

The Advent And Sabbath REVIEW HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, JUNE 22, 1905

No. 25



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THE REVIEW AND HERALD

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

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Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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Editorial

Living Epistles

MANY persons who never read the epistles of Paul as translated into English by the scholars of the day are constantly perusing that translation of these and other epistles of the Bible made into daily conduct by the average Christian. "Ye are an epistle of Christ . . . written . . . in tables that are hearts of flesh." How important that the translation be plain and correct!

The Fishing Season

THERE is something suggestive in the fact that some of the apostles were fishermen. There is much meaning in the words with which Jesus summoned them to their new line of work: "Follow me, and I will make you fishers of men." There was instruction as well as encouragement in the promise made to these fishers after they had taken the wonderful draught of fishes: "Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." By many persons fishing is regarded as a most attractive sport, and many are the hours which they spend with rod and line. The fishing season is now on, and time and money will be freely spent in order to catch fish. But to catch men is certainly a higher grade of employment than to catch fish, and every disciple of Jesus is permitted to be a fisher of men. The season is now open for this work, and in many countries of the world there are faithful fishers who are seeking those whose hearts are open to receive the truth. Let all such remember the

words of the Master: "Cast the net on the right side of the ship, and ye shall find." "Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side he stood upon the shore. That was the side of faith. If they labored in connection with him, his divine power combining with their human effort, they could not fail of success." Successful fishers of men do not simply let down the net, but they actually catch men. We hope this fishing season may be a most successful one. "Behold, I will send for many fishers, saith the Lord, and they shall fish them."

Meeting Difficulties

GREAT difficulties do not necessarily mean disaster. It is not the number or the character of the difficulties to be encountered which determines the outcome of a movement, but the power available for overcoming difficulties either great or small. The difficulties in the way of rebuilding Jerusalem seemed to be insuperable, but through the prophet Zechariah the Lord said, "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Through the prophet Daniel it was declared that the city should be "built again, with street and moat, even in troublous times;" and so it was, but the work was accomplished. We have been harassed by many difficulties in recent years, and from a human standpoint it seemed suicidal to attempt to remove the headquarters of the denomination to a new place under such circumstances, but time has demonstrated that this very thing has brought in a feeling of unity and confidence among this people, and that it has been a strong factor in settling the difficulties that have existed. We are still facing difficulties, and there will doubtless be more and greater ones in the future, but the same hand that has been over this work from the beginning, and the same power that has delivered it thus far, will be sufficient for every emergency that may arise. The way of the Lord may lead through the Red Sea and through the wilderness, but it leads to the promised land, and those who believe in the Lord will enter in.

"Blest be the sorrow, kind the storm,
Which drives us nearer home."

A Great Reformation

THOSE who note how far evangelical Christianity has departed from the original standards must be impressed with the fact that there is the same need of a great reformation now as there was in the days of Luther. The substitution of human for divine authority then resulted in producing a gospel according to man, instead of the gospel according to God, and cut men off from the saving grace of God. We are facing practically the same conditions to-day. Speculation takes the place of revelation. The supernatural element is being eliminated from religion. The form of godliness remains while the power is lacking. Startling sins and outbreaking crimes committed by professedly religious men are an almost daily shock to the community. The simplicity of true godliness has almost been lost. Surely there is need of a great reformation, and it ought to be the natural fruit of this advent movement. An essential factor in this experience will be the restoration of the divine element in all that pertains to the religious life. The true gospel is "the power of God unto salvation to every one that believeth"—the experience of righteousness by faith. Let us pray and labor for a great reformation.

Our Message*

OUR subject is a very large one, and our time is very short; it will be possible to give only a brief outline of some suggestions concerning our specific teaching work,—the scope, the meaning, and the application of the special teaching which should be given by this denomination.

I will read first the scripture found in the Gospel by Luke, the third chapter. After fixing the time very definitely by naming the year of certain rulers, and those who held the office of the priesthood, it says: "The word of God came unto John the son of Zacharias in the wilderness." From what follows, both in this Gospel and in other Gospels, it is evident that the special word which came to John the Baptist was the word of the prophets, and specifically the words from the prophecy of Isaiah. The prophecy of Isaiah was given more than seven centuries before John the

* An address by the editor before the General Conference, May 24, 1905.

Baptist lived, and his prophecy had been before the people all that time. But in the time of John the Baptist, that particular message came to him as the word of the Lord, and as the word of God for that special time; and when it came to him as the word of God and the special word of God for that time, it became the word of power that was needed to meet the special situation at that time. You will see the meaning, perhaps, in this way: it was the word of God that came to John the Baptist. It was the word of God which John the Baptist preached; and in preaching the word of God as the word of God for that special time, with a special application, his message would meet all the needs of that time.

Where others had substituted tradition, he would bring them the word of God; where others had put human authority, he would bring divine authority; where others had added to the word of God, he would cast that aside; where others had cast aside the word of God, he would restore that word. That is, his message would bring the word of God anew to the people as the word of God, and in such a setting, and with such power as the word of God, that it would meet every need, every situation, that had arisen because men had neglected the word of God.

Read further what is said concerning it. "The word of God came unto John the Baptist the son of Zacharias in the wilderness." He became the voice to speak the word. He then became the messenger, whose message was the word of God. That included all the word of God; but as we read the scriptures which speak of his message, we shall find that the whole word of God took on shape, and was given a setting due to certain specific and special scriptures; as we read: "And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet:—

"The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God."

There is nothing said in that specific scripture about repentance; there is nothing said about the remission of sin; there is nothing said as to the time of the first advent; yet John was the forerunner of Christ, to teach his coming, to fulfil these very prophecies; and in doing that, to prepare the way by teaching the remission of sins.

Therefore it must be that not in the words of Isaiah the prophet alone did he find his message, but that all the teaching of the gospel was given a point and an application, a special turn, by those words of the prophet that made even the old message of remission of sin and the provision for salvation a new and living truth to the people of that time.

Further, you will see in what he said at what errors he aimed his message. "He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

Reading the full chapter from which this is taken in Isaiah 40, you will find that the voice said, "What shall I cry?" The message was, "All flesh is grass, and all the goodness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth; but the word of our God shall stand forever. O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!"

All flesh is grass; behold your God. When that came to the Jews, as you can see, it was to them a specific and distinct reproof of their confidence as being children of Abraham according to the flesh; they were not to put confidence in the fact that they were children of Israel according to the flesh. All flesh is grass; behold your God. The confidence was not to be in the flesh; and yet this very message was to be a message of preparation for God manifested in the flesh; but they were to be taught by his message that not to the flesh, and not by the outward signs of the flesh, were they to look to determine the character; but that there was righteousness to be revealed—the righteousness of God—not determined by the nature of the flesh in which it was revealed, not determined by birthright, but by the works that followed it,—the revelation of righteousness in the flesh, which of itself was nothing, and in which there was to be no confidence.

So he said, "Even now the ax also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do?"

They saw in it not only a correction of their doctrines, but a correction of the revelation of their life in actual practise;

so they asked him, according to this, not, What is the true doctrine? but they stepped from that to the true revelation of the doctrine, and they said, What must we do?

Now it can not be thought that John the Baptist taught righteousness by works; and yet in his reply he gave them distinct instruction what they were to do. That is, he not only taught correct doctrine, but he taught that correct doctrine must be proved by correct character, and that the two are inseparable, and his message included all of that.

Then I may say as a general characterization of the message of John the Baptist, and likewise of this message which takes up his work and carries it to full completion, that it was especially and emphatically the gospel according to God, in direct contrast and opposition to the gospel according to man.

The gospel at the time of John the Baptist had degenerated into a gospel according to man, which was a false gospel. It had come to be the gospel by birth, natural birth; it had come to be the gospel by works; it had come to be anything except the true gospel. As the result of that fact, in the character of those who had fallen away from the true gospel there was lacking the revelation of the evidences of the gospel according to God. That is, genuine righteousness by faith is the main-spring, and it leads to, and is revealed by, the works of faith; a righteousness by faith which does not reveal itself in works of faith is a perversion of the teaching of righteousness by faith; because, while we are not saved by works of righteousness which we have done, yet that righteousness which is of faith, and in which there is salvation, is that active principle which rules in the life and reveals itself in a character in harmony with God's law.

Now, taking it from that standpoint, in what way, what specific way, will the doctrine of righteousness by faith, which is the gospel now just as it was in John's time, and in all times,—in what way will that reveal itself among Seventh-day Adventists and in this message in any way different from what it will in the teaching of the same doctrine by other denominations?—It must distinctly and specifically call for such a revelation of that doctrine in life as will bring the life of the individual in perfect harmony with the complete law of God, in view of the judgment hour and the coming of our Saviour.

That will make a distinct teaching and a distinct experience in connection with the true gospel teaching of righteousness by faith in this denomination, which you will not find in those denominations that set aside a part or the

whole of God's law, and do not insist upon that righteousness by faith which is witnessed by the law fully and completely.

I wish now to call attention specifically to what it means in this day to preach the gospel according to God, in contrast with the gospel according to man; because it is in the direct application of it that the special benefit of the study may come to us.

First, the gospel according to God in contrast with the gospel according to men must be founded upon a right conception of God himself. That is a fundamental principle. Then it must be founded upon the revelation that God has made of himself, and of the way of salvation, rather than upon that which has been reasoned out by the human mind. This leads at once to the basis that the gospel according to God must rest upon the supernatural in contrast with the natural; it must include in its experience that which is beyond the power of the individual according to the natural or fleshly birth; it will be witnessed to, it will be established by, works, by signs and wonders that are beyond the power of the merely human, and that are out of what we call the natural order of things.

There will therefore be a distinct basis of supernaturalism for the gospel according to God, both in the fact of its being a revelation from God, rather than being a matter of reason, and in the fact that it will be witnessed to by works, signs, and wonders outside of the natural order of things. These seem to me to be fundamental ideas in this question of the gospel according to God, rather than the gospel according to man.

(To be continued)

The Dark Side Urges Us On

Our missionaries delight to tell of the bright side. We are urged on by opening doors and Macedonian calls. But the dark side is always with them. And this somber side also urges us on. The curse is devouring the earth, and we must hasten in amid a world full of perishing souls to cry out the message God has given us. If we forget this, or plan our lives regardless of it, we are surely most guilty of all people. No one can believe what we profess without bending every energy of soul and body to the hastening of the work.

In the years since we entered India, the plague has slain its millions. Still it drags on, although former visitations in history have been of much shorter duration. In a recent letter, Elder W. W. Miller, of Calcutta, writes of an encouraging and stimulating meeting with some Bengali inquirers who desired baptism. He adds:—

On our way out and back we met three funerals. The persons had died of the plague. About thirty are dying every day in a district near us. A man died on the doorstep of one of Mrs. Miller's patients; but the health officer fumigated the premises, so they feel there is no danger. A shopkeeper died in the bazaar [market]. He was carried out, but his goods remain as they were when he died. Earthquakes have been the order of the day. Towns are in ruins, and hundreds of people killed; but notwithstanding all this, the message moves forward, and the Lord keeps us. Some one must labor until the work is finished; then we can all rest as we behold the beauties of the earth made new.

That is just a glimpse of the dark side. What a spectacle this dying world must present to heaven. No wonder that intensity fills the universe. The Lord will make a quick work at the last, as the time comes to finish the gospel work. We have surely reached that time, and must lay every plan in life with this in view. In the last talk Sister White gave in Washington she said: "Light after light has come to me that the work will be wound up when we least expect it."

W. A. S.

"The Great Second Advent Movement"

SUCH is the title of a new book of over five hundred pages, just being issued from the Southern Publishing Association of Nashville, Tenn. It was written by Elder J. N. Loughborough, a veteran laborer in this cause, having devoted his life to it since 1852. He is indeed one of the few pioneers left in the work. A previous volume, entitled "Rise and Progress of Seventh-day Adventists," written about thirteen years ago, and now out of print, was a valuable book, and did much good.

"The Great Second Advent Movement" is a much larger book. It is of greater scope, and covers a much more extensive field. It is more general in its treatment, covering the whole development of the proclamation of the Lord's soon coming for three quarters of a century.

This volume is the monumental work of the author's long, earnest, and devoted life in the Master's cause. Of all the leading laborers in the third angel's message, Elder Loughborough has manifested the greatest interest and talent in preserving interesting statistics and reminiscences of its history and progress. He has been particular to collect and lay aside for future use valuable items and facts of deep interest in later years for the instruction of younger people, and those not conversant with the great advent movement.

It is a fact well established in history

that during the last seventy-five years there has been in progress in various parts of our world the proclamation of the soon coming of our Lord Jesus Christ the second time. No intelligent person can deny this fact. It has made a great stir in our world. It is a doctrine peculiar to the generation now living on the earth. Regard it as we will, the fact can not be disputed.

During all the nineteen centuries of the past, the most pious and devoted people have with deepest interest looked forward into the indefinite future to Christ's second advent, when his people would receive their reward. But in the age in which we live, well-authenticated history demonstrates beyond all question the fact that the nearness of Christ's coming has been in process of proclamation in various parts of the earth. And this fact is necessarily a sign of the nearness of the event itself.

This new volume is a very interesting and complete history of this movement. There is no man living better prepared to present it to the public than the author. He has been especially and personally conversant with all the facts. He has preserved the records and the interesting features of it.

The rise of this great movement was wonderful indeed. It gave abundant evidence of its supernatural origin. It did not originate with any one person alone, or in one country alone. In this interesting volume the author gives about twenty different movements arising independently of one another, and far apart, each proclaiming the coming of the same grand event. In our country it was proclaimed first by William Miller and about three hundred other ministers; in England by Irving, and it is said by about seven hundred others; in Germany by Bengel; and by the famous Joseph Wolff and many others in a large number of countries in Asia, Africa, and the isles of the ocean. The facts presented by the author in this connection are of the most thrilling interest.

The progress of the proclamation in this country is more fully treated by the author than in any other; but it is demonstrated beyond all question that the proclamation has been world wide. The evidences of the divine origin of this movement are fully presented in this volume.

This publication is most opportune. The eyes of our people are being drawn to the grand old doctrines of the pioneers in this movement. For several years various innovations and theories have been calling attention away from the old platform. One of the pioneers, always true to the genuine work of the message, has written this volume to en-

able those who have not had the opportunities he has had, to know for themselves the great facts underlying our faith.

The writer can assure the public that they will find this a most interesting and readable book. He and Elder Haskell read together this work, while it was in manuscript, to find, if possible, any inaccuracies of statement. They found very few indeed. As chapter after chapter was finished, they closed each with exclamations of "Grand!" "Most excellent," "Splendid," etc. The candid reader will find they were correct in their conclusions.

We look for a large sale of this precious volume. While "Rise and Progress of Seventh-day Adventists" was an excellent work, as its name indicates it was more of a denominational book than the present volume, and not so well adapted to the general reader. This covers a much broader ground. It should interest large numbers of those not of our faith. We firmly believe multitudes will yet read it, and by means of it learn of our faith, the basis upon which it is founded, and the important facts connected with its history.

We feel most grateful that the Pacific Press, which published the author's first volume, kindly consented that this book should be issued from our young Southern office. We feel it an honor to be permitted to bring forth such a grand book to the public.

A very fine likeness of the author is presented, also likenesses of the old pioneers of the work. It will be issued from the press in a very few weeks. We want thousands of orders to come in at once. All the old members will want this book because it speaks of the "early days" more fully than any preceding volume. It will refresh their spirits and call back their thoughts to the "former days" when they embraced the message. It will revive their strength, and be a great blessing to their souls.

All our people will want it at once; for it is a complete history of the great advent movement in the last days; its rise in various parts of the world, the evidences of divine power accompanying it, the marks of the Spirit of God working with it, and the glorious evidences of its triumphant close. Every true Seventh-day Adventist will desire to have in his own possession the most complete history of this advent movement ever written.

The young people will especially need it, to give them a clear, connected account of the great message of which they are a part. This book is worthy of being studied in all our denominational schools, that our young people everywhere may know all about the history of this movement.

And finally this book should be read by all enquirers after Bible truth. If it is thus read, the wicked misrepresentations and calumnies which the great enemy has induced people to scatter against the work of God connected with the truths relating to the Lord's soon coming, will be cleared from many minds. Our book agents should sell this book all through the land. We want thousands of orders to come in at once, that the cost of issuing this volume may be made up, and our office relieved so it can go on and print other important works. Price, \$1.50. Send in the orders at once.

GEO. I. BUTLER.

Consistent With Our Profession

THE plan for Seventh-day Adventists to make what may be called a Fourth-of-July offering to foreign missions is surely consistent with the solemn profession we make. Believing and professing what we do regarding the time in which we live, the work committed to us, and the terrible crisis just before the world, how could we do anything else? During the Fourth-of-July celebrations millions of dollars will be spent by the American people for pleasure. Much of this will be worse than wasted. How can Seventh-day Adventists take part in this waste? Knowing and professing what we do, we must turn away from the world's manner of doing, and set an example of sobriety, devotion, and self-sacrifice consistent with our profession.

To do this is not only a duty; it is an exceedingly great and precious privilege. What would we take in exchange for the third angel's message, for this glorious, soul-inspiring, heart-cheering message? It is far more to us than the honors, pleasures, and riches of the world.

But, brethren, this cause is no more to us who know it to-day than it will be to some dear soul who will embrace it to-morrow. It is this wonderful fact that calls us who know the message to earnest, continuous service and sacrifice for those who do not know it. How many of us have witnessed the changes through which people have passed as they have come to a saving knowledge of this truth? At last what joy and gladness filled their hearts as they decided to obey the truth. And following this what earnest efforts and self-sacrifice they made in behalf of others to give them the message. Thus it has been from the day the first pioneers became identified with this cause.

Now we are nearing the end. For more than half a century we have been sowing the good seed. This has been a time of preparation. The truth has taken root here and there. It has extended on the right hand and on the

left until it has encircled the world. Facilities have been provided, workers trained, countries entered, and doors opened everywhere. Never since this cause started has the outlook appeared brighter and more encouraging than to-day.

But the work is not done, the needs are not all met, and the end has not come. We must still pray and struggle on. We must continue to give our means and our service to our fellow men.

The call of this hour is service for God in behalf of humanity. Nothing can take the place of this. Prayer, praise, Bible study, joy in the message, are all good and necessary, but they can never take the place of earnest labor and giving in behalf of the perishing.

We should rejoice in God that we have this great privilege. No greater honor can be bestowed. How it cheers us to see earnest, devoted, cultured men and women so cheerfully offering their lives to any and all of the mission fields of the whole wide world! How it thrills our hearts to see parents consecrating their sons and daughters to these far-off lands! How it strengthens our hands to see our brethren and sisters who are toiling summer and winter on farms and at work-benches, in shops and stores, cheerfully giving their hard-earned means to meet the traveling expenses and support of these workers who can go! What is being done is grand, and it must be continued and increased until this message is preached in all the world for a witness unto all nations; and then, O then, the end will come!—the end of the cruel reign of sin, the end of sorrow and suffering to all living creatures. The greater our devotion, the larger our giving, and the more earnest our service, the sooner that long-looked-for end will come.

Sabbath, July 1, will be upon us in a few days, and the opportunity to make a gift to the cause of our needy, destitute missions will be here. Seventh-day Adventists can make an offering of twenty-five thousand dollars on that day without doing themselves any harm. And O what a lift that would be to the missions! In closing may I not appeal to our ministers, church officers, and brethren and sisters to take this seriously to heart, and make an offering at this time that will place our funds where the Mission Board will not be obliged to cut down the appropriations as they have supposed they would be compelled to do? The Lord has blessed us with great light, great responsibilities, and great resources. No other people are so highly favored as we are.

"Blessed are your eyes, for they see; and your ears, for they hear. For verily

I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

May God reveal to us the full meaning of these words, and make us the earnest, consecrated people we should be. Sabbath, July 1, there will be read in all our churches in America the memorial presented by the foreign missionaries to the recent General Conference. Many of the delegates were in tears when the reading of this memorial was finished. We send this memorial to all our people, praying that it will touch a responsive chord in every heart, and thus help to make a large offering to our missions. In no other way can we so practically answer this call from all lands. This July offering can, and should, be the largest midsummer offering we have ever made to the cause of missions. May it be even so.

A. G. DANIELLS.

Religion by Law

FROM an article in the *United Presbyterian*, of May 18, it appears that the Allegheny County, Pa., Sabbath Observance Association is making efforts through appeals to the mayors of Pittsburgh and Allegheny, to have the State Sunday law more faithfully enforced in these cities. The officers of this association have presented to these mayors quite a lengthy paper, in which they give various reasons why this should be done. They argue that "disregard for law and for rightly constituted authority has assumed proportions that are positively alarming," and that "our greatest danger at this hour is the increased disregard for law and rightly constituted authority." This thought runs all through the paper.

They further state that "the organization which we represent has for its primary object the preservation of the first day of the week as a day of rest and religious worship," and that "we are here to make a plea on behalf of the enforcement of the law that safeguards the Lord's day." They argue that "all men should be compelled to keep all law because it is law."

Near the close of the paper they say: "We feel assured that an order from this department, and a few examples of prosecution, will accomplish in a fortnight what our efforts as a voluntary association would require months to do, while the effect of the closing coming from the constitutional authorities would prove vastly more wholesome in the interests of law and order. On all these accounts, therefore, we appeal to you to enforce the law in the interests of our civil sabbath." The paper is signed

by J. D. McCrory, chairman, and E. C. Lane, secretary.

From all this it will be seen that this association is on the war-path, and intends to have the Sunday law enforced. It is desirous of having at least "a few examples of prosecution" under the law. This, it thinks, will accomplish as much in a fortnight for "the preservation of the first day of the week as a day of rest and religious worship" as its efforts as a "voluntary association" could do in months. Here is religion by law plainly, and the church endeavoring to make use of the power of the state for the furtherance of her ends.

The last quotation given above is a forcible reminder of the experience which the association had in Allegheny a little less than a year ago, when, on the night of Aug. 30, 1904, as the result of the work of some of their paid detectives spying upon the people, a mob gathered, in which one of the detectives shot and killed one man, and shot another through the hand. An account of the occurrence is given under the sub-head "An Eye-Opener," near the close of Number Four of our new *Religious Liberty Leaflets*, entitled "The Civil Sabbath." The association evidently is not desirous of having this experience repeated. It is not to its credit to have mobs, murder, and wounding occur in connection with its "voluntary" efforts to enforce the Sunday law. It would rather the law should be enforced by the "constitutional authorities." This, it thinks, would "prove vastly more wholesome in the interests of law and order."

W. A. COLCORD.

Note and Comment

THE wonderful developments among the peoples of the far East may well bring to mind Joel's prophecy of the last days which speaks of the waking of the heathen, preparatory to the great final gathering of the nations in the valley of Jehoshaphat. Japan, as the world knows, has become fully awakened, insomuch that that nation of Asiatics now stands prominent among the world powers. And now the long-talked-of "awakening of China" seems fairly begun. On this point the following testimony from a man of long experience in the Orient is quoted in the *Literary Digest*:—

China has been slowly awakening. . . . With haughty pride she refused the culture of the West during a whole century of incessant and increasingly persistent contact, until aroused by the blows of the Japanese army and navy. . . . Now an edict, for some time in force, has been filling the land with schools in every province, culminating in an immense imperial university, in all

of which Western knowledge and culture will be taught. . . . A revolution, simply beyond the power of description, has already begun. What has occurred in Japan on a small scale during the last forty years is being re-enacted in China on a scale colossal and portentous.

* SECRETARY TAFT is quoted as having said in an address to the graduates of Miami University, Ohio, that so insufficient are the salaries paid to men holding high public office in this country, that no poor man can retain such a position, and, in consequence, the government has virtually fallen into the hands of the millionaires.

A WRITER in the *Methodist Magazine and Review* (Toronto, Canada), the Rev. C. S. Eby, who has had long experience as a missionary in Japan, writes of the "yellow peril" as the greatest problem before Christian missions. Christian missions have before them, he says, the task of combating the unseen but very real forces which are shaping the evolution of Japan and China. One of the greatest of these forces in Japan he finds to be agnosticism. Japan is breaking away from the old religions, but is not, to any great extent, substituting Christianity in their place. On this point Mr. Eby says that "the educational department of Japan, so far as possible, has wrought for the exclusion of Christian influences from the national system, and when able, cripples the mission schools." A religious census of two schools which were typical of the whole, showed, in one school of 200 pupils, 2 Christians, 9 Buddhists, 140 agnostics, and 27 atheists; and in another of 130 students, no Christians, 3 Buddhists, 95 agnostics, and 26 atheists. These schools contain ninety-two per cent of the boys of school age and eighty-three per cent of the girls. China still holds to Confucianism, but China is under the tutelage of Japan, and may be expected to receive the mold of Japan in religion as in other phases of thought and life, at least to a large extent.

All this being true, it is evident that the religious future of this vast Asiatic field with its myriads of souls, so far as Christianity is concerned, depends more largely upon the third angel's message than upon any other presentation of Christian doctrine; for it is this message, pointing to fulfilled prophecy and throwing a flood of light upon God's great work of salvation on the earth and in heaven, both past and present, that startles the agnostic out of his negative attitude, and compels him to see that the gospel message set forth in the divine Word is supported by facts and logic which can not be ignored. Neither religious error nor unbelief can stand before the power of "this gospel of the kingdom."

L. A. S.

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

The Need of Home Religion*

"BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." It is impossible for us to have Christ abiding in our hearts unless we constantly behold him.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God."

In the second chapter of his epistle John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

This means that we have a world on our hands. It is of no use for us to think that we can follow our preferences or natural tendencies. We have a world on our hands, and we are to make known the saving principles of our Lord Jesus Christ,—the principles that have been committed to us to impart to the world. God wants us to be faithful stewards of the grace of Christ.

"Therefore the world knoweth us not, because it knew him not." It does not understand the principles that underlie our course of action. We must stand before God with a conscience void of offense. There are wonderful privileges for every one of us. God never places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of him. He leads the way, and we are to follow after. Following him, we are in no danger of going astray. Thus only

can we perfect a Christian character as stewards of the grace of God.

To us has been entrusted the truth of the gospel for this time. It is a wonderful, wonderful treasure, and the Lord desires us to have our eyes enlightened and our hearts quickened. He desires us to be nerved and strengthened by the power that he will give us if we will only be true to him. He desires every one of us to perfect a character after the divine similitude. The Christian who does not do this casts reflection on God. He dishonors his Saviour. Those who have access to the words written in the Scripture are without excuse if they do not apply these words to themselves, if they do not thus cleanse their hearts from sin. By the light shining from the throne of God upon our pathway, we shall be judged at the last great day.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Christ said; "for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

To have light shining upon the pathway in the clearness of the gospel of Christ, as it has shone upon our pathway, is a fearful responsibility. We are to follow on step by step, with our eyes fixed on our Leader. He will not lead us one step out of the right way.

God gave Christ to our world to save us from eternal death. Behold him, behold him! Keep looking upon him till you reflect his image. Do not accept the words of any man, unless you can see that he is conformed to the divine image, because if you do, you sustain him in doing wrong; you sustain him by asking his counsel and following his directions. What we need is the word pure from the holy Bible. Christ has bidden us conform our lives to his life. We are to know what it means to keep the commandments of God in truth and righteousness. The love that was in the heart of Christ is to be in our hearts; that we may reveal it to those around us. We need to be daily strengthened by the deep love of God, and to let this love shine forth to those around us.

Brethren and sisters, you are to reveal this love from the very beginning of the married life. It is to be the guiding principle in the family. Let your children see that you are controlled by the Spirit of God. Every member of the family is to be brought under subjection to the will and way of God.

I want you to think of the education

that is to be given in the home. This education begins with the parents. They are to build the home after the pattern that Christ has given them. They are to teach what Christ taught, to bless what Christ blessed, and to correct what Christ corrected. Sin is not to dwell in the mortal bodies of those who have committed themselves, body and soul, to Christ.

There is no middle ground presented before us. The cross of Calvary is the great center of the plan of salvation; and we are to begin to crucify self at once, that we may be preparing for a place in the redeemed family in the heavenly courts. What we need is the saving power of the grace of Christ day by day. This saving grace is to begin its work in our homes. Not an angry word is to fall from the lips of parents. They are to be constantly under the influence of the Holy Spirit. They are to realize that they are the teachers of their children, and that they are to reveal the kindness, tenderness, and love of Christ. And yet they are not to overlook the faults of their children. They are not to gratify their wishes simply because they desire gratification. This is not the way to train children for God. Children are made happy by being brought under right control. The most unhappy children I have ever seen were those who had never been brought under control.

You may talk to your children about bringing them under the control of God, but it will not have any influence on them unless you first teach them to obey you, and unless they can see that you yourselves are under the control of God.

Parents, you have a church in your home, and God demands that you bring into this church the grace of heaven, which is beyond computation, and the power of heaven, which is without measure. You can have this grace and this power if you will. But you must educate yourselves in accordance with your baptismal vows. When you took these vows, you pledged yourself, in the name of the Father, the Son, and the Holy Spirit, that you would live unto God, and you have no right to break this pledge. The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given you; for the promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Yes, seek God for aid. If you are in perplexity, do not go to your neighbors. Learn to carry your troubles to God. If you seek, you will find; if you knock, it will be opened unto you. But this means faith, faith, faith. Exercise living faith in Christ, and do not, I beg of you, step aside out of the right way.

Your home is to be an example of what a Christian home should be. You are to bring your children up in the nurture and admonition of the Lord. You are to overcome the faults which wrestle for the victory, and which, un-

* A talk by Mrs. E. G. White, May 27, 1905.

less overcome, will separate you from God.

The father and mother are to be respected in the Christian home. The father is the priest and house-band of the home. The mother is the teacher of the little ones from their babyhood, and queen of the household. Never is she to be slighted. Never are careless, indifferent words to be spoken to her before the children. She is their teacher. In thought and word and deed the father is to reveal the religion of Christ, that his children may see plainly that he has a knowledge of what it means to be a Christian.

Brethren and sisters, are you doing your God-given work in the home? Are you allowing your sons and daughters to shun the responsibilities that properly belong to them? Does your daughter sit at a musical instrument, while the mother does the cooking? Do the little ones go to the mother for everything, when the older ones ought to be taught to share the burden of caring for them, that the mother may have time to rest? Many mothers die years before their time because they have had to carry the burdens that ought to have been willingly borne by younger shoulders.

Children are to be educated to deny themselves. At one time, when I was speaking in Nashville, the Lord gave me light on this matter. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put the pennies they would otherwise spend for candy and other unnecessary things. They are to be taught that there is a great work to be done for a needy, suffering people, even the colored people of the Southern States. To them we must present the truth for this time. We are to take up intelligently the work of helping them. A good work has already been done with these self-denial boxes, and let no one lift a finger to hinder this work. Let no one speak a discouraging word regarding it; for it is God's plan, and thus he has said that help should be sent to the work for the colored people.

You will find that as the children place their pennies in these boxes, they will gain a great blessing. They will tell the children of neighboring families what they are doing, and the way will open for these boxes to be placed in other homes. We are not to do anything to discourage this work. Every member of the family, from the oldest to the youngest, should practise self-denial.

As the children of such families grow up, they understand something about mission work, because they are taught what it means to deny self in order that souls may be brought into the truth. They are taught that the money which they save by denying themselves goes to relieve a race whom the great majority of people in this country seem largely to have forgotten. The colored people need help and education and

training, and we are going to work to the point until a great work is accomplished. As long as God gives me breath, I shall bear my testimony regarding this matter. I thank God that he has means and ways by which self-denial can be taught in the family. Thus his people are to be taught how to do missionary work, how to go out and in simplicity open the Word of God to others. When questioned about their faith, they are able to state plainly and clearly the reasons of their faith. Such families bring into the church the influence of their home training.

(To be concluded)

Report of the Southwestern Union Conference

THE Southwestern Union Conference is composed of the following States and Territories: Texas, Arkansas, Oklahoma, and Indian Territory, and has an area of 382,089 square miles, and a population of 5,360,274, of which about 900,000 are colored. There are also hundreds of thousands of Mexicans who speak the Spanish language.

This union conference has a membership of 3,333, and a ministerial force of fifty-five, of which number three are colored. The most of this force of workers have been engaged in new fields, as the policy has been to push the work into new territory, where the message for this time has not been given. Good results have followed, and twenty-two churches and companies have been raised up, and thirteen church buildings have been erected; two of these are for the colored people, one in Arkansas and one in Texas.

Our academy, located at Keene, Tex., is under the management of the union conference. The last two years have been very encouraging and prosperous. During the year which has just closed the school has had an enrolment of one hundred and sixteen, with a corps of seven teachers.

A vigorous effort has been put forth to pay off all the indebtedness of the institution, so that it may be better able to carry out the purpose for which it was established. Oklahoma has done nobly, and has now paid up her apportionment in full. Arkansas and Texas are doing their utmost to meet their obligations, and are hopeful that they also will soon be free from debt.

Vigorous efforts have been put forth the last two years to make the academy true to its name—"Industrial Academy." The industrial department work has been revived, and good work is being done in the different industries carried on by the school.

The tract societies have, the last two years, sold books to the amount of \$40,798.78, but we expect to do more in the future, as the canvassing work is reviving in all the three conferences, and the prospects are very promising. Organized efforts are being put forth to place a strong canvassing force in the field for our large denominational books.

Several young ladies who have taken up the sale of the *Watchman* and *The Signs of the Times* in our large cities and towns have been very successful. Others are preparing to engage in this work.

Last December a branch publishing house of Nashville, Tenn., was established in Fort Worth, which will be a great help in supplying our local societies with books promptly.

Our local tract societies have been doing well the last two years. The Texas Tract Society was heavily involved in debt about two years ago, but at the present time it does not owe the publishing houses a cent, having paid them up in full.

The Arkansas Tract Society has an old debt of about seven thousand dollars, but has, during the last two years, been able to settle for all books it has ordered, and also to pay for the stock of books on hand. This is indeed encouraging for Arkansas.

Another encouraging feature of our work is the success attending our union conference paper. When this union conference was organized, it was thought that one good-sized paper could better occupy and represent the field than three small ones. The three State papers were merged into one union conference organ. Its pages are filled each week with reports and articles from the workers, and it has seven hundred regular subscribers who watch eagerly for it. Except the first year, it has never been a great financial burden. During 1903 it lacked only fifty-four dollars of being self-supporting, and for 1904 it lacked only \$14.75.

There are two sanitariums located in this union conference,—one in Little Rock, Ark., and the other in Keene, Tex. They are doing good work, and are in a prosperous condition. Treatment rooms are being fitted up in several of the large cities.

The mission work among the colored people has received special attention the last two years, and the prospects are very encouraging for a good work to be done for that people. We have several efficient colored workers who are pushing the evangelical work among their own race. Two large preaching tents, one for Arkansas and one for Texas, have been ordered for use among the colored people, and will be in the field this summer. It is hoped that these tents can be kept in the field every summer. They have been purchased by the union conference for the colored work, and will be used only by them.

An industrial school is being established in Arkansas. Forty acres of land has been purchased, and a small building erected; but more facilities must be provided as finances will permit. We must educate the colored people so that they will be able to labor intelligently for their own race.

We have a large population of Mexicans in Texas. We have been able to do but little for this people as we have no efficient workers who can speak the

Spanish language. Then again, our resources are so limited that had we had the workers, we could not have supported them. But we hope and pray that the way will yet be opened up so that we shall be able to do progressive work among this people. We believe that this people also ought to hear the last message of mercy to a fallen world.

When the Southwestern Union Conference was first organized, it was well able to carry forward its missionary work for the colored people and the Mexicans within her border, and also to help some outside of her own territory, but when it was reorganized in 1902, and the strong conferences of Colorado, Kansas, and Missouri were taken away and added to Nebraska and Iowa, we were left very weak financially. At the time of the reorganization it was understood that we should receive assistance, as the principal sources of financial help had been taken away from us. We have received some help, for which we are very thankful, as without it little could have been done. But no regular income or resource has been provided. Some arrangements should be made at this conference to aid the Southwestern Union until its own resources will be sufficient to enable it to do the work which the Lord in his providence wants done.

Our people are quite faithful in paying their tithe. The amount per capita is about eight dollars, an increase of about one dollar over last year.

Texas is supporting a minister in Arkansas, while the Oklahoma Conference has appropriated \$1,699.60 to fields outside of her own territory.

Experience has taught that a wise and economical use of the tithe gives encouragement to our brethren to be faithful in paying in their tithes and offerings. There is nothing that encourages our people more than to know that aggressive work is being done in new fields, and that souls are being brought into the truth.

Another matter that should come before this General Conference is that of the Southern Union Conference's ceding the conference of Louisiana to the Southwestern Union. Geographically it belongs to the Southwestern Union Conference, and also naturally. Louisiana sends her young people to our academy; she has splendid railroad connections with Texas, and would naturally get her supplies of books from the Nashville branch publishing house at Fort Worth, Tex.

Our plan in the Southwestern Union Conference for the promulgation of the everlasting gospel in the future is to push out into new fields with tent companies, and to locate more Bible workers in the large cities. We have found the efforts of the Bible workers productive of good results. Plans and arrangements have also been made to push the sale of our books and papers, and quite an army is at present engaged in this important work.

We realize to some extent that the

field is ripe for the reapers, and that while the work meets with more or less opposition, the faithful workers will reap in due time if they faint not. There are precious souls who are longing for the glorious truths of the third angel's message.

The Lord has gone before us, and we are of good courage. The work is the Lord's, and he is at the helm, guiding and directing in the great work of saving souls for whom he shed his life-blood. He has promised to be with us always, and with him as our helper and strength, we will press on till the work is finished and the victory won, and our blessed Lord comes to take us to our Eden home. Yes, then we will lay the burden down, and evermore be at rest in the kingdom of our God.

N. P. NELSON,
President.

Report of the Northern Union Conference

IN behalf of the delegates from the Northern Union Conference I wish to express our grateful acknowledgment of the providence of God over his work and chosen people.

The evidence of Christ's leadership among his people is a sign of the speedy fulfillment of the impending glorious events attendant to the setting up of Christ's everlasting kingdom.

To you who are holding aloft the cross of Christ in distant lands, as well as to those at home, we pledge our unfaltering co-operation with you, in proclaiming this gospel of the kingdom to all the world in this generation.

Organization, Location, and Composition

The Northern Union Conference was organized in 1902. Prior to its organization, the territory of the Northern Union Conference and a part of the territory of the Central Union Conference were united in one union conference.

The Northern Union Conference is composed of four organized conferences, located in the States of Minnesota, South Dakota, North Dakota, the province of Manitoba, and a large mission field known as the Northwest Territory of Canada.

Area and Population

The area of the four conferences is 305,766 square miles; the population of the three States and Manitoba is 3,451,394. The Northwest Territory of Canada has an area of 2,585,140 square miles. The conference will better understand the vast extent of this mission field by a brief comparison of its territory. The statistics show that it contains more territory in square miles than is embraced in the provinces of British Columbia, Manitoba, Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward's Island, and the added territory of the Atlantic Union Conference, the Southern Union Conference, the Lake Union Conference, and more than one hundred and fifty thousand square miles besides.

Many have the impression that the Northwest Territory of Canada is but "the frozen fragments of the North." This is an error. Calgary, in Alberta, is south of London, England. Edmonton, the proposed capital of Alberta, is about three hundred miles north of the border line of Montana, and is as far south as Dublin in Ireland, Liverpool and York in England, or Hamburg in Germany. It is farther south than any part of Scotland, Denmark, Norway, Sweden, and is four hundred and fifty-five miles south of St. Petersburg, the capital of Russia. Much of this vast new territory, recently opened to the civilized world for settlement, is rich in fertile soil and minerals.

I am unable to give its population, as no recent official census has been taken. For the last four years a constant flow of immigration, representing hundreds of thousands of various nationalities from Europe and America, have been pouring into this new world.

To the extent of more than a thousand miles east and west and three hundred miles north and south a life of new opportunities has come into existence. Homes have been made and villages and cities have recently sprung into existence, where for ages the open prairie had been the undisputed hunting-ground of the Indians.

The largest portion of the Indians of North America are to be found in the territory of the Northern Union Conference. Northwest Canada presents great opportunities for missionary labor.

Membership

The four conferences have a total church and scattered membership of 4,496 Sabbath-keepers. The mission field has four organized churches, with a total membership, including all scattered Sabbath-keepers in the territory, of one hundred and sixty-eight, making the total number of Sabbath-keepers in the Northern Union 4,664.

Schools

The Northern Union has four academies or industrial schools. Three of these were opened for the first time last fall. They are located as follows: The Elk Point Industrial School at Elk Point, S. D.; the Harvey Industrial School at Harvey, N. D.; the Maplewood Industrial School at Maple Plain, Minn.; and the Northwest Training-school at Portage la Prairie, Manitoba. The combined attendance of these schools the past winter has been about one hundred and fifty students. The total investment in the four schools is about \$35,000.

During the two years there have been conducted in this union fifty-five church-schools, with an enrolment of six hundred and thirty-two students. These schools have in general done good work.

The General Conference has assisted the Northwest Training-school at Portage la Prairie by helping the principal, Prof. O. A. Hall; the Nebraska Conference largely supports him. We hope for much from this school in training workers for northwest Canada. Two of its

students have already entered the work.

Book Sales

We have sold \$36,066.20 worth of books in the Northern Union during the past two years. We have had much difficulty in obtaining books in the foreign languages, which has lessened our sales and discouraged a number of our agents. With a branch office of the Pacific Press located at Minneapolis, and a live general field agent in the union, both of which we expect soon to have, we hope for a marked improvement in our book work.

Evangelization

The increase of Sabbath-keepers in the Union for the two years is five hundred and thirty-eight. These figures would be increased had there not been a large emigration to the South and the Pacific Coast from our Union the past two years.

We have eighty-two laborers on the pay-roll in the Union. A number of these are aged persons, some are unable to work, while others give only a part of their time to the work.

A revival of personal effort in missionary work is seen among many of the churches. A goodly number in each of the conferences have accepted the truth during the past winter.

We have a large field for labor among the many tribes of Indians. We have one organized church among the Indians in Manitoba.

The Union is supporting five laborers in the mission field of the Northwest Territory, who are doing good work, and are represented in this conference by Elder J. W. Boynton. The General Conference has recently sent Brother Paul Curtis and his wife into this field, the Iowa Conference promising to pay ten dollars a week for their support. We hope to see others enter this field soon.

We have no large sanitariums in the Union; however, we have a number of nurses and physicians who are doing excellent work in the medical line on a self-supporting basis.

More than one half of the territory in the four conferences in the Northern Union is yet untouched by any organized labor, to say nothing of its vast mission field.

Financial

The following will show the amount of funds raised from tithes and offerings for evangelistic purposes in each conference and the mission field in the Union for the past two years, also the amount each conference gave of the same for the general work outside of its own field.

The Minnesota Conference raised in tithes and offerings for evangelistic work \$55,267.33. Of this amount she gave the general work, \$22,413.30, which is a fraction over forty per cent of the entire amount raised. The average tithe per capita for all the Sabbath-keepers in Minnesota for the two years is \$8.89.

The South Dakota Conference raised in tithes and offerings for evangelistic purposes \$27,842.05. Of this amount

she sent out of the conference for the general work, \$10,531.57, which is a fraction over thirty-seven per cent of the entire amount raised. The average tithe per capita for all the Sabbath-keepers in South Dakota is \$11.99.

The North Dakota Conference raised in tithes and offerings for evangelistic work \$18,294.71. Of this amount she gave to the general work \$5,659.27, which is a fraction over thirty per cent of the entire amount raised. The average tithe per capita for two years for all the Sabbath-keepers in North Dakota is \$9.37.

The Manitoba Conference raised in tithes and offerings for evangelistic work the sum of \$9,768.42. Of this amount she sent to the general work \$1,122.39, which is a fraction over eleven per cent of the entire amount raised. The average tithe per capita for the Sabbath-keepers in Manitoba is \$11.71.

The Alberta Mission field raised in tithes and offerings, the past two years, for evangelistic work, \$1,557.09. Of this amount they gave to the general work \$175.79, which is eleven per cent of the entire amount raised. The average tithe per capita for the past year in Alberta is \$7.44.

The average tithe per capita for the Northern Union Conference for the past two years is \$9.69.

The total amount raised in two years in the four conferences for evangelistic work is \$111,172.50. Of this amount \$39,726.48 was given to the general work, which is thirty-five per cent of all funds raised for evangelistic purposes.

Quite a large sum has been donated to local interests, such as the Washington fund, enterprises in the South, and elsewhere, which are not included in the \$39,726.48.

Personal

This conference will be glad to know that Elder C. W. Flaiz, who resigned as president of the Northern Union Conference more than a year ago, owing to loss of health, is slowly recovering. He thought it not prudent to attend this conference, but hopes that another year of rest and outdoor exercise will restore him to his usual health.

Our Need

We have a vast field with a large per cent of foreign population. Our work needs to be greatly enlarged and strengthened in the larger towns and cities. We must enter the new settlements before the ground is pre-occupied. This field calls for laborers and the printed page in English, German, Russian, French, Swedish, Danish, Polish, Bohemian, Icelandic, and the Rumanian languages. We must give the gospel in its simplicity to the many tribes of Indians in this vast territory. The Northern Union Conference needs strong young men of the nationalities already mentioned to enter the ministry, with the gentleness of John, the zeal of Peter, the faith and courage of Paul, clothed with authority and power from above.

We must have a church honest with God, living examples of the truth, liberal with her means, baptized with the Holy Ghost; then the earth will soon be lightened with the glory of God, and Christ will come to bring an end to sin and death. For this we hope, for this we live, and consecrate our all.

R. A. UNDERWOOD,
President.

Report of the Lake Union Conference

THE territory of the Lake Union Conference is composed of five States; namely, Michigan, Ohio, Indiana, Illinois, and Wisconsin, with a combined area of 249,015 square miles, and a population of 15,985,581. In this territory there are eight Seventh-day Adventist conferences, which, at the close of the year 1904, reported 456 churches, with a membership of 16,044. The tithe paid during the year 1904 was \$131,987.72; or about \$8.22 per capita. The amount paid in 1904 for foreign mission purposes, so far as reported, is as follows:—

Annual offerings	\$ 7,717 27
Weekly offerings	3,677 22
Miscellaneous offerings	5,730 86
Sabbath-school donations	5,351 14

Total \$22,476 49

The general financial condition of the States composing the Lake Union Conference will no doubt compare favorably with that of any like-sized territory in the country, engaged in like pursuits. Agriculture is the chief occupation of the people of the country districts. Some mining is carried on in certain portions of the country, and the usual pursuits of trade and commerce, in the towns and cities.

Our people share measurably in the general prosperity of the country. It should be noted here that northern Michigan and northern Wisconsin suffered greatly last year from the result of early frosts, which damaged the corn and other crops. Our people in these sections, being largely engaged in agriculture, have suffered loss, and, as a result, the tithes and offerings have decreased.

It does not fall to our lot to chronicle any very important changes that have taken place since the last General Conference. One item, perhaps, is worthy of notice: At the time of the Oakland Conference, what is known as the Northern Peninsula of Michigan had been organized as a separate mission field. This field contained four churches, with a membership of eighty. After some effort to work this territory as a mission field, it was finally voted by a majority of representatives of the mission field, and also of the North Michigan Conference in session, to add the mission territory to the North Michigan Conference, which was finally consummated.

The North Michigan Conference is not wholly self-supporting, but since its

organization it has been treated, in a measure, as a mission field, drawing support from the East and West Michigan Conferences, as well as from the Lake Union Conference.

The spiritual life and growth of our people vary according to locality, conditions, and environment, and I think I might say, according to the faithfulness of those who first brought light and truth to the knowledge of the people in these various localities. If the servant of God has been faithful to instruct in all that pertains to the requirements of a Christian life, the results will surely be life and growth and power, and the peculiarities of locality or conditions or environment will have little or no influence.

If one may judge from the attendance at public worship on the Sabbath, the apparent anxiety to know the truth, and the readiness with which our people respond to calls for help financially and otherwise, it would seem that there was a good degree of spiritual life among the people.

Of the various lines of Christian work maintained in the Lake Union Conference, the evangelical stands first. A corps of ninety-eight ordained ministers and thirty-nine licensed men is constantly in the field. In addition to these, there is quite a number of Bible workers, colporteurs, canvassers, etc., all sent forth to preach the truth of God either by word of mouth or by means of the printed page. As we view the work from a given locality, perhaps, or in a given period of time, we may feel disposed to say it is almost a failure; yet it is a fact that more than sixteen thousand souls have been gathered out of a population of fifteen millions. A beginning only has been made, which reveals the possibilities of the future.

One of the difficulties encountered in the progress of the work is the inequality of the distribution of laborers. One instance will suffice to illustrate this fact: Illinois comprises about one third of the population of the union conference, with the second city in America, and yet in that State we have less than one tenth of the membership, and a list of laborers correspondingly small.

The Medical Department of our work is an important factor. We have in the Lake Union Conference, sanitariums at Battle Creek, Mich.; Madison, Wis.; Moline, Peoria, Chicago, and Hinsdale, Ill.; and Connersville, Ind., while many are employed in treatment rooms in the various cities of the district, Ohio leading in the number of physicians and nurses employed outside of sanitariums. This vast army of physicians and nurses is engaged in humanitarian work, and yet the purpose is the advancement of the cause of truth in the earth.

The educational work in the Lake Union Conference at the present time has reached considerable proportions. The schools at Berrien Springs, Mich., and Mt. Vernon, Ohio, are doing college work, while the schools at Cedar Lake, Mich.; Bethel, Wis.; Sheridan and Du

Quoin, Ill.; Boggstown, Ind.; and Holly, east Michigan, are intermediate industrial schools. The attendance of students during the past school year has been fair at all these schools, and at some the attendance was unusually large. An excellent class of young people is in training for the great task which the people of God have in hand at this time, and we shall hope to see them find their places in the closing work. It must be that our schools are to become a power in the preparation for the last-day work. A great deal of money has been expended on plants and the preparation of instructors to do a thorough work in these institutions. May God grant that it may not be in vain. The forces now prepared and in course of preparation in the Lake Union Conference ought to be a mighty power in the hands of God for the accomplishment of his purpose, not only among the millions of souls in its midst, but in all the wide field beyond.

The aim of the laborers of the Lake Union Conference is to bring about complete amity and unity between the laborers of all departments of the work on the basis of the truth of God; to teach and encourage faithfulness on the part of every church-member in the payment of tithes and offerings, as well as every other duty pertaining to the Christian life; to inspire zeal and energy in the minds of all for the accomplishment of the work to which God has called us in the preaching of the gospel of the kingdom in all the world for a witness unto all nations, before the end shall come.

We realize that if we attain to the accomplishment of our aim, it means a more thorough consecration than heretofore; it means the coming of the latter rain, the baptism of the servants of God with power from on high. Then the sacrifices of his people will be acceptable upon his altars, and their prayers will come up before him as incense.

ALLEN MOON, *Pres.*

The Improvement of the Ministry*

A. E. PLACE

THE standard for the gospel ministry has been placed high by the speakers thus far in this convention, but none too high; and it is only reasonable that we, as Seventh-day Adventist ministers, should, more than any others, determine to reach it in the name and by the power of the Lord of hosts.

If we improve our ministry, we must give more time and thought to it. I consider that the discussion of this question at this session of our General Conference will prove to be a good step toward the much-desired result. The end sought is worthy of the time and labor bestowed. "Agitate and educate," is as truly important in this line as in any other.

* This paper was read before the General Conference on Thursday, May 18, and it was voted that it should be printed in full.

1. We should study carefully what constitute the qualifications necessary to a successful ministry in this cause. It is not enough to do this occasionally at our sessions of the General Conference. Doubtless more might be done through our periodicals, and by work in the local field, to stimulate prayerful thought on this subject; but the real power must be found, and will be found, *by us each*, in our closets. Our motto should be, "As for me and my house." It is useless for us to give rules, unless our lives constitute an inspiration for improvement.

2. We must encourage only such men to enter the field as give evidence of fitness for the work. On this point I would ask, first, Is the man spiritual? Second, Has he a proper education? Under this head I would know that he knows the great foundation truths which have made us a separate people, and that he regards them as his message.

3. Adapability, or aptness to teach. A man may be spiritual and educated, but if he is not "apt to teach," he is not fitted for the ministry. 1 Tim. 3:2.

4. Earnestness and diligence. A lazy man is a curse anywhere, but especially so in the Seventh-day Adventist ministry. It matters not what other qualifications a minister may have, if he is not giving evidence of doing honest, faithful service daily, he needs improving or removing. He who is each day seeking to do his best is each day fitted to do better and still better service, and can say with the apostle, "I die daily."

As "ministry" means "service," the only way we can improve the ministry is to improve the service. Service should be considered from the standpoint of both quantity and quality. One may do much, and another do little, and neither do anything well. It has been said, "Not how much, but how well."

I wish to say a few words first concerning pulpit service. We need to study simplicity, clearness, and brevity. A minister who holds his audience an hour to tell them a little truth that he might tell them plainly in thirty minutes, ought to join the ministerial improvement society. He is like the farmer who made his cow drink a large pailful of water to get a lone potato or two at the bottom. If the minister has only a potato to give, let him give it in the name of the Lord, and direct the people to the well of salvation for water.

The only watering of truth that God accepts is tears whose well-springs are hearts burdened for the salvation of men. If our pail is full of good food, let us bear in mind that too much food at one meal is injurious.

One of the heaviest crosses we as ministers have to take up is marked "brevity," but I am convinced that it constitutes one of the necessary steps to the improvement of our ministry.

Our Study

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

We each need daily to study the cross of Christ, and we must see it in the light of the everlasting gospel message of to-day. We are told that the cross of Christ will constitute the science and the song of the redeemed throughout eternity. Let us study that science, and learn that song as a *present reality*, or we can not do the work before us. To the extent that we do this as ministers, the ministry will be improved.

Some seem to think that almost any one can preach. But true preaching is as certainly a science as anything in this world; and he who thinks this science is gained without heartfelt struggles and painstaking effort is most sadly mistaken.

Our ministry is not so strong to-day as it might be, and as it ought to be, because we have not counted the cost, or, after counting it, have not paid the bill.

We are told that many of our ministers will have an account to render to God for rusted talents, that many who are weak to-day *might be intellectual giants* if they had properly used their God-given powers. "Of all sad words of tongue or pen, the saddest are these, It might have been."

The doctor spends from three to four years of hard study to fit himself to minister to man's physical needs. The laws of the land demand this, for the life of man is at stake. Shall these things be, and we encourage men, either by word or by vote, to go out and practise upon the souls of men without a test of ability or fitness?

I do not claim that a college course is necessary to fit a man for the ministry, but I do hold that every man who is allowed to enter the ministry either as an ordained evangelist or as a Bible worker, should have a good understanding of the language he is to speak to the people.

I am far from making this the essential thing, but it should be recognized as *one of the essentials*. I can not think of a sadder travesty upon the religion and work of Christ than for his church to sanction or tolerate a cheap, or incompetent, ministry. The message we have to give to the world may properly be called the last book, or, if you please, the advanced calculus of gospel science. It embraces the graduation lessons on truth that fit a people for translation. I would that we might sense deeply our high calling and the demands of the hour.

While we can not get our fitness alone from school-books, or even from the study of the Bible in our schools, the times demand, and reasonably too, that our ministers study books and apply themselves till they can read and pronounce and arrange words properly. Every minister should have a good vocabulary of choice words. Let us avoid slang phrases, and all questionable expressions.

We have the grandest and most beautiful truth the world can ever know, and it seems sad to hear men clothe it

in ragged grammar and tattered rhetoric. While we have no right to depend upon grammar or rhetoric to convert a sinful heart, we do have the right to expect the power of the Spirit of God to rest upon the minister, who, not for his own glory, but for the glory of God, seeks to clothe God's precious truth in as respectable a dress as possible, that the ears of men and women of letters who come to hear may not be jarred, and they be driven away by discords in expression.

I have no disposition to try to catch my ministering brethren in their speech, but I have heard such expressions as the following over and over again in a single sermon: "Jesus loves you and I;" "He died for you and I;" "He came to save you and I;" "We hadn't ought to reject his offers of mercy;" "He had went," "govermunt," or worse even, "guvmunt," for "government;" "Jeruslum," for "Jerusalem;" and "doin'" and "goin'." I once heard quite an energetic Seventh-day Adventist minister quote the Saviour's sad doom upon Jerusalem as follows: "O Juice-lum, Juicelum, etc."

It is sad to stand at the tent or church door as the people pass out, and hear such expressions as the following: "Well, that fellow knows how to slaughter the king's English, doesn't he?" I believe that these blunders are not all the result of ignorance, but are due to lack of thought, and, brethren, we must not be careless in God's work, for God has said, "Cursed be he that doeth the work of the Lord negligently [carelessly]." Careless attitudes and actions in the pulpit also tend to cheapen our work, and weaken our ability to do the sacred work of God.

I believe our ministry might be improved in these things if we had the moral courage to tell one another of these mistakes, in the spirit of Christ, and "between thee and him alone."

We are also in danger on the other side of this question, when unnecessary time is spent in shaping and polishing language. When this is the case, the dress hides the soul-saving truth. The speaker sees his words and sentences; he watches anxiously to bring his climax at such a time and in such a way that it will sparkle just so, and thus he loses sight of souls who are waiting before him for the bread of life. The congregation usually sees what the minister sees. If he sees himself, they see him, and when they go out they say, "What a wonderful sermon!" instead of, "What a wonderful truth!"

The science of preaching lies with the men who know how to hide behind the cross; who see Christ and him crucified, and enable their audiences to see all their clean-cut words and beautiful figures adorning not a man, but a soul-saving truth. Rhetoric and oratory are most blessed gifts if in the hands of a sanctified minister.

The ministers who are improving are the ones who are crying daily to God for help to speak his word faithfully. They

are the men who, at the close of every sermon, cry earnestly, "Lord, teach me how I can do better next time."

All-Round Men

Success in our ministry demands more than pulpit service, however good that may be. The Testimonies to ministers have said that the minister should realize, when he leaves his desk, that his work is but just begun. The science of true study and ministry is to be largely learned in the homes of the people. He who shuts himself away from this part, or excuses himself from it without excellent reasons, is severing the very sinews of his strength, and he need expect but little fruit from his labor. The minister, in the highest sense, yea, in *every sense, is a missionary*. His business is the science of getting to the people—meeting them where they are, and convincing them that both he and God are seeking *them* in love. The world's greatest minister, and greatest preacher too, "for no man spake like this man," met the people in the home, in the field, by the sea, in the mountain, everywhere. He walked and talked with men daily; he touched blind eyes, leprous flesh, and said with tenderness, "Go in peace."

Christ called Zacchaeus down from the tree, and invited himself to dine with that rich man, and before he left, he said to him, "This day is salvation come to thy house." This ought to mean much to us.

The most comprehensive testimony concerning Christ's ministry is found in the words, "Who went about doing good." I can but believe that his talks by the way, which doubtless caused many more than *the two disciples* to say, "Did not our heart burn within us, while *he talked with us* by the way, and while he opened to us the scriptures?" were as powerful sermons as that one so often quoted, "the sermon on the mount."

As we cease to study the life and work of Christ, we shall cease to preach Christ. We may preach *about* Christ, and *about* "our message," but he who really *preaches* these great gifts of God to man, must *have them as a part of himself*.

How can a minister give proper direction to his Bible workers if he is not a Bible worker himself? How can a minister lead others to pay tithes if he does not pay tithes himself? How can he properly impress upon his people the value of our papers and books if he has not read them, and does not read them himself? How can he enthruse men with the importance of the canvassing work if he has never canvassed, and does not himself sell our literature?

The value of a minister in this cause depends much upon how he is born and educated. We need all-round men—men who have the message, not a fragment.

Whom Shall We Encourage to Enter the Ministry?

I strongly plead for young men who

are willing to study to show themselves approved of God,—men who are willing to step on the first round of the ladder first, and not the last round first,—men who are willing, and will keep in touch with *each round* as they go forward and upward. As the three messages of Revelation fourteen are a threefold message, a message in which the first joined and went with the second, and the first and second joined and are going with the third, and no man can preach "our message" unless he preaches it that way, so I believe the different parts of our evangelistic work constitute natural steps, each one of which leads to the next one, and goes with it step by step till one grand whole moves forward to victory.

I believe the most successful ministers are those who are willing to and will take the steps in their order. The first step toward the ministry is the study of the gospel as revealed in the messages for to-day. Who can say, I have finished that step, and can leave it behind as I reach the second? As the personal reading and study of the truth is the first step toward the ministry, that, instead of preaching, must be the laborer's first work with the people. Can he ever cease working to place the pages of truth in the hands of the people and helping them to study them?

The Bible worker or minister who comes again and again in contact with the same individuals has the greatest influence (if he will use it) to get men and women to study the life-saving truth. The canvasser can bring it to the door, and leave it on the center-table, but the minister of Jesus Christ can lead the people to open the book and study.

When a young man says to me, "I have no burden for the canvassing work, but I feel that the Lord is calling me to enter the Bible work or the ministry," I decide positively that I shall not lay hands suddenly on his head. The young man who longs to be called "elder," and hastens to have it printed on his Bible and hymn-book, has little conception of the sacred work to which he aspires. He needs to study Phil. 2: 5-8, and pray for an understanding heart.

In closing this topic, "Whom shall we encourage to enter the ministry," let me suggest that our schools are designed of God to furnish the men needed.

Our ministers, and also the teachers in our schools, should be carefully watching the young men in our academies and colleges, and should encourage them to fit themselves for the work of God. Those young men who show themselves to be students, those who master difficulties, and reveal a true missionary spirit, and who are ready to go anywhere and do anything they can to forward the work of God, should be encouraged to enter the field. They will not seek or desire to jump into the pulpit. The thought of it will cause them to tremble; but they *will seek* by *contact with the people* on the first round in the ladder to prepare for the great and sacred work of the gospel ministry.

Improvement of the Ministry*

E. T. RUSSELL

Recruits Needed

RECRUITS are needed to supply the lack in every department of the work. There should be scores of workers both in home and foreign fields where there is now but one. Conference committees should feel that they have resting upon them the sacred responsibility of encouraging such persons to labor as ought now to be engaged in gospel work.

Our most promising young men and women should be persuaded to engage actively in the work of saving souls. Scores, if not hundreds, of our young people are leaving our ranks annually to engage in worldly occupations. There is a reason for this. The responsibility for their loss to the cause, to a great extent, rests upon many of our conferences. After spending years in school preparing themselves for the work, many young people have been informed by the conference officials that they can not employ them, as they do not have the means for their support.

Those who desire to enter the ministry should receive a suitable literary training in order to be properly prepared for the work. They should also be educated in habits of thrift, tidiness, and industry. Shiftless and lazy men will never succeed in the work of the gospel ministry. Men are wanted who will prosper in the midst of difficulties,—men who will endure discouragements, temptations, and privations. Men are needed who dearly love the message, such as are willing to sacrifice for it. May the Lord deliver this cause from those who are preaching for the loaves and fishes, and not from a deep love for souls! They should engage earnestly in the work, praying and studying as they labor; and especially should they learn of the Great Teacher.

Although ministerial institutes may prove beneficial to workers, yet they can not develop them like the knowledge gained through actual service in the field. If promising young men desiring to enter the ministry were encouraged to spend some time in the canvassing work, or in teaching in our intermediate or church-schools, they would thus obtain an experience which would help them in their ministry. In the canvassing work, as they go from door to door, meeting men representing all classes, they learn to read character. As they explain the truths contained in the books they carry, and as they persuade individuals to buy, they are learning to help people to decide. Without this element of character they can never lead souls to a decision in regard to the truth. In the school work they would have an excellent opportunity for Bible study and to develop their ability to explain the truth, to teach the way of salvation, and to lead souls to Christ. The influence of such a class of teachers

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would add strength to the school work, and be of untold benefit to the churches where they teach. Experience, next to the Great Teacher, is the best educator. The cause needs self-made men,—men who are proved, true, and faithful.

The successful laborer must have more than book knowledge. He needs integrity, energy, and tact. Combined with these, he needs a gentle spirit. He should be "apt to teach, patient."

The best way the ministry can be improved is by the reception of the Holy Spirit. Without the Spirit's power, its efforts will be weak and fruitless. Jesus said, "Without me ye can do nothing." Divine power will ever respond to Jacob-like faith. It is given to those who hunger and seek after it. To the soul that cries out in anguish, as it realizes its need of divine power, the answer will come, "As a prince hast thou power with God and with men, and hast prevailed." We must have power with God, and then we shall have power with men. To carry this truth in the face of bitter opposition, we need a faith similar to that manifested by John Knox when he cried, "Give me Scotland, or I die." It is said of that man of God that Queen Mary feared his prayers more than an army of twenty thousand men.

How We May Obtain Divine Power

Jesus says to every one of us, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Tarry where you are. Commune with your God until you realize in every fiber of your being that you have prevailed. Then will be fulfilled the promise, "Ye shall receive power, after that the Holy Ghost is come upon you," and only then are we prepared to witness for God. Then we can go forth in the strength of Israel's God with the assurance that success will crown our efforts, and that souls will be converted as the result of our ministry.

The Holy Ghost can do more in ten minutes in the improvement of the ministry than can be accomplished through months and years of study in connection with literary institutions. I would not in any sense discourage education. It is essential that workers have literary finish, but it is more essential that they enjoy the fulness of the Holy Spirit. A worker may have quite a fair knowledge of the sciences, and may speak eloquently, yet without the abiding presence of the Holy Spirit in his heart, his words will be like "sounding brass, or a tinkling cymbal," because, like Cain's offering, it contains no Christ.

Profitable Books to Study

Above all books, gospel workers should study the Book of books. It is able to build them up. A knowledge of its teachings will impart mental and moral refinement and spiritual strength. A careful study of its teachings will give them understanding in all things. It will bring joy and rejoicing to their hearts, and, as they impart what they

learn to others, it will also bring rejoicing to the hearts of many.

It is said of Zwingli that when he turned toward the Bible, Switzerland turned toward the Reformation, and of his own experience he said, "When I studied the Word, it became plainer than all the commentaries." The Bible should be studied in preference to all other books. I would also recommend students to become familiar with such books as "Patriarchs and Prophets," "Great Controversy," "Desire of Ages," "Gospel Workers," "Thoughts on Daniel and the Revelation," and "Christ's Object Lessons," and other books containing present truth. There are many books of history with which they should become familiar; among the number I might mention such books as D'Aubigne's "History of the Reformation," and "Ecclesiastical Empire."

How to Save Souls

In order to win souls for Christ, we need the instruction set forth in the Bible. Jesus, the world's greatest missionary, says, "Follow me, and I will make you fishers of men." "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringing forth much fruit: for without me ye can do nothing."

The great apostle to the Gentiles admonishes us as follows: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Neglect not the gift that is in thee. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save thyself, and them that hear thee."

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth."

Peter instructs gospel teachers in these words, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

Great Caution Should Be Exercised in the Selection of Workers

Great caution should be exercised in the selection of men for the ministry. To-day a large amount of tithe is being expended on laborers who give but little if any evidence of becoming efficient

workers. All through our ranks are those who, judging from their actions, seem to think that they have a claim on the conference treasury, although they bear but little if any fruit. Though they do not labor faithfully in the field, they are faithful in drawing their salary from the treasury. Too often we are biased by personal preference in the selection of laborers, and do not consider their qualifications and fitness for the work.

Through the influence of their friends, many have been granted papers, and placed on the pay-roll of the conference, without giving evidence of developing into able workers. After it has been demonstrated that they can not become efficient laborers, it seems almost impossible for the conferences to relieve themselves of the burden of their support, as their friends are zealous in sounding their praise, and plead earnestly that they be continued in the work.

Experience has demonstrated the fact that it is not always safe for conferences to act upon the recommendation of individuals or churches in selecting laborers. Great care should be exercised in this matter, as careless work in this respect not only saps the finances of the denomination, but results in bringing discouragement upon our people, many of whom do not consider it right to pay tithe to have it consumed by a worthless class of laborers.

Thousands of dollars are expended annually with little or no benefit to the cause. In many conferences the conference committee seems unable or unwilling to grapple successfully with this problem. The situation demands action, as God's cause is suffering as a result of their negligence. In this respect conference officials are not dealing with the Lord's work as they would manage their own business. We would consider it frenzied finance for any man to employ from year to year an unprofitable laborer. I am confident that if conference committees would as jealously guard the tithe as they would their own finances, a large corps of unprofitable workers now connected with the different State conferences would be dispensed with. If we do not exercise more care in the selection of gospel workers, and place on the pay-roll only such as give evidence of making a success of the work, can the Lord ever say to us, "Well and faithfully done"?

Those That Fail to Bear Fruit

In many of our conferences there are workers who have been going the rounds, visiting the churches at such times as they are not actively engaged on their farms, or in other occupations. In most cases they give their own work the preference; and at such time as it is agreeable to them, they do the Lord's work; thus they make God's work a matter of their own convenience.

These workers, after they have thus labored, expect to be supported from the tithe. This cuts down the funds in the conference treasury, so that conferences do not see their way clear to

encourage young workers. This non-producing class of laborers should be purged from among those who are supported by the tithe, thus making it possible for conferences to employ those who would make a success of the work. In some conferences laborers seem inclined to excuse themselves from doing work that is not agreeable to them, and when it is suggested by the conference committee that some one ought to be employed to do the work that they have excused themselves from doing, they are not, in many cases, willing to go to another field of labor, although the conference may be so situated financially that it is not able to take on any additional help. Thus the work that they ought to have done, and which they have excused themselves from doing, is neglected.

It is a sad fact that many of our ministers have lost the true missionary spirit, and are standing in the way of those who would, if properly encouraged, take hold of the work and carry it forward earnestly and successfully. All such should be encouraged to engage in self-supporting work; and consecrated, energetic, intelligent persons should be selected to take their places. The tithe is holy unto the Lord, and should not be expended in a careless manner. This work is too sacred to be trifled with.

THE Church of England Zenana Missionary Society has Bible women in many south India villages. One is in a village many miles from the nearest Christian church, so that she can not go to church at all. Another is of low caste, and therefore must live outside the village where she works. By walking six miles, she can attend church, however, every Sunday. Such workers, patient, earnest, but lonely and isolated, are the ones who are laying hold upon heathen women in south India, and they need all the sympathy that Christians can give them.

PAULU, one of the Moravian native preachers on the western border of Tibet, has recently returned from a daring raid into the forbidden territory. He crossed the border from Spiti to Kyurig, where all the villagers came together to hear him preach. Then he went on to Tsurub, where a governor appeared in his path. "What do you want?" was the question. "Nothing," said Paulu, "but to proclaim God's Word." "We are forbidden on pain of death to allow Englishmen and suspicious persons to cross the frontier. Outwardly you seem like a real Tibetan, but inwardly you are evidently filled with the English religion. You must wait until I talk over the matter in the village." Still, he let Paulu pass the night in the village and preach there. The next morning he was quite friendly, but immovable in forcing Paulu to recross the frontier. Tibet is not yet opened, but Christians are actively using all the cracks in the wall.

THE FIELD WORK

Trinidad

PORT OF SPAIN.—My last report told you of the baptism conducted by Elder Sweany in the church here. God has blessed our labors since. As a result of continued services and personal work, seven others are now preparing, and will be baptized when Elder Enoch comes.

The church, though having passed through deep trouble in the past year, is of good courage. During the past three or four months, over two thousand copies of *The Family Bible Teacher* have been used by the tract society, besides several thousand of the *Watchman* and *English Good Health*. Much more might have been done, and we hope will be done in the remaining portion of the present year.

Since September we have printed, in addition to the *Watchman*, sixty thousand copies of *The Family Bible Teacher*, and a large amount of other work for this and the Jamaica Conference, and for those not of our faith.

It somewhat disheartened me to hear from Brother Enoch that we were to lose two of our workers. How we shall get along, I am unable to see, but our Father knows. One thing comes home to me, and that is that it will require greater faithfulness on the part of those who remain. And yet this will mean a heavy strain; but I believe all are willing to hold the colors. Pray for us, that we may have grace and strength.

S. A. WELLMAN.

Colorado

FOUR weeks ago the ministers of Cripple Creek district decided to send for Mr. Gamble, of Kansas, to come to settle the minds of the people of that place on the Sabbath question. He came, and spent eight days fighting our people, the truths that we hold, and especially that part of the message known to us as the spirit of prophecy. I attended three of his lectures which were, as just stated, a tirade against our people.

The ministers called a special meeting with the object of getting Mr. Gamble and me together. He, of course, took the time usually occupied by the minister, and spent about one hour and a half protesting against the truth of the Sabbath and building up the Sunday institution.

I asked for a little time in which to review Mr. Gamble before the meeting closed. I was given half an hour. The Lord assisted me, and I believe some of those who were there saw the weakness of Mr. Gamble's arguments and the truth of the Sabbath question.

I remained in Cripple Creek until after Mr. Gamble left, and then reviewed him at Rebecca Hall, after thoroughly advertising the meeting. We had a fair attendance, and with some good selections from our "Christ in Song," assisted by some of our sisters from the

Victor and Cripple Creek churches, the meeting we believe was a success.

Mr. Gamble came with the idea of convincing some who had taken their stand for the truth, of the error of their ways, and of bringing them back, but of the number who had accepted the truth not one was deceived by his so-called "new discovery." I baptized three new converts to the faith just before leaving, took three good, substantial members into the church on their former baptism, making a total of thirty-nine members added to the Cripple Creek and Victor churches since I came in that district.

I stopped over at Colorado Springs on my way to my new field of labor, where I held two services, and baptized six new converts, most of whom had been brought to the light of truth by Sister Finch. To the Lord I give all the praise for what little I have done for him.

C. H. BATES.

Chile

PUA.—The work is opening up some among the Germans in this country. There were but few German-speaking people living in the place where we had our tent-meeting, so the attendance was not large. A few took their stand for the truth, and others are interested. Since we took down the tent, one lady has become interested, and has prom-



A CHILEAN FARMHOUSE

ised to keep the Sabbath. That makes nine individuals who are now keeping the Sabbath in that place. A young man visited us from another part, and remained to two services, and then invited me to come to his neighborhood to hold some meetings. I promised to do so. Since then I have received a letter, stating that they would be very glad to have me come, for they have but one or two meetings in a year. If the Lord is willing, I shall go there in a few weeks.

During the winter it rains almost all the time; this is a hindrance to progressive work here in the south. In the winter I can visit the churches in the north, and labor there, and during the summer I can push the work among the Germans in the south. There is work enough to be done, but how to economize the time, is the great question before us. Time is short, there is

much to do, and the field is large. We must hasten to get the truth before the people.

F. H. WESTPHAL.

South Africa

OUR work is getting on a little better footing in the Cape Colony Conference. Since the camp-meeting, Brother Groenewald, who was ordained at the camp-meeting to work among the Dutch people, has been laboring among these, and has baptized thirteen who have been awaiting this rite. I expect a goodly number of people in the Dutch districts between the Cape and Port Elizabeth, will accept the truth as soon as our laborers can go to them. We have been corresponding from the office with quite a number, and have sent out a large amount of literature, and many are interested. One of the brethren who returned from Bermuda has been doing good missionary work in the Orange River Colony, and several are interested in his vicinity, and a few have begun already to keep the Sabbath. I have received letters from those whom this brother has brought into the truth. These people are all Dutch.

We are just now trying to find a location in the country for our sanitarium. The work is now being carried on in the building that was formerly the orphanage, in Plumstead, a suburb of Cape Town. We have felt for some time that this institution should be in a locality more in harmony with the specifications of the spirit of prophecy.

O. O. FORTNER.

Straits Settlements

SINGAPORE.—We are glad to have entered this large city of many nationalities. There is a very great work to do here, and we are praying that more help will speedily come. We have to face the problem of reaching all nations in this city, therefore it is a very important center for our work in the East. The majority of the Chinese eagerly take the educational advantages offered by the different denominations here, and by the government. They are industrious and persevering, and with this edu-

ation are employed in all banks and mercantile offices as clerks. Many are not averse to Christianity, but, through fear of breaking ancestral ties, they remain in heathenism. The Chinese are among the richest people of Singapore, and such help as we are able to give them by medical missionary work they would gladly welcome. Several of the Europeans have told us that a good sanitarium would do well here, as it is very necessary. The truth of this statement is seen by the willingness of the people to take the *Australasian Good Health*. And although the missionaries are working up a strong prejudice against us, we are finding substantial friends by means of the health journal. Truly, medical missionary work is the "right arm of the message."

No time should be lost in establishing the medical work here. We trust that the needs of this pivotal center of our

island work in all its branches will be considered and supplied very soon.

Brother Munson's last letter from Sumatra tells of an invitation to us by the resident to work among a hill tribe of twenty thousand living in forty villages, hitherto unentered by any denomination. This is an opportunity which we think must not be overlooked. And, furthermore, in two months from now the resident will visit them and encourage them to build a missionary's house and schools, ready for us. Here is a work waiting for us, and it is expected that we shall take it up. Shall we fill this opening? We hear a distinct voice in this, saying, "Come over and help us."

A small printing-press is needed here to print our tracts and a small paper in the Malay tongue. Penang and other important cities are as ready for our work as Singapore. We are overwhelmed at the magnitude of the work to be done, but rejoice in the hope that there shall be delay no longer.

An interest has begun here, and it is spreading before us. We are eagerly pressing on. A few are considering the importance of obedience; and when a real beginning has been made, others will not be so shy to identify themselves with a peculiar people.

Our climate is a moist heat, and enervating; but the evenings are pleasantly cool, redeeming the effects of the hot day. I have seen thus far that we are blessed with far better health than the majority of the people, not excepting the very native in his own climate. God is fulfilling his promise.

G. F. JONES.

Northern Illinois Camp-Meeting

THIS important meeting is now in the past, though services are continued on the same grounds by Elder Luther Warren, assisted by a corps of workers. The camp was located on the corner of Cottage Grove and Seventieth Streets. In many ways we have been fortunate.

As our meeting followed the General Conference, many delegates visited us on their return from Washington. The following missionaries from foreign fields were among our visitors: Brethren Anderson, of China; Hyatt, of Africa; Wakeham, of Egypt; and Ketting, of South America. Each one reported his labors in "the regions beyond." The meetings were well advertised. Fifty thousand notices were scattered on Decoration day. Again, at different stages of the meeting thousands of others were sent out.

Elder Luther Warren, the evangelist, who is to follow up the interest here in Chicago, had special charge of the spiritual interests of the meeting. Elder E. W. Farnsworth came on the third day, and after that he and Elder Warren did most of the preaching.

The Lord gave great liberty in the presentation of his Word. The attendance of our own people was largely of our brethren in the city. Among our visiting brethren were Elders McReynolds, Parmele, and Russell.

All branches of the work were considered. Every afternoon at 2:30 a lecture on health and how to preserve it was given. Brother Gilbert was here, and gave acceptable help. The Sabbath-school donations were sent to the Italian field.

As the result of practical preaching, many came up on higher ground than ever before. Confessions were made, and sins were put away. The appeal, "Prepare to meet thy God," was pressed home to the heart. Many began to serve the Lord. The program is, Study, and then put in practise what you have learned. The waters are troubled, and this promises to be the most earnest effort ever made in this city. Only God can measure the result.

L. D. SANTEE.

Burma

INSEIN.—We have been getting some translating done, and have an edition of five thousand tracts on the Sabbath to pay for just now. Some money is in sight, however. We are especially anxious to get suitable material covering the points of our faith, so that as we labor we can also leave reading-matter with the people.

I can hardly say I have a hold upon



BURMESE NATIVES, RANGOON

the work as yet. Conditions are very different here from those in the United States. We like Burma and the Burmese very much thus far. We pray constantly that God may keep love in our hearts for these poor souls. We work as far as we can for natives of India, too. They are very numerous here, and many understand English.

Yesterday we had all the servants attend Sabbath-school. This included Brother Hansen's cook, Sister Harrison's cook, our cook, and the man who cares for the compound and carries our water. Mrs. Votaw acted as teacher, and Sister Harrison as interpreter. Creation was the subject, and when the seventh day was studied about, one said, "God is a good Sahib. He gives you one day in a week for rest." By being faithful in giving our servants rest, we have had a chance to witness for Jesus. One day our cook asked Mrs. Votaw to come and tell the neighbors' cooks why we gave our servant a day of rest. She complied, and several servants gathered into a cook-house, and as she told of Jesus' love, they all wept.

We aim to talk about Jesus Christ and his near return to every one of the large number of peddlers who come to

our door with various articles to sell. We want to give the warning faithfully. God only knows which will prosper, this or that.

H. H. VOTAW.

Sharing With Mission Fields

Extract From the Annual Address of the President, Elder F. M. Burg, to the Western Oregon Conference

I WISH to submit at this point what has appealed to me very strongly during the past year, and with special force since attending the General Conference, where the needs of the vast world fields were presented in such a touching manner, and where was presented the necessity that such a policy be adopted in our work for the world as only can be regarded consistent with the extent of the field and the very little time we have in which to complete the work. In the first place, there ought to be a much larger tithe paid into the Lord's treasury than is being received at the present time. It was suggested at the General Conference, upon what I must regard as a reasonable estimate, that if a full tithe were paid, the amount now paid per capita (\$10.74, amount in our conference) would be nearly, if not quite, doubled. If the question arises as to why there is not more nearly an adequate amount of tithe paid by our people, I feel safe in saying first, that not a few are woefully negligent of the solemn trust which they have before God in this. And in addition to this I submit that the shortage is due to a failure to understand the vital principles involved in the plan of tithe paying, and also the details of this question in its practical side. The servants of God as shepherds of the flock have a duty here which should be urged upon them, fully to instruct the members of our churches in this sacred duty, and to appeal with their God-given authority to the people to be faithful in this trust.

And I place before this conference with this what I believe before God to be a consistent and right policy—and the only consistent and right policy—in the appropriation of the tithe which is paid year after year into the treasury, namely, that *our field is the world*; and the vast multitudes afar from us, and who have not heard the first sound of this message, and who know not God, call as loudly to us as our own field, and even more loudly, for the labor which these funds can sustain. I do not think that we are true to our trust as stewards of the Lord's means if we consume on our own little territory the large sums of money which are paid into the treasury in tithes, when there are such vast multitudes of people perishing in darkness in the nations near and far; and since there is such a short time remaining to us in which to bring the warning message to them, should we not liberally share our resources of men and means with the fields where such darkness and sin appeal so strongly to us to give them the light we have?

In harmony with these recommendations I quote here a recommendation passed in the late General Conference session, and plead for its favorable recognition by this body of delegates:—

"Whereas, The movement among the conferences to share laborers and tithes with mission fields has brought new

strength into the work, and great blessings at points where otherwise help could not have been placed, therefore,—

Resolved, That we express appreciation and approval of this policy, and urge our churches to stand loyally by the conference officers in this effort, inasmuch as the conferences can do this work only as tithes are faithfully brought into the local treasury; and further,—

Resolved, That we urge the continuance and extension of this plan of sharing paid laborers with needy fields by arrangement through the General Conference Committee; and further,—

Resolved, That a determined effort be made to place experienced laborers supported by their home conferences in the needy fields of the South, also remembering the Canadian north, as well as fields abroad, so that this message may be quickly carried throughout all the earth, and the time hastened when believers in the home land of this movement and in the regions beyond may rejoice together in the triumph of the one great work of the third angel's message."

Quebec

MONTREAL.—The enemy of all righteousness has the start of us in this city, and rooted deep in the hearts of the people are the rituals and dogmas of error. There are some very earnest persons in the little church here. They are willing to co-operate with us, and we shall soon be well started upon our work. We expect to rent a hall for meetings soon.

This field is in need of earnest work, and of the prayers of God's people. We hope another man may be sent here soon.

I am interested in reading the reports from Washington. May God bless the work there. GEO. H. SKINNER.

Central Africa

NYASSALAND.—Our school is doing nicely. We have twenty-eight boys staying with us at the mission, and we have had quite a number of men working out their taxes. I have also a few of the young lads from the villages, who receive a shilling a month for their work. This enables them to buy their cloth, a little soap, and salt. The two out-schools are doing well, with a good attendance. Johane teaches one, and Maliniki the other. I have not been able to send two boys to each school, as I need them to help get the crops in. There is another large village that wants us to start a school. As yet I do not see my way clear to do so, but hope to in the near future.

I have a class of candidates desiring baptism, and I am taking them slowly, step by step, and teaching them concerning this ordinance, as I feel they should know what they are doing in taking this obligation upon themselves.

We gave our boys a holiday January 2, and allowed them to play and enjoy themselves with their friends who came from the villages, until 2 P. M. Then we had all that could come on the veranda, and after a short talk to them, they all joined in the Lord's prayer. Food was then passed to all. The menu was as follows: beans, squash, sweet potatoes,

pineapples, and *nsima* (stiff porridge). One of the boys then arose, and said a few words to them, after which they all arose, and in one voice said, "Thank you, Amai." Then we dismissed them. Fathers, and mothers with little ones tied on their backs, went running home, just as the children did, saying, "We will come again soon."

We are still of good courage, and trust in the promises of the Lord found in Joshua 1:8, 9.

THOMAS H. BRANCH.

North England

LEICESTER.—I never was more profoundly convinced that we are rapidly nearing the end of our journey. I am sure we have not awakened to this fact any too soon. With the events that are taking place in Russia, in addition to all that has gone before in all the world, every soul should be aroused.

I find that the hearts of men are being awakened just now, and it is not so difficult to get their ears as it has been. How long this opportunity will last, I do not know. In our recent meeting in Nottingham, where Brother McCord and I held a fortnight's mission, the interest was excellent, and he writes me that one hundred adults listened to the exposition of the Sabbath question Sunday evening with rapt attention. Brother McCord is following up this effort. O that the message might be proclaimed in all the two hundred and fifty cities of our conference at once! Be assured that we are with you in all that makes for the advancement of this glorious message in its simplicity.

E. E. ANDROSS.

Impressions at Knowlton (Quebec) Sanitarium

I HAVE recently become acquainted with the different advantages and disadvantages, opportunities, possibilities, and necessities of this sanitarium.

The brethren informed me regarding their arranged improvements. These consist of (1) the wiring of the whole building, thus giving a much-needed and superior facility for lighting, more lights and better ones; (2) the installing of a larger furnace. The present one is inadequate and too expensive in its running. It will be seen at once that both improvements mean safety and saving, although the immediate outlay is nearly one thousand dollars, if I am not mistaken in the amount given me. And as there is no reserve fund from which to draw, great economy, forethought, and judicious management must be exercised.

While the foregoing will undoubtedly be of great service and general benefit, it will, after all, affect only the shell of the work, and not the sanitarium and its office specifically.

The sanitarium has been established to promote spiritual work through human agencies. A Bible reader without a Bible would work at a disadvantage. A sanitarium without proper equipment or with incomplete facilities could not possibly do efficient work. Our sanitarium has an excellent superintendent, good nurses, and some appliances; but not sufficient equipment. It would take entirely too much space to go into details of the needs, or to point out the

advantages of such an equipment; but suffice it to say that some apparatus of this kind is almost indispensable. The appliances are not too expensive or out of reach, but the present financial condition will not warrant the outlay.

The absence of these appliances means reduction in income; their presence, proportioned additional income. Now, while there is a constant need, or cry, for aid here and there, can we not put our shoulder to the wheel and give a lift? My suggestion is that the different pieces of apparatus might be obtained from the different churches. In this way we surely could obtain the necessary help. Now let us make an effort to help the sanitarium,—help those in charge as well as those who go there to seek help,—and I am sure the Lord will help us all.

Give this matter your careful and prayerful consideration, and if you think of a better plan, let us know it. Any member of the sanitarium Board of Managers will be grateful to hear and note your interest. Further particulars may be learned from Dr. White, Elder Rickard, or Elder Farnsworth.

I am sure the Lord wants us to be at our best, to do our best. He will impress you and direct you, and his blessings will continually attend you.—C. V. S. Boettger, in *Canadian Union Messenger*.

From Australia to America

ACCOMPANIED by my wife, I left Australia for the General Conference, January 23. Our first stop was at Fiji. Most of the workers in this mission came together to counsel with reference to the proposed school for native youth, as well as to discuss other matters.

For two years or more we have been working to establish a school where our native young men might be educated for workers in the islands of Melanesia, which are still to a large extent in savagery. Only a few months ago we sent Brother S. W. Carr, an Avondale school student, as teacher, to Fiji. The brethren had looked over different islands to secure a proper site for a school, but had not found anything desirable. Soon after my arrival we made an extended trip in the mission launch, and on the island of Ovalau, sixty miles north of Suva, we found just what we wanted, and it was much better than we had expected to find.

We did not need a large tract of land for the school, but were not able to lease a small one, and so secured the place already mentioned, containing probably five hundred acres, for what thirty or forty acres would have cost. The land is suitable for raising yams, taro, and bananas, which are staple articles with the natives. It has several hundred bearing cocoanut trees, which will supply the students with food, and give enough income to largely pay the land rental. A more suitable place could hardly have been secured in the Fiji group.

The work of planting, and preparing the place for occupancy, has begun. Brother Fulton's large house at Suva Vou will be taken down, and made into two houses at Viro, the name of the new school location. Some of the students are already planting their yam and taro patches, and building their native houses.

On another island the native brethren

of one of our churches, who expect to send students to the school, are planting rooms for the use of students. The school is located about fourteen miles from a large town, thus avoiding the danger of the vile associations of such places.

The printing-press will be removed from Suva Vou to Viro, and capable students will be instructed in the art of printing.

A tract society was organized for the Fiji mission, and a librarian appointed. A good-sized club of *Signs* is taken by the society, most of which are taken and paid for by the people of the town. From Fiji I went to Samoa, and spent a few weeks. The sanitarium here is having a fair patronage. I had the privilege of baptizing one man at that place. A half-caste man began to keep the Sabbath while I was there. His first knowledge of the truth was received by reading "Daniel and the Revelation," a copy of which he bought of Brother Floding. I sold some books, and took orders for three periodicals.

On our voyage from Fiji to Vancouver, we were able to interest a few persons in the truth. On arriving at Honolulu, we secured a copy of "Christ's Object Lessons" and "Daniel and the Revelation," which were purchased by two of the passengers. One man in particular showed the deepest interest in all phases of the truth that we were able to place before him.

E. H. GATES.

Manitoba

MINIOTA.—It has been nearly a year since we came to this place, and many signs indicate that we have but a short time in which to give the message. A few days ago we were startled, when reading two days with petitions for religious freedom, to find so many in favor of religious persecution, if need be, to enforce more stringent "sabbath" observance. In that length of time, the day of which was spent in town, sufficient names could be obtained for two petitions.

Mr. Gamble, of Ottawa, Kan., who is well known to most of our people, has made a tour of Manitoba, and is now, I believe, doing the same in Ontario. The *Evening Journal* (St. Thomas, Ont.) devoted the first column of its issue of March 7 to a report of his meeting held in that city. This much will be of interest, as it fulfils some of the things we are told to expect: "To one sect ascribed in large measure the coming of thousands of men to work on the Sabbath. By means of this sect, was secured legislation for securing to men Sunday rest, and of securing for themselves legislation permitting them to work on Sunday, so that they might keep their Saturday sabbath. . . . By means of a chart he showed that the Sunday sabbath was the true creation sabbath, and that the Saturday sabbath had no basis in Scripture, either in the Old Testament or in the New. . . . It rose from the dead on Sunday, the creation sabbath. He sustained the validity of Sunday with the seventh day of the week, by many lines of argument, and by using the chart."

As to our own work: we have sold a number of books, have done all the house-to-house work we could, and

have given a good many Bible readings and talks, distributed all the reading-matter we have in the form of tracts and papers; but only a few seem really interested, and none have taken their stand for the truth.

If any readers of this have any tracts, papers, or books that might be a help to those not of our faith, we shall be very glad to receive them.

ALVA A. AND MRS. STEWART.

Actions of the General Conference Committee

SOME further items from the minutes of the General Conference Committee, in session in Washington after the General Conference, will be of interest. It was voted,—

That the publishing department take charge of arranging for and inaugurating the fall and winter missionary campaign.

That Elder E. W. Snyder and his wife be encouraged to connect with some tent or evangelistic work in the States for the summer, and that, if the way is open, they later be encouraged to engage in Bible and colporteur work in Cuba.

That we request Elder J. H. Evans to plan to visit South America next year, in response to the urgent request for an officer of the General Conference to join the South American believers in their general meetings.

That we request Elder W. J. Tanner, of Jamaica, to make Hayti his field of labor.

That the following be the dates of the five general offerings to be taken in all the churches, according to the recommendation of the General Conference:—

Week of prayer, December, annual offering for missions.

First Sabbath in February, religious liberty work.

First Sabbath in April, orphans of the Haskell Home and similar institutions.

First Sabbath in July, midsummer offering for missions.

First Sabbath in October, for work among the colored people.

The auditing of the General Conference workers' accounts was completed, and many other matters of detail were considered.

W. A. SPICER,

Secretary.

Arizona

THE third annual conference of Seventh-day Adventists of Arizona was held at Phoenix, April 4-9.

What seemed a most favorable happening was the good weather, which changed to heavy raining after the meetings were closed.

The attendance was smaller than was expected a few weeks before the meetings began, but a spirit of courage was seen throughout.

Financially the conference has made advancement during the year, the amount of tithe being \$1,705.65, or about three hundred dollars more than for the previous year.

The Medical Missionary and Benevolent Association, of which the active institution is the Arizona Sanitarium, has been enjoying a measure of prosperity, and is gradually reducing its indebtedness. Plans are now being laid for a broadening of this line of work.

The officers chosen were: President, C. E. Knight; secretary, Mrs. M. T. Poston; treasurer, Arizona Sanitarium.

Executive Committee: C. E. Knight, J. E. Bond, M. Serna, H. A. Dow, and a member to be supplied.

Medical Missionary Board: C. E. Knight, E. C. Bond, A. J. Netherington, M. T. Poston, Ellen Johnson, H. A. Dow, Eugene Brown.

Trustees of Arizona Corporation of Seventh-day Adventists: C. E. Knight, E. C. Bond, Eugene A. Brown, M. Serna, H. A. Dow.

Credentials were granted to C. E. Knight, J. E. Bond, M. Serna.

Ministerial License: Walter G. Bond, B. F. Gowdy, Mrs. J. E. Bond.

Missionary License: Dr. E. C. Bond, Alejandro DeYbarra, M. T. Poston, Augusta DeAngeles.—*Pacific Union Recorder*.

The Emmanuel Children's Home

My article in a recent number of the REVIEW having brought me many letters telling of little orphans in need of homes, I would like to say a few words to the brethren and sisters in general, as I have not the time to write so many personal letters.

The Emmanuel Children's Home can not take and keep all the little orphans brought to its notice. Among all the applications that have been made for children from the Home, there has never, to my knowledge, been a single one from among our own people; but there have been a number of applications for the admission of Adventist children to the Home.

This does not look right to me. It seems to me that if the hearts of the professed children of God were burdened for the salvation of souls as they should be, there would be a gathering in of these little orphans, and they would be brought up in the truth, instead of in later years having to be converted to it by our ministers. There are few consecrated women among our people who could not take an active part in this work if they would. To be sure, it is not all pleasant work, but—"the servant is not greater than his lord." When our Saviour was on earth, he did not look for the pleasantest work he could find, neither did he settle down in a nice home, and keep the world's poor outside his door. No, indeed!

He went out among the lowest of humanity, and I do not suppose, when some care-worn, tired mother brought her little children to him, he drew back with a look of disgust. No, he took them, and when they were hungry, he fed them, instead of asking some one else to do it.

Now, brethren and sisters, do you think our hearts are in the condition God wants them to be when we close our doors to the little homeless outcasts? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Do you want to shut out the Saviour's out? If not, do not shut out his little ones; for he is a friend to the friendless, and will never leave nor forsake them in their helplessness.

The time is soon coming when we shall be called to give an account of our doings. Let it not be said to us, "Thou art weighed in the balance, and art found wanting," because we failed to

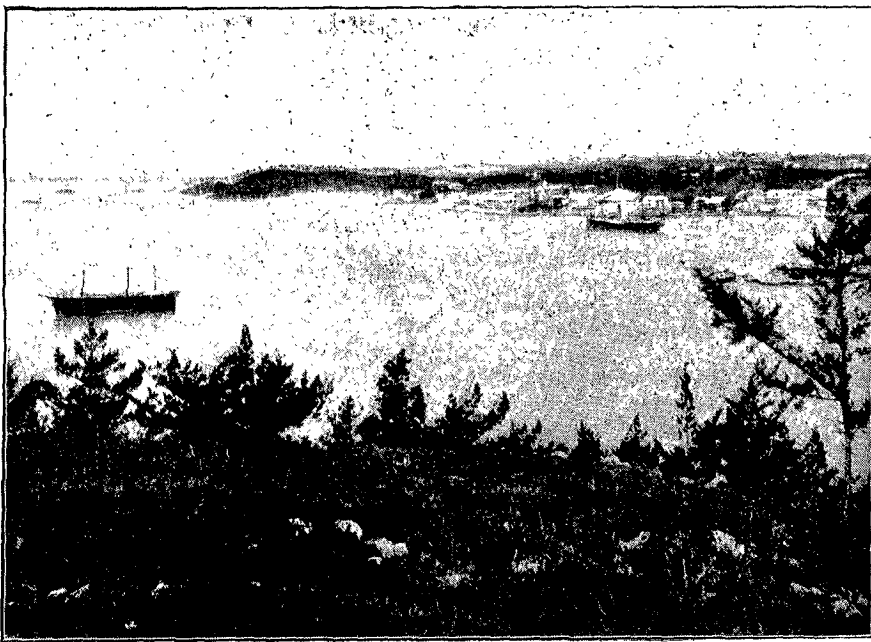
bestir ourselves and do the work the Master left for us when he took his journey into a far country; for he will return, and will reward us according to our works.

It is not the design of the Emmanuel Children's Home to in any way take the place of the Haskell Home, or to conflict with its work. Our Home is especially for the world's orphans, and draws its support from the world, but we believe the Lord will be pleased to have these little ones placed in homes where they may be taught the truth.

MRS. A. C. AMES.

Bermuda

HAMILTON.—It is just two years since my wife and I came to this place. Twenty-three have accepted the message during this time, most of whom stand firm. Four who accepted the truth here returned to South Africa, to kindle



HAMILTON HARBOR

lights in that part of the field. A recent letter from one of these informs me that he has been able to lead several to accept the message. This last month I met a few interesting cases among the wives of soldiers.

Financially the Lord has surely blessed us. I feel confident that the receipts in the field will enable us to run until the first of September without calling upon the general treasury. Last Sabbath I announced both here and at Cawl (where our new company is) that we would take up a special offering for the One Hundred Thousand Dollar Fund. Last night one of our new Sabbath-keepers, a poor man, handed me his offering. Upon examination, I found it was one pound. I feel sure that we shall be able to forward at least one dollar for each of our Sabbath-keepers in Bermuda by the next mail.

It still remains a difficult problem to obtain places in which to hold public meetings. Most of our work is from house to house. The family, so deeply interested when I last wrote, seemed to stagger when they saw the cross. These are some of the sad experiences.

There are evidences that the island is being stirred by the message. Three Methodist ministers have spoken six

times upon the Sabbath question within the last three months.

We praise God for what he has wrought through us despite all our sins and failures, and we yield our hearts more fully to him. We love God and this message more than any earthly thing. We are daily looking to him for guidance. Surely our time to work is short.

JAMES A. MORROW.

Religious Liberty Notes

OPPOSING the enforcement of Sunday observance by law, the *Brooklyn Eagle* says: "The attempt to serve religion through the law has invariably failed. The church must win rather than force."

Congress having provided for it at the last session, the Washington (D. C.) public library will be open on Sundays on and after July 2 of this year.

"Governor Hanly is determined that

son Place Methodist Episcopal church of Brooklyn, N. Y., describes that city as "in the choking grip of irreverence and desecration," and says "the city of churches has become a city of sabbath desecration." Instead of millionaires endowing colleges and libraries, he asks "How would it do for some beneficent man to endow a bureau for the enforcement of law and the passage of better laws?"

In the *Washington Post* of April 3, 1905, Mr. W. F. Crafts admitted that there had been a few instances where observers of the seventh day had been fined and imprisoned for violation of the Sunday laws in some of the "backward States." According to this there must be a large number of "backward States" in the Union, for in Alabama, Arkansas, California, Florida, Georgia, Illinois, Maryland, Massachusetts, Michigan, Mississippi, North Carolina, Ohio, Tennessee, and Texas, fifteen States in all, observers of the seventh day have been prosecuted under Sunday laws. This is an unwitting argument as to the actual truth that the whole modern effort to protect Sunday, and to enforce Sunday observance, by law, is a backward movement.

The annual meeting of the Sabbath Association of Illinois was held in Chicago, May 18, 1905. The association adopted an "Address to the People," in which it emphasizes the absolute necessity of sabbath rest in the interests of health, church life, and public morals. "The seven-day toil to which men are subjected," it states, "is destructive to home life, an injury to the nervous system, a deprivation of religious privilege, and therefore a cause of physical, mental, and moral wreckage." It therefore earnestly entreats publishers of Sunday papers and presidents and officers of railways to "step out on the law of God," and "dare to be peculiar for the sake of humanity." If men had the courage to "step out on the law of God" and really be "peculiar," they would cease keeping Sunday altogether, and would observe the day enjoined in the law of God. The address further says: "The association earnestly requests the President of the United States and the two Houses of Congress to so alter the regulations of the mail service that no mail shall be handled on the Lord day." This is especially urged because it is stated that "the example of the government in requiring of its servants violations of the law of God and the interests of man, will be especially harmful by reason of the position which the government occupies in the nation." The address further calls attention to the fact that "a sabbath pay-day has been established on the Isthmus of Panama for the employees on the canal," and calls the attention of President Roosevelt to the fact, and respectfully requests him to take proper action in the matter.

W. A. COLCORD.

A Testimony to Healing

WITH the hope that it may be an encouragement to others in affliction, especially to those separated as we are from our own physicians and nurses, I give this brief testimony of my healing.

On the twenty-fifth of November last I was prostrated with a severe attack of bronchitis. The disease made rapid

all officials over whom he has any control shall enforce the [Sunday] law in their respective communities, or he will know the reason why," says the *Tipton (Ind.) Advocate*.

"War upon Sunday shops and theaters" was declared by the Polk County Woman's Christian Temperance Union, at their annual meeting held at Des Moines, Iowa, May 16. A resolution was adopted for the strict enforcement of the Sunday-closing laws. It is the intention of the union to prosecute "every shopkeeper in Des Moines who violates the sabbath."

June 5 Brother Tom C. Hege was brought before Mayor Eaton, of Winston, N. C., and fined twenty-five dollars and \$2.40 costs, on a charge of keeping his place of business open on Sunday. Refusing to pay these, he was sent to jail. The next day, in an interview with him, the mayor told him that he would "send him to the roads" if he did not pay his fine. Hearing of this, some of the men of the place "swore, and said this should never be." A friend became responsible for the fine and costs, and Brother Hege was released.

Rev. Charles E. Locke, of the Han-

advancement, and in spite of all we were able to do, it was very evident that pneumonia must follow unless something more effectual could be done at once. To call a physician who would administer drugs, we were very reluctant to do, yet our situation was extremely perplexing, knowing, as we did, that my vitality was far too low to cope with that dread disease.

Suddenly it seemed as if some one really spoke to me these words, "You will not die; God will raise you up." I at once began to praise him, and was perfectly happy and restful.

At my request some of the brethren were called in to carry out the instructions in the fifth chapter of James. I received a wonderful blessing, and was soon able to be up a part of the time. But it seemed that our faith was to be more severely tried; for I was again stricken down, with complications which made the case even more critical than at first. My heart was in such a condition that it seemed almost impossible for me to rally again. But our faith held fast the promise that had been given me. Many of our friends urged medical assistance, but the contemplation always brought darkness to us, and we determined to trust God alone. As day after day passed, my strength became less, and I could not stand the least exertion. Digestion failed entirely, and at times I would be held for hours in a death-like chill that nothing could seem to check. However, my hope always grew brighter, and my confidence was strengthened by sweet communion with the Lord during sleepless nights.

Finally, on Friday, January 6, just six weeks from the day my sickness began, it seemed that the climax had come. It was as if all the contending forces had been summoned for a last struggle. All my strength was exhausted, and my sufferings were intense. My husband repeated promises and prayed with me much of the time till evening, when relief was given, and I was assured that the test had been sufficient, and I should now have the desired blessing. We praised God for the victory. I asked him, if it were his will, to let the blessing come softly upon me during the night, so that I might be well and free to enjoy the Sabbath. I was left alone for the night, and soon fell restfully to sleep, but it was not long till I was awakened by sensations as of gentle, soothing waves of electricity passing over my body. I at once recognized this to be the workings of God, thanked him for it, and again went to sleep. The same was repeated several times during the night, and when morning came, I realized that the work had been done. My husband joined with me in a season of thanksgiving and praise, after which I arose in the name and strength of the Lord, dressed, walked about the house, and ate a hearty breakfast, and remained up during the day with my family—a Sabbath never to be forgotten in our home. My strength and flesh rapidly returned, and I was soon able to resume all my household duties.

An unwavering faith in the promises has never failed to bring sure and speedy victory when tried or tempted, and I praise God for the mighty power of his Word.

Mrs. F. E. ROBERT.

Paris, France, March 21, 1905.

The One Hundred Thousand Dollar Fund

THE name of Mrs. Mary Fulton in the twenty-five cent list in the REVIEW of June 18 should have been Miss Elsie Fulton.

The donation of \$9.98 credited to Elder E. H. Gates in the REVIEW of June 15 should not have appeared, as it had previously been reported through another source. By a misunderstanding, a donation of one thousand dollars sent several months ago was credited to the Washington fund entire. The donor desired, however, five hundred dollars to be applied to the work in the South. This reduces the amount previously reported to \$93,894.

\$1.25 EACH

Charles Rosenthal, Mrs. Mary Briggs, Mrs. Susanna Myers, Mrs. Isaac Wilder, Mrs. Mary Euler, Mary Sanborn, Mrs. Maria Carston, Mrs. Minnie Drown.

ONE DOLLAR EACH

E. P. Auger, Mrs. Warren West, Mrs. Mary J. Brown, E. R. Lyman, Maria L. Champlin, Gussie Mathews, Nelson Mathews, Sarah Mathews, Mrs. Palmer, Mrs. Freeman, Mrs. I. T. Moore, Jennette O. Smith, A. H. Wentworth, Sarah J. Bruen, Mrs. A. W. Brewster, Mrs. M. I. Sutterfield, Mrs. H. Moore, Mrs. Maggie Hayhurst, Mrs. H. P. Lovejoy, Mrs. G. R. Blake, Henry Cruckson, Jennie White, Sarah N. Harris, Daniel W. Rarig, a friend, C. and Mary Thomas, Mrs. L. Wilson, Magnus Hansen, J. T. Gunning, H. A. Oakes, O. M. Oakes, Oauna Oakes, Clara Oakes, Mrs. J. W. Kearney, Mrs. J. H. Ferguson, Harriet Richmond, Harry G. Clayton, Linda V. Clayton, Scott McClure, Mrs. S. W. Hann, Mrs. Sarah Beamis, Mrs. Henry Russell, David Black, Mrs. David Black, Mrs. Joe Chappell, S. A. Furbish, Addie Rust, Cecil Rust, Myrtie Irwin, Harry Taylor, Mrs. Harry Taylor, M. V. Taylor, Mrs. M. V. Taylor, A. Smith, Mrs. A. Smith, Sabra Pepple, Mrs. Edith Schell, Mrs. M. Fuller, John P. Oakes, Mrs. M. E. Light, Mrs. M. E. Boggs, L. J. Hiatt, Mrs. J. E. Powery (West Indies), P. Pennell, Nancie A. Johnson, J. R. Wood, Mrs. J. R. Wood, A. Francisco, R. Branstater, M. Williams, M. E. Williams, Mrs. Eliza Dundore, Kate S. Peiffer, Delmer D. Powell, Mrs. J. E. Jones, Mrs. Amos Fish, Mrs. W. H. Bostic, W. Blackburn and W. C. Andrews, Henry Eggs, Mrs. Mary A. Terrell, Mrs. Agnes S. Stoll, John G. Stoll, Alvin Hevlin, Mrs. Sarah Cole, Harriet E. Greer, J. B. Hardy, H. C. Kirkwood, J. G. German, A. M. Shields, G. W. Amadon, Lena Hallock, a friend, Darien (N. Y.) church, Effie Kiehnhoff, Martha Kiehnhoff, H. N. Wynn, John I. Eden, Mrs. Laura Wyckoff, Mrs. F. I. Price, Lola McDowell, H. H. Brant, John H. Nerlund, a friend, Mrs. Clara R. Winterton, Mrs. Eliza O. Neil, W. A. McKibben, Mrs. E. D. Allen, C. W. Allen, Warren Gochenour, Carrie Gochenour, Fannie M. Small, Helen C. Small, Lloyd A. Small, Herman Rust, Julia E. Story, Margaret Clous, Mr. and Mrs. J. Hull, William Johnson, Mary Johnson, Mabel Johnson, Mrs. I. Gordon, Fritz Voss, Doris Voss, A. M. Brock, J. P. Yates, Mrs. S. H. Elder, Mary Knapp, J. H. Humphrey, Wrights Sabbath-school, a brother, a friend, E. Pugh, Carl Rosenthal, Mrs. M. A. Rosenthal, Mrs. P. C. Rosenthal, Mrs. Emma Hobson, Mrs.

Streever, Mrs. Tripp, Mrs. Betsey Jane Carpenter, Mrs. C. R. Pratt, J. R. Owing, Mr. and Mrs. H. H. Young, C. B. Johnson, Lillian Stepanek, Mrs. M. A. Eldridge, Lewis Reed, E. E. Ramsdell, Mrs. F. Stepanek, Mrs. Josie Burkhard, Mary Hettick, two friends, O. C. Jordan, John Stamp, A. J. Lamie, Ella Hiatt, Paulina Crouse, W. F. Crouse, W. S. Maxwell, C. O. Maxwell, Verne Maxwell, Jane Saltz, Benjamin Griffith, R. I. Keate, A. F. Rockwell, May M. Rockwell, Amelia M. Rockwell, L. S. Colson, Mrs. L. S. Colson, Sarah Pinlin, Mrs. Joe Miller, Mrs. E. I. Hoyt, Lula E. Hoyt, Mrs. S. D. Fraser, Friend Osgood, Emily Bloom, J. R. Strickler, Mrs. Charles McGillwray, a sister, A. E. Huntington, Mr. and Mrs. Schoolcraft, Ida Delemater, Betsey Evans, Mrs. H. Bradbury, Robert Schram, Maggie Schram, Mrs. Rudolph, Mrs. E. M. Webster, W. C. Edwards (Jr.), H. H. Burroughs, Mrs. D. A. Eddy, Mrs. A. Quantock, Mrs. W. E. Jones, Mrs. M. J. Pritchard, Alfred Slaton, Jane Slayton, Edward Gaskill, Elizabeth Gaskill, Bell Gaskill, G. Sauer, Mrs. Hannah Cohoon, Sarag Shepard, Mrs. E. H. Rossier, Edith Cowles, Mr. and Mrs. E. V. Higgins, Otto Eisele, Vern Miner, J. C. Howson, Mrs. Louise Miles, Mrs. Christina Keller, Ellen Elliott, Flora Simpson, Levern Turner, I. J. Turner, S. A. Shidler, Frank Furgus, Mrs. E. Weddle, Emma Thompson, Olive Huber, Bertha Bartholomew, Mrs. S. M. Bartholomew, a sister, a sister, a friend, Phoebe Click, Margaret McClellan, Abraham McClellan, Roy Samons, Ethyle Le Fevre, H. E. Warner, Mrs. L. C. Boyd, Mrs. Bell Way, Mrs. Ella Vanburen, W. B. Crabtree, Nelson W. Burneson, Mrs. Leroy Zinn, Harry Applegate, W. F. Wilcox, Mrs. H. W. Jocelyn, N. V. Willis, T. A. Kline, W. T. White, T. C. Coltron, Olive Hoag, Mrs. Branch Marshall, A. T. Simons, Hughes and Thur, Mrs. F. H. L., J. Clement, J. E. Rose, Mrs. S. Morgan, Walton John, Florence W. Hottel, William D. Hottel, John Z. Hottel, Mrs. J. P. Zirkle, C. V. Woods, Bellefontaine (Ohio) church, Mary Hubbell, Minnie Reedy, Tillie Guthrie, Nancie Morris, Mary J. Wilson, Clarity Jennings, Mrs. C. Albright, Mrs. M. Mapel, a friend, Mrs. Etta Green, Mrs. U. Bender, Josephine Dosenbeck, C. S. Brown, Emma Sheets, Laura Adams, Olive Rae, Mrs. B. L. Sloop, Mrs. Emma Mason, Mrs. Lydia Potts, Miss S. L. Potts, Hazel Wilcox, Fern Wilcox, Charles Knoker, A. O. Crosby, Mrs. A. M. Holter, W. O. Hedrick, O. H. Olsen, Martha Wilson, Mr. and Mrs. W. R. Hanson, Mrs. Iva Worsham, Mrs. L. Kyle, W. H. Lovett, M. Berberick, Mary L. Francisco, J. Estelle Woodland, Mrs. M. J. Proper, Mrs. C. Bean, J. E. Rogers, H. B. and L. C. Ham, C. and F. F. Roman, Allie Nunn, Mrs. M. Brace, Mr. and Mrs. Kervin, a friend, E. Hemme, Charles Steele, Mrs. A. L. Palmer, a sister, Sister S. Bradley, E. A. Keate.

[NOTE.—The donations have come in so rapidly that we have not been able to publish all the names of the donors to date, but we shall acknowledge all in due time. The amount of the list furnished to us is now \$99,320.39.—Ed.]

A further list will follow.

Send all donations to W. T. Bland, Takoma Park Station, Washington, D. C.

Field Notes

SIX persons received baptism at the North Philadelphia church, Sabbath, June 3.

BROTHER J. G. KROEKER reports from Grand Island, Neb.: "Sabbath, May 20, two persons were baptized, and we expect other candidates for baptism in the near future; in fact, there are some already keeping the Sabbath who wish to be baptized soon."

ELDER S. S. SHROCK reports the baptism of eight persons at Kingston, Pa., May 28, and of three others at the same place, June 4, and another baptismal service will be necessary soon. This, he says, "is largely the result of Sister Weiss's faithful Bible work."

ELDER J. D. RICE writes from California: "I baptized twelve at Sebastopol, Cal., last Sabbath, and others will be baptized soon. Four have just begun to keep the Sabbath here in Berkeley. Several are awaiting baptism. The Lord is gathering the harvest. We are of good courage."

A good work is being done among the colored people in St. Louis. Brother G. R. Underwood, who is at work in that field, writes: "The work here among the colored people is onward. There are a great number of interested ones, and many calls for Bible readings are being received. Sabbath, April 29, two dear souls were buried with Christ by baptism, and united with the first colored church."

THE following tent companies and workers are in the field in the West Michigan Conference: Elder R. C. Horton and J. C. Brower at Benton Harbor; Elder Fred Brink and B. F. Kneeland at Lake Odessa; Elder W. C. Hebner and James Irving, near Sturgis; Elder C. A. Hansen and Drury Reavis at Kalamazoo; Elder W. H. Heckman and Battle Creek laborers at Battle Creek; Elder Jacob Hofstra at Alledale.

WE are pleased to announce that Elder A. M. Dart and wife have so far recovered their health that they feel called upon to return to Alaska, from which field they came eleven months ago. At a recent meeting of the executive committee of the Pacific Union Conference, held in Washington, it was decided to grant their request. Elder Dart will no doubt sail for Alaska during the month of July, to labor in the coast country, where the climate is not at all trying, and where they will be in touch with the masses that are going to and returning from the interior.—*Pacific Union Recorder.*

DEFINITE arrangements have been made for seven tent companies in Nebraska, as follows: District No. 1, Falls City; workers, Elder R. F. Andrews, Brethren A. D. Gilbert and Merton A. Farnsworth, Sisters E. M. Peebles and Lizzie Lockwood. District No. 2, Indianola; workers, Brethren G. Mathieson and O. E. Jones, and Sister Ruth Jones; Sutton; (German) workers, Brethren G. A. Grauer and A. A. Meyer. District No. 3, Omaha; (Da-

nish-Norwegian) workers, Elder Lewis Johnson, Brother Emil Johanson, and other assistants; (Swedish), workers, Brethren Carl Svenson and Albert Anderson, and other assistants. District No. 4, Ansley; workers, Elders L. F. Johnson, C. A. Beeson, and other assistants. District No. 5, Wayne; workers, Brethren J. W. Beams, C. H. Miller, and other assistants.

Current Mention

— China is replying to the exclusion law rigorously maintained by the United States, by a boycott on American-made goods. A dispatch from Tientsin states that the Chinese guilds are behind the boycotting movement, and that the latter is daily assuming more serious proportions.

— A deficit of about \$30,000,000 for the fiscal year is announced at the Treasury Department, and government officials express the opinion that legislation by Congress to increase the revenues of the government will be a necessity at the next session, as there is no prospect of a decrease in expenditures in the near future, if at all.

— The popular premier of Greece, Theodore Delyannis, was stabbed and mortally wounded by a professional gambler named Gherakaris at the entrance of the Chamber of Deputies in the afternoon of June 13. The premier died within three hours. The assassin, who was immediately arrested, said he committed the deed in revenge for the stringent measures taken by Premier Delyannis against the gambling houses, all of which recently were closed.

— The insurrection against Turkish rule in Macedonia is marked by frequent combats, in some of which a large number of those engaged are killed or wounded. One of the latest reports from that region, dated at Salonica, says: "A band of Macedonian insurgents, eighty strong, commanded by Tontcheff, was completely exterminated by Turkish troops near Palanka, June 13, after seven hours' severe fighting. The Turks lost nine killed, including two officers, and had eleven men wounded."

— The unions of workingmen in Norway and Sweden, together with the Socialists, are exerting a most important influence on the political situation growing out of the separation of Norway from the union. A dispatch from Stockholm states that Swedish labor unions are daily telegraphing the unions in Norway that they will refuse to bear arms in any effort by the Swedish government to coerce Norway into reunion with Sweden. The Social Democratic party has issued a proclamation saying that it is the firm decision of the workingmen not to respond to any call to arms.

— Russia and Japan have agreed to enter into negotiations to end the war, and Washington has been selected as the place where the negotiations will be conducted, Japan not being willing that any European city should be chosen. Meanwhile the opposing armies in Manchuria seem to be on the eve of another battle, and it is feared an armistice may

not be established in time to prevent another conflict. The Japanese commander, Oyama, is reported to have with him an army of 600,000 men, and it is expected that the force under General Linevitch, which is said to be only about half as large, will be surrounded and captured if the battle is fought.

— Another war cloud is looming darkly over Europe. A Paris dispatch of recent date says: "Much uneasiness prevails in official quarters here concerning the Franco-German situation growing out of the Moroccan question, and the continued cabinet crisis resulting from M. Delcasse's retirement from the foreign office. Although the conferences between Premier Rouvier and Prince Radolin, the German ambassador, continue, they have not yet brought the satisfactory results that the officials anticipated. The Bourse to-day showed marked sensitiveness concerning the ministerial uncertainty."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1905

- ATLANTIC UNION CONFERENCE
 Greater New York June 27 to July 4
 Pennsylvania, Lancaster June 15-25
 Maryland Conference, Rock Hall... June 20-27
- SOUTHERN UNION CONFERENCE
 North Carolina, Newton July 7-17
 Georgia, Marietta Aug. 10-20
 Tennessee River, probably Nashville
 Aug. 17-27
 Florida, Plant City Oct. 11-22
 Cumberland, Richmond
- LAKE UNION CONFERENCE
 North Michigan, Escanaba, Mich.
 June 23 to July 3
 Southern Illinois, Mattoon August
 West Michigan, Allegan Aug. 17-28
- NORTHERN UNION CONFERENCE
 Minnesota, Maple Plain June 16-26
 North Dakota (German, local), Goodrich
 June 26 to July 3
 North Dakota (English and Scandinavian, local) Towner July 11-17
 Alberta, Canada, Wetoskiwin July 4-10
 Manitoba, Canada, (near) Winnipeg
 July 20-25
- CENTRAL UNION CONFERENCE
 Missouri, Sedalia Aug. 3-13
 Nebraska, Omaha Aug. 10-20
 Colorado, Denver Aug. 17-28
 Kansas, Hutchinson Aug. 24 to Sept. 4
 Kansas, Valley Falls July 20-26
 Wyoming, Chadron, Neb. June 22-29
- PACIFIC UNION CONFERENCE
 California, San Jose District
 June 23 to July 3
 California, Humboldt District Sept. 8-18
 California, Hanford District Oct. 19-29
 California, Santa Rosa District... Aug. 17-27
 Southern California Aug. 3-13
 Montana, northern July 6-16
 Upper Columbia July 20-30
 Utah, Ogden Aug. 15-22
 Western Washington, Seattle
 Aug. 24 to Sept. 3
 British Columbia Sept. 7-17
- SOUTHWESTERN UNION CONFERENCE
 Texas, Hillsboro Aug. 3-13
 Arkansas Aug. 17-27
 Oklahoma Aug. 24 to Sept. 3
- 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.

Greater New York Camp-Meeting

It has been decided to hold a camp-meeting in connection with the Beacon Light Tent, corner 109th Street and Manhattan Avenue. The meetings will begin Tuesday, June 27, and continue till July 4. Although our lot is not very large, yet we can accommodate all who will care to camp on the grounds during the meetings.

This will not be a session of the conference, but will be a time of spiritual refreshing for all who may come.

We shall make the expenses as low as possible. A tent 12 x 16 feet, floored, with one single cot, will cost not over four dollars for the entire meeting. We have no bedding whatever, so each one should provide himself with all that he may need.

We shall not run a restaurant nor serve meals, but Brother E. W. Coates will be on the grounds with a large assortment of health foods, which he will supply to all who may care to purchase.

We greatly desire the attendance of all our brethren and sisters of Greater New York, as we believe the Lord has a rich blessing in store for them. This is the first camp-meeting held in this city by our people for a long time, so we expect a general rally. None can afford to miss this precious opportunity of drawing near to God. We have been promised some very efficient help from our leading brethren. All our conference workers will be present from the first, and we all look for a glorious refreshing.

Write to Brother E. H. Hall, 535 West 110th Street, as soon as you decide to rent a tent. Please do it soon, too.

C. H. EDWARDS, *Pres.*

Cumberland Camp-Meeting

THE Cumberland Conference of Seventh-day Adventists will hold their camp-meeting at Richmond, Ky., July 20-30, 1905. May God impress upon the minds of all our brethren and sisters in this part of the conference that it is for their good, and for the best interest of this meeting, that they be in attendance. Dear brethren and sisters, let us begin at once to make every preparation necessary that we may come to this meeting prepared to enjoy the feast of good things that is for us. The more interest our people have in these meetings, the more it tells to the world around that we believe what we teach. Not many more such meetings shall we be permitted to attend. The end is drawing near. All who wish tents should send in their orders at once.

W. W. WILLIAMS, *President.*

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

FOR SALE.—My undivided interest in the Jesse Stith farm of 250 acres, lying in Mead County, Ky., at very reasonable figures, to any one desiring the same. I desire to turn all the money but one hundred dollars over to the work at Washington and the foreign mission work. Correspond with J. T. Stith, Bible Grove, Mo.

NOTICE.—At almost half price you can have a rapid steam cooker. Remember they are made on truth principles; nothing cheap and shoddy. Address Rapid Steam Cooker Co., Laura, Ohio.

THE Iowa Sanitarium Bakery, Des Moines, Iowa, manufactures a choice line of healthful crackers, granola, cereal coffee, zwieback, and other health foods also a number of nut nut foods. Very liberal discounts are allowed. Write for new price-list and special discount sheet.

IOWA SANITARIUM BAKERY.

FOR SALE.—Absolutely pure, unsalted peanut butter, steamed or roasted, 12 cents a pound in 50-pound lots and upward; cash with order. We pay freight on lots of 100 pounds or over, east of Rocky Mountains. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—New brick business building, two stories with basement; full glass front, and finished throughout in first-class order; fine well of water and cistern. Located in business center. Adventist school and church advantages. Address Ronning, Berrien Springs, Mich.

Publications Wanted

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—ED.]

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

Mrs. C. B. Towler, Hagerman, Idaho, periodicals and tracts.

Susan S. Ward, Claremore, I. T., periodicals and tracts.

Mrs. Amanda Malony, 667 Hoyt Ave., Muncie, Ind., periodicals.

Miss Belle Young, R. F. D. 3, Paducah, Ky., REVIEW, Signs, Instructor, Life Boat, Life and Health, and tracts.

Address

THE address of the South African Union Conference is changed to Kenilworth, Cape Colony, South Africa. The headquarters of the Cape Colony Conference remains as heretofore; namely, 56 Roeland St., Cape Town, South Africa.

Obituaries

HARRIS.—Died in Emmet County, Mich., May 9, 1905, John Harris. He was born in Virginia, of free colored parents, March 21, 1823. In 1876 he and his wife heard and accepted the truths held so dear by Seventh-day Adventists. He was unable to leave the house for nearly a year before his death, but he never complained. Words of comfort were spoken by the writer, from John 11:25.

ANDREW MAPLES.

BAKER.—Died at Midland, Mich., June 6, 1905, Brother Converse Baker, aged 60 years, 10 months, and 2 days. He became a Seventh-day Adventist twenty-seven years ago, and from that time the truth was ever dear to him. We laid him to rest fully expecting to meet him at the first resurrection. He leaves a wife, two sons, and one daughter. Words of comfort were spoken by the writer.

A. R. SANDBORN.

GILBERT.—Died at Baltimore, Md., June 9, 1905, Charles Gilbert, aged 47 years, 5 months, and 28 days. At the time of his death he was a member of the first Seventh-day Adventist church in Baltimore. A wife and six children are left to mourn their loss, but they are comforted in affliction with the hope that he will come forth in the first resurrection. Words of comfort were spoken at the funeral by the writer; text, John 11:24, 25.

G. B. THOMPSON.

BUTTERBAUGH.—Died at Hooper, Colo., March 23, 1905, my father, William Butterbaugh, aged 76 years, 5 months, and 21 days. He first heard the doctrines of the third angel's message preached by Elders McCoy and Nicola at Riverside, Iowa, in 1844, and began the observance of the Sabbath shortly thereafter. In 1893 he requested baptism, and was immersed by a Methodist minister. He continued the observance of the Sabbath, and professed faith in most of the doctrines held by Seventh-day Adventists, but never applied for membership. Trusting in the promises of God and a soon-coming Saviour, he fell asleep. We believe he rests in Jesus. Words of comfort were spoken by Judge C. C. Holbrook (S. D. A.). Interment took place at Denver.

W. S. BUTTERBAUGH, M. D.

WHIPPLE.—Fell asleep in Jesus in Battle Creek, Mich., May 10, 1905, Sister Sarah B. Whipple, aged 82 years and 10 months. From early childhood she lived a Christian. The Word of the Lord was precious to her, and she followed closely every point of truth which came to her mind. She became especially interested in the lines of prophecy, and accepted the great movement of the second advent of Christ in 1840-44. So another pioneer has passed away. Sister Whipple was faithful in attendance at meetings and in Christian duties, and won the affection of all who knew her. She leaves her son Clarence, and her esteemed brother, Elder George I. Butler, to mourn, but with a bright hope of meeting again at the resurrection, when all the redeemed of the Lord shall enter the kingdom of glory. The funeral was held in the Tabernacle, with a large attendance.

I. D. VAN HORN.

WICK.—Died at Carthage, Mo., May 15, 1905, Eva M. Wick, aged 49 years, 10 months, and 15 days. When eleven years old, she was converted and baptized under the labors of Elder I. Sanborn. With her parents (who were pioneers in the message) she moved to Missouri in 1869. She was always an active and ardent advocate of the principles of health and temperance, a faithful and consistent Christian, and a tireless and unselfish worker in her home and the church. She died in full assurance of the Saviour's acceptance, and with a bright hope in the soon coming of Christ. It was her desire that her funeral be made an occasion for setting forth the principles of truth concerning the state of the dead and immortality. A large number of friends listened to the discourse from Isa. 64:6.

D. E. SCOLES.

ONEY.—Died near Fresno, Cal., May 6, 1905, James F. Coney. Brother Coney was born in 1817. During the greater part of his life he loved God and sought to obey him; and when, more than forty years ago, he heard the third angel's message presented, he joyfully accepted it. When it was possible, he was always at the house of worship, and many hearts have been touched by his earnest testimonies. He was devoted to the cause of present truth, and cherished it above all else. He raised a large family, his posterity now numbering fully one hundred souls. The eighth of January he fell and broke his hip; he suffered much, but bore his affliction with marked patience. He was buried from our church in Fresno, May 7, 1905; text, 2 Tim. 4:7.

H. G. THURSTON.

FREDERICKSEN.—Died at the home of her daughter, in Huron, S. D., May 11, 1905, of consumption, Sister Lena Fredericksen. The deceased was born Feb. 21, 1855; she was baptized and united with the Swan Lake church at the age of twenty-nine. She was the South Dakota State Sabbath-school secretary for a number of years; she also engaged in Bible work in South Dakota and Nebraska. One year ago last November she underwent a serious operation from which she never fully recovered. She leaves four children, two brothers, and one sister to mourn their loss. The remains were brought to Viborg, and laid to rest by the side of her mother. Words of comfort were spoken by the writer, from Matthew 28.

WILL A. BAKER.



WASHINGTON, D. C., JUNE 22, 1905

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

REMEMBER to plan for the midsummer offering, which will be taken in all the churches in this country on Sabbath, July 1.

ELDER G. B. THOMPSON is attending the Eastern Pennsylvania camp-meeting this week. Elder A. G. Daniells joined him over last Sabbath and Sunday.

THE believers in the Greater New York Conference should read the notice of the camp-meeting printed on the twenty-third page. The meeting will begin next Tuesday.

BROTHER W. H. WILLIAMS, who has been in the employ of the Review and Herald Association for a short time, has accepted an invitation to connect with the Oakwood Industrial School at Huntsville, Ala., and will enter upon his new duties about the first of July.

BROTHER J. R. SCOTT and his wife left Takoma Park last week, and have gone North for the Summer. Brother Scott has labored faithfully in the work of establishing the Washington Training College and the city Sanitarium, and we hope that he will return to take up his work again in the early autumn.

PROF. H. G. LUCAS, of Healdsburg College, has been chosen to take the presidency of Fernando (Cal.) College, in place of Elder C. Santee, who has been invited to act as president of the Texas Conference. Prof. J. L. Kay, of Walla Walla College, will be a member of the faculty of the same institution.

THE demand for religious instruction in the public schools is being vigorously agitated in at least two of the States in Australia, and, therefore, as being pertinent to the situation in that country, the Australasian *Signs of the Times* reprints in a recent issue the whole of the protest made by the editor of the REVIEW against this movement before the interdenominational conference in this city last March. The principles set forth in the protest are sound for every country, and should be placed before the people wherever an effort is made to bring about a union of church and state by seeking to make the state an exponent of religion.

A RECENT issue of the *Carolina Citizen*, published at Cheraw, S. C., contains a well-written article, occupying a column and a half, by Elder E. W. Webster, with the title "Why the Adventists Observe the Seventh Day." The reasons given cover the ground clearly, and the truth is thus presented to a class of readers who might not read it in any other way. This is a good example to imitate.

In a recent letter to the *Utica (N. Y.) Daily Press* on the question of Bible authority for Sunday observance a Catholic priest says:—

The Rev. Mon Hughes, with all the followers of the "Reformation" who profess to follow their own private judgment, and the Bible (a vernacular translation, suiting notions of its meaning) as "the sole rule of faith," can not show a single passage in which occurs "Thus saith the Lord" regarding Sunday, or the first day of the week, as a day of rest and worship. I have before me an appeal to the clergy of the United States, which is being sent broadcast over the country and signed by fourteen resident Seventh-day Adventist ministers of Washington, D. C., that the Sunday observance laws are all wrong and against the express letter and command of the Bible.

This reference to the "Open Letter," of which nearly half a million copies have been circulated, suggests that copies of this leaflet have found their way into the hands of readers of all classes and beliefs, and that it is still proclaiming the truth concerning the Sabbath.

THE recommendation of the General Conference that the effort to raise funds for the establishment of the work in Washington should be continued in order to provide a portion of the money required for the erection of a printing plant for the Review and Herald Publishing Association was fully presented in last week's REVIEW, by Elder A. G. Daniells. It is with great satisfaction that we announce this week that the stream of gifts is still flowing in, and that nearly one fourth of the surplus suggested is already in hand. Those who have been waiting to do something at the finish, or whose circumstances have been such that they have not been able up to this time to send a donation for the Washington work, will now have an opportunity to help in closing up this campaign quickly. Surely all the people will desire to have some share in co-operating with the divine purpose in establishing this work in Washington. Never have God's providences been clearer in connection with his work. Never have there been more marked indications of his direct leadership. All these experiences indicate the nearness of the end, and are a call of God to his people to faithful effort in hastening his work in the earth. The time has now come to provide a suitable place for printing our periodicals and books, and the erection of such a building will be undertaken at once. The strictest

economy will be practised, and no provision will be made beyond the demands of our denominational work. It will strengthen the hands and increase the courage of those who are charged with the responsibility of carrying out the counsel of the spirit of prophecy in re-establishing the headquarters at this place to know that the whole people are sustaining them both by their prayers and by their gifts. A united and consecrated people, with earnest and devoted leaders, can be instrumental in accomplishing the divine will, and thus in hastening the coming of the Master's kingdom. So let it be.

"The Great Second Advent Movement"

IN the editorial columns of this issue will be found a very full announcement by Elder Butler of this new forth-coming volume, "The Great Second Advent Movement."

This book is not yet ready for delivery, but the publishers say in their printed announcements that it "will be off the press in about sixty days."

Advance orders are solicited, and our people can send their orders to their State tract society or to the publishing house nearest them, as the book will, of course, be supplied through the regular channels.

Our Jubilee

WE are thankful to send out to the loyal friends of our work in Washington the good news that the Washington fund has passed the one-hundred-thousand-dollar mark. When it was first voted at the General Conference Council in October, 1903, that one hundred thousand dollars should be raised that a sanitarium, training-school, and General Conference office should be built in Washington, D. C., it seemed that a great task had been set before our people, but the response has been most remarkable. It exceeds anything in the history of this people. While the treasurer could not state, on May 30, the closing day of the General Conference, that the one hundred thousand dollars was actually in hand, yet, with what was on the way at that time and in the hands of tract society and conference treasurers, we have no question whatever that the one hundred thousand dollars in reality had been supplied by our people by the close of the conference, and the hope so often expressed that the amount might be raised by that time was actually realized. We can not suitably express in words our thanks to God, and to the givers of large and small donations for their liberal and prompt response to this appeal. Surely the blessing of Him who loves the cheerful giver will be realized by every one. Our published list this week is \$99,320.39, but the treasurer states that donations in hand which have not been listed brought the total amount on June 15 to \$103,054.20. We believe that the overflow on the One Hundred Thousand Dollar Fund will soon provide the fifteen thousand dollars needed immediately by the Review and Herald for the purpose of erecting their publishing office in Takoma Park. Truly God is leading in this work, and his people are joyfully following him.

J. S. WASHBURN.