers	Canvassers	Total Laborers ³	Total Laborers on Conference Pay-Roll
District of Columbia ⁶	1903	69	279,000	3	300				300	\$9.87	3	266	2	2	2	3	1	8	6
Atlantic Union Conf.	1901																		
Central New England	1871	17,692	3,216,934	30	972			21	993	14.93	32	716	4	6	1	2	1	10	14
Chesapeake	1899	14,760	1,416,277	11	466			15	481	14.91	16	628	6	6	1	1	1	15	10
Eastern Pennsylvania	1903	21,881	3,781,060	24	800	1	10	50	860	10.35	43	382	6	6	1	4	14	24	12
Greater New York	1902	6,031	3,958,056	10	660			660	16.05	10	479	1	3	1	12	1	17	16	16
Maine	1867	29,000	694,466	21	437	2	21	90	598	7.59	23	432	8	3	2	2	2	14	5
New Jersey	1902	7,455	1,883,669	13	403			40	443	12.02	14	400	2	3	3			7	5
New York	1862	43,139	3,310,838	79	1,600	13	100		1,703	7.92	92	1,175	29	20	8	3	16	52	22
Pennsylvania ⁷	1879																		
Southern New England ⁸	1903	6,140	1,336,976	14	341	2	33	10	384	4.60	17	325		1	2	1	3	8	7
Vermont	1863	9,505	343,641	19	545			80	625	6.65	26	400	7	4	1	1	3	15	12
Virginia	1883	45,000	1,854,184	14	334	5	39	35	408	5.31	15	301	9	6	2	2		8	8
West Virginia	1887	24,780	916,202	19	400	2	14	25	439	6.02	10	200	5	5			6	12	4
Western Pennsylvania	1903	23,104	2,521,055	32	750	2	10	50	870	10.19	46	943	5	7			15	26	12
Total for 1903		248,547	25,223,358	286	7,758	27	227	416	8,401	9.94	344	8,281	82	77	18	38	65	217	135
Total for 1902		246,372	26,283,030	267	7,652	23	191	373	8,216	9.12	349	6,373	87	64	20	39	52	192	120
Gain for 1903		2,175		19	106	4	36	43	185	82		1,908		13			13	25	15
Canadian Union Conf.	1901																		
Maritime	1902	59,800	930,341	11	226	1	24	116	366	3.92	14	261	5	2	3	1		2	8
Ontario	1899	222,000	2,182,942	19	425	5	36	37	498	8.40	23	495	9	5	1	1	7	14	7
Quebec	1880	228,900	1,640,898	8	160	2	20	25	285	6.81	11	149	5	3				6	6
Newfoundland		175,000	200,000	1	27	2	38	5	70	4.05	1	40	1		1			2	2
Total for 1903		676,700	4,954,181	39	838	10	118	183	1,139	6.50	49	945	20	11	6	4	7	32	25
Total for 1902		662,350	4,959,727	38	899	7	118	177	1,162	6.87	49	1,027	19	13	7	7	15	45	27
Gain for 1903		14,350		1		3	32	6											
Southern Union Conf.	1901																		
Alabama	1901	52,250	1,828,097	13	177	2	17	9	203	7.51	25	290	5	3	5	6	1	24	10
Carolina	1901	82,820	3,234,126	13	250	10	40	30	320	8.37	20	329	7	4	2	10	12	28	8
Cumberland	1900	42,000	2,212,852	13	450	4	50	23	523	12.43	18	525	5	3	3	10	8	24	15
Florida	1893	58,680	528,542	12	286				286	10.48	19	426	6	5	4	15	4	28	15
Georgia	1901	59,475	2,216,331	6	127	3	15	37	179	9.41	8	194	4	4	5	7	3	19	6
Louisiana	1901	48,720	1,381,625	8	215	3	18	5	238	7.18	14	264	5	3	3	3	5	14	6
Mississippi	1901	46,810	1,551,270	4	122	4	36	50	208	4.33	23	242	6	7	4	6	5	22	7
Tennessee River	1879	49,450	1,954,938	20	484	3	25	60	569		21	532	10	4	9	4	10	25	7
Total for 1903		431,205	14,908,381	89	2,111	29	201	214	2,526	8.53	148	2,802	48	43	36	66	53	198	66
Total for 1902		431,205	14,908,379	80	1,824	30	173	245	2,242	9.17	115	2,447	36	32	17	40	31	119	70
Gain for 1903			2	9	287		28		284		33	355	12	11	19	26	22	79	
Lake Union Conf.	1901																		
East Michigan	1861	14,506	1,170,029	64	1,955	3	35	50	2,040	7.09	55	1,408	38	10	6	15	6	37	31
Indiana	1872	35,910	2,516,462	71	1,847	2	20	45	1,912	7.58	70	1,159	42	15	8	6	4	32	23
Northern Illinois	1871	20,517	2,933,734	22	1,000	7	100	75	1,175	12.10	32	1,147	12	11	2	7	4	20	25
North Michigan	1861	14,514	296,663	23	593	6			593	10.13	42	840	17	6	2	4	7	20	13
Ohio	1863	41,060	4,157,545	65	1,975	9	90	160	2,225	10.15	67	1,900	35	17	9	13	12	51	41
Southern Illinois	1871	35,483	1,887,816	26	550	5	25	25	600	8.10	33	637	10	5	1	4	9	19	10
West Michigan ¹⁰	1861	11,741	692,978	69	4,357	9	90		4,447	7.76	80	2,318	33	12	8	10	4	30	28
Wisconsin	1871	54,450	2,069,042	97	3,030	11	73	150	3,253	7.36	130	2,433	59	17	14	19	4	54	50
Superior Mission		16,669	261,372	5	110	4	42	15	167	9.25	9	212	1	3	3		3	11	8
Total for 1903		244,850	15,985,641	442	15,417	56	475	520	16,412	8.31	518	12,054	247	97	52	81	54	284	239
Total for 1902		244,850	15,985,583	447	15,379	50	458	469	16,306	8.13	510	13,739	242	86	56	85	57	283	246
Gain for 1903			58		38	6	17	51	106	18			5	11				1	
Northern Union Conf.	1902																		
Manitoba	1903	123,200	320,204	12	284	4	42	40	366	12.81	24	236	3	3	1	4	3	14	11
Minnesota ¹¹	1863	79,205	1,751,394	29	2,127	16	139	134	2,400	8.64	137	2,465	48	12	19	16	26	73	50
North Dakota	1902	70,795	319,146	24	639				122	7.61	9	743	6	6	2	7	7	22	15
South Dakota	1880	70,000	401,570	26	767	10	70	65	902	10.99	31	904	16	6	6	5	5	22	2
Alberta Mission ¹²		294,000	150,000	4	98				52	8.73	8		3	1	1		3	7	2
Total for 1903		643,200	2,942,314	145	3,915	30	251	413	4,579	9.29	235	4,348	76	29	29	32	44	139	101
Total for 1902		228,000	2,890,744	140	3,560	34	238	289	4,087	11.80	199	4,307	65	27	20	29	57	126	104
Gain for 1903		417,200	51,570	5	355		13		492		34		11	2	9			13	
Central Union Conf.	1902																		
Colorado (inc. N. Mexico)	1883	226,500	735,010	50	2,148	8	80	90	2,318	9.39	78	1,938	28	16	10	25	12	63	34
Iowa	1863	55,000	2,231,853	107	3,350	32	187	275	3,812	6.59	171	3,123	64	10	15	22	37	93	54
Kansas	1875	82,080	1,470,495	87	2,600	10	109	225	2,934	7.79	95	1,839	46	16	13	22	20	71	46
Missouri	1876	68,735	3,106,665	46	1,500	10	150	175	1,825	6.75	59	1,400	31	12	3	14	18	47	26
Nebraska (inc. Wyoming)	1878	1,139,350	1,193,514	60	2,650	5	30	225	2,905	8.61	100	2,089	33	12	9	21	20	56	32
Total for 1903		1,568,665	8,737,537	350	12,248	65	556	990	13,794	7.76	503	10,389	196	75	50	104	107	330	192
Total for 1902		656,240	8,548,906	353	12,360	62	369	757	13,486	7.75	484	10,144	180	76	51	94	99	317	200
Gain for 1903		912,425	188,631			3	187	233	308	0.01	19								

FOR THE YEAR ENDING DEC. 31, 1903.—TABLE NO. 1.

Total Tithe Receipts	Amount of Tithe Appropriated to Fields Outside of Conference	Annual Offerings to Foreign Missions	Weekly Offerings to Foreign Missions	Miscellaneous Offerings to Foreign Missions	Total Sabbath-school Offerings	Sabbath-school Offerings to Foreign Missions	Retail Value of Book Sales*	Number of Church Schools	Number of Teachers	Total Enrolment	Number of Intermediate Schools	Number of Teachers	Total Enrolment	Number of Colleges and Academies	Number of Teachers	Total Enrolment	Grand Total*
\$ 2,962 36		\$ 383 21	\$ 126 83	\$ 38 37	\$ 242 34	\$ 94 72	\$ 345 00										
14,823 84	867 39	1,150 85	1,090 61	928 37	722 41	476 71	8,000 00							1	15	208	208
7,170 39		308 34	246 45	145 54	380 82	109 16	7,125 00	4	4	85							85
4,329 24	431 92	174 12	294 44	118 94	560 85	342 66	2,900 00										
10,595 16	432 00	764 67	299 56	678 11	740 03	471 51		2	3	35							35
4,540 03	454 00	260 73	76 77	118 09	445 10	237 35	1,674 56	1	1	25							25
5,324 07		428 82	268 26	113 49	497 51	306 70											
13,460 79	1,072 00	1,091 05	793 24	1,005 28	1,005 28	477 95	3,861 81	16	16	150	1	2	19				169
7,858 38	977 87	664 40	457 92	162 95	395 38	216 37	5,400 00										18
1,567 81	296 05	29 04	110 15	3 00	326 69	199 65	235 82	2	2	18							18
4,157 20	1,451 72	295 00	251 20	600 00	425 29	257 62	1,234 79	2	2	31							31
2,165 99		132 08	63 31		193 93	93 61		1	1	12							12
2,561 68		119 54	132 21	86 31	165 15	98 14											
4,938 39	752 83	111 87	239 72	131 00	618 48	350 38	6,100 00										
83,492 97	6,735 78	5,530 71	4,071 84	3,085 80	6,476 92	3,637 81	36,531 98	28	29	356	1	2	19	1	15	208	583
74,903 53	6,489 72	4,751 94	2,607 28	1,872 01	5,953 68	3,332 73	24,331 16	28	28	386							
8,589 44	246 06	778 77	1,464 56	1,213 79	523 24	305 08	12,200 82		1		1	2	19				
201 19																	
1,340 05		96 66	153 03		261 51	79 57	754 41				1	2	12				12
4,184 72		303 42	345 90	51 49	546 84	241 69	4,740 45	1	1	17	1	2	12				29
1,395 68		88 41	2 70	175 68	95 89	63 55	148 50	2	3	38							38
283 46		118 29	23 68				149 25	1	1	35							35
7,405 10		606 78	525 31	227 17	904 24	384 81	5,792 61	4	5	90	2	4	24				114
7,997 34		655 64	229 59	140 29	706 86	363 58	11,000 00	5	5	97							
			295 72		197 38	21 23					2	4	24				
532 27							12,934 28										
1,525 94		97 98	81 26	36 37	153 54	59 55	1,827 18							1	3	51	51
2,678 61		201 99	88 71	18 50	146 97	26 23	2,950 00	8	10	177							177
6,503 25	814 80	300 00	190 09	69 53	317 86	142 88	3,800 00	6	6	150				1	9	125	275
3,000 00		224 23			269 64	140 88		3	3	70							70
1,685 34		61 43	18 93	13 10	105 69	39 13		1	1	29							29
1,709 41		168 36	50 65	16 11	215 95	84 15	600 00	3	3	85							85
901 12		52 25	37 04		95 25	38 47	800 00	8	11	252							252
3,014 91		389 82	113 43		289 13	164 23	4,020 20	8	9	100	1	2	22				122
21,550 85	814 80	1,496 06	580 11	153 61	1,594 03	695 52	26,932 66	37	43	863	1	2	22	2	12	176	1,061
20,571 30	821 12	821 12	398 07	129 96	1,578 34	829 26	17,082 51	30	30	854							
979 55		664 94	182 04	23 65	13 69		9,850 15	7	13	9							
67 23							11,160 00										
14,467 06	3,216 17	457 30	151 24	385 79	1,001 13	555 85	4,352 94	13	14	202							202
14,156 08	658 28	608 33	217 97	172 22	895 36	602 28	6,099 42	15	16	256	1	4	52				308
14,225 70		992 68	418 22	297 16	1,388 12	629 95	2,392 31	8	8	107	1	4	64				171
6,008 36		234 85	209 06	174 99	485 87	162 88	3,259 62	9	10	120							120
22,584 42	614 00	1,610 41	818 32	1,092 37	1,910 40	785 75	8,266 71	9	9	147				1	10	140	287
4,861 20		434 33	190 86	127 10	459 51	236 76	5,003 19	3	4	52							52
34,514 80	2,904 44	849 37	570 03	820 70	2,337 93	1,148 91	3,450 00	23	28	575	1	4	40	2	41	316	931
23,957 50	5,016 29	1,889 61	1,300 41	1,877 55	2,097 10	1,464 67	8,889 60	20	21	252	1	10	168				420
1,955 15		158 02	15 87	34 70	216 30	108 89	1,911 60										
136,387 50	12,409 18	7,234 90	3,891 98	4,082 58	10,891 72	5,995 94	54,785 39	102	110	1,711	4	22	324	3	51	456	2,491
132,552 46	12,702 64	5,696 59	1,932 53	4,197 17	9,272 40	4,892 87	46,873 59	88	90	1,298							
3,835 04		1,538 31	1,959 45	785 41	1,619 32	803 07	7,911 80	14	20	413							
33 99																	
4,689 18		99 30		221 75	278 12	159 85	1,816 90										
20,744 80	4,280 02			6,872 69	2,082 51	900 03	6,700 00	14	14	193	1	3	33				226
7,040 50	1,034 58	292 59	97 52	942 68	619 39	453 57	4,453 68	3	3	50							50
9,913 33	1,718 41	796 04	363 68	1,562 75	879 57	608 60	3,672 65	6	7	130	1	4	54				184
131 00		29 30		15 30	13 45	13 45	1,109 10	2	2	17							17
42,554 80	7,933 01	1,217 23	461 20	9,599 87	3,874 89	2,135 50	17,782 33	25	26	390	1	7	87				477
48,244 10	9,274 39	954 01	455 53	6,836 45	3,005 06	1,747 90	32,410 35	38	38	494							
		263 22	5 67	2,763 42	769 83	387 60											
21,770 00	700 00	1,353 70	892 64	2,321 00	1,756 38	1,219 38	2,000 00	6	7	131							131
25,115 95	1,650 00	2,028 60	1,926 16	2,289 03	2,382 28	1,514 67	7,145 42	21	21	332	1	3	85				417
22,856 22	4,439 28	2,174 54	1,100 18	1,614 93	1,592 15	981 75	18,921 96	15	17	326							326
12,327 20	325 00	1,511 80	438 00	527 15	1,073 02	659 35	15,427 00	13	13	234							234
25,015 96	9,809 56	2,407 82	841 37	2,793 65	1,580 19	1,063 99	5,666 01	21	25	309				1	20	315	624
107,085 33	16,923 84	9,476 46	5,198 35	9,545 76	8,384 02	5,439 14	58,754 04	76	83	1,332	1	3	85	1	20	315	1,732
104,572 71	16,373 53	5,577 45	7,605 58	7,021 67	6,748 25	4,357 22	48,645 37	49	52	576							
2,512 62	559 31	3,899 01		2,524 09	1,635 77	1,081 92	10,108 67	27	31	756							
942 45																	
2,519 38		115 84	107 20	43 57	147 20	83 50	3,311 00	4	4	70							70
13,353 16		1,237 33	1,057 31	660 07	891 29	616 88	6,888 30	13	13	203							203
8,425 53		546 68	301 10	205 62	460 69	256 33	8,377 41	13	13	345				1	5	108	453
25,240 52		1,899 85	1,465 61	909 26	1,499 18	956 71	18,576 71	30	30	628				1	5	108	736
20,439 92		1,247 29	807 32	59 63	1,128 48	1,074 90	25,412 64	20	20	483							
4,800 60		652 56	658 29	849 63													

STATISTICAL REPORT OF CONFERENCES AND MISSIONS

NAME OF CONFERENCE OR MISSION	Organized	Area in Sq. Miles	Population	Number of Churches	Membership	Number of Companies	Membership	Number of Isolated Sabbath-keepers	Total Sabbath-keepers	Tithe per Capita	Number of Sabbath Schools	Membership	Number of Church Buildings	Total Ministers Given Credentials	Licensed Ministers	Licensed Missionaries or Bible Workers	Carvers	Total Laborers	Total Laborers on Conference Pay-Roll
Australasian Union Conf.	1894																		
New South Wales	1895	310,700	1,379,700	14	630	4	49	26	705	7.48	21	777	11	6	4			8	6
New Zealand	1899	106,259	815,820	15	400	7	34	40	474	14.41	48	538	12	2	4			32	12
Queensland	1899	668,497	516,496	6	220	3	27	12	259	7.43	8	242	4	2	1			12	10
South Australia	1899	904,600	362,595	5	283	1	16	16	299	9.46	14	302	2	2	3			22	7
Tasmania	1901	26,215	177,072	5	194	1	14	7	215	14.59	10	265	3	2	3			6	3
Victoria	1888	87,884	1,197,386	10	562	1	14	14	576	12.72	17	601	4	3	3			11	3
West Australia	1902	975,920	182,553	6	200	6	60	6	266	14.34	13	242	3	2	1			10	7
Cook Islands	1902	200	13,500	1	21	3	13	16	50	1.93	5	49	1	1	1			16	5
Niji Islands	1902	7,451	121,900	4	44	5	80	7	131	1.71	4	85	4	1	2			3	3
Friendly Islands	1902	374	22,500	1	11	1	5	5	16	15.54	1	17	1	1	1			2	1
Norfolk Island	1902	21	700	1	12	1	1	1	12	6.21	1	34	1	1	1			2	1
Samoa	1902	1,701	3,600	1	1	1	1	1	5	8.27	1	5	1	1	1			1	1
Soc. Isls. (inc. Pitcairn)	1902	642	12,800	4	71	1	4	4	79	6.01	8	110	3	1	1			5	3
Sumatra	1902	170,744	2,750,000	1	10	1	10	1	10	15.02	1	20	1	1	1			3	3
Total for 1903		3,261,008	7,566,622	72	2,648	31	291	158	3,097	11.12	152	3,287	46	26	18	30	82	160	69
Total for 1902		3,075,999	4,648,705	57	2,306	16	94	59	2,459	14.05	101	2,921	34	20	15	7	73	114	42
Gain for 1903		185,009	2,917,917	15	342	15	197	99	638		51	366	12	6	3	23	9	46	27
German Union Conf.	1901																		
East German	1901	59,500	17,400,000	21	713	8	51	20	784	10.41	31	700	2	2	3	8		10	7
German-Swiss	1901	11,335	2,319,000	10	310	1	1	1	316	7.65	6	166	2	2	2			83	13
Prussia	1903	24,120	3,561,000	17	409	2	24	19	452	1.87	19	381	1	1	4			16	6
Rhineland	1903	10,420	5,760,000	8	299	1	4	1	303	9.61	9	296	1	1	2	3		26	6
South German	1902	51,000	13,200,000	13	255	8	65	10	330	12.43	21	341	3	3	2	5		26	10
South Russia	1901	1,000,000	1,000,000	28	704	5	51	9	764	3.42	36	942	3	3	2	2		4	5
West German	1898	73,000	20,000,000	28	986	7	94	31	1,111	9.58	37	931	1	2	20	40		65	25
Austria	1901	115,900	28,000,000	1	23	3	12	1	35	8.13	3	30	3	1	1			5	5
Balkan Mission	1901	118,850	12,600,000	4	72	2	15	1	87	5.40	5	66	2	1	1			3	3
German East Africa	1901	368,830	6,164,000	1	1	1	1	1	1	1	1	1	1	1	1			2	2
Holland and Flem. Belg.	1901	17,650	8,860,000	4	51	3	16	3	70	5.12	7	63	1	2	3	6		12	6
Hungary	1901	129,000	19,000,000	6	155	2	11	5	171	3.57	9	166	1	1	5	5		7	7
Middle Russia	1901	1,701	100,000,000	9	274	4	54	1	328	2.36	7	206	2	2	2			4	4
North Russia	1901	18,000,000	18,000,000	14	363	5	42	1	405	3.52	21	391	2	2	3	5		12	7
Total for 1903		3,075,105	255,864,000	163	4,622	50	439	97	5,156	6.91	211	4,699	2	26	17	66	181	296	112
Total for 1902		9,206,278	255,365,000	150	3,932	1	147	147	4,079	6.23	167	3,617	2	25	14	38	203	280	77
Gain for 1903		499,000		13	688	50	439		1,077	68	44	1,082		1	3	28		16	35
Scandinavian Union Conf.	1901																		
Denmark	1880	15,280	2,449,540	19	695			2	697	7.29	26	638	1	5	2	1		7	10
Norway	1887	124,445	2,221,477	22	722			17	739	5.41	24	502	3	6	3	22		31	9
Sweden	1882	170,644	5,175,228	30	702	3	17	40	759	3.80	41	432	8	1	3	29		53	18
Finland Mission	1882	144,255	2,712,562	1	27	4	28	9	12	12.17	5	47	2	1	1	9		12	3
Iceland Mission	1882	40,000	78,470					12	12	5.95	2	8		1	1			2	2
Total for 1903		494,633	12,637,277	72	2,146	7	45	80	2,271	5.20	98	1,621	4	22	3	9	67	117	42
Total for 1902		351,857	12,506,593	71	2,120			95	2,215	6.20	94	1,644	4	18	4	12	81	101	34
Gain for 1903		142,776	130,774	1	26	7	45		56		4			4				16	8
British Union Conf.	1902																		
North England	1902	27,510	16,000,000	6	262	11	67	28	357	15.37	15	408	1	4	1	4		52	12
South England	1902	21,652	15,000,000	7	393	7	94	20	497	12.97	13	404	2	3	5	70		82	11
Ireland Mission	1902	32,583	4,456,546	2	105	1	12	12	120	10.56	6	70	1	2	3	18		25	7
Scotland Mission	1902	29,785	4,471,957	1	50	2	50	10	110	7.93	3	78	1	2	3	31		39	7
Wales Mission	1902	7,470	1,720,609	2	44	2	35	8	9	5.55	4	134	2	2	2	21		27	6
Total for 1903		121,000	41,649,112	18	844	23	258	78	1,180	12.71	41	1,154	1	11	10	17	192	252	49
Total for 1902		120,678	40,695,432	31	789		69	69	858	14.32	26	726	1	9	5	13	47	79	37
Gain for 1903		312	953,680		55	23	258	9	322		15	428		2	5	4	145	173	12
Latin Union Mission	1884																		
French-Swiss Conference	1884	5,000	1,008,000	12	411			3	414	8.14	14	418	1	1	2	7		2	2
Algeria	1884	229,474	6,696,000																
French-Belgium	1884	6,373	3,105,000	1	8	1	5		13	3.69	2	15		1	1			2	2
France	1884	204,092	38,961,000	6	109	2	22	41	172	3.50	12	148	3	2	2	3		10	7
Italy	1884	110,623	32,500,000	1	39	1	5		44	1.00	2	20		1	1	2		1	4
Portugal	1884	34,000	5,429,000																
Spain	1884	192,670	19,000,000						8	2.48	1	4				2		1	3
Total for 1903		787,232	106,609,000	20	567	5	35	49	651	6.27	31	605	1	7	4	9	13	37	25
Total for 1902		339,269	78,641,078	22	554		17	17	571	8.33	26	540	1	5	5	3	6	19	15
Gain for 1903		447,963	25,967,922		13	5	35	32	80		5	65		2		6	7	18	10
Oriental Union Mission																			
Egypt	1902	400,000	19,834,000	1	20	1	6		26	11.10	3	34				5		7	7
Syria	1902	146,070	2,791,000			3	12		12	17.11	3	16		1	1	2		3	7
Turkey	1902	300,000	21,600,000	2	77	16	97	77	251	2.44	18	230		1	2	3		7	7
Total for 1903		846,070	44,225,000	3	97	20	115	77	289	3.83	24	280		4	3	5	9	21	21
Total for 1902		1,193,020	30,623,900	25	201				201	5.85	25	194		3	3	6		16	16
Gain for 19																			

FOR THE YEAR ENDING DEC. 31, 1903 — TABLE No 1. — Continued.

Total Tithe Receipts	Amount of Tithe Appropriated to Fields Outside of Conference	Annual Offerings to Foreign Missions	Weekly Offerings to Foreign Missions	Miscellaneous Offerings to Foreign Missions	Total Sabbath-school Offerings	Sabbath-school Offerings to Foreign Missions	Retail Value of Book Sales	Number of Church Schools	Number of Teachers	Total Enrollment	Number of Intermediate Schools	Number of Teachers	Total Enrollment	Number of Colleges and Academies	Number of Teachers	Total Enrollment	Grand Total
\$2,260 07																	
5,278 03		\$298 61	\$163 89	\$349 17	\$875 61	\$617 24	\$11,157 69	4	5	100				I	II	145	245
6,829 68		458 84	12 74	91 90	892 35	775 17	12,364 08	2	2	30							30
1,924 98		73 06	13 94	39 09	295 94	162 99	7,429 26	1	1	15							15
2,830 32		146 32		40 73	388 59	266 58	6,161 03										30
3,138 06		77 40			355 16	254 83	4,745 34	2	2	30							50
7,326 25		215 12		40 74	824 13	556 74	10,833 76	1	2	50							30
3,814 95		204 62		151 44	611 55	487 38	3,948 62										8
96 62				15 43	16 84	16 84	10 52	I	I	8							8
224 87		6 99			21 42	21 42	75 53	2	2	25							25
248 67		24 35		43 83	72 74	72 74	24 35										
74 52					13 27	12 31											
41 38		6 87		92	6 89	5 41	11 06										
522 16		12 70		39 81	71 99	71 99		I	I	11							11
150 22				12 14			79 12	I	I	3							3
34,439 44		1,523 48	305 62	809 77	4,356 48	3,321 50	56,840 36	15	17	272				I	II	145	417
34,555 98		1,666 85	53 59	165 39		3,172 79	80,812 77	5	6	163							
			252 03	644 38		148 71		10	11	109							
							8,000 00										
8,165 61	1,551 46	508 35	312 08		787 91	787 91	18,462 56										
2,418 20	241 82	290 84	107 83		182 40	182 40	3,620 67										
847 47	161 01	56 48	33 82		124 91	124 91											
2,914 46	553 74	70 72	74 50		223 77	223 77	4,617 66										
4,102 44	401 24	221 85	87 85		284 38	284 38	8,060 97										
2,618 42	261 84	118 95	49 09		309 96	309 96	912 10										
10,646 99	2,022 92	668 20	348 78		711 41	711 41	9,840 45							I	3	50	50
284 54	28 45	10 59	3 42		28 71	28 71											
470 15	47 01	17 44	6 04		20 48	20 48											
358 61	35 86	4 62	4 56		46 05	46 05	315 20										
611 56	61 15	13 12	15 35		75 54	75 54											
774 66	77 46				29 22	29 22											
1,427 17	142 71	70 94	31 25		182 61	182 61	329 86										
35,640 28	5,586 67	2,052 10	1,075 17		3,007 35	3,007 35	54,159 47							I	3	50	50
25,401 55	900 63	1,309 39	426 87	122 03		2,315 25	38,662 96										
10,238 73	4,686 04	742 71	648 30		692 10	3,007 35	15,496 51										
							600 61										
5,086 62	508 66	47 87	17 44	336 28	303 68	300 20	4,868 58										41
3,999 17	399 91	222 34			290 85	290 85	4,801 23	2	2	41							20
2,884 07	288 40	54	40 09	441 00	289 01	289 01	15,819 91				I	3	20				
779 07	77 90	181 26	1 51	158 67	52 65	52 65	4,878 63										
71 36	7 13		10 41		8 10	8 10	311 07										
12,820 29	1,282 00	462 01	59 04	955 36	944 29	940 81	31,370 93	2	2	41							61
13,733 70		578 93	312 32		806 79		32,920 32	3	3	50							
	1,282 00			579 33	137 50	940 81					I	3	20				
							6,291 05										
5,488 88	548 88	90 39	87 53		232 56	232 56	5,372 15	I	I	22							22
6,445 77	1,224 69	219 07	71 96		205 26	205 26	6,076 00							I	4	48	48
1,362 62	136 26	61 42	4 03		61 56	61 56	5,239 08										
872 75	87 27	37 65	1 96		74 87	74 87	11,904 06										
836 78	83 07	32 74	6 96		29 02	29 02	4,078 88										
15,000 80	2,080 17	441 27	172 44		603 27	603 27	38,961 22	I	I	22				I	4	48	70
12,287 75		432 66	232 15		239 93		41,101 87										
2,713 05	2,080 17	8 61			363 34	603 27		I	I	22				I	4	48	
							250 00										
3,369 65	640 66	439 31	31 93		374 99	284 34	5,183 87										
47 96	4 79				3 63	3 63											
602 80	60 28	133 84	7 00	17 53	84 77	71 37	351 29										
44 06	4 40	2 91		1 94	6 26	6 26											
19 84	1 98										I	2	22				22
4,084 31	712 11	576 06	38 93	19 47	469 65	365 60	5,785 16				I	2	22				22
4,753 87		640 64	141 12	607 82	596 55		5,443 91										
	712 11					365 60	341 25										
288 62	28 86	46 35	10 27		15 72	15 72	41 30										
205 42	20 54	25 00	23 84		23 78	23 78	38 82										
613 38	61 34	76 99	2 49	5 25	15 05	15 05	8 18										
1,107 42	110 74	148 34	36 60	5 25	54 55	54 55	88 30										
1,175 85		125 83	46 91		78 31												
	110 74	22 51		5 25		54 55	88 30										
2,189 45																	
9,619 05	217 40	654 14						I	I	25				I	6	91	116
2,701 20	53 02	143 83					19,967 00	I	I	28							28
99 44								I	I	30							30
1 44								I	I	53							53
519 16								I	I	75							75
100 00								I	I	20							20
15,229 80		270 42	1,008 52		1,530 28	1,530 28	19,967 00	6	6	231				I	6	91	322
7,850 00					691 13	552 41											
7,379 80		270 42	1,008 52		839 15	977 87	19,967 00										
2,887 83	163 34	50 18	64 59		480 40		1,127 15	II	12	155	2	4	60				215
2,764 57	276 55	183 54	321 93		220 91		1,335 39	I	I	22	2	4	50				72
663 61		85 82	25 77	2 45	52 98	52 98		I	I	10							10
6,316 01	276 55	432 70	397 88	67 04	763 38	52 98	2,462 54	13	14	187	4	8	110				297
5,100 52							756 43	3	4	111							
1,215 49	276 55	432 70	397 88	67 04	763 38	52 98	1,706 11	10	10	76	4						

STATISTICAL REPORT OF CONFERENCES AND MISSIONS

NAME OF CONFERENCE OR MISSION	Organized	Area in Sq. Miles	Population ¹	Number of Churches	Membership	Number of Companies	Membership	Number of Isolated Sabbath-keepers	Total Sabbath-keepers	Tithe per Capita ²	Number of Sabbath Schools	Membership	Number of Church Buildings	Total Ministers Given Credentials	Licensed Ministers	Licensed Missionaries or Bible Workers	Canvassers	Total Laborers ³	Total Laborers on Conference Pay-Roll	
Miscellaneous																				
Bermuda ¹⁰		20	22,000	1	12			7	10	\$16.22	1	21				1		2	1	
Central America		139,450	2,687,500	4	103	9	47	53	203	2.46	11	246	4	1			1	4	3	
China		1,336,841	426,000,000	1	6	2	12	2	20	15.00	2	16				9		13	8	
East Caribbean	1903	642,744	3,933,030	17	690	4	42	10	742	2.66	26	755	13	8	5	3	10	26	16	
Gold Coast (West Africa)		339,990	23,000,000			1	7		7	8.00	1	7			1			1	1	
Jamaica	1903	4,207	756,000	18	738	26	310	75	1,123	1.30	45	1,209	22	3	4		13	20	8	
Japan		138,000	45,000,000	2	55			12	67	9.88	3	35			1	2	2	6	8	
India		1,030,000	294,000,000	1	55	1	25	9	99	23.64	3	125			3	1	23	4	23	
Mexico		757,005	13,000,000	2	50			7	57	21.67	3	54			5	4	1	10	5	
Panama		10,000	1,000,000	3	83	4	25	21	129	2.68	7		2	1			4	10	6	
Porto Rico		3,500	1,000,000	1	2	1		1	3	33.23	1	6			1			2	2	
Total for 1903 ¹⁰		4,401,677	810,299,530	49	1,802	48	470	197	2,469	3.71	103	2,474	41	28	12	47	35	128	81	
Total for 1902		11,113,478	814,564,866	83	3,190	40	801	161	4,152	4.26	150	3,565	30	35	15	64	33	173	111	
Gain for 1903						8		36					11				2			

RECAPITULATION OF CONFERENCES AND MISSIONS

North American Un. Confs.																				
District of Columbia		69	279,000	3	300				300	\$ 9.87	3	266	2	2	2	3	1	8	6	
Atlantic Union		248,547	25,223,358	26	7,758	27	227	416	8,401	9.94	344	8,281	82	77	18	6	65	217	135	
Canadian Union		676,790	4,954,381	39	838	10	118	185	1,139	6.50	49	945	20	11	6		7	32	65	
Southern Union		431,265	14,968,381	89	2,111	29	201	214	2,526	8.53	148	2,802	48	43	36	66	53	168	66	
Lake Union		644,830	15,985,641	442	15,417	56	475	520	16,412	8.31	518	12,054	247	97	52	81	54	284	239	
Northern Union		244,200	2,942,314	145	3,915	30	251	413	4,579	9.29	235	4,348	76	29	29	32	44	330	191	
Central Union		1,568,666	8,737,537	359	12,248	65	556	990	13,794	7.76	503	10,389	190	75	50	104	107	390	192	
Southwestern Union		382,080	5,150,665	101	2,782	16	227	115	3,124	8.07	123	2,931	41	27	20	30	52	118	56	
Pacific Union		1,841,393	3,736,393	218	9,207	38	305	644	10,156	11.80	310	8,780	118	92	25	65	44	226	182	
Total		6,236,718	81,917,470	1,673	54,576	271	2,360	3,495	60,431	9.04	2,233	50,796	830	453	238	423	427	1,552	1,002	
Australasian Union Conf.		3,261,008	7,566,622	72	2,648	31	291	158	3,097	11.12	152	3,287	46	26	18	30	82	160	69	
General European Conf.																				
German Union		3,075,105	255,864,000	163	4,620	50	439	97	5,156	6.91	211	4,699	2	26	17	66	181	296	112	
Scandinavian Union		494,633	12,637,277	72	2,146	7	45	80	2,271	5.20	98	1,621	4	22	3	9	67	117	42	
British Union		121,000	41,649,112	18	844	23	258	78	1,180	12.71	41	1,154	1	11	10	17	192	252	49	
Latin Union Mission		787,232	106,699,000	20	567	3	35	49	651	6.27	31	605	1	7	4	9	13	37	25	
Oriental Union Mission		846,070	44,225,000	3	97	20	115	77	289	3.83	24	280		4	3	5	9	21	21	
Total		5,324,040	461,074,389	276	8,274	105	892	381	9,547	7.19	405	8,359	8	70	37	106	462	723	249	
Miscellaneous Union Confs.																				
South African Union		834,036	5,768,886	13	459	9	42	32	533	28.57	21	590	12	11	7	25	14	57	30	
S. American Union Mission		6,237,122	31,400,000	37	1,313	5	42	122	1,477	4.28	66	1,305	8	11	6	21	12	42	25	
Miscellaneous Fields		4,401,677	810,299,530	49	1,802	48	470	197	2,469	3.71	103	2,474	41	28	12	47	35	128	81	
Total		11,472,835	847,468,416	99	3,574	62	554	351	4,479	6.87	190	4,369	61	50	25	93	61	227	136	
General Conference														17	6	10		42	28	
Grand Total for 1903		26,294,607	139,826,897	2,120	69,072	469	4,097	4,385	77,554	8.82	2,980	66,811	945	612	324	662	1,032	2,704	1,484	
Grand Total for 1902		30,094,625	139,066,094	2,177	67,150	336	3,017	3,355	73,522	8.75	2,727	62,636	847	553	327	528	826	2,278	1,391	
Net Gain for 1903			78,959,903	43	1,922	133	1,080	1,030	4,032	07		4,175	98	59		34	206	426	93	
Per cent of gain for 1903			5.99	2.07	2.86	39.58	35.80	30.70	5.48			6.67	1.15	1.06		6.43	24.93	18.70	6.68	

253 9.28

Footnotes, Accompanying Table No. 1

1. THE population in the United States is generally based on the Twelfth Census, taken in 1900.

2. The tithe per capita is based upon the total Sabbath-keepers, rather than upon the membership of churches, for the reason that the persons included in total Sabbath-keepers are the ones who pay the tithe. If the tithe per capita were based upon the membership of churches alone, the result in most conferences would be somewhat different; but the plan followed, as stated above, is doubtless as fair to all conferences as any that could be adopted.

The tithe per capita of union conferences is based on the total Sabbath-keepers and the total tithe for the union, and not upon the average tithe per capita of the local conferences, for the reason that the latter basis would represent only the average for the conferences in the union, while the totals represent the correct average per member for the union. The discrepancy in these two bases increases with the difference between the tithe per capita of local conferences.

3. By "total laborers" is meant the number of persons employed in the conference or mission field, including not only the four classes named, but all other persons not specified.

4. Under the line of union confer-

ences, in the column of Book Sales, is given approximately the retail value of book sales by the publishing house or houses operating in that union, direct to individuals, and is in addition to sales by tract society departments, as given in the table.

5. This being the first report giving information regarding intermediate schools, academies, and colleges as in this table, it is impossible to carry out the comparisons for these items.

6. Acting as a separate organization from Oct. 19, 1903, the tithe per capita being thereby somewhat decreased.

7. The amount of funds paid to the Pennsylvania Conference as a whole, to May 31, 1903, when the conference was divided into the Eastern and Western Pennsylvania Conferences. The per capita tithe of these conferences includes their pro rata share paid previous to May 31.

8. Acting as a separate conference for the last quarter of 1903. The amount of tithe per capita is thereby decreased in corresponding ratio.

9. In the report of Book Sales for 1902; namely, \$11,000, the sales of the publishing house were added to those reported by the local conferences, making the sales for that year too large; since the sales of the publishing house were all made to conferences. No such duplication appears for 1903.

10. Includes Battle Creek church and membership, also tithe paid by workers connected with the Battle Creek Sanitarium. The tithe of the churches in the West Michigan Conference, excluding the Battle Creek church, was \$17,904.76; of the helpers connected with the Battle Creek Sanitarium, \$4,098.76; of the Battle Creek church, \$12,611.28, thus making the total as given, \$34,514.80.

11. Annual and weekly offerings are included in miscellaneous offerings to foreign missions.

12. The amount of funds for the Alberta Mission field is included in the Manitoba report until the time of the organization of the Manitoba Conference in July; hence the small amount for the Alberta field, which is for only one half of the year.

13. The area of the North and Middle Russian Missions includes also the South Russian Conference. The division is not dependent upon territory, but upon the languages spoken in the fields named.

14. The compiler of these tables assumes no responsibility whatever for the figures given. There are doubtless some inaccuracies; but the information is given as submitted by the secretaries of the various conferences and missions.

15. The tithe for Bermuda of \$308.19 does not all belong to the year 1903, but had been accumulating for two or three years.

FOR THE YEAR ENDING DEC. 31, 1903.—TABLE NO. 1.—Continued.

Total Tithe Receipts	Amount of Tithe Appropriated to Fields Outside of Conference	Annual Offerings to Foreign Missions	Weekly Offerings to Foreign Missions	Miscellaneous Offerings to Foreign Missions	Total Sabbath-school Offerings	Sabbath-school Offerings to Foreign Missions	Retail Value of Book Sales*	Number of Church Schools	Number of Teachers	Total Enrolment	Number of Intermediate Schools	Number of Teachers	Total Enrolment	Number of Colleges and Academies	Number of Teachers	Total Enrolment	Grand Total*
\$ 308 10	\$ 43 44	\$ 6 44	\$ 1 20	\$ 33 42	\$ 23 95	\$ 644 22	2	2	17	125	2	2	17				17
381 08	55 58	20 00	20 00	30 00	10 00	767 11	4	6	125								125
300 00	20 00	20 00	20 00	30 00	20 00	20 00			50								50
1,975 19	24 01	99 95	89 33	178 23	92 82	3,857 29	3	3	50								50
56 00																	
1,462 76	128 00	420 24	138 45	348 28	155 84	5,000 00	3	3	82								82
662 10	37 66	23 98	21 11		20 00	100 00											
2,349 50				149 33	91 61				2	2	40						40
1,235 47	140 00		989 09	46 51	25 88	51 80											
346 23	24 50	248 63				677 74	1	1	20								20
99 69			8 08			13 75											
9,168 11	473 19	819 24	1,239 18	793 85	440 10	11,112 00	15	17	334								334
17,677 57	40 00	40 00		50 00		8,060 75	29	29	772								
	473 19	779 24	1,239 18	743 85	440 10	3,051 82											

FOR THE YEAR ENDING DEC. 31, 1903.—TABLE NO. 1.

\$ 2,962 36	\$ 383 21	\$ 126 83	\$ 38 87	\$ 242 34	\$ 94 72	\$ 345 00												
83,492 97	5,530 71	4,071 84	3,085 80	6,476 92	3,637 81	36,531 98	28	29	356	1	2	19	1	15	208	583		
7,405 10	606 78	525 31	227 17	904 24	384 81	5,292 61	4	5	90	2	4	24				114		
21,550 85	814 80	580 11	153 61	1,594 03	695 52	26,932 66	37	43	863	1	2	22	2	12	176	1,061		
136,387 50	12,409 18	3,891 98	4,082 58	10,891 72	5,695 94	54,785 39	102	110	1,711	4	22	324	3	51	456	2,491		
42,554 80	1,217 23	461 20	9,599 87	3,874 89	2,135 50	17,282 33	25	26	390	1	7	87				477		
107,085 33	16,923 84	9,476 46	5,108 35	9,545 76	8,384 02	5,439 14	76	83	1,332	1	3	85	1	20	315	1,732		
25,240 52	1,899 85	1,465 61	909 26	1,499 18	956 71	18,576 71	30	30	628				1	5	168	736		
119,994 82	25,062 46	6,964 29	2,184 21	7,286 89	9,433 41	5,423 26	76	84	1,792	3	8	176	3	32	500	2,378		
546,584 25	68,979 07	34,809 49	18,505 44	35,829 81	13,300 75	24,463 41	378	410	7,072	13	48	737	11	135	1,763	9,572		
34,439 44	1,525 48	305 62	809 77	4,356 48	3,321 50	56,840 36	15	17	272				1	11	145	417		
35,640 28	5,586 67	2,052 10	1,075 17	3,007 35	3,007 35	54,159 47							1	3	50	50		
12,820 29	1,282 00	462 01	59 04	955 36	944 29	31,370 03	2	2	41	1	3	20				61		
15,000 80	2,080 17	441 27	172 44	603 27	603 27	38,961 22	1	1	22				1	4	48	70		
4,084 31	712 11	576 06	38 93	19 47	469 65	365 60				1	2	22				22		
1,107 42	110 74	148 34	36 60	5 25	54 55	54 55												
68,653 10	9,771 69	3,679 78	1,382 18	980 08	5,079 11	4,971 58	3	3	63	2	5	42	2	7	98	203		
15,299 80	270 42	1,008 52	67 04	1,530 28	1,530 28	19,967 00	6	6	231				1	6	91	322		
6,316 01	432 70	397 88	819 24	763 38	52 98	2,462 54	13	14	187	4	8	110				297		
9,168 11	473 19	819 24	1,239 18	793 85	440 10	11,112 00	15	17	334							334		
30,783 92	276 55	1,176 31	2,225 64	1,306 22	3,087 51	2,023 36	34	37	752	4	8	110	1	6	91	953		
3,569 83																		
684,030 54	79,027 31	41,191 06	22,418 88	38,925 88	55,823 85	34,779 85	467	467	8,159	19	61	889	15	159	2,097	11,145		
643,747 83	65,450 29	29,566 22	18,461 18	25,778 49	41,038 70	24,339 99	354	354	6,378									
10,282 71	13,577 02	11,624 84	3,957 70	13,147 39	14,785 15	10,439 86	76	76	1,781									
20.74	39.31	21.44	51.00	36.03	42.88	10.86	21.46	27.92										

16. The decrease in the totals under "Miscellaneous" for 1903 may be accounted for by the fact that some of the mission fields which have formerly been reported under the head of "Miscellaneous," have, during the year, been organized as conferences, while others have been incorporated into union conference territory, and hence both are reported elsewhere in Table No. 1.

(Continued from page 9)

hence the per capita tithe of conferences either above or below that amount is to that extent above or below the general average.

Offerings to Missions

Table No. 1 gives definite amounts of offerings appropriated as follows: To fields outside of conferences, and annual, weekly, miscellaneous, and Sabbath-school offerings to foreign missions. The total amount for all these purposes is \$216,342.98. This is the total amount raised in all the world, and much of it is used locally in the fields where it is raised.

In addition to this, however, there is a large amount given for other purposes, such as to the Southern field, to orphanages, to homes for the aged, for endowed beds, home mission work, and various special enterprises, the funds for which

pass through regular conference channels, but, for lack of space, are not incorporated in the report given above. And there is also a considerable amount sent directly by individuals to various missionary enterprises, which can not be accounted for in any conference report.

The aggregate amount of the offerings for all the objects enumerated above, made by the denomination annually, may be safely estimated to be about \$225,000. If to this is added the grand total of tithe; namely, \$684,030.54, and of Sabbath-school contributions not included above, the total amount of funds raised in tithes and offerings during 1903 is brought to over \$930,000, or a per capita of approximately twelve dollars.

Sabbath-school Contributions

From Table No. 1 it will appear that the total Sabbath-school contributions for the year 1903 was \$55,823.85; of this amount \$34,779.85 was donated to missions. The remainder was expended, approximately, as follows: expense of maintaining local schools, \$14,374.46; donations to the Haskell Home, \$4,669.54; leaving a balance of \$2,000 as the amount of tithe and expenses of all the State Sabbath-school Departments.

Offerings to Foreign Missions

The offerings to foreign missions from all the conferences and missions through-

out the world, from the year 1888 to 1903, are presented in Table No. 4.

Book Sales

From the accompanying tables various features of interest may be noted, and comparisons made regarding the progress in different departments of work. For instance, a study of the book sales in the various union conferences will indicate a per capita sale, based on total Sabbath-keepers, as follows:—

NAME OF CONFERENCE	AMOUNT PER MEMBER
District of Columbia	\$ 1 15
Atlantic Union	4 25
Canadian Union	5 19
Southern Union	10 66
Lake Union	3 33
Northern Union	3 83
Central Union	4 98
Southwestern Union	5 94
Pacific Union	3 69
Australasian Union	18 32
German Union	8 95
Scandinavian Union	10 64
British Union	27 62
Latin Union	9 86
Oriental Union	30
South African Union	37 46
South American Union	1 67
Miscellaneous	4 50
Average	6 16

Educational Work

Since the work of denominational colleges and academies is but briefly referred to in Table No. 1, the accompanying supplementary table (No. 5) covering this feature of work, may prove of interest.

This report is the first that bears so fully upon the educational features of our work; for it is only during the recent past that so much attention has been given to church and intermediate school work. From Table No. 1 it will be seen that 8,159 students are enrolled in church-schools; 889 in intermediate schools; and 2,097 in colleges and academies; making a grand total enrollment of 11,145 students in attendance upon denominational schools. Of the number attending colleges and academies, 153, or 7.30 per cent, completed their preparation at the close of the 1903-04 school year, ready to enter upon active duties in connection with some department of the work.

The large number of over 11,000 young people receiving a preparation and a training for service in behalf of the message in various parts of the world, is, if consecrated, but a prophecy of the more rapid proclamation of the gospel message to the world, the fulfillment of which will be realized in the sheaves garnered for the heavenly kingdom.

H. E. ROGERS,
Statistical Secretary.

Study Our Statistical Report

WE are printing in this week's REVIEW, the statistical report of the Seventh-day Adventist denomination, for the year ending Dec. 31, 1903. A careful study of this report will show that it is the most comprehensive and thoroughly systematized report we have ever made.

The statistical secretary has worked a long time with great patience to make this report so complete and so thoroughly reliable that it will be a true representation of our cause, as far as figures can represent it; and also that it may be of value to ministers and to all occupying official positions.

Some find little that is of interest in statistical reports. But they have a purpose. The Lord saw wisdom in placing genealogical tables, statistics, and historical records of various kinds in the Bible.

As I have glanced over this report from time to time during its preparation, I have found facts worthy of careful study. In some respects, this report presents some truly serious facts. In other respects, it gives every lover of this cause abundant reason to rejoice.

It is not the purpose of this note to touch the details of this report. The reader is referred to the notes of explanation and comparisons submitted by the secretary. Read these, study the report, and make a wise, profitable use of the facts.

While we truly appreciate the assistance rendered by the army of secretaries who have helped to supply the data for this report, we venture to express the hope that the report for 1904 can be brought out earlier in the year.

A. G. DANIELLS.

Uganda Then and Now

ON a hill near the cathedral, a quarter of a century ago, "thousands of innocent victims of the wrath and cruelty of former kings of Uganda would be slaughtered at a time. To this day, their bleached bones are to be seen in quantities all over the hill. There are many other similar old execution places to be seen in Uganda. It used to be the boast of the king and of all great chiefs that they had absolute power of life and death over their subjects, and that they could use it with unbridled license. To the rulers of Uganda the glory of their country consisted in the quantity of blood they were able to shed."

The contrast seen to-day is certainly marvelous. The British Commissioner in Uganda has recently had a census taken of all the Church Missionary Society schools and churches within the protectorate; the enumeration covers 1,070 church buildings, having a seating capacity of 126,851, with an average Sunday attendance of 52,471. Let it be remembered that the first Christian baptism in this country took place only twenty years ago.—C. M. S. Gleaner.

Table No. 4—Offerings to Foreign Missions
From all the Conferences and Missions in the World

	Weekly Offerings	Annual Offerings	S. S. Offerings	Special Offerings	Totals
1888	\$ 1,231 46	\$ 25,589 81	\$ 10,755 34	\$ 11,891 75	\$ 49,468 36
1889	12,900 03	30,115 55	11,767 95	1,214 55	55,998 08
1890	12,720 28	19,515 35	17,707 39	783 59	50,726 61
1891	12,494 79	26,301 87	16,750 94	5,063 60	60,611 20
1892	16,664 52	27,280 82	23,618 77	7,732 48	75,296 59
1893	17,510 10	39,631 70	24,162 50	27,267 81	108,572 11
1894	17,178 55	42,356 02	20,850 05	28,044 48	108,429 10
1895	12,034 82	29,851 80	19,800 76	11,635 16	73,322 54
1896	19,304 27	28,735 52	23,666 08	11,976 60	83,682 47
1897	19,003 76	44,399 49	33,409 32	43,543 40	140,355 97
1898	10,135 11	22,199 56	21,475 18	16,360 60	70,170 45
1899	11,212 24	17,525 62	21,842 09	25,082 47	75,662 42
1900	16,441 52	23,444 56	25,235 47	30,493 69	95,615 24
1901	14,665 51	30,497 38	21,947 90	63,871 80	130,982 59
1902	14,146 30	35,440 35	28,298 86	77,255 31	155,140 82
1903	22,418 88	41,191 06	34,779 85	117,953 19	216,342 98
Total	\$230,062 14	\$484,076 46	\$356,068 45	\$480,170 48	\$1,550,377 53

Table No. 5—Statistical Table of Colleges and Academies
Covering the School Year of 1903-04

	No. Teachers	Primary Grades	Inter. Grades	College Dept.	No. Enrolled	No. Graduated 1904
South Lancaster Academy	15	24	89	95	208	15
Southern Training School	9	50	25	50	125	17
Huntsville Industrial School	3	8	20	23	51	6
Mt. Vernon Academy	10			140	140	6
Emmanuel Missionary College	13			225	225	
Union College	20		25	290	315	20
Keene Industrial Academy	5		65	43	108	4
Fernando College	8	30	30	80	140	1
Healdsburg College	14			140	140	6
Walla Walla College	10	55		165	220	13
Avondale School	11	35		110	145	7
Duncombe Hall Missionary College	14			48	48	13
Claremont Union College	6			91	91	4
American Medical Missionary College	28			91	91	20
Friedensau Industrial School	3			50	50	21
Total	159	202	254	1,641	2,097	153

From an Aged Sister

DEAR REVIEW: I have known and read you since July, 1856. Each week I hail you as a friend bringing good news from all parts of the world.

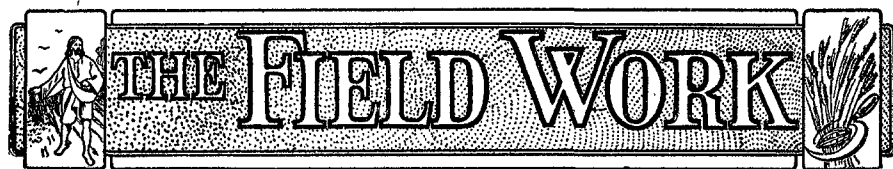
I knew the first pioneers,—Brother Bates, Elders White, Waggoner, and Cornell. The two latter brought the truth to Hanover, Mich. Elder J. N. Loughborough organized the first church near Jackson city, at the home of Brother Dan R. Palmer.

I am glad to hear of the prosperity of the cause of present truth. Looking back over forty-eight years, I can say, Surely God is in the work of the third angel's message.

I was made glad to read the good articles written by Brother Butler, having known him at the time of his first public work, also Brother Haskell. May God bless Sister White. I am reading Volume VIII of the Testimonies. Surely God is dealing in mercy with us as a people.

Many of our aged soldiers are now resting in hope, awaiting the call of the Life-giver. My former husband was William R. Carpenter, of Hanover, Mich. ELIZA C. NORBYKE.
Wolcott, Ind.

In a recent report of work in New York, Elder A. O. Burrill says: "The first and the second Sabbath were days of special interest in Buffalo and Jeddo. Three were added to the Jeddo church; the church mortgage was cleared off; and the educational work was much encouraged. That church, which all thought would die out, is reviving, and now numbers twenty-eight. At Buffalo we left them out of debt in everything but the sanitarium, and on that they owe but \$75.73."



THE FIELD WORK

Michigan

HOWARD CITY.—June 29 a tent was pitched in Howard City, and meetings were begun. From the first, the attendance was small, but we continued to preach each evening until August 2. As a result, one family of three is keeping the Sabbath, and they are anxious to obey the whole truth. We are holding Sabbath-school with them and a few others, and still continue laboring for the people in this place. We expect to pitch the tent in Amble, six miles distant, soon.

L. A. KELLOGG.

Barbados

BRIDGETOWN.—We are locating in Speightstown, the second largest town on this island. We have a good hall, and will push the country work from this center.

We are trying to reach out to the unentered portions of our field. But as we do so, it thins out our tried workers, so we hardly know what to do; yet I believe that the Lord is directing in the moves. We have started two natives to work—a brother of St. Thomas, and a sister of St. Lucia. We have given another brother assistance to enter the hard field of St. Lucia as a canvasser, and to help in the church work. We have laid all our plans at the feet of Jesus, to be carried out or laid aside as he directs.

A. J. HAYSMER.

California

SAN PASQUAL.—Twenty-two years ago to-day was a Sabbath. The morning was rainy, making it unpleasant to labor on the farm, so the writer decided to attend the Adventist services that day in a tent in which a series of meetings were being conducted by Elders E. P. Daniels and George H. Randall. At the close of a soul-stirring sermon by the former, an invitation was given for all who wished to forsake their sins and turn to the Lord to come to the front seat. Immediately a severe mental conflict began, in which ambitious designs and so-called worldly pleasures held a very prominent place, and a decision for Christ was reached only after a friend had come and made a personal appeal.

About one year after accepting the truth, an invitation to enter upon public labor was received. The first series of meetings was held in the township of Ely, in northern Michigan, in company with Dr. H. S. Lay, during which quite a number embraced the truth. We have learned lately that only one has backslidden, and one has been laid to rest; the rest of the company are still of good courage, waiting for the appearing of the Lord.

Since that first effort we have labored in many places. This twenty-second anniversary finds Mrs. Richardson and the writer engaged in a series of meetings in San Pasqual, Cal. As a result of the four weeks' effort in this place, twenty-

six have accepted the truth, nineteen have been baptized, and the church, which is of about twenty years' standing, seems to be much benefited. Indeed, seldom have we seen greater evidence of the deep movings of the Spirit of God, not in excitement, but as described by the psalmist: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Reviewing the past for a moment, very conflicting emotions arise. Remembering that some of those who were with us in the beginning, and were very dear to us, have been overcome by the enemy, and remembering our own mistakes and shortcomings, the heart is sad indeed. But when we note the progress this unpopular truth has made since that day, twenty-two years ago, we rejoice, and say, Surely the guiding hand of God is with this people, and this is his message. So with a humble prayer for forgiveness for the mistakes we have made, and an earnest petition that those who have gone out from us may return to their Father's house before it shall be forever too late, we enter with fresh courage upon the remaining portion of the journey to the celestial city.

F. I. RICHARDSON.

Australia

YANGAN, QUEENSLAND.—In our last report, appearing in the REVIEW of May 12, we were in Warwick, still continuing the tent effort which finally resulted in a company of twelve taking their stand for the truth, among whom are two local preachers, men of ability and consecration, who have since entered the work as canvassers. As soon as the work was established there, we came to Yangan, where we are at present.

Being late in the fall, the nights were cold, and it became necessary to devise some means of heating the tent. As there are no heating stoves here, we manufactured one out of sheet iron, of the American air-tight type, which has kept the tent perfectly comfortable. By this means we shall be able to keep up a continuous campaign in Queensland, winter and summer. A special power has rested upon the work here, and for six weeks crowds have attended the meetings. At times we have not had seating capacity. Eighteen have thus far taken their stand, while many others are just on the point of deciding. One wealthy farmer who has just received the truth, has promised to give five hundred dollars toward the building of a church. All this has so enraged the local pastors that a big meeting was called, at which we were denounced as last-day deceivers. They also spoke on the "Jewish sabbath," giving us subject-matter enough for a three nights' review at the tent before an immense crowd, the results turning greatly in favor of the truth. At this point the pastors seemed fairly dazed at the overwhelming evidences of truth deduced from the Scriptures, and the power attending the mes-

sage. Not being able to refute the Sabbath truth from the Bible, they immediately sent for a large consignment of D. M. Canright's book against Adventism, and placed it in the homes of those who showed an interest in our work. All this, however, has been powerless to stay the work of the third angel.

We have reached the decisive hour in this work when there is to be no more delay. "The safeguards which false shepherds have thrown around their flocks will become as naught; thousands will step out into the light, and work to spread the light. Thus encouraged, the church will indeed arise and shine, throwing all her sanctified energies into the contest." The time spoken of here is at hand. We bear a decided testimony from the front that God's power is being mightily displayed, encouraging us to press the battle to the gates. In a recent Testimony an angel was seen flying in the midst of heaven, putting the standard of Emmanuel into many hands, while a mighty general cried with a loud voice, "Come into line. Let those who are loyal to the commandments of God and the testimony of Christ, now take their position." Thousands of honest souls are praying for light, and are sighing and crying for all the abominations that are being done in the midst of her. "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: . . . and, lo, I am with you always, even unto the end of the world."

R. D. QUINN.

Mississippi

BROOKHAVEN.—It is wonderful how God goes before us to prepare the way for his work. About three years ago the holiness people came here, and wrought havoc, so to speak, among the four hundred members of the St. James Baptist church (colored). The pastor of the church and about sixty members professed the then popular doctrine of holiness and sanctification. The rest of the church was scattered, or withdrew and organized another Baptist church.

The Lord revealed the Sabbath truth to the wife of the pastor, who was a teacher in one of the public schools and prominent worker in the church. She soon resigned her position in the school, and became very zealous in teaching the Sabbath truth, both among the holiness believers and among others. Finally the pastor saw the light, and began to teach it, and a company of sixteen Sabbath-keepers was raised up. Both companies worshiped in the same building, but on different days. They knew nothing of Seventh-day Adventists or their work, but they have been worshiping in this manner for the past three years. The pastor's wife was the apparent leader of the Sabbath-keepers.

We learned of this company here, and after reporting it to the Mississippi Conference, we were advised to come to the place to hold a series of meetings. We arrived July 25. Meetings were held in the church building for ten nights. Sister Sebastian and Sister Strachan

conducted women's meetings daily, at 5 p. m. Then from nine to two o'clock daily we all went out and visited nearly every home in the town, canvassing and circulating books and tracts. We handled "Story of Joseph," "Gospel Primer," "Christ Our Saviour," "Coming King," "Object Lessons," and "Story of Daniel the Prophet," with good results. We held gospel conversations with the people, prayed with them, and invited them to our meetings; thus we kept up the interest and attendance at our evening services to the very last. One Saturday night we took the pastor's wife out with us, and gave her a little experience in selling the special copy of the *Watchman* on the business streets; and she did well. The five of us sold nearly a hundred copies.

Near the close of our series of meetings we organized a Sabbath-school of nineteen adults and three children. We shall return some time later, and organize a church. They are desirous of having this done, but they are not quite ready yet. Three or four accepted the truth as taught, and Brother Strachan is to remain to labor with a few others who seem to be in the valley of decision. The title question and health reform principles were heard, and received with but little hesitation. The pastor says, the rest of the holiness band will either accept the truth and light that God has sent them, or they will go to some other place to worship. But it is his purpose to continue to labor for the salvation of their souls.

It is wonderful to behold sometimes how the Lord prepares the heart of the honest ones to receive the truth. Pray for us, brethren, that the truth may triumph in the Black Belt of the South.

W. H. SEBASTIAN,
M. C. STRACHAN.

Grove Meeting at Takoma Park

A VERY pleasant all-days' open-air grove meeting was held at Takoma Park, Sunday, August 7, on the Washington Sanitarium and Training College grounds. The object of the meeting was to have a sort of general rally of our own people in and about Washington, and to set before them and the public the objects of the institutions which are now being established in this place. Invitations had been sent out a few days before the appointment.

The meeting was held under the shade of the trees on the site selected, chairs and board seats being provided for the accommodation of those who came. About three hundred were in attendance, quite a good number of citizens from Takoma Park and Washington being present, and a number of brethren coming from as far as Baltimore.

In the forenoon brief but pointed addresses were given by W. T. Bland, W. C. White, P. T. Magan, E. A. Sutherland, G. A. Hare, and G. B. Thompson; vocal selections, with organ and orchestral accompaniment, being interspersed between the addresses.

Professor Bland spoke of our object in building schools, and why we deemed it essential to maintain a separate educational system of our own. Not only was it necessary in order to give a religious, intellectual, physical, and all-round education to our young people,

which they could not get in the schools provided by the State, but we have a specific work to do in the world, to warn the world of Christ's soon coming, and to prepare a people for that event; and an education and training especially for this work is absolutely essential. Those who go out into the world to give this message, must believe it, and be inspired with it. Emphasis was laid on the importance of students knowing how to build, work the soil, and labor with their hands when they go to labor in foreign lands, and how an education in these things can not best be gained in large, expensive buildings in the cities, fitted up with all the modern improvements and conveniences, but rather in modest, plain buildings, located in the country, with land to cultivate, and other work to do.

Elder White spoke of how we build, and why we build as we do. We had selected Washington as a location for one of our schools and sanitariums because we wished to get near the capital of the nation. We had selected Takoma Park because we thought it one of the most beautiful suburbs of Washington. And we had selected this particular site in Takoma Park because of its many natural advantages and adaptability to our purposes, and because of the beautiful place we thought it could be made. It is rural, has timber on it, rock and sand, a running spring, and a delightful stream of pure water. Instead of building in the ordinary way, by contract, and then inviting the students to come to the school, we invite young men who desire to attend school to come and gain an experience, as well as to earn some means, in helping to erect the buildings and prepare the grounds of the school which they expect to attend, managers, foremen, and draftsmen simply being placed over them to direct in the work. Twenty-five young men, from

eighteen different States and countries, were here helping to erect the buildings. On request, these, with their foremen, all lined up in front of the assembly, presenting a fine company of intelligent, thoughtful, earnest-looking young men. Later these same young men, from the experience gained here, will be able to assist in establishing schools elsewhere. The school and sanitarium were placed close together because they could be mutually helpful to each other in their work, and to the young people in gaining their education. All the rock and sand being used in the construction of the buildings are taken from the place, which is a great saving in expense, the concrete walls thus far built costing only seventeen cents per cubic foot, or only half the cost of ordinary brick walls. About two hundred and fifty thousand feet of lumber are to be used in the erection of the various school and sanitarium buildings, one hundred and fifty thousand of which are on the grounds.

Professor Magan spoke briefly of the Berrien Springs school, and how, contrary to the ordinary custom of erecting the buildings and then inviting the students to come to them, the students were invited to come and assist in erecting the very buildings in which they expected to go to school, thus gaining an invaluable experience and education in practical work which would fit them to go to other fields and build up schools in the same manner.

Professor Sutherland called attention to the fact that God did not first make the bark of a tree or the shell of a tortoise, and then have the tree or the tortoise grow up inside of these, but that whatever bark or shell was necessary grew up along with the plant or animal inhabiting it. So he believed this was the best way for us to build our schools. Let the students themselves, as far as possible, help build the "shell" of the school in which they are to receive their education. This of itself is a necessary part of practical and essential education.

Dr. Hare explained the objects and aims of the Washington Sanitarium Association. The world was sick both physically and spiritually, and the sanitarium was designed, under God's blessing, to help restore both body and soul to health and soundness. To best meet life's battles men must not only have health, but a strong, fixed hope, a hope of a future, immortal life. To give both is the object of our Washington sanitarium enterprise. It is not to be a branch of the Battle Creek Sanitarium, but a plant planted, conducted, and controlled by the people who founded the Battle Creek Sanitarium.

Elder Thompson spoke briefly of the relation between healthful living and the religious life. Man can best glorify God and serve his fellow men when he is well, and to fulfil these ends is the great reason why we should seek to maintain health.

Lunch hour having arrived, all separated into little groups on the seats or under the trees as they chose, and enjoyed heartily the lunch they had brought with them. Free lemonade was served to all throughout the day.

After lunch, all who wished strolled about the grounds, viewing the buildings that have been started, and the sites of others yet to be built, or, in company with some of the employees, went down the banks to see the Sligo, the stone quarry, the sand pit, and the spring. Those who remained in camp were entertained by the orchestra, composed entirely of our own young people here in Washington, mostly from the employees on the ground or from the Review and Herald Office.

In the afternoon Elder J. S. Washburn and Mrs. E. G. White addressed the people.

At some length Elder Washburn explained why we believe in the advent of Christ and keep the seventh day, and why our headquarters have been removed from Battle Creek to Washington. We have a world-wide message. Years ago we were told not to center so much in one place, but to scatter out and build up our work in many places. But the instruction was largely unheeded, until finally our two largest and most beautiful structures in Battle Creek were suddenly destroyed by fire. This, those who believed in our great mission and work regarded as the voice of God to us, speaking through his providence, to heed the warning, and branch out. So this work of scattering out and building up the work in many places has begun in earnest, and this accounts for our presence in Washington, the capital of the nation. Our institutions are being erected here as a part of a great plan to evangelize the world with the advent movement.

After singing by a male quartet, Sister

White spoke on the education that should be given both in the home and in the school. She spoke with great power and freedom. The duties of fathers and mothers toward their children, the spirit of love, kindness, and helpfulness that should pervade the home, and the education which our youth should receive, were dwelt upon. The whole span of life, with all its opportunities, privileges, and duties, is but a school in which to fit for the higher life. If we do not gain the victory and learn to manifest the right spirit here, there will be no place for us in heaven. Should one sinner be admitted there, there would have to be another great war in heaven, and he and his sympathizers and followers cast out. A deep impression was made upon all by the address.

After the singing of another male quartet, the day's exercises closed with the doxology and benediction. It was the universal verdict of all present that a very pleasant, enjoyable, and profitable day had been spent, many expressing the hope that this would not be the last of the meetings of this kind that would be held on our grounds at Takoma Park.

W. A. COLCORD.

A Review of the Work in the Southern Union Conference

(Concluded)

Educational Institutions

In the educational work there are many encouraging omens. The prospects before the Graysville Training School, as they appear at present, were never so encouraging. Those best acquainted with the conditions think we shall have the largest attendance there has been at Graysville since the origin of the school. They are having considerable anxiety in regard to how the pupils may be accommodated. Some embarrassments that seemed quite perplexing last year have cleared away. The school has certainly been doing excellent work.

Those who came from Graysville to Nashville, to assist in the work of canvassing, Bible readings, etc., have made excellent improvement, and are developing into valuable laborers. Elder and Mrs. Haskell, who have had charge of the work, have expressed themselves as highly pleased with these pupils, and say that they have never seen any, in all their experience, more promising.

The Graysville school has a great hold upon the affections of our people in this Southern Union Conference, and our hopes for it were never brighter. We trust the coming year will be a success beyond any in the past. If so, we shall have occasion to thank God and take courage.

The Huntsville Training School

The Huntsville Training School, we trust, has passed a very trying crisis. We are looking for a new era of prosperity in its history. The visit of Sister White, connected as it was with the gathering of the executive committee of the Southern Union Conference and the board of the Huntsville Training School, at Huntsville, June 20-23, was a very encouraging and important occasion. We had been looking forward for several months to this visit, knowing that Sister White would come south, and probably visit Huntsville.

This school, which had been established for about nine years, like all new institutions, had various difficulties to meet in its progress. These difficulties cluster around an institution established to benefit the colored people, in greater profusion, perhaps, than in almost any other undertaking. Few who have not been connected with such a work can comprehend and understand the peculiar difficulties and perplexities which arise.

Our schools are usually sustained by a liberal tuition, and by means received for board and for other expenses, but with our colored work it is very different. Very few, indeed, can pay anything.

A large farm of three hundred and sixty acres had been purchased, and some buildings provided, but on account of a scarcity of means, there was a great lack of many things very essential to the prosperity of the school.

The last two or three years the attendance was about fifty. Instead of increasing, there was perhaps some little decrease.

We are far from wishing to criticize or find fault with any one. On the contrary, we give credit for good motives and earnest endeavors. But the difficulties to be met were not overcome. The school should be far more prosperous than this statement would imply.

We felt that it was a great privilege to have one present through whom light from the Lord has often been communicated to this people to help our poor human understanding and experience to more clearly discern what would tend to the building up of the institution. We feel sure that light has been given, and that a new order of things will be seen, if our brethren and sisters generally will help with their means, to make the necessary improvements. With the instruction furnished, we hope to see a good degree of advancement.

Elder F. R. Rogers who for years past has had much experience in connection with work among the colored people of Mississippi, and who has suffered great hardships, and made great sacrifices in connection with it, has been chosen to take the leading part in the management of the institution. The faculty has not yet been fully elected, but steps are being taken to bring in those who, we hope, can be very helpful in the progress of the work.

The school will open September 21, and the action of the executive committee has been taken that the school should be continuous, with no long vacations, there being only short ones between different terms, so that the colored students coming there will be under the influence of the school continuously until their education is finished. With the long vacations that have been given each summer, the students have gone out to the world from under the influences of the school, and in many instances their interest has never returned, and they are lost to the school and to the cause. We hope this evil will now be prevented.

The servant of the Lord stated, emphatically, that there ought to be a hundred students present the coming year, and that the school ought to grow until at least two hundred or two hundred and fifty would be in attendance.

Influences are at work in the South, in various places, which are designed to

hinder the instruction of the colored people by the whites, and confine their instruction to that which they can receive from their own race. Such a course is being indorsed by the legislatures of some States already. Efforts have been made, even in Tennessee, to bring about such a result, but up to the present without avail. How long it will be before such a plan is indorsed by State authority we can not tell, but everything indicates that our work for the colored people should be done rapidly, so that when such a condition does exist, they may be amply supplied with teachers; and how can this be done unless they are trained and prepared for future work in our training-schools? Our people ought to awaken to the situation, and be aroused concerning this matter.

We beseech our people to furnish us the means to put the school in proper condition so that one hundred pupils can be taught there the coming season. Provisions have not yet been made whereby the school could accommodate so many, but we are anxious to enter upon the work of repairing and building, so that this increase of facilities can be secured. If it is not accomplished, the fault will be with those who have not furnished the means for this purpose, for we are ready here to immediately take hold of this work of preparation.

Sister White's counsel was that not a foot of that land should be sold, but that it should all be used for the rebuilding of the colored work, as was designed when this institution was originated.

By this instruction many doubts and fears have been set at rest, and we do believe that God will be greatly pleased as we move forward in the establishment of this institution for a great work in the future. It is the only colored training-school in the denomination. Shall it be left to struggle along in weakness and inefficiency? or will our people rally to help in this work?

The Colored Work in the South

The colored work in the South demands the deep interest of our people. It can not be left merely to our comparatively small white constituency in the South. To sustain our own white work is all that could be reasonably expected of us in the South, while doing a *reasonable proportion* for the sustenance of the colored work. Our white people in the North have the same obligation placed upon them that we of the South have. We are not responsible for the present condition of things here, any more than they are in the North. Quite a portion of our southern constituency are northern people who have moved here, while we also have excellent brethren and sisters who have embraced the truth in the South.

Our Union Conference Committee has unanimously appealed, in an earnest petition to the General Conference Committee, to appoint one day in each year throughout the whole of our country for the raising of funds to support the colored work in the great southern field. This matter has been before our people for years. The Lord has given us line upon line, counsel upon counsel, and earnest entreaties to take hold of this work, and give it the consideration it demands.

The Lord looks with sympathy and the

deepest interest upon this unfortunate people, who have not had the opportunities we have had, and our people will not be clear from guilt unless this light is heeded.

We do trust our General Conference Committee will give heed to this earnest petition, and appoint such a day, so that we can appeal to our people everywhere in this country to assist in building up the colored work. The funds can be sent here, and a committee appointed by the General Conference will divide them equitably, according to the different needs in the colored field. This will save various appeals for particular objects. This is, in every respect, a consistent course to take in order to meet a great want. We trust we shall not be disappointed.

GEO. I. BUTLER

Field Notes

ELDER W. B. BROWN reports ten new Sabbath-keepers at Blue Rapids, Kan.

BROTHER W. H. BROWN reports the recent baptism of three persons at Jetmore, Kan.

FIVE persons were recently baptized at Onondaga Valley, N. Y., who will unite with the Syracuse church.

TEN persons have begun the observance of the Sabbath at Sidney, Ohio, where meetings are being conducted by Brethren A. C. Shannon and G. P. Gaede.

THE company at Punta Gorda, Fla., have a new church building in which they now meet for worship. Two persons have recently taken a stand for the truth there.

BROTHER F. MILLER, who has recently been in the employ of the Pacific Press at Oakland, Cal., sailed with his family for Australia, July 28. He will connect with the Echo Publishing Company.

THE Lancaster, Pa., tent company report: "Eleven souls have already accepted the truth, and the prospect is that this number will be more than doubled before the effort is over."

A COURSE of tent-meetings at Clay Center, Kan., which was closed July 24, resulted in bringing ten persons to the observance of the Bible Sabbath. Four of these received the ordinance of baptism.

BROTHER T. H. DAVIS, of Esmerelda, Cal., who has spent several years in Chile as a missionary canvasser, but came home on account of failing health, has returned to South America, his health having improved. He will go to Quito, Ecuador.

IN a recent report in the *Canadian Union Messenger*, Elder Wm. Guthrie says: "At eleven o'clock on Sunday, July 17, Elder Andrews officiated at the first baptism ever administered by Seventh-day Adventists in Prince Edward Island. Only a small company witnessed the service, but we trust that it may be the opening of a new era in the history of the work here."

The One Hundred Thousand Dollar Fund

OUR attention has been called to the fact that the "Amount previously reported" in the REVIEW of July 28 was \$100 less than the "Total reported" in the previous issue. This was a typographical error. In preparing the copy for the list, the correct amount was brought forward and added in, so that the total of the list is correct.

The following amounts have been reported under the names of treasurers, and hence have already been included in the total. We are now supplied with the names, and gladly publish them.

Mr. and Mrs. J. M. Haines	\$ 3 50
Simon A. Campbell	1 00
Charles Lee	5 00
Mr. and Mrs. A. A. Haines	1 00
Mr. and Mrs. A. P. McLeon	2 50
Wancel McLeon	25
Cecil McLeon	25
R. J. Haines	50
A friend	1 00
A friend	5 00
A friend	5 00
Mr. and Mrs. Wm. C. Young	5 00
Jane Hill	1 00
John Hill	50
Alfred Emonc	11 00
South Dakota Conference	8 25
Mrs. John Reeves	50
Thos. Yeakel	1 00
Dr. M. E. Eastman	50
Herman Gast	3 25
Fargo (N. D.) church	4 66
Harvey Cassell	5 00
Sadie Cassell	1 00
W. H. Trissel	5 00
Amand E. Trissel	1 00
J. W. Faulkner	10 00
Mrs. Lavina Faulkner	10 00
K. Conzelman	5 00
Gus Steinborn	5 00
Mrs. Sederloff	5 00
John Greenleaf	50
Mrs. Smith	50
Ch. Elders	25

Further partial list of the donations received on the Washington building fund at the General Conference office:—

Amount previously reported	26,166 03
Atlantic Union Conference	122 35
Ella A. Carman	100 00
Mrs. L. R. Flint	100 00
H. and L. Atkins	50 00
Friends in Portsmouth, Va.	30 00
Catherine Conyers	28 80
Potterville (Mich.) church	26 45
Annie J. Brown	26 00
Samuel Hayner	25 00
W. F. Hastings and family	25 00
Lucy B. Williams	25 00
Elder I. and Mary E. Sanborn	25 00
* * *	25 00
Rachel Davis	25 00
E. R. Westing	25 00
R. E. Nelson	25 00
Wm. Dexter	20 00
Lucinda Dexter	20 00
Robert Blackwood	15 00
Hilda Samuelson	15 00
Peoria (Ill.) church	14 00
Reese (Mich.) church	13 25
Wm. Stappe	12 00
Mr. and Mrs. T. F. Campion	10 00
C. G. Coglizer	10 00
R. J. Carr	10 00
Mr. and Mrs. W. F. Rocke	10 00
H. W. Carr	10 00
Mrs. N. L. Hayward	10 00
S. D. Burdoin	10 00
J. W. Clement	10 00
C. N. Clement	10 00
W. B. Roberts	10 00
Santa Anna (Cal.) church	10 00
Steven McCrea	10 00
A friend	10 00
H. A. Ziegler	10 00
Kalamazoo (Mich.) church	9 82

Wm. Olmstead	9 74
Vicksburg (Miss.) church	8 15
Bellingham (Wash.) church	8 10
Lovington (Ill.) church	7 70
B. Julius	7 00
Madison (S. D.) church	6 50
Mr. and Mrs. Highsmith	5 70
Mr. and Mrs. M. N. Taggart	5 50
Clinton (Iowa) church	5 50
R. W. Dougan	5 00
Timothy Carroll	5 00
Mrs. H. M. Howe	5 00
Mr. and Mrs. Andrew J. Harris	5 00
Mr. and Mrs. S. Mortenson	5 00
D. L. Roser	5 00
Mrs. D. L. Roser	5 00
A. H. Francisco	5 00
Enos. Rishel	5 00
L. W. White	5 00
Elliott Leonard	5 00
D. W. Drake	5 00
F. M. Conklin	5 00
R. D. Benham	5 00
Mrs. J. A. Benham	5 00
Ella Armstrong	5 00
F. DeFluiten	5 00
N. P. Neilsen	5 00
Samuel J. Eitel	5 00
Rosa Meader	5 00
Mr. and Mrs. E. H. Howland	5 00
O. P. Neilson	5 00
Wm. Fox	5 00
Daniel Gray	5 00
H. H. Loop	5 00
R. W. Talcott	5 00
D. M. Kelly	5 00
Zach Kelly	5 00
A. P. Foster	5 00
Laura S. Ross	5 00
Earl B. Dobbin	5 00
Mrs. Fannie Harmon	5 00
Mr. and Mrs. S. Whittinger	5 00
Mr. and Mrs. R. Kamstra	5 00
Mrs. Anna Clay	5 00
Youngstown (Ohio) church	5 00
T. L. and Hannah Waters	5 00
Mrs. W. H. Place	5 00
J. B. Parker	5 00
C. W. Kellogg	5 00
L. C. Reed	5 00
John Reid	5 00
Albert Zachrisson	5 00
Miss M. L. Howlett	5 00
Mrs. M. C. Rouleau	5 00
Mrs. Sarah J. Barnett	5 00
Mrs. J. P. Jasperson	5 00
Allen Maury	5 00
Mrs. L. C. Smith	5 00
Mrs. L. J. Roberts	5 00
Mrs. Huldah J. Williams	5 00
Miel P. and Cora I. Calkins	5 00
James and Nellie Cargill	5 00
Mr. and Mrs. Robert Ryan	5 00
Mr. and Mrs. Parker Atwood	5 00
Chagrin Falls (Ohio) church	4 00
Steven Boze	4 00
Alice Williams	4 00
Mrs. Etta M. Stone	4 00
Margaret McCrea	4 00
Anna Green	4 00
Arkansas Tract Society	4 00
James Alexander Chiles	3 00
Jacob Garrison	3 00
Mrs. V. R. Nichols	3 00
S. J. Northrup	3 00
Wm. Fenner	3 00
Maria Conklin	3 00
Emma S. Nelson	3 00
Maria Jensen	3 00
Pulaski (Iowa) Sabbath-school	3 00
Mrs. L. S. Russell	3 00
A friend	3 00
James R. Smith	2 50
A. McKinnon	2 50
Mrs. A. McKinnon	2 50
Mrs. E. L. Morrow	2 40
Kenard church	2 35
Mrs. R. W. McMahan	2 00
Grover R. Fattie	2 00
Albert Carey (Hildebran, N. C.)	2 00
J. E. Root	2 00
Mrs. L. M. Hill	2 00
R. C. Post	2 00
G. H. Smith	2 00
Anna H. Smith	2 00

H. A. Tandy	2 00	Orpha Griffin	1 00	Lamont Hunter	50
Verna Davis	2 00	Harlan Griffin	1 00	Darrell Davis	50
E. Mary Wilcox	2 00	Wm. Estell	1 00	Aura Davis	50
J. D. Brownsley	2 00	J. A. Adams	1 00	Mrs. R. R. Phillips	50
Mrs. Anna Hodges	2 00	Mrs. R. F. Worden	1 00	Mrs. H. M. Hayes	50
Selma E. Swenson	2 00	Maria Peterson	1 00	Mrs. J. Wrate	50
Sarah J. Harp	2 00	Jennie Peterson	1 00	E. J. Lemmon	50
Mrs. Etta Clark	2 00	Edvarda Johnson	1 00	D. F. Ramletta	50
J. H. Mikkelson	2 00	Mrs. Clara Abbott	1 00	E. Worden	50
C. L. Bowen	2 00	Homer Abbott	1 00	Anna McTune	50
G. M. Bowen	2 00	Mrs. Eli Sherman	1 00	Mrs. Anna Ore	50
Mrs. A. E. Townsend	2 00	Eugenia E. Briggs	1 00	Agnes Johnson	50
Mr. and Mrs. George B. Thomson	2 00	A friend	1 00	Sophia Konger	50
M. H.	2 00	Mrs. M. J. Martin	1 00	M. A. Crownhart	50
Pearl L. Rees	2 00	Mollie E. Beard	1 00	Hilda M. Larson	50
S. J. Nathie	2 00	Mrs. Maud Vaughn	1 00	J. P. L. Svane	50
Hallia McFarlan	2 00	J. J. Price	1 00	Martin Christensen	50
Mrs. Lucy Andrews	2 00	C. A. Godfrey	1 00	Peter Collins	50
H. S. Cornish	2 00	Orlando (Florida) church	1 00	Minnie Fisk	50
Dr. A. L. Dohson	2 00	Emanuel Larson	1 00	Mrs. M. I. Vanderhoof	50
Mr. and Mrs. B. M. Hall	2 00	Margaret Christensen	1 00	Peter Lindahl	50
Catherine Campbell and family	2 00	Lucy Fox	1 00	Julia Lindahl	50
Mr. and Mrs. Willson	2 00	Mrs. L. J. Guither	1 00	M. Madsen	50
Wm. Christensen	2 00	Mrs. George Olson	1 00	H. Lehman	50
Mrs. Hannah Beans	2 00	N. P. Johnson	1 00	Mrs. Matilda Green	50
Mrs. William Tensk	1 75	Ernest N. Bowen	1 00	Dora Kamstra	50
Josie H. Clement	1 67	Effie F. Bowen	1 00	Cora Kamstra	50
Mary A. Clement	1 67	Frank Hall	1 00	G. F. Schonk	50
E. Natalie Clement	1 66	Emily Lewis	1 00	Belle R. Flesher	50
B. B. Johnson	1 53	Mrs. Veely	1 00	Warren B. Cook	50
Mrs. Emma L. Perry	1 50	Mrs. Paul Hickman	1 00	Mrs. S. E. Hardcastle	50
Mrs. Wahner	1 50	Mary E. Merricle	1 00	Ellen Whitehead	50
Laura Carroll	1 50	Mrs. N. C. Jacobson	1 00	George Tribby	50
Mrs. Edith Hooton	1 50	John Gunderson	1 00	Mrs. C. Gibson	50
A friend	1 50	Mrs. John Gunderson	1 00	Mrs. Annie Province	50
Fannié J. Chiles	1 50	Chas. Nickerson	1 00	Georgia Walsh	50
Wm. Morey	1 50	H. Bradbury	1 00	Adolph Beans	50
Mrs. Maggie Swank and family	1 40	Mrs. C. A. Collins	1 00	Ralph Beans	50
Miscellaneous	1 35	J. T. Luyster	1 00	Edith Beans	50
Mrs. Emma Knapp	1 25	Mrs. M. J. C. Luyster	1 00	Lillie Beans	50
J. N. Scott	1 10	R. M. Carroll	1 00	O. W. Loomis	47
Decatur (Illinois) church	1 10	D. M. Carroll	1 00	Edith P. Worden	35
Mrs. C. L. Frost	1 00	VanChurch	1 00	Maggie Kemp	35
W. C. Presley	1 00	Lothi Nathie	1 00	C. French	32
Sarah Lichty	1 00	Ida Griswold	1 00	Emily E. Gresswell	30
Mrs. M. Denman	1 00	C. E. Dunlap	1 00	Arthur Briggs	30
A. G. Goodson	1 00	V. J. Ong	1 00	George L. Munyan	25
Julia Thomas	1 00	James H. Cook	1 00	John Brenton	25
F. N. Bartholomew	1 00	Mrs. Mary M. Cook	1 00	M. Murry	25
S. M. Bartholomew	1 00	Mrs. K. G. Bernard	1 00	C. F. Fellers	25
Mrs. James Wilson	1 00	Hannah Barker	1 00	G. Wither	25
A friend	1 00	Mrs. Maggie Pulver	1 00	K. K. Presley	25
Thos. and M. E. Keemer	1 00	Mrs. Eva Conan	1 00	Fred Moore	25
Mr. and Mrs. B. F. Halstead	1 00	Mrs. Latie Rothballe	1 00	Lora Shipley	25
Mollie Parker	1 00	Mrs. M. A. Reese	1 00	J. V. Carney	25
Verdie Parker	1 00	Mrs. A. M. Pierce	1 00	Wm. Morgan	25
George Parker	1 00	A friend	1 00	Mettie Brown	25
Mrs. S. J. Wilkins	1 00	W. H. Brown	1 00	A friend	25
Chas. Davis	1 00	Thos. Hallern	1 00	Charlie Coglizer	25
T. D. Waller	1 00	Lida Hallern	1 00	Elsie Coglizer	25
M. N. Wallar	1 00	A. E. Seitzinger	1 00	Anna M. Brice	25
Mrs. E. A. Campbell	1 00	Neta Hermann	1 00	Hallie Brice	25
Lila Orr	1 00	Lottie McConnell	1 00	Lillian M. Chiles	25
S. P. Reed (blind)	1 00	Mary E. Smith	1 00	Dorris Davis	25
Mrs. N. M. Guthrie	1 00	Mrs. Priscilla P. Jessup	1 00	W. J. Hare	25
A. A. Guthrie	1 00	Mrs. A. M. Sumner	1 00	Mrs. George R. Mandy	25
Mrs. S. A. Clark	1 00	Mrs. J. P. McKay	1 00	Mrs. Eunice Briggs	25
Hans Johnson	1 00	H. L. Warner	1 00	Eugene H. Worden	25
A. Ebert	1 00	H. Smelser	1 00	Lucy C. Worden	25
Mr. and Mrs. C. W. Graves	1 00	John Tarneson	1 00	Carl J. Worden	25
Ella Coglizer	1 00	Mrs. Frances E. Whittaker	1 00	H. I. Hilliard	25
Mrs. H. F. Williams	1 00	Mrs. Odell Fletcher	1 00	C. M. Larson	25
Mary A. Dessesauere	1 00	P. W. Province	1 00	G. C. Mikkelson	25
E. O. Warfield	1 00	Dores Hoffman	1 00	A friend	25
Emma E. Tandy	1 00	Alvin Beans	1 00	Mrs. Price	25
Mary E. Briton	1 00	Mrs. Fannie Goodspeed	1 00	Jennie Lindahl	25
Mrs. R. J. Carr	1 00	E. J. Holman	96	J. P. Jacobson	25
Nona Carr	1 00	W. J. Kirk	85	M. K. Jacobson	25
Zona Carr	1 00	Mary Henkes	80	D. A. Jacobson	25
George E. Davis	1 00	Mrs. Louisa Dallas	75	P. T. Jacobson	25
Mrs. George E. Davis	1 00	Mrs. Ruby McKinley	50	A. K. Jacobson	25
Avery Davis	1 00	S. W. Nay	50	Mrs. Andreason	25
Martin Phillips	1 00	E. K. Hamilton	50	Peter J. Lyngback	25
H. M. Hayes	1 00	J. A. Presley	50	W. G. Phillips	25
George R. Mandy	1 00	C. F. Hinton	50	Mrs. Ethie Oshorn	25
Mrs. C. L. Richards	1 00	Isa. B. Walter	50	Birdie Rupert	25
James DeVinney	1 00	Fannie Walter	50	Rhea Bernard	25
M. E. Cleveland	1 00	Twylah Hinton	50	W. P. Clark	25
W. R. Lemon	1 00	Vivian Halstead	50	M. C. Simms	25
Florence Conklin	1 00	Edith Parker	50	Mrs. Nettie Wilkinson	25
Bessie Conklin	1 00	Goldie Walter	50	S. T. Laskey	25
George H. Chrisman	1 00	H. B. Moore	50	Mrs. Gidham	25
Cass Bean	1 00	J. C. Presmar	50	Bert Evins	25
Mrs. Liza Bolliver	1 00	Mary Bedman	50	Bessie Huey	25
Ann Kersey	1 00	Abbey Coglizer	50	Mrs. Collison	25

Johanas Loun	25
Mrs. I. E. Gibson	20
Mrs. W. E. Hawks	20
M. E. Presley	18
W. C. Presley, Jr.	15
Mildred Davis	10
Louis McFadden	10
J. W. Furlong	10
C. E. Jackson	10
A friend	10
Lydia Shaw	10
Lucy T. Battis	10
Louise Perry	10
Hugh Bassett	10
H. M. Barnsdell	10
Francis Hare	10
Mrs. Drew	10
Alice Hare	05
Jesse Emmerson	05
Esther Washbond	1 00
M. Q. and Ethel Oliver	2 00
G. B. Jenkins	3 00
Will G. Nethery	5 00
Mrs. W. A. Spicer	10 00
L. J. Philo	25 00
F. Rosseau	50 00
S. C. Conrey	100 00
Total reported	\$27,984 40
A further list will follow.	
W. T. BLAND, Assistant Treasurer.	

Current Mention

— A formidable insurrection is reported to be in progress in Kwang province of China.

— A severe drought is reported in Germany. All crops are suffering, and navigation on the Elbe has been suspended.

— Eight men lost their lives in the Barringer gold mine, in Rowan County, N. C., August 11, by the sudden flooding of the mine with water. A broken dam is given as the cause of the accident.

— The sultan of Turkey has promised United States Minister Leishman that he will grant the demand for recognition of the rights of American citizens in Turkish territory, made by the United States government.

— The heart of Tibet has been pierced by the British military expedition to that country, the Tibetan capital, Lhasa, being now occupied by the British troops, which entered the place on August 3. The dalai-lama fled to a monastery some miles distant, where he keeps himself in strict seclusion, which according to report, he intends to maintain for three years.

— A report from Rome states that the papal secretary of state, Cardinal Merry del Val, is communicating with Don Carlos, the pretender to the Spanish throne, with a view to giving him assistance in his efforts to secure the crown, in return for a pledge on his part to restore the former privileges enjoyed by the Catholic Church in Spain. Don Carlos is said to be a personal friend of Pope Pius.

— While the attention of the world has been directed to the war in the far East, affairs in Armenia have reached another crisis, and the inhabitants are subjected to all the horrors of the most barbarous warfare. Frequent fighting has occurred between the Armenian revolutionary bands and the Turkish forces, in which hundreds of the combatants have been killed or wounded. Armenia is making another appeal to the powers.

— An effort is being made by the striking employees of the meat-packing houses to force President Roosevelt to order the attorney-general of the United States to proceed against the packing companies under the perpetual injunction held by the government against the meat trust. The step is said to have been taken with legal advice, and an action will be begun by a striker who holds stock in one of the large packing concerns, who will allege that an illegal combination exists which is detrimental to the shareholders, and by this means compel the packers to produce their books and contracts in open court. This the strikers believe would bring the packers to terms.

— New statistics of the different religions of the world are furnished by a Jesuit authority, Father Krose, and are printed in the *London Tablet*. According to this authority, the total number of Christians in the world is 549,017,341; of Jews, 11,037,000; of Mohammedans, 202,048,240; of Brahmans or Hindus, 210,100,000; of old Indian religions, 12,113,756; of Buddhists, 120,250,000; of Confucians and ancestor worshippers, 253,000,000; of Taoists, 32,000,000; of Shintoists, 17,000,000; of fetish worshippers and other pagans, 144,700,000; of other religionists, 2,844,482. Out of the total population of the world (estimated at 1,539,600,000) 762,102,000 are monotheists, against 776,000,000 who are polytheists. That is, "nearly half the population of the world believe in one God."

— The worst railway accident in point of loss of life that ever occurred in this country took place on the Denver & Rio Grande Railway near Eden, Colo., the evening of August 7. The "World's Fair Flyer" fell through a bridge which spans an "arroyo," or gulch, which communicates a short distance below with Mountain Creek. The "arroyo" had been filled with water by a cloudburst, which had weakened the bridge, and the train fell into a deep and swift torrent, which swept the cars away, and drowned all but a few of their occupants before any could make their escape. Many bodies were recovered a long distance from the scene of the wreck. The latest reports from the scene stated that seventy-three bodies had been recovered, and that about forty were missing. It is stated that the train was running across the trestle at a much higher rate of speed than conditions of safety would warrant.

— A movement for Sunday closing of grocery and meat stores has been started in Alexandria, Va., growing out of a resolution passed July 11 by the Retail Merchants' Association requesting the mayor to enforce Sunday closing in those lines of trade. The activity of the "International Reform Bureau" conducted in Washington by Rev. W. F. Crafts, in promoting Sunday enforcement, is shown by the following, which appeared in the *Washington Post* of August 12: "President A. J. Cassatt, of the Pennsylvania Railroad, in reply to a letter recently sent to him by the International Reform Bureau, 206 Pennsylvania Avenue Southeast, requesting that Sunday work on the new union station be stopped, has stated that if the 'employees or contractors have been engaged in Sunday work in connection with the new station building at Washington, directions will be given to have

this immediately stopped.' An appeal has been made by the bureau to have the War Department stop Sunday work on the filtration plant."

— Important if not decisive battles have occurred the past week between the Russian and Japanese forces in the far East. The Russian army under General Kouropatkin has retreated before the Japanese armies under Generals Kuroki and Oku, near Liao Yang, after severe fighting, in which the advantage has been with the Japanese. The most important battle, however, was a naval engagement which occurred August 10, caused by a sortie of the Russian fleet from Port Arthur, with the evident intention of escaping to some other port. The battle between the Russian and Japanese fleets continued for several hours, and was terminated by the return of the Russian ships to Port Arthur, but a number of Russian cruisers escaped, the Japanese fleet concentrating the most of its attack on the Russian battle-ships. The reason for the sortie from Port Arthur appears to be that the Japanese land forces which are forcing the siege of Port Arthur have advanced so near that the Russian ships are now under the fire of the siege guns, and must either escape or be destroyed. An incident which has assumed great international importance occurred at the Chinese port of Cheefoo, where a Russian torpedo-boat which had entered and been disarmed and dismantled according to international rules of neutrality, was seized and towed out of the port by Japanese ships, the act being apparently in plain violation of Chinese neutrality, which all the powers are trying to preserve. Russia is doing all possible, aided by France, to involve Japan in trouble with the powers through this affair.

NOTICES AND APPOINTMENTS

- Camp-Meetings for 1904**
- ATLANTIC UNION CONFERENCE
 Central New England, Melrose, Mass. Aug. 25 to Sept. 5
 Southern New England, Middletown, Conn. Sept. 1-10
 Eastern Pennsylvania, Williamsburg, Aug. 23-27
 Maine, Caribou, Aroostook Co. Aug. 25 to Sept. 5
 New York, Lacona (State) Sept. 8-18
 New York, Hadley (local) Sept. 18-28
 Vermont, Hardwick Aug. 18-28
 West Virginia, Clarksburg Sept. 8-18
- CANADIAN UNION CONFERENCE
 Quebec, Knowlton Sept. 1-12
- SOUTHERN UNION CONFERENCE
 Florida, Plant City Oct. 13-23
 Tennessee River, Hazel, Ky. August 19-28
- LAKE UNION CONFERENCE
 East Michigan, Flint Sept. 15-25
 Indiana, Martinsville Aug. 18-29
 Northern Illinois, Streator Sept. 1-11
 Southern Illinois, Decatur Aug. 17-28
 North Michigan, Mancelona Sept. 1-12
 West Michigan, Allegan Aug. 18-29
 Wisconsin, Oshkosh Aug. 30 to Sept. 12
- CENTRAL UNION CONFERENCE
 Colorado, Longmont Aug. 18-28
 Iowa, Burt (local) Sept. 13-18
 Kansas, Wichita Aug. 25 to Sept. 4
 Nebraska, Omaha (State) Sept. 1-11
- SOUTHWESTERN UNION CONFERENCE
 Oklahoma, Guthrie Aug. 25 to Sept. 4
 Texas, Hughes Springs (local) Aug. 16-26

PACIFIC UNION CONFERENCE

British Columbia, Vancouver . . . Sept. 15-25
 Western Oregon, Myrtle Point . . . Aug. 18-28
 Western Oregon, Ashland Sept. 8-18
 Southern California, Los Angeles . . Sept. 1-11

UPPER COLUMBIA CONFERENCE

British Columbia, Vancouver . . . Sept. 15-25
 Southern Idaho Sept. 12-18
 Oregon, La Grande Aug. 30 to Sept. 4
 Western Washington, Ridgefield . . Aug. 25-31
 Western Washington, Sedro Woolley
 (local) Sept. 9-18
 Washington, North Yakima October

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Annual Conference for Wisconsin

THE next annual conference for Wisconsin is appointed to be held at Oshkosh in connection with the camp-meeting, Aug. 30 to Sept. 12, 1904. Conference officers are to be elected to serve for the ensuing year, and such other business transacted as may be necessary for the progress of the Lord's cause in the conference. All church-members in good standing, who may be present, will constitute the delegates of the session.

WM. COVERT,
 Conference President.

Notice!

THE sixth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Caribou, Maine, August 29, 1904, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

P. F. BICKNELL, *President*,
 E. C. TAYLOR, *Clerk*.

Notice!

THE second annual session of the Northern Illinois Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Streator, Ill., September 1-11. The first regular meeting of this conference will be held at 2:30 P. M., September 2.

N. W. KAUBLE,
 President.

Camp-Meeting for the Southern New England Conference

THE first annual conference and camp-meeting will be held at Middletown, Conn., September 1-10. The ground is high and dry. We are promised help from the General Conference, with Elder H. W. Cottrell, Professor Griggs, Dr. Nicola, and Brother F. E. Painter, of the Union Conference, and Elder A. E. Place, of the Central New England Conference, and Elder C. H. Edwards, of New York. Let all our churches elect delegates at once,—one delegate for the church organization, and one delegate for every fifteen members. We trust there will be a full representation from every church. Begin now to lay plans to come. Youth's and children's meetings will be held each day. Do not leave them behind; let them come to.

All who wish tents should write immediately to D. K. Royer, 61 Whitmore St., Hartford, Conn.: 10 x 12 ft. tents with fly, \$3; 12 x 15 ft. tents with fly, \$3.50, for the entire time. Bring bedding. Meals will be served on the grounds (two meals a day),—six meals for one dollar; single meals, twenty cents. There will be a grocery stand for all who board themselves. A few furnished rooms may be had, the price varying from three to four dollars. Any who desire rooms should write *without delay* to A. J. Clark, 16 Main St., Middletown, Conn.

Take any street-car at the depot, and call for transfer to "West Side" line; fare, five

cents, entire trip one way. When traveling on the railroad, the best way is to buy a mileage book; several from different stations can use it on the same train. 500-mile books (for Connecticut) can be purchased for ten dollars; 1,000-mile books for both Rhode Island and Connecticut, for twenty dollars.

The usual conference business will be transacted at this meeting,—auditing, electing officers, and laying of plans for future work. Come, brethren to this first meeting of our new conference, and enjoy God's blessings together at this time.

G. E. LANGDON,
 Conference President.

Central New England Camp-Meeting

THE camp-meeting for the Central New England Conference will be held at Melrose, Mass., August 25 to September 5. We would hereby give notice that a special session of the conference is called to convene in connection with the camp-meeting, for the transaction of any business which any of our churches or brethren and sisters may desire to have considered.

A. E. PLACE.

Local Camp-Meeting for Western Washington

THIS meeting will be held at Sedro Woolley, September 9-18. A fine location has been secured on the corner of Jameson Street and 3d Avenue, only five blocks from the two railroad depots. The Great Northern and the North Pacific Railroads run trains to this place. Those coming from either the north or the south over the Great Northern should change cars at Burlington.

We expect this to be a grand meeting. It will, doubtless, be nearly as large as our State meeting. A dining tent and a small provision store will be on the ground, and all possible will be done for the instruction and comfort of the brethren. Good help will be provided. Besides the local workers, Elders W. B. White and G. A. Snyder will be present. We are living in a solemn time. May all come to this meeting with a full purpose of drawing near to God. Let each bring some soul who needs help.

Those who are expecting to attend the Mt. Vernon Industrial School should plan to go directly from the camp-meeting to the school, which is only ten miles from Sedro Woolley.

E. L. STEWART,
 Pres. W. Wash. Conference.

Mechanics, Attention!

HEALDSBURG College has been making an earnest effort to develop industrial education. Many students have already received benefit from learning the science and practicing the art of useful trades. To make this phase of our work the most successful, we need skilful mechanics who believe that the training of the hand for usefulness is a vital part of Christian education, who see the true relation between industrial and academic work in the school who understand the scientific principles underlying the art of their particular trade, who make the Bible their guide-book in instructing the youth, and who are apt to teach.

Just now we are in urgent need of a blacksmith and a plumber who will meet these qualifications as fully as possible. Are there not those whose hearts stir them up and whose spirits make them willing to consecrate their skill and understanding to the cause of teaching and training young men and women for the Lord's service? Of the mechanics who took part in the building of the tabernacle it is said not only that they were filled with the Spirit of God in all manner of workmanship, but that the Lord put it into their hearts to teach. We want a blacksmith and a plumber who are both skilful in work and apt to teach.

Will any in whom this request wakes a response, please communicate with the undersigned?

W. E. HOWELL, *President*,
 Healdsburg, Cal.

Maine Camp-Meeting

THE annual conference and camp-meeting will be held at Caribou, Maine, August 25 to September 5. The railroads have made lower rates this year than formerly, which will be appreciated by our brethren, many of whom have to travel a great distance to reach Caribou. We trust that a strong effort will be made by all to attend. This will be the first annual camp-meeting ever held in Aroostook County, and it will be real missionary work to attend this gathering. Our annual camp-meetings should continually increase in interest and power.

We profess to believe that our Saviour is soon coming, and that we have a special message to give. This being true, we must have power which only God can give to proclaim this truth in our life. Our camp-meetings are appointed for a definite purpose, and the seeking of God should be made the one object of these gatherings. The question is not, What will it cost to attend? but, Can we afford to be absent? An abundance of good help has been promised. Many important changes are taking place among us as a people. Men of experience will be present to tell us of these things. Before making a decision in regard to the matter, let every one earnestly seek God.

Each church should elect and send the proper number of delegates,—one for organization and one for every fifteen members. Surely in this generation the Lord will come; therefore there can not be many more annual gatherings. Let there be a determination to improve this one.

P. F. BICKNELL.

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.—Nurses, at Mt. Vernon Sanitarium, for bath room and case work. Write at once to E. T. Secor, Mgr. Sanitarium, Mt. Vernon, Ohio.

WANTED AT ONCE.—A good farm and dairy hand. Will give \$45 for the first month. I have for sale 480 acres of good dairy farm for \$30 an acre, within two miles of a good creamery. Address Jennie Talcott, Winfred, S. D., R. F. D. No. 1.

WANTED.—A gentleman and a lady to take charge of sanitarium treatment rooms in a well-equipped sanitarium. Must be good, sound S. D. A. trained nurses, and have business ability. Would also like to correspond with any who desire to take a thorough nurses' course. Address Newark Sanitarium, Newark, Ohio.

Address

THE address of Elder Allen Moon is now Room 20, Unity Block, Indianapolis, Ind.

Publications Wanted

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

J. B. Robinson, Mountain View, Ark., any of our periodicals.

Mrs. B. W. Garner, R. F. D., Valley, Neb., REVIEW, Signs, Life Boat, etc.

Miss Birdie Cruzan, 1213 West Ninth St., Joplin, Mo., Signs, REVIEW, and tracts.

Mrs. Almon Alderman, Gen. Delivery, Youngstown, Ohio, tracts for use in rack.

Mrs. E. A. Goss, 1723 West Maple St., Enid, O. T., REVIEW, Signs, Instructor, Little Friend, Life Boat, Southern Watchman.

Mrs. Nancy W. Goth, Red Lodge, Mont., denominational papers, Life Boat, tracts bearing on the question of immortality of the soul, sleep of the dead, destruction of the wicked, and "Nahum's Chariots."



WASHINGTON, D. C., AUGUST 18, 1904

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

THE recent grove meeting at Takoma Park was an interesting and profitable occasion. A full report will be found on page 18.

It has been decided to hold a council of the General Conference Committee at College View, Neb., September 15-26. A full statement concerning this meeting will be found on page 5.

THE force of workers in the Review Office in this city has been increased by the arrival of Brother D. W. Reavis and Sister Hattie E. Allee. Brother Reavis has had charge of the Department of Circulation at Battle Creek for several years, and he will take up the same work at Washington.

WE are requested to warn our brethren and sisters "to beware of a young man of medium height and sandy complexion who is trying to solicit funds for a building for the Seventh-day Adventist church of Youngstown, Ohio." This man has no authority to solicit funds in behalf of the church.

PROF. FREDERICK GRIGGS, the secretary of the Department of Education of the General Conference, spent two days in Washington last week in counsel with other members of the General Conference Committee. Professor Griggs is now attending the camp-meetings in the Atlantic Union Conference.

ELDER A. G. DANIELLS is now attending the Ohio camp-meeting. He will attend various meetings in other places, and will be absent from Washington until after the autumn council of the General Conference Committee. Mrs. E. G. White and her workers have gone to New England, and do not expect to return to Washington before going to California. Sister White may be present at some of the camp-meetings and at the General Conference Committee council on her way to California. Elder W. C. White will join his mother in New England very soon. The editor will be absent from the city for the next five or six weeks, attending camp-meetings in Ohio, Indiana, Michigan, and Wisconsin, and the meeting of the General Conference Committee in Nebraska.

THE brethren at Nashville, Tenn., have issued a leaflet which gives a report of an address relating to their medical missionary work, delivered by Brother L. A. Hansen in the Tabernacle at Battle Creek, Mich. It is full of interesting facts and experiences, and can be had for the asking. Send for it at once. Address L. A. Hansen, Corner of Church and Vine Sts., Nashville, Tenn.

THE July issue of the *Union College Messenger* is a double number, of over eighty pages, and all the space is devoted to a "report of the Young People's convention of the Central Union Conference, held in College View, May 31 to June 5, 1904." The price of this number is ten cents, and the price of the *Messenger* for a full year, including this special issue, is 35 cents. Address Union College Messenger, College View, Neb.

WE have been compelled to omit some of our usual departments this week in order to make room for the report of the statistical secretary. Much labor has been bestowed upon the preparation of this report, and special pains has been taken to make it reliable. The statistics relating to medical missionary work, however, are not included in this report, as these have heretofore been gathered and presented by the International Medical Missionary Association.

WE have received the tenth annual announcement of the Oakwood Manual Training School located at Huntsville, Ala. This announcement gives full information concerning the general plans and purposes of the institution, including the courses of study for the preparatory department and the training-school. Brother O. R. Staines, recently connected with the Emmanuel Missionary College at Berrien Springs, Mich., is now the business manager of the Huntsville school.

After One Year

THE first issue of the *Review* printed in Washington was dated Aug. 20, 1903. This paper is dated Aug. 18, 1904. This might therefore be called the first anniversary of the removal of the paper from Battle Creek to Washington. It has been a year of earnest work and interesting experiences, and during these twelve months substantial progress has been made in the efforts to follow the instruction relating to the Lord's work at this time. As we have gone forward in the way indicated for us, we have seen repeated and marked evidences of the Lord's guiding hand in all this experience, and we have many times thanked God and taken courage.

The developments of this year have clearly demonstrated the necessity for the removal of our denominational headquarters to a new location. The Lord has inspired in the hearts of his people an increasing confidence in his own leadership through the spirit of prophecy, which has directed this movement, and the hope has been revived that "there shall be delay no longer." There are now clear indications of the Lord's purpose to deliver his cause from those influences which have been bringing confusion into it, and that the long-looked-for time is just at hand when a new power will be realized in the rapid advancement of this advent message. For this we are thankful, and we are confidently expecting that the coming year will witness decided progress in the Lord's work.

Washington, D. C.

ON Sunday, August 7, a meeting of most unusual interest was held on the sanitarium grounds. This is quite fully reported on page 18.

This list of donations on page 20 this week is a very encouraging one. The total amount is \$27,984.40. The publication of the letters spoken of last week is unavoidably crowded out. They will appear in next week's issue. We quote the following letter:—

HILDEBRAN, N. C., July 25, 1904.
Prof. W. T. Bland,
Washington, D. C.

DEAR BROTHER: The article from Sister White in the *REVIEW AND HERALD* of two weeks ago was read at our meeting yesterday, and the time was wholly given up to that work. The enclosed amount (\$11.52) was offered at once, and it was voted by the entire church to keep this matter before us at least once a month until we are told to stop.

Of course we feel very poor under our circumstances, but in His light shall we see light. And when he says our first concern now should be for Washington, that is where we want it to be. We felt much of the Spirit of God in our meeting yesterday.

Yours in faith and hope,
ALBERT CAREY.

P. S.—Send us another subscription paper for next month. A. C.

When the great need of the Southern work is considered, and the fact that the sanitarium in Hildebran, N. C., was recently burned, it is surely the Spirit of him who gave all that he was and all that he possessed for others that leads our dear brethren in Hildebran to make this systematic and determined effort to send help to the work in Washington. If this spirit should take possession of all our dear brethren and sisters, we should have abundant means, and the remainder needed to complete the work in Washington would be supplied within a week. J. S. WASHBURN.