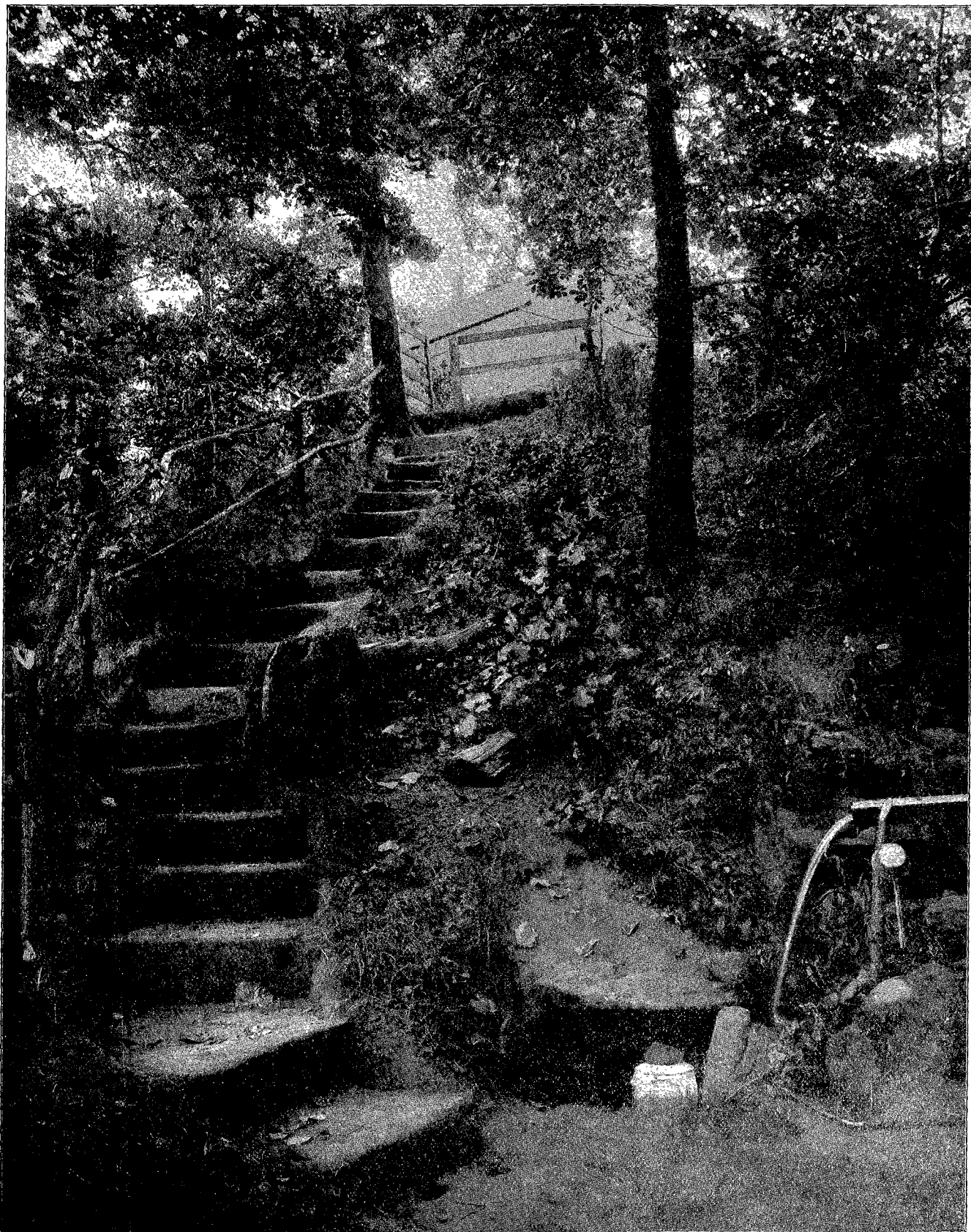


# The Advent And Sabbath REVIEW HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, JUNE 29, 1905

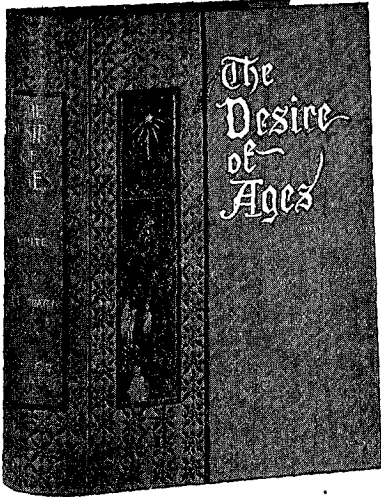
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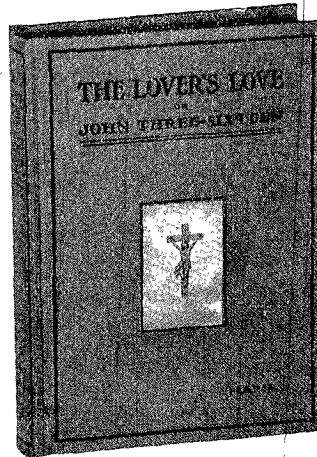
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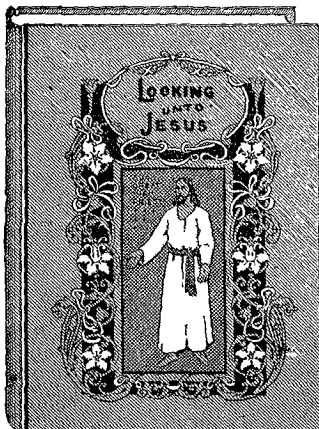
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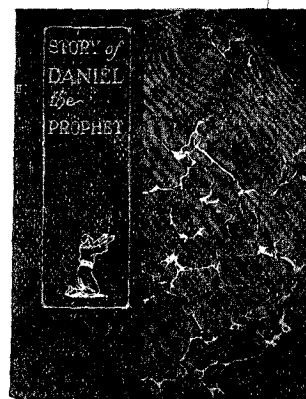
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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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## Editorial

### **Small, but Growing**

To show that a movement has a comparatively small following does not necessarily condemn it as a lost cause. Nearly all the great reform movements of the world had their day of small things. It is true, however, that a work begun and carried forward under the inspiration of the Spirit of God ought to be always growing, constantly extending its sphere of influence. There have been several efforts to improve upon the work of this advent message by discarding some so-called objectionable features, or by adjusting the teaching in harmony with some new light, but the history of such efforts has not been encouraging. They have either soon run their course and have ceased to exist, or they are still halting between life and death, without vitality enough to be a telling factor in solving the great problem of the coming of the kingdom. There is a warning in such history. The providential circumstances which have attended the development of this advent movement are just as surely evidence in favor of its genuineness as are the various portions of the Scriptures which are brought forward in its support. The arguments adduced against it must be sufficiently strong to overthrow not only the Scripture argument, but the providential argument as well, or they are not worthy of credence. It has been characteristic of this cause that it has always been growing. In its weakest days there was no stagnation. When it was young, it was healthy, and as it has

grown older, it has grown stronger, and to-day it is more vigorous than ever before. It is still small, but it is growing, and this is a most hopeful indication.

### **Like Christ**

THERE is only one standard for the Christian. He is to be like Christ. Here is the test of true religion. Our Lord's own words settle this question: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." He has traveled the road before us, and we are to "follow his steps." There is only one way in which this experience is possible, and this is clearly set before us by one who had sought perfection through his own works and had failed. He writes: "It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Our Example gives himself to us as the fulfillment of the standard of perfection. The demand for his life in us is met by the gift of his life to us. He asks us to be like him, and makes it possible for us to meet the requirement, by promising to take up his abode in the heart of those who will open the door to him. Such is the outworking of divine love.

### **Our Message\***

(Continued)

AT the time of the first advent, the Jewish people had largely lost the right conception of God. So perverted had the gospel become, especially as revealed in the typical system which God gave to them to be a clear and distinct revelation of himself, his character; his plan of salvation had become perverted until it misrepresented God, misrepresented his character of love, and became a hindrance to them in their knowledge of God, rather than a help as it was intended to be. This was a complete perversion of the gospel according to God.

The direct result of this perversion was this: inasmuch as the gospel according to God is the one and the only provision for sin, and the one and only provision to save from sinning, when they lost this understanding of the gos-

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

pel of God, they lost with it the power that saves from sin and from sinning; that in itself brings to a people a condition of hopelessness, a condition of despair, and that was exactly the condition at that time.

The message that John the Baptist brought at that time was designed to meet just that situation, to restore to them the true gospel, and in restoring the true gospel, to restore to their lives the power of righteousness, and to bring hope and joy in the place of utter despair, and to build up barriers against sin, and to save them from sinning.

All that is included in that idea, Behold your God. That is turning away from humanity and the flesh to God and his power and his provision for sin.

But notice that when John the Baptist came to interpret that message to the people to meet the needs of their time, he gave to it a specific interpretation, under the guidance of God's Spirit, that made it apply exactly to the need of the time; because, with all the rest there was this thought: "The time is fulfilled; the kingdom of God is at hand." The prophecies of Daniel were fulfilled; it was time for the manifestation of the Messiah. When, therefore, the Messiah stood in their midst, and the time had come for him to make that direct and specific application of his message which would meet the exact need of the hour in indicating the fulfillment of prophecy in the person of Jesus of Nazareth, he took up the words of Isaiah, which were the keynote and the interpretation, as it were, of his whole work, and he said, "Behold your God;" but he did not use the exact words, "Behold your God;" but in his interpretation, under the guidance of the Spirit, when he said in his time, "Behold your God," to say it correctly, he said, "Behold, the Lamb of God, that taketh away the sin of the world." That was distinctively and specifically Isaiah's message for that time; but up to that time, no other messenger, and no other voice, could have pointed out one, and said, "Behold, the Lamb of God, that taketh away the sin of the world!" But when the fulness of time had come, and the messenger had come, and the Spirit of God had given to the messenger his message, then the message fitted the facts exactly; and in speaking the message, he did not quote Isaiah, but, under the guidance of the Spirit, he interpreted

Isaiah, and applied specifically and directly the message, "Behold your God," to this particular revelation of God in the flesh in the person of Jesus Christ.

It was an essential thing that that message should be given at that time, that it should be received at that time. That that message did not have any broader application, and that he could not see God anywhere else than in the person of Jesus Christ, I am not saying; but this is the thing I am saying: While others might be saying, Behold your God, and pointing to any and every evidence of the revelation of God, when the message for the time came, and the messenger took up the message for the time, instead of scattering his fire, and saying of other things as other people did, "Behold your God," he had a distinct and special application of that message that no other one had at that time; and when he said, Behold your God, he said, "Behold, the Lamb of God, that taketh away the sin of the world!" Those who did not hear that message in its specific and special application in the presentation of that man, did not hear the message of the hour, even though hundreds of voices may have said, "Behold your God."

That principle is just as applicable to every specific phase of this message. There is now a special application of some scriptures that have been familiar to people for centuries. Under the guidance of God's Spirit, when the hour comes for the message, and the times demand the message, the voice is heard; and when the voice is heard, it will have a specific application of Scripture such as no other voice can give. And that is what will constitute a special message out of old and familiar scriptures.

Further than that: there will also be a new interpretation, a new application of scriptures and prophecies that will deal exactly with that time. As, for instance, in John's day, when he, and Christ himself, said, "The time is fulfilled; the kingdom of God is at hand," it meant something altogether different, and had a meaning in it which was not found in what the priests said, when they, every Sabbath day, in the synagogue, encouraged the people to believe that the time was fulfilled, and the Messiah was just at hand. They were preaching the very same thing; they were referring to the very same scriptures; they were proving the fulfilment of the same prophecies; but they interpreted the application of the prophecy according to their own ideas, rather than according to the distinct teaching of the Word.

When the Spirit gave to John the Baptist the correct interpretation of those same scriptures, he came with a

message just as new to the people as if they had not heard a word from the priests in regard to the Messiah and his coming.

The same is true now. There are specific scriptures, the fulfilment of specific prophecies, that must be interpreted to the people, in view of the time and the work for the time, and when the true voice is heard, and the true message is heard, it will gather up all the old scriptures, and give to them a newness of interpretation, not a fanciful interpretation, but a Spirit-given interpretation; it will give the interpretation of specific scriptures that have never been fulfilled, and that must apply to the time and the hour; but it will give such an interpretation of those scriptures as is different from that usually given outside of this message; and, taken altogether, both in the interpretation of the old and the application of the new, it will constitute a distinct, special preaching of the gospel according to God; and it will have a very specific and special application to the time when it is given.

I can not take the time to read the scriptures that will be involved in these statements. These principles cover the whole Bible. It is not a new gospel. There is only one gospel. It is not presenting a new way of salvation, but it is gathering up all truths that have been taught, it is taking all the general truths of the gospel, which are as true at one time of the world as at another, and giving to them a new and special setting for the time in which the message is given, together with an application of scripture and prophecy that could not be given until that time arrived. When you get that combination, you have very clear evidence that that is the true message for the time; because, if it is not, what would be the fulfilment of the Word, and what could be the giving of the message? If the time and the needs of the time, the message and the messenger, meet together, and the message meets the need of the people and the need of the hour, what can it be but the fulfilment of God's word that at that time there should be a message that would meet the needs of the hour?

Now let us make a further, and perhaps more specific, application of these principles, which may be stated in this way: The gospel according to God will give right conceptions concerning the being and the character of God. To maintain and dwell upon a wrong conception of God, a wrong idea of God, that is, to put reason and what reason brings out concerning God, in the place of revelation and what is revealed concerning God, has the same effect upon the human mind, and leads to the same result in character, as outward and gross

idolatry: in the one case, it is simply the idea put in words; in the other case, it is an idea retained in the mind, expressed in a tangible form; and the effect upon the character, the results, are the same. Wrong conceptions of God, wrong ideas of his being, his attributes, his character, will lead in the same direction and to the same results as outward and gross idolatry; that is, it is simply heathenism in another form, and heathenism is manifested in a variety of ways. But all these manifestations possess one characteristic: the one who believes in the heathen doctrine always depends upon himself or something that he does, for salvation, rather than upon the gift of salvation as revealed in the Scriptures.

Now that will take many forms, and reveal itself under many guises: with the ignorant it will take one form, with the educated it will take another form; it will be expressed in one way by a certain class of persons, and in another way by another class of persons; but there will always be found one element in it; that is to say, the barrier against sin is broken down, because God's revelation of himself, his character and his plan of salvation, brings a power for righteousness from without, which erects a barrier against sin, and saves from sin, revealing the character of God in the person.

An inadequate idea or conception of God is that which brings him down upon the plane of the human, which is revealed in the making of graven images in the lowest forms, revealed in mental images in the higher forms, and leads to the same results, inasmuch as the actual connection between the human and the divine is cut off, and sin rules in the human heart.

Therefore the message now which says to the world, "Behold your God," and all that belongs with it according to the message of John the Baptist, will reveal the true idea of God, the true conception of God as opposed to all false ideas and false conceptions of God. It will also reveal the true way of salvation as opposed to all false ways of salvation. It will reveal God's plan as wrought out and brought to light in his Word, rather than man's plan as reasoned out and being the product of the human mind.

Now, to make the distinction between these two, as to whether it is the revelation according to the Word, or whether it is simply the product of human reasoning, requires a discernment that does not reside merely in the intellect. They are not separated so that you can turn this way, and find the gospel according to God clearly distinguished by itself. To find the gospel according to man, you must turn that way, and you have a revelation of another gospel entirely dis-



tinct and separate from it. It would be perfectly easy, then, to distinguish between the two; but Satan does not present his substitute for the gospel in that way. He does not come to us and say, Now, there is the gospel according to God, and here is the gospel according to man; take your choice. He will probably come to you and say, This is the gospel according to God just the same as that, and these are the same. Now, in the windings, in the subtle presentations of his gospel—for he is back of it all—there is that which confuses, and in many of the ramifications, not in the bare, broad, simple statement whether you will be saved by faith or by works, but in the ramifications of this teaching of the gospel according to man, there are windings and deceivings and subtle presentations that are not to be distinguished from the teaching of the gospel according to God, and avoided, simply by that discernment which resides in the intellect.

The keenest intellects of the world are to-day advocating the gospel according to man, and when we come with the gospel according to God, it will be utterly impossible for us to attempt to match intellect with intellect, logic with logic, reasoning with reasoning. We must come with the Word of God which he has given to us, confident that it is the Word of God, dependent upon it as the Word of God, and let the Word of God itself answer false reasoning and false logic, even though we ourselves can not do it.

Any other method would simply lead us off into the by-paths of sophistical reasoning. And the moment we come onto that ground, we have left the gospel. That is not where you find the word of the living God, but we want to become acquainted with the living word of God, so that we can give the message of the living God with clearness. There is in the Word of God itself that which will accomplish more than we can accomplish by our human reasoning; and often it will happen, and it does happen, that we ourselves may be unable to reason out the matter, and to label this and that, yet when we take the Word of God, and apply it with confidence, it will bring light to our own minds, and confusion to other minds who reject its teaching on these very principles.

(To be continued)

IN the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you.—*Charles Wagner.*

### **Breaking the Gates of Brass**

THE Lord is visibly working in the world to cut short his work in righteousness. We see changes going on before our eyes that should call for praise and thanksgiving, and most earnest effort. Just now the cable brings a forecast of the proposed constitution for Russia, in which are the following religious liberty clauses:—

Every subject is allowed to express his opinion without fear of punishment in the press or in speech, in all matters political or otherwise.

Every citizen is free to choose his own religion; and all sects, Christian or others, are to have equal rights.

This is not all mere talk we may well believe; for already the growth of the religious liberty sentiment in Russia has brought about changes of great interest to us. By a postal card from the Caucasus, Elder Loeb sack sends the greetings of believers there, with the word:—

Our hearts are full of joy that the Lord gives us grace to love him and to love one another in this one cause. The time has come when the Lord is opening our land. Eight hundred and forty-four different sects are let out of the prison-house, and may return from their wandering and exile. The government has issued circulars to arrest no one on account of his religion. The Lord speaks now, saying, Enter in, and let none hinder. God help us to enter the open door. Now we can say to the daughter of Zion, "Behold, your God shall come." In the last twelve months six hundred and fifty-six souls in our land have accepted the last message. To God be all the praise.

These events from day to day mean much to us. There is delay no longer. Nothing shall halt the onward march of this message. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder." Ps. 107: 15, 16. W. A. S.

### **Prophecy Fulfilled**

ABOUT threescore years ago, there began, following the close of the work of William Miller and his associates in this country, a movement having as its object the proclamation of a reform message to the world in fulfilment of the prophecy of Rev. 14:9-12. It was a movement growing out of the message of William Miller, and based upon a belief in the genuineness of that message as a fulfilment of the prophecy of Rev. 14:6-9.

To-day this movement, with its great reform message calling men back to true Sabbath observance, proclaiming the coming of the end in this generation, and warning against the spiritual delusions of the times, has gone to all the world, so that the sound of it has been

heard in almost every country under the heavens. It has set before men the nature and work of the "beast" power described in the Revelation, and the "image to the beast." If this great work is not in fulfilment of the prophecy of Rev. 14:9-12, then no work can ever be in fulfilment of it, and that prophecy can never be fulfilled. But it must be fulfilled as surely as the Bible is true.

And if, on the other hand, this work is in fulfilment of that prophecy, then the work of William Miller and those joined with him was of God, the explanation given of their disappointment is correct, and the end of the world is surely to come in this generation. All that part of the message which has not already become history will surely be fulfilled. Reason will admit of no other conclusion.

History records no instance of a great world-wide movement based upon Scripture prophecy, which proved to be a delusion. Nothing which answers to a true fulfilment of prophecy has been permitted to take place before the fulfilment of the prophecy was due. And the great world-wide work which has been done in this generation, in proclaiming "the gospel of the kingdom" and the reformation needed to prepare the way of that kingdom, has been possible only because the time of the fulfilment of the prophecy has been reached, and the power of God has been behind the work of the human agencies that have carried it forward. When this gospel of the kingdom shall have been proclaimed for a witness unto all nations, then "the end" will assuredly come.

L. A. S.

### **A Dangerous Political Movement**

THE membership of the American Federation of Catholic Societies now numbers, according to the *Catholic Mirror*, "close to two millions." At the recent launching in Baltimore of a Maryland branch of the federation, reference was made by several speakers to the work and object of the federation, from which it is evident that the tremendous power of this organization is to be exerted in harmony with the late Pope Leo's admonition to Catholics everywhere, to "do all in their power to cause the constitutions of states, and legislation, to be modeled in the principles of the true church." While one speaker, Bishop McFaul, asserted that "federation is a union of Catholic societies for the promotion of the interests of Catholics as American citizens," another speaker, Mr. Pallen, declared that "the federation is simply the organized effort of Catholic laymen to promote the welfare of the Catholic Church." Speaking of the

work and prospects of the federation, Bishop McFaul said:—

Federation, up to the present, has exercised its influence in the Philippine concessions, in the amicable relations existing in Porto Rico, in the settlement of the Indian school question, and in the clear light thrown by public opinion on the parochial and public-school systems.

All this has been strictly in the interests of the Catholic Church, and not in the interests "of Catholics as American citizens." There can indeed be no interests of Catholics *as citizens* which are not identical with the interests of people of any other church as citizens, for "as citizens" under this government, people are considered wholly without reference to their religious beliefs or affiliations. As citizens, people of all denominations stand upon common ground.

The program for the future, as defined by the bishop, is also strictly for the benefit of the Catholic Church. It is as follows:—

Federation expects (1) to create public opinion by a great Catholic congress, to conduct an educational campaign on all the modern problems, and their Catholic solution, among all American citizens, irrespective of creed or race; (2) it proposes the unification of the different Catholic nationalities of the United States, by being in touch with their societies, and the training of them to participation in our religious and national life, . . . thus preserving them from social heresies, and protecting them from the insidious endeavors of proselytizers, who seek to rob them of their faith, the dearest heritage coming down to them and their children from Catholic forefathers; (3) to banish divorce and socialism, to protect the American home, to perpetuate our free institutions, as founded and cemented by the Fathers; (4) to form public opinion on the school question.

The leading exponents of this federation movement have taken frequent pains to declare that it is not political in its aims, and this assertion is true enough in the sense of an affiliation with any one political party. If the federation were political in that sense, it would be of but little danger to American institutions, because it would necessarily have the opposition of other political parties. But in the sense of occupying a position where it can dictate to all the parties, and receive the opposition of none, the federation is wholly political, and it is therefore a political movement of the worst and most dangerous kind.

Two million or more Catholics working together in organized capacity to advance the interests of the Catholic Church, will certainly make themselves heard and felt in this country, and will not be slighted by any of the political parties. It will be strange if the civil power does not soon begin to bend under this ecclesiastical influence. L. A. S.

## Note and Comment

RECENTLY on the occasion of the swearing in of some naval recruits at Wilhelmshaven, the German emperor made a speech referring to the patriotism and soldierly qualities of the Japanese, in which he is quoted as saying that one must not draw the conclusion because of the victories of Japan over Russia—"victories of a heathen over a Christian people,—that Buddha is superior to our Lord Christ." He ascribed Russia's defeats to the low state of Russian Christianity. The same failure to distinguish between the nature and sphere of the kingdom of God and earthly kingdoms, which is noticeable in the emperor's statement, is responsible for the misdirected legislation which assumes the alliance of Christianity with political power in the United States.

THE *United Presbyterian* of June 15 makes reference to the action of the Presbyterian General Assembly, in putting "itself on record as favorable to a campaign for a better observance of the Sabbath," and says that "those who are opposed to the enforcement of the Sunday laws are enemies of the church, of society, and of government."

This is the sentiment which, when it becomes more general, will bring persecution upon those who adhere to the Sabbath of the Lord, and thus manifest loyalty to the government of heaven. The very fact that God's government and the world are at enmity, so that friendship with the world is forbidden to the Christian, is ample evidence that worldly agencies can have no place in advancing the kingdom of God. Such agencies can serve the ends of civil government, but not of the Christian religion.

AGAIN the unstable equilibrium of peace in Europe has by the most narrow of margins avoided being upset, and the calamity of a great European conflict, if not that of a world-wide war, been averted. On June 14 orders were given by the French ministry of war directing all army officers and men on leave of absence to rejoin the colors immediately, and the railway train service of the country was turned over to the military authorities to facilitate the execution of the order. This was in view of the threatening attitude of the German kaiser, whose recent actions had almost convinced the French government that he was bent on forcing a war. Happily the crisis seems to have been averted, but to the Bible student the incident is a reminder that the winds of strife are ready to blow on the earth

at any time, being restrained only by the "four angels standing on the four corners of the earth," whose mission it is to hold the winds until the servants of God on the earth shall be sealed in their foreheads.

It is reported from Rome that "the pope has issued an encyclical encouraging Catholics to participate in public affairs." The report states that "the encyclical has created a sensation. Its object is to induce Catholics to enter public life, so that they may be a force against the threat of socialism."

The encyclical is apparently aimed at the situation in Italy more than that elsewhere, and is taken to mark the complete abandonment of the policy set up by the first "prisoner of the Vatican," requiring Italian Catholics to refrain from voting, as a protest against the Italian occupation of Rome. There has been no rule against Catholic participation in politics elsewhere, but on the contrary, Catholics throughout the world were urged by the late Pope Leo to do all in their power to cause the constitutions of states, and legislation, "to be modeled in the principles of the true church;" and they have been everywhere active in seeking to obey the admonition.

AN interesting feature of the proceedings of the Episcopal Diocese of Washington, which convened at the national capital May 10, was a resolution introduced by Rev. C. E. Smith, calling for the appointment of a committee to investigate the histories in use in the public schools of Maryland and the District of Columbia, which he charged with teaching that Roman Catholics founded Maryland as a refuge for people suffering from religious oppression, and that to Catholics was due the religious toleration offered by that colony in its early history. Mr. Smith's resolution provided that the committee should, if they found such teaching being given in the public schools, bring the matter to the attention of the authorities in Maryland and the District, and call for such corrections as would be in harmony with historical facts. That Rome is striving earnestly to eliminate the testimony of history against herself by such means as is here referred to, having in view both the text-books in the schools and the books in the public libraries, has been shown on frequent occasions. The facts regarding the Catholic claim of having favored religious freedom in the case of the founding of Maryland, are, as every student of history knows, that Catholics in that colony were in a minority at the time the toleration act was passed, and favored its passage with a direct view to their own religious interests.

# The General Conference

THIRTY-SIXTH SESSION MAY 11-30

## The Need of Home Religion\*

(Concluded)

WHAT we need is home religion,—the sanctification of the truth in the home life. We know in whom we have believed, but we do not half express it, and when we fail to give expression to our faith, we lose half the sense of what it means to give ourselves to God. To live for him means sacrifice at every step. It means self-denial in the matter of dress. Much money is spent in the adornment of the person that ought to be devoted to the proclamation of the truth for this time. A world has been committed to us, and in the name of Christ Jesus, I ask you, my sisters, to dress plainly and neatly, but not for display. Do not try to follow every fashion. Get a good fashion, and keep it. Let all see that you have a nobler aim in life than following the ever-changing fashions of the world, that you are preparing for the higher life in the kingdom of God.

My brethren, build plainly and solidly the houses that you put up. We have no fault to find with the buildings here. Our institutions are to be a representation of the characters that we are to form. Everything about them is to be solid. God will help us as we try to carry out his will in our character building.

Christ came to our world without display. But to-day great displays are made every now and then. Thousands of dollars are expended right among our people in such displays, and this God forbids. That is not the way to get the truth before the people. Christ could have come to this world accompanied by thousands of angels, but he did not do this. He stepped down from his high command, and laying aside his royal robe and kingly crown, he came to this world in the garb of humanity, to live a life of perfect obedience, that human beings, receiving him as their Redeemer, might become partakers of the divine nature, and at last stand before God without spot or stain of sin. He died for us that we might be made worthy to enter through the gates of the holy city, and hear the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

In our work we are not to strive to make an appearance. We are to look unto Christ, beholding what manner of love the Father has bestowed upon us, that we should be called the sons of God. And what a joy, what a power, will be with us as we do this! It will

not be merely the excitement of feeling, but a deep, abiding joy. We are to present the solid truths of the Word of God, that these truths may be impressed on the hearts of the people, and that men and women may be led to walk in the footsteps of the Redeemer.

When the Pharisees complained because Christ and his disciples ate with publicans and sinners, the Saviour said, "I came not to call the righteous, but sinners to repentance." He accepted the invitations given him to attend different gatherings, and every time he went to one of these places, he spoke words that reached forth to rescue the lost sheep.

May God help us so to act that his converting power may be seen among us. Parents and children are to act as if they were under God's discipline. In the home, under the direction of the great Counselor, they are to carry out the principles of heaven. God will be with them in their work, giving them victory after victory, if they will follow in the way of truth and righteousness.

O, how my soul longs after God,—to see him with his people, to see his power revealed in the heart, in the character, and in the home!

We need true religion in the church. It is God's purpose that we shall show that we are born again, and that we are working out in our lives the great, heaven-born principles of truth. Thus only can we gain eternal life in the kingdom of glory. But there are so few who are going out to proclaim the wonderful truth that we have received! Why do you not go out? Why do you not enter the different places that have not yet heard the truth? Do you say, I do not know how I should be supported? Christ told his disciples how they would be supported. He told them to go right into the homes of the people, and eat at their tables. He wants his workers to-day to come so close to the people that those for whom they are working will be bound to the one who speaks to them the word of life. There might be a thousand more laborers than there now are if God's people would deny themselves, and take up the cross and follow Jesus. What we need is the sanctification of the Holy Spirit, and we need it every day. What we need is men of prayer,—men who in quietness and humility, without any display or excitement, are overcoming self.

What we need at this meeting is to settle into the living principles of present truth. Satan is creeping in with his sophistry, to undermine the principles of our faith. You remember how, when Paul and Silas were teaching in a certain place, a woman met them, "and cried,

saying, These men are the servants of the most high God, which show unto us the way of salvation." This woman was possessed with a spirit of divination, and by soothsaying brought her masters much gain. Her influence had helped to strengthen idolatry.

"But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that same hour."

But, you say, she spoke good words, and why should Paul rebuke her? It was Satan speaking through her, hoping to mingle his sophistry with the truths taught by those who were proclaiming the word of God.

The same danger exists to-day. The enemy is trying to bring in his sophistry through those who ought to be on their knees before God, praying for an understanding of what saith the Scriptures, that they may stand against the evil influences that fill the world. God desires scientific sophistry to be purged from every heart. He desires us to rebuke every evil devising, every evil work. If we allow such devising to go unrebuked, we shall have to suffer the consequences.

After the woman had been freed from the evil spirit, she became a follower of Christ. Her masters saw that their hope of gain was gone, and taking Paul and Silas, they brought them before the rulers, charging them with troubling the city. This caused an uproar. The multitude rose against the disciples, and the magistrates commanded that the prisoners should be beaten. They were then taken to prison, and their feet were placed in the stocks.

Things looked very discouraging for the disciples, but angels of God were with them, and they sang the praises of God in the prison. Could we have sung under such circumstances? They did. While they were singing, "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

"And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

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

It looked as if their effort had been a failure, when they were in jail, with their feet in the stocks. But their effort resulted in the conversion of the jailer and all his household.

What we need is to hold fast to the living principles of the truth, whatever may be the consequences to us. We are not to accept one thread of sophistry from any doctor or minister or any one else. God is our teacher. And yet we are bound to unify. Christ has declared that we are to be one, even as he is one with the Father. But we are not to pick up sophistry from men whose lives are full of failures and mistakes and underhand working. God wants us to go to him for light, and to carry his presence with us wherever we go.

May the Lord impress his people that there is good religion in good management in the home. When this is done, we shall have men and women who understand the meaning of good management in the church. We shall have those who will stand as firm as a rock to principle. They will not try to gain all the advantages for a certain place, because they have an interest in that place. What God wants is men who are as true as steel to principle. Unless we have such men, we shall not know when the devising of the enemy comes. We shall not know when he speaks as he spoke through the woman in Paul's day.

We are to bring sound principles into the home, and into the church. Every member of the family is to exert a right influence in the home, in the church, and in the world. Parents, I ask you, in the name of Jesus Christ of Nazareth, to begin to work in God's lines in your home. We desire to see the salvation of the Lord revealed in every home. I desire your homes to be such that angels of God can enter them, and work with you and your children. But if by harsh words and angry blows you are constantly sinning against God, the angels can not enter your home. Sadly they turn away, grieved that those for whom Christ has done so much should thus dishonor their Redeemer.

If parents have not a reformation to make in their homes, God has never spoken by me. They need to be partakers of the divine nature, having escaped the corruption that is in the world through lust.

This is the last Sabbath that we shall be here together, and I want to know how many in this congregation are ready to take hold of the work of the Lord in advance lines, ready to spend their time hunting and fishing for souls. Christ did not place his fishermen-disciples in a school to be educated for his work. He took them to himself, bidding them follow him. They asked no questions, but followed him. To-day men will go straight from our churches to work in the harvest-field. They may never have laid on them the hands of ordination, but they will do a work for God, and none are to forbid them.

The time has come when the Jews are to be given light. The Lord wants us to

encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broader-minded. God wants us to carry out the principles of truth and righteousness. His work is to go forward in cities and towns and villages.

I wish to ask how many are willing to re-consecrate their hearts to God to-day. How many are willing to take the stand that they will no longer be lukewarm in their religious experience, neither cold nor hot? Christ wants you to be where the virtue of his life is taken into your life. How many during the meeting have been impressed by the truth, and are determined to obey it?

[The entire congregation arose.]

Will you in the name of the Lord take steps upward? Christ has placed one end of the ladder firmly on the earth. The ladder reaches to heaven, and you may climb round by round until at last you step off the topmost round into the kingdom of God.

I want you to remember that you have to-day pledged yourselves to live wholly for God. You have declared your determination to serve him. Let your lives be so pure and holy that Christ will not be ashamed to call you brethren. In such a day as ye think not, the Son of man cometh. Get ready to meet him in peace. Theories are being presented that say, My Lord delayeth his coming. But look at the world, at its wickedness. The life of no one is safe, except for God's protection. The world is fast becoming as Sodom and Gomorrah. It is fast becoming as it was in the days of Noah. We are to be as wholly consecrated to Christ and his service as the world is wholly given over to evil. The enemy will present his sophistries, with little fibers that would take hold of your experience and undermine your faith. I pray that your eyes may be anointed with the heavenly eye-salve, that you may discern what is truth and what is error. We need to put on the white garments of Christ's righteousness. We need to walk and talk with God.

"A KEEN, sharp intellect may be an advantage, but the power of the educator is in heart connection with the Light of Life of the world."

NEVER trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.—*Andrew A. Bonar.*

## Biennial Report of the Pacific Union Conference

THE Pacific Union Conference, as its name implies, extends the length of the Pacific coast of North America, and includes, generally speaking, the territory west of the Rocky Mountains. It embraces the States of California, Oregon, Washington, Idaho, Montana, Utah, and Nevada, the Territories of Arizona, Hawaii, and Alaska, and the Canadian province of British Columbia. This vast region, reaching from Mexico on the south and extending far into the frigid zone on the north, contains 1,842,986 square miles, or, by comparison, has an area a little over half as large as that of the United States. It is a sparsely settled portion of the world, for in all this great territory there is a population of only 3,774,342, a trifle less than that contained in the State of Ohio, and only 140,000 more than in the city of New York alone.

In this union conference there are six self-supporting State conferences, namely, California-Nevada, Southern California, Western Oregon, Western Washington, Upper Columbia, and Montana,—and three mission conferences which receive annual appropriations from the union conference, namely,—Utah, Arizona, and British Columbia,—and two mission fields, Alaska and Hawaii, which are almost wholly supported from its treasury.

In these conferences and mission fields there are, according to our latest reports, 9,754 Seventh-day Adventists, of whom 8,940 enjoy the privileges of organized churches, 292 are in unorganized companies, and 552 are classed as isolated. Our roll of churches numbers 221. We have at present 341 Sabbath-schools with a membership of 9,447, a gain of 67 in schools and 1,114 in members for the biennial period.

In this union conference there are eighty-nine ordained ministers, twenty-eight licentiates, and fifty-four who hold missionary credentials.

Our finances show a total tithe (two years) of \$230,180.15, being a per capita tithe of \$11.54 annually. Our Sabbath-schools have contributed \$16,643.49 in weekly offerings, of which \$10,645.63 has gone to the foreign work; \$6,874.59 has been given as First-day offerings, and \$2,698.90 has been contributed from various other sources to the foreign field, making a total of \$44,507.12 for foreign missions.

Before touching upon the several departments of our work on the coast, let me speak of the mission fields which are under the direct supervision of the union conference, namely, Alaska and Hawaii. The former field has had a laborer for the past three years, and work has been done at Skagway, Dawson, and other points on the southwestern coast. Some good fruit is already seen, and we hope for more. Hawaii has had the labors of an ordained minister during most of the biennial period. The Anglo-Chinese Academy at Hono-



lulu, for the benefit of the Chinese youth of the island, is in a prosperous condition, with an enrolment of about fifty. It is hoped that the medical work may be re-established at this point ere-long.

Our publishing house, the Pacific Press, has labored under peculiarly trying circumstances the past year, in the removal of its plant from Oakland to Mountain View, and in the cutting out of much of the commercial work which it formerly carried. While we believe this move is right and for the best, it has created temporary problems of a difficult nature, and has been attended with financial loss. We are glad to say, however, that the prospect for the coming year's work is very bright, and we are hopeful for the future.

During the past two years part of the conferences in our union have transferred their heavy stock of subscription and trade books to the Pacific Press Publishing Company, agents and churches now dealing directly with the house and with its Portland branch. Most of the conferences carry a light stock of tracts, pamphlets, Sabbath-school supplies, etc. How this experiment, this departure from the past regular lines of work, may affect the State conference interests, remains to be seen.

The general depression of the past few years in the sale of our publications has been felt in the Pacific Union Conference in common with other parts of the field. There are at present about forty-five who are giving all or a large portion of their time to the work of putting our publications into the homes of the people, and in two years the book sales have amounted to \$57,993.47. Feeling the need of a general awakening along the line of our book work, a bookmen's convention was called last January at Mountain View, Cal., which was attended by all the leading general agents, canvassers, conference presidents, and tract society secretaries of our union. Ten days were spent in carefully planning for the prosecution of this important branch of the cause, and already there are indications of a genuine revival of the canvassing work in the several conferences. We look for the coming year to be a prosperous one in this department. Considering our Spanish population, we are at a disadvantage on account of the limited number of denominational works published in this tongue. Here is a foreign field at our very doors, indeed within our own borders, which is scarcely touched, and for which we plead the translation of books and tracts on present truth at an early date.

Some or all of our papers are finding their way into the homes of most of our people, the REVIEW having a circulation in our territory of 2,524 copies, the *Signs of 4,621*, *Good Health* of 1,448, and *Life and Health* of 2,191. Our conference organ, the *Pacific Union Recorder*, has also a weekly circulation of 850.

Our camp-meetings held last summer, sixteen in number, were seasons of great power and blessing. The hearts of the people were greatly cheered and strengthened in the faith, sinners were converted, and many who had been cold and careless were awakened to a new life. In some of the conferences steps are now being taken to cut out, as far as possible, the business of the conference from the large camp-meeting, thus giving more time and opportunity for spiritual work.

In the Pacific Union Conference there are three training-schools where the young may receive a Christian education,—at Walla Walla, Wash.; Healdsburg, Cal.; and at Fernando, Cal. These schools during the last two years have enjoyed a reasonable patronage, there being at present a combined enrolment of 402. During the school year now closing a goodly number in each of these schools have started in the Christian life, and have received baptism and church fellowship. All these schools are struggling with the burden of debt, and while through the sale of "Christ's Object Lessons" and voluntary donations, they have been able to materially reduce their liabilities, the battle for freedom from debt is still on. At present the debt on Walla Walla College is \$19,527.82, on Healdsburg College, \$32,070.96, and on the Fernando school about \$8,000. Five intermediate schools have come into existence of late, and are being patronized to the extent of their accommodations. Western Washington has a small school at Mt. Vernon, north of Seattle; western Oregon, one at Gaston, about thirty miles south of Portland, and another at Graveford, in southern Oregon. Montana is now putting its Bozeman school on an industrial basis and British Columbia has a country school near Hammond. Their schools have a combined enrolment of eighty-four, and employ six teachers. Our churches are also conducting seventy-two church-schools, with eighty-four teachers, and a total enrolment of 1,560. Thus there are 2,046 children and youth enjoying the advantages of a Christian education in our schools on the coast.

During the last two years some plans have been laid to bring out needed textbooks for our primary and intermediate grades, and these efforts have been well received among the people. We feel, however, that to insure uniformity, General Conference plans should be inaugurated which may include all our schools. We trust that this may have careful consideration at this conference. As far as possible, our training-schools and intermediate schools, and in some cases our church-schools, are carrying on industrial work, but we are coming more and more to the conclusion that only such departments should be opened in this line as can secure the services of competent instructors and be successfully conducted.

Passing to the medical interests, we would say that we have six organized

sanitariums, located as follows: St. Helena, Cal.; Glendale, near Los Angeles, Cal.; Paradise Valley, near San Diego, Cal.; Portland, Ore.; Phoenix, Ariz.; and Spokane, Wash. The latter suffered the misfortune of having its main building destroyed by fire about a year ago, and is now moving to Walla Walla, Wash., having leased a portion of the college building. The institutions at Glendale and Paradise Valley have both been opened during the past year, and have been full to overflowing from the very start. Treatment rooms are also being maintained at Vancouver, Seattle, Spokane, Salt Lake City, Ogden, San Francisco, Los Angeles, San Diego, and at several other points. We are glad to say of all these institutions and branches that they are enjoying a good patronage, and their financial reports show encouraging gains each year.

There are also conducted in our union conference seven successful vegetarian cafes and three health food factories. Most of these institutions are now paying a tithe of their net earnings to the union conference, and it is planning to put one or more persons into the field who shall give all their time to instructing the people in the principles of health reform. We feel that these many lights along the Pacific coast which point to a better way of living are of incalculable value to the work, and we are glad to say that the greatest harmony exists between the evangelical and medical departments of the work. There is being maintained on the coast a legal medical association termed the Pacific Union Medical Missionary and Benevolent Association, incorporated under the law, and having its requisite number of officers.

#### Needs of the Field

As we regard it, the needs of our field to-day are:—

1. A spiritual reviving in all our churches, which shall create more of a realization of the needs of the hour, the times in which we live, and the work we have to do. We believe that there should be in this great field a few strong, spiritual men who can give their whole time to evangelistic efforts, especially in our camp-meetings, schools, sanitariums, and important centers, who will present before the people the living issues of the day, the need of a complete consecration to God, and who, in connection with State conference officials, will organize the people for active work. We feel that these should have the burden of the work at heart, and should call the attention of the people, especially those of means, to the necessity of giving liberally to the cause, both at home and abroad.

2. A greater appreciation by the ministry of the need of carrying this truth speedily to those who are still unwarned, especially in the large centers of population.

3. A need of a consecration by all, ministers, physicians, teachers, laymen, to this work, which will lead us away

from commercialism and worldly ideals to the simple, straightforward principles of our message, and which will make the teaching of the third angel's message the one great object indeed of all our preaching and of all our institutional life.

W. B. WHITE, *President.*

### **Biennial Report of the Southern Union Conference**

THIS conference is composed of nine States, Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, and Tennessee. Its population is 14,907,519, of which 5,823,023 are colored. As will be seen, these States once constituted the very heart of the Southern Confederacy.

This has quite a bearing upon the conditions and difficulties that exist in connection with our work in this field. The other States outside of the Southern Union Conference are not so intensely affected by the color-line and its peculiar characteristics as the States composing the Southern Union Conference. Northern influences have permeated the other States composing the old South far more than those in this conference. This makes our field more difficult to penetrate and more difficult to affect with anything originating in the North. We thus have distinctive characteristics with which we come in conflict in our Southern field, that are not to be found in any other part of our country.

The Southern was one of the first union conferences organized. At that time only three of the States composing the conference had been organized into conferences. The rest were organized soon after, however, the General Conference promising to assist them with as much of their means, after they were organized, as they did before when they were mission fields.

When the question of the organization of the union conferences as a part of our great organization system came up, it was felt by our leading brethren that it would be a great relief to the General Conference to have this vast mission field organized into a union conference. Instead of having to be wholly supported from the General Conference funds, as a mission field, if it could be brought into a union conference, some of its burdens might be taken from the shoulders of the General Conference. But the field was in a discouraging condition to be organized, as the number of Sabbath-keepers in many of the different States which were to enter the union conference, was so few that they could not well bear the responsibilities of a State conference.

The progress of the work in the nine States now composing the Southern Union Conference has been very slow. For nearly forty years, the truth has been making inroads into that territory. There were Sabbath-keepers, more or less, for some twenty years before the first conference was organized in 1879.

Literature was sent southward; here and there a minister penetrated into that portion of the field, and a few believers sprang up, but the general progress was very slow and difficult. Indeed, it is not too much to say that the Southern mission field was a pretty heavy burden on the General Conference, as the peculiar difficulties in that field greatly hindered the laborers in their work. This was especially true in regard to the colored work, which must necessarily be an important feature. More or less effort has been expended for a series of years upon this branch of the work, but comparatively little has been accomplished. Until Brother J. E. White and his fellow laborers began their work in the vicinity of Vicksburg, Miss., with the "Morning Star" as a basis of their operations, very few colored churches existed. The movement begun by him and his fellow laborers has resulted in accomplishing as much in the conversion of the colored people to the truth as all other efforts put together, I believe.

Very few except those taking part in this feature of the work, can realize the tremendous difficulties attending it.

As a whole, we can not claim any great evidences of growth or financial prosperity. There are some of the States which have had a good degree of growth, others which have grown comparatively little, and one or two where there has been a loss; yet there has been some advancement. At the time of the last General Conference there were eighty churches, now there are ninety-nine; then a membership of 1,824, now 2,353—an increase of nineteen churches and 529 members. Including the unorganized companies and isolated Sabbath-keepers, there was a total number of 2,240 Sabbath-keepers; now there are 2,766—an increase of 526. At the time of the last General Conference, the tithe paid was \$20,571.30; the tithe last year was \$22,035.97, making an increase of \$1,464.67. As for the tithe per capita, considering the poverty of our field, it compares fairly with our Northern conferences. Dividing the amount by the church-membership, the tithe per capita would average nearly ten dollars. But including the scattered members and isolated Sabbath-keepers and unorganized companies, it would be about two dollars less.

We believe there has been a gratifying growth in the spiritual condition of our conference during the last two years. Our general meetings, especially the last year, have been characterized by peace and union and harmony, brotherly love prevailing, with evidences of the Spirit of the Lord working in our midst.

Our camp-meetings and other general gatherings have been seasons of spiritual interest. Our people are united in all the great truths taught by Seventh-day Adventists. There is a general feeling of regret among us that the work does not move forward with greater success, and a longing desire to see the whole conference permeated with the light of the message. We see no reason

why we have not reached the stage where great success may be seen in the work, if proper labor can be bestowed and our workers be properly supported. But we are struggling under great difficulties for lack of means. The people who have embraced the truth are generally in very moderate circumstances. The conference treasuries are empty. In some States the laborers, in their earnest desire to do good, in view of the dearth of means, have worked without pay for months together. Other laborers, for lack of means, have been compelled to give up the work, in order to support their families. There is not a single conference in this field but feels greatly crippled for lack of means to carry on its work successfully. The union conference itself is laboring under difficulties of this kind.

It is a very unpleasant thing to have to make these statements, but we know not how a truthful report could be given without doing so; and we shall not begin to tell you all the truth in this matter. After a personal acquaintance of some sixteen years with the Southern people, we have learned to love them, and we know from personal observation and large experience that there are thousands of noble souls here in the South who would be glad to receive the truth if they understood it as we do. It is a pleasure to live among them, and become acquainted with their kindness, hospitality, and goodness of heart.

The people here are more attached to their own churches than in the North, and it is more difficult to get them to break off their connection with them. There is greater respect for the Bible, for the ministry, and for religion, than in the North. The influence of the ministers among their members is far greater, on the average, in the South. There is more or less prejudice against laborers coming from the North. The habits of the people are different. All these things tend to make it difficult to reach the people.

But our work is gradually gaining in strength, and people are learning more the nature of it. We consider the near future as favorable a time as we shall ever have to reach the Southern people and bring them to a knowledge of the third angel's message.

#### **Institutions**

This report would not be complete unless some reference were made to our leading institutions in the Southern Union Conference. The Southern Publishing Association—really the leading institution in the Southern field—is comparatively young, having an existence of only a little over three years. Like all institutions of this character, its early history was one of constant trouble, with difficulties and perplexities. The testimonies of the Spirit of God spoke emphatically in regard to the propriety and the necessity of having a publishing institution in the South. And they have continued to speak in its behalf until the present time.

Up to the last General Conference, for months it required all the effort possible to keep the institution running. The presses and other machinery and furniture were necessarily of second quality, and it was really impossible to do good work. The building had been erected by the gifts of our people, but the furnishing of the building for its future work had been very meager. After careful investigation, those who bore the responsibility decided that it was necessary to purchase machinery suitable to do the work of publishing this glorious truth to the world. About twenty thousand dollars was raised, mostly by loans, with which to purchase new presses and other necessary machinery and furniture to equip the building. There was no lavish expenditure of means, but the closest and most careful economy, at the same time an endeavor to secure the best. A great change occurred after the improvement of our institution. The stockholders at our meeting all seemed pleased with the progress made. Before this, at times the institution was running behind at the rate of a thousand dollars a month.

Last year, on the whole, was a very favorable year. During the last half of the year the office met its expenses without loss. But since that time, we regret to say, our experiences have been quite unsatisfactory. The sale of our publications and books has been small. During the winter season, few of the canvassers were at work. We have been forced to cut down our help, which was at one time as high as from fifty to sixty employees, and the office had oftentimes to run night and day to meet the wants of our expanding trade. Our notes created to purchase our machinery, etc., have been coming in, and at the present time we find ourselves in great embarrassment financially. Our credit, however, has remained good, and we have had no special disasters of any kind. But our income has greatly decreased within the last few months, from a variety of causes, which I will not at this time undertake to explain. Should the conference see fit to appoint a committee to consider these things, we shall be happy to appear before it and present all the facts at our command. A very heavy responsibility has rested upon our business manager and myself. We have done our best, in the fear of God, to carry it, and we feel it a privilege at this juncture to come before the General Conference with our difficulties, which we shall be glad to lay before any committee they may appoint. And if they have those who can carry the work better than we, we will cheerfully step down and out, and place these responsibilities in hands that can manage them better.

#### Educational Institutions

The Graysville Training-school for white people is our most important educational institution. The attendance the last two years has been fairly good. Last year we think it exceeded that of any previous year of its history. The

religious influences connected with the school have been excellent. A large majority who attended the school have become Christians, believers in the great truths for this time. Prof. J. E. Tenney, principal, has a warm place in the hearts of our people generally, and is thought a great deal of by his students in particular. He has had the help of other valuable assistants.

Plans are being laid to make this school more of an industrial institution in the future than it has been in the past. A large farm has been rented, lying contiguous to the institution, where we shall have abundant opportunity to carry out the teachings of the testimonies of the Spirit of God in regard to the importance of industrial knowledge and experience. The school is in great financial need. With the most careful economy, we have been able to make ends meet thus far in the management of the school. But special improvements are needed in the buildings. We need the help of our friends outside of this union conference. We hope that the committee on plans will carefully consider the wants of this important institution.

Our colored training-school at Huntsville, Ala., has, during the last few years, passed through various experiences that have been trying and perplexing in the extreme. This is the only distinctive training-school for colored people in this denomination.

With nearly six million colored people in the Southern Union Conference, not to speak of the two or three millions in other parts of the United States, with the colored races all through Central and South America and the West Indies, a great work is opened to this school. The last year has been by far the most encouraging of any recent year in the history of Huntsville. Through the efforts of Elder Sharpe—our financial agent—and others, quite a sum has been raised to make needed improvements. The building and premises have been greatly benefited by the changes made, and there has been quite an increase in the attendance, so that with its present accommodations but few more could be received. Sister White said that there should be one hundred in attendance last year, with accommodations for two hundred or two hundred and fifty in the near future; but with our present facilities, the one hundred could not be accommodated.

The work of improving the institution has come nearly to a stop for lack of means to carry it forward. The Board has fully decided to have an orphanage also upon the farm, not far away. Steps have been taken to bring this about. Some money has been raised. More will be needed. There are quite a number of little ones whose parents were earnest, devoted Sabbath-keepers, who felt exceedingly sad at the time of their death to think their children should be turned over to those out of the truth. With an orphanage on the farm, and land sufficient to make its expenses light,

these children could grow up and then enter the training-school to be trained for God. This seems a very important thing to be done.

Our great perplexity in our colored training-school is how to carry it on without running into debt, as the colored people are not able usually to pay their tuition. We lay this matter also before our brethren in the General Conference to consider and to provide means to meet the wants of this very important and worthy institution.

Our various conferences are endeavoring to create intermediate schools to connect between the church- and training-schools. One or two of these are in operation. We hope it will not be very long before these important institutions shall be provided throughout all the conferences of the Southern Union.

#### Our Sanitariums

Most earnest and pointed counsels have been given by the servant of God in regard to the establishment of small sanitariums in the large cities in this conference. In our financial weakness, we have been sorely perplexed to know how to carry out this plain and most important instruction. But it can not be said that we have not made an effort.

The first one of these is located at Graysville, on an elevation called Lone Mountain, overlooking the village of Graysville. There is a beautiful spring some distance above it, abundantly supplying the purest mountain water. The building is three stories high, with basement. There has been an expenditure of about sixteen thousand dollars, with an indebtedness of six thousand dollars. The building is very creditable, but it is not finished, although it has been receiving a few patients. There is great need of more funds, as some of the debts are pressing.

#### The Atlanta Institution

The building formerly owned by the Review and Herald publishing house, in Atlanta, Ga., is now being put in readiness for sanitarium purposes. This was donated to us by the Review and Herald Publishing Association. To put it in proper shape, made it necessary to borrow two or three thousand dollars.

The building stands in a very nice locality, and the surroundings are pleasant. It is quite retired from noise and everything that would disturb patients. We hope it may yet be a useful institution. We have many friends interested in the sanitarium work in Atlanta. There was a building at Hildebran, with an investment in all of about three thousand dollars, but it was totally consumed by fire, with no insurance. The brethren there feel very anxious to replace it, and we cordially sympathize with them, and hope they may be able to do so at some time in the near future.

#### The Nashville Sanitarium

The health work in Nashville was first begun by Bother L. A. Hansen and his good wife, who labored hard to es-

establish that work. Later the conference took the property off their hands, and decided to have a sanitarium in that city. Dr. Hayward united with the effort, and they have had to rent buildings at a large expense, in which to carry on their work. They have had a liberal patronage, considering the lack of suitable buildings. During the last year they have not run behind.

In addition to these efforts to increase our sanitarium work, in response to what the Lord has shown to his servant to be our duty, we have established in various places quite a number of treatment rooms, which seem to be prospering.

#### Miscellaneous

We wish to speak favorably of the good work that has been accomplished by the Southern Missionary Society, especially in the State of Mississippi and at one or two points in Tennessee. Nearly two thirds of the Mississippi Conference is made up of colored believers, most of whom came out under the labors of this society. It has not only been directly helpful in bringing souls into the truth, but has been the means of inspiring others to labor for the colored people. To the best of the writer's judgment, nearly one half of our colored brethren and sisters in the Southern field were brought out through the agency of this society, and we are happy to say that this work is being carried on, more or less, by all the conferences in the Southern Union.

When we can secure ministers and Bible workers for the colored people from among their own number, and place these in every station in the South, as seems absolutely necessary, then we shall begin to see an increase in our work along the lines which the Testimonies have clearly instructed us ought to be sustained and supported.

We firmly believe that our brethren and sisters all through the North are under the same obligation to realize and appreciate the importance of the colored work as we who live in the South. The Sabbath-keepers in the South to-day are not responsible for the conditions of the past any more than are our brethren in the North. We are here because we want to be here and labor in this most difficult and trying field. If our people throughout our great Northern countries would look at it in the light in which they should view it, we should not be hampered and hindered at every turn to carry on this important branch of the work.

No one can rejoice more than the writer in seeing the cause go to the utmost parts of the earth. It is most inspiring to hear such reports as come from our dear Brother Conradi. But while the truth is going in Europe to-day, and extending to different parts of the world, here is a place right in our beloved country, where the people speak the same language, and are connected with our people by ties of blood and kin, where the cause, through a complication of various difficulties, has been hindered

so that it has made but little advancement. These conditions lie at our very doors, and we firmly believe that this body composing the General Conference of our people is under a great moral obligation to God and to humanity to try to do as much as other denominations are seeking to do for the poor colored people of the South. We have hardly begun to do it yet, although many of our people seem to feel that they have done all that it is their duty to do.

We know very well that there has been greater advancement in the colored work in the last two or three years than ever before. It is becoming more extensive, and greater efforts are being made, but these need to be vastly increased.

We were greatly interested in and encouraged by the good news of the work in far-distant Africa, presented by Brother Hyatt in his interesting discourse. Our hearts rejoice that there is such a disposition to receive the blessed truths of the message in those distant lands, the inhabitants of which have been under the shadow of idolatry for ages. It is a most encouraging thought that the truth is going to them, and that there are many ready to receive it. Their minds are simple, and have not been perverted, as is the case with many of their race who are living in this so-called Christian land. They have not had the difficulties connected with the color-line to stand as a hindrance to their embracing the truth. The bitterness which has been springing up in many places, the mob spirit, and the race prejudices, which are mutual between black and white in many places in the South, make the progress of the truth exceedingly difficult.

Yet we have many most devoted and precious souls who have seen the light of present truth and embraced it, who are an honor to their race, and there are multitudes of others who need this same blessed instruction. We verily believe the difficulties are greater, as the testimony indicates, because of the difficulties connected with the color-line, than even those in dark Africa.

Yet, notwithstanding all these difficulties, the solemn obligation rests upon us as a people to penetrate this darkness and overcome these difficulties. The greater they are, the more earnest must be our efforts to reach every earnest soul by the light of the present truth, in our great Southern field. That that obligation rests upon us, can not be denied; and our duty will never be discharged until the light is shining all through this great Southland.

It is utterly impossible for those of us dwelling in the South to cope successfully with all the difficulties of the situation. We need the help of our Northern brethren and sisters. We need means; we need ardent workers. We must go on in our work of instructing the colored people who embrace the truth, and secure workers from their ranks.

Our hopes for the future of the work

among whites and blacks in the South are strong. We are in no sense discouraged. The battle goes hard; the difficulties are great. At times they seem almost impossible to surmount. But God is mighty. His truth will prevail, and we propose to devote ourselves to its promulgation in every way in our power. Our plans are to go into our largest cities with the large tent given us through the liberality of the California brethren. We expect to enter upon this in the city of Nashville as soon as we return from this meeting. Elder Haskell and myself mean to make the greatest effort of our lives to break through the difficulties and bring souls into the truth. The spirit of prophecy has impressed it upon us mightily that it is our duty to do this, and we hope to begin the campaign in our larger cities which will result in bringing to them light and truth for this time. We love the Southern people. We have no desire to leave the field. We hope to labor on with all our hearts, and we crave the sympathy, the love, and the assistance of our brethren.

GEO. I. BUTLER, *President.*

#### Conference Work\*

CONFERENCE organization is necessary in order to facilitate gospel work. All the inhabitants living in territory bounded by conference lines should have a chance to receive the gospel of Christ through the ministry of those directed by that conference. The talent, the means, and the energies of all members in our churches should be devoted to the accomplishment of this work. We should systematize our work and adopt effective plans in order to reach the whole field and teach all the people in it. The gospel as preached through the great threefold message is for every nation, and kindred, and tongue, and people, and conferences ought to realize their obligation to do this work thoroughly in the fields where they operate. The words of Christ declare that the gospel should be given to every creature. To do our full duty for this time, the message must be taught in the various languages spoken within the geographical limits of the conference.

In carrying out the plans laid by the committee, it is highly essential that the members of the committee see eye to eye, and work together shoulder to shoulder. There should be time given by them for full counsel. "Without counsel, purposes are disappointed, but in the multitude of counselors they are established." It is an excellent idea to get counsel from others besides the committee, because the Lord says, "In the

\*This paper and the two others which follow it were prepared for the ministerial institute held in connection with the recent General Conference, but they were not presented for lack of time. By being printed in the REVIEW they will reach a large number, and will thus accomplish their purpose.  
— ED.

multitude of counselors there is safety." One distinguishing title of Christ, upon whose shoulders the government of the church and the conference rests, is that of Counselor. If our people are consulted in regard to important enterprises, their co-operation can be had in carrying them out.

No member of the conference committee can successfully work independently of the advice of the other members of the committee. If the committee is composed of seven men, then the mind and consent of all the seven should be obtained on every important matter before action is taken upon that point. It may sometimes become necessary to wait, or even to defer a matter altogether, in order to maintain the bonds of official fellowship and unity in a conference.

Many questions are submitted to a conference president for decision, yet it is not best for him to decide upon these questions without the counsel of his brethren on the committee.

#### The President

The successful conference president is a very busy man; however, he should take time to listen to the brethren and sisters when they wish to counsel with him, and he should answer their letters when they write to him. He must not have favorites, nor encourage favoritism in others. He should give as much attention to the poor as to the rich, and help the distressed and the lowly after the example set by his divine Lord.

The growth and efficiency of a conference depends largely upon the fostering care given to the development of laborers for the Master's cause. The president should therefore most kindly encourage earnest young men and women, that they may be qualified early in life for service in the vineyard of the Lord.

It is his business and his blessed duty to keep in close touch with every department and every worker in the conference. To do this, it will be necessary for him to maintain a regular correspondence with all the workers employed, that he may know what they are doing, and give them counsel and encouragement. Indeed, he should be so vigilant, so kind, and so helpful that his course will be a matter of favorable remark by the people in the conference where he presides. All the qualifications set forth in the Scriptures as being essential in an elder should be manifested in a large degree by the conference president in his work. He should possess the wisdom from above which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

#### The Committee

Let the members of the conference committee be selected with reference to their disposition and ability to give wise counsel. These men, though varied in their ages and temperaments, should be sound upon every point of truth, and so deeply interested in its progress that

they will devote their influence and their money to promulgating it. The influence that they will cast in the conference should be well considered in selecting them for the place.

No one should ever become a member of a conference committee who has not had a rich Christian experience; he should love the cause of God more than he loves his money, his ease, or even his own life. The qualifications asked for in the seven deacons should be sought for in selecting a conference committee. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3.

#### Mutual Responsibilities of Officers and Laborers

Paul said that accepting salvation through Christ had made him a debtor both to the Greeks and to the barbarians, both to the wise and to the unwise, so that he was ready to preach the gospel either in the palace at Rome or among the ignorant savages in heathen lands.

When a person accepts official responsibility in this cause, or becomes a certified laborer in a conference, that person in so doing covenants with the Lord and with his people to devote his life to the sacred work of saving sinners. Officers and laborers in a conference are mutually bound together in a solemn compact to push forward to build up the cause of Christ in the earth to the full extent of their capabilities. Though they have a special field which by common consent of many conferences is bounded by certain geographical limits, yet their interests and their work reach out into all the world, and embrace every region where the children of men dwell. The spirit which prompts them to labor and which unites them to the Lord, also fills their souls with a burning desire to carry the message to the ends of the earth.

Fellowship and loyalty should extend beyond the officers and workers in a conference so as to embrace all the members of the churches, in order to reach the ideal standard. Proper attention and help must be given the whole people. Let the gospel order be followed in organizing its churches and in training them for labor. A conference to be strong and abide under the shadow of the Almighty must carry forward all departments, and do valiant service in all essential lines. That conference will look after the children and youth, and train them up in the nurture and admonition of the Lord. It is from our own young people that the strongest workers are being raised up. Many of those who have been trained up in the truth are becoming strong pillars in the cause. To these, dedicated to God from their childhood, and taught how to pray and how to trust in God, we may look with fond hope to see the banner of the cross carried into the very citadel of the enemy.

Through this active fellowship of paternal and fraternal love we trust soon

to realize our most sanguine desires, even to see the great controversy ended, and the redeemed at home with the Redeemer in the glorified state.

WM. COVERT.

#### The Place of Institutional Work in Our Message

INSTITUTIONAL work is an integral part in the presentation of the third angel's message. We must have our own institutions, that we may be prepared to produce literature in time of emergency, as minutemen in war.

Having the greatest message that the church has ever been entrusted with to bear to all people, we can not rely upon the public press to do our printing.

It is unquestionably necessary that there be educational institutions owned and directed by us, that our children and youth may be fully instructed in the special truths of the message, and thus be prepared to do efficient work in its promulgation.

Our sanitariums, restaurants, and factories, although seen from a different point of view, are equally as important as the other institutions in the extension of the one great work. There are thousands of persons whose attention can not be arrested through the distribution of literature or by the living preacher to investigate the light of truth, many of whom are both physically and spiritually sick, but they are willing to go to a sanitarium to regain health. A great opportunity to do good is thus afforded each institution. The institutions also afford employment to many of our people, who, on account of Sabbath observance, would otherwise be greatly handicapped in securing a livelihood. But the one supreme object of each denominational institution is the extension of the third angel's message of Rev. 14:6-14.

Neither the institutions nor their work are the whole message. The final triumph of this message does not depend wholly on institutional work, but conjointly with the fruit of the work of every other department of the one great whole.

In supplying the institutions with the help necessary to carry forward their work, great care should be taken not to enlist the services of those in institutional work whom the Lord has called to the ministry, Bible work, or canvassing. These workers are very important factors in the carrying forward of our work, and nothing should stand in the way of keeping their ranks well filled, and to this end only should the energies of this people be restricted in the upbuilding of institutions.

All institutions should be made self-supporting, and thus they will serve the cause of truth; otherwise, the great work is checked in its onward movements, the cause being asked to serve the institution.

For the success of the institution and the education of the individual, no greater number of persons should be



employed in it than can support themselves and be of profit to the institution. No plant or institution should be established on borrowed money. The enemy of souls, who is the enemy of our work, will thus ensnare us in his efforts to prevent real, healthy, aggressive work. Debt brings discouragement upon the debtor. We believe that all men should be free. There is no call for the existence of an institution that is not self-supporting. The minister, the doctor, or any other laborer in the cause of God who is not self-supporting, should of his own free will withdraw from employment, that the onward movement of the cause of God may not be hindered on his account. H. W. COTRELL.

### The Distribution of Our Literature

THE value of our literature as a means of bearing the message committed to us to carry to all nations can hardly be overestimated. That the art of printing and book-making has been especially brought forward in these last days for that very purpose, will not be questioned by any true-hearted Seventh-day Adventist.

Of its importance the prophet says: "Write the vision, make it plain upon tables that he may run that readeth it." That is to say that, having read it where it is made plain, he may run with alacrity, energy, and intelligence to spread the good news and pass it on to others. The result is much more effectively attained by reading the message where it is made plain. It is pleasant to listen to the message, well spoken; it is profitable to preach it in thunder tones. But he knows it best who reads it. To those who are hungering for truth, our books, pamphlets, periodicals, and tracts are like a well-spread table to a hungry man. When once seen and tasted, it is eagerly devoured.

Our books are silent heralds of the truth,—silent, yet most effective implements in the hands of the Spirit of God to accomplish the work in the generation in which they are written.

The first requisite for selling books is to appreciate their value in the accomplishment of the work we are called to do. But I can have no true sense of the value of a book which I do not understand, and I can not understand that which I have not read. Jesus says, "Let him that *readeth* understand." The same is true of our smaller literature. If we as workers do not acquaint ourselves with the literature which is placed upon the market to-day, and renew acquaintance with our older publications, we shall cease to be booksellers.

When may a minister sell books? — Whenever he is associated with people where he may have even a short conversation with them. Where may he sell books? — Wherever he is brought in contact with the people by visiting from house to house, and talking with them, endeavoring to make plain the way of life and salvation. He will interest

them on some special subject; then is his opportunity to introduce a book that will enable his hearers to make thorough investigation on the point in question. If he is acquainted with our literature, the Spirit of God will bring to his remembrance the book that should be presented. A most favorable opportunity for selling literature is at the close of a discourse upon some point of present truth.

When riding on the train, having interested a seat mate in that which is burning on his own heart's altar, he may sell him a book which will lead him on in the investigation that has been started. While waiting in the depot, resting in the hotel, almost anywhere and everywhere this work may be done, for "out of the abundance of the heart the mouth speaketh." The literature left in the hand will emphasize the truth that has been introduced, and will lead to further investigation.

The minister who maintains such an attitude toward the distribution of our literature, and sets such an example, will impart to whole churches a desire to handle our literature, not from mercenary motives, but because of their wish to have a part in the work they see being done. Thus by example, much more than by exhortation, will our churches and individual members be led to participate in this most effective and inexpensive method of carrying the message to all the world. A retired canvasser who has entered the ministry because of a dislike for selling books will not impart that kind of inspiration. Both ministers and Bible workers need the experience gained in the canvassing work, as much as the accountant still has use for the multiplication table. He never gets beyond the place where first principles are necessary to success in the prosecution of his work.

There will never be seen the success in getting men and women to enter and push the canvassing work which the Lord designs, while the sentiment prevails that after workers enter the ministry or Bible work, they are no longer to distribute literature by selling it.

To assure success in any conference in getting out a good corps of canvassers, co-operation is required on the part of all the workers. No State agent can make a great success of the canvassing work without such co-operation and support. And it requires more than simply to speak favorably of the work which the State agent is doing, and to say that we want to see the canvassing work succeed. Such talk from those who do not engage in selling literature is like "sounding brass." We can not impart what we do not have. If we have a real interest in selling books, papers, and other literature, it will be so manifest in our lives that it will give weight to our words. With a united effort on the part of ministers and other workers to set a right example in this matter, many will become interested in the canvassing work. Let short drills be conducted, not long months of school

work, but a brief period, a few weeks devoted to study and practical experience intermingled,—say about one half of each day to be spent in practical work among the people, and the remainder of the time to be devoted to study and instruction. These drills may be conducted by the State agent, or by experienced agents where it becomes necessary to have more than one such drill conducted at the same time.

The day for selling our literature has not passed. The time for canvassing is not over. Our work along this line is by no means finished, nor will it be until the time comes that he who does not have the mark of the beast can no longer buy or sell. When that time is reached, we will give away the surplus of our literature.

With united effort on the part of all, with earnest and hearty co-operation of ministers, Bible workers, secretaries, State agents, and canvassers, we may sow the seed beside all waters, scatter the printed page like the leaves of autumn, gather the golden harvest, and soon, very soon, enter the haven of rest.

C. McREYNOLDS.

THE Moravian Mission Board faces the serious situation of a growth of its missions until a regular annual deficit is produced, impossible to overtake before a new one occurs. The Board issued in November a clear statement of what this situation means to the church and its friends. Either an increase of annual gifts to the missions must be made, or the Board must abandon two or more of its largest missions, with irreparable injury to the whole church. The financial advisers of the Board have now sent out a further bulletin, calling for the most earnest effort to raise sufficient money to maintain the missions; every one working in faith that the God who has taken away the debt of sin from his people can surely take away their debt of money. It is a case where all friends of this great mission enterprise should offer it sincere and practical expression of the same.

THE British and Foreign Bible Society is raising a Centenary Fund to be held for emergency use. Out of the \$1,216,000 planned for the fund, \$972,000 had been received by the middle of December. A considerable proportion of the gifts have come from foreign mission fields. Dayaks in Borneo, who "used to collect human heads as boys collect postage-stamps," have sent their contribution; former cannibals from Oceania prepared copra, and have given that; women have sat down amid the war terrors of Manchuria, and have made embroideries to send; child widows in India have given the pet kid or the pet hen; black Australians of North Queensland have dived for oyster shells, and have given them. This is a revelation that great multitudes in all parts of the world have actually used the Bible in their lives, and have found that it works.

# THE FIELD WORK

## Bocas Del Toro, Republic of Panama

WE left Bocas March 27, on a little boat called the "Experience," for a trip to St. Andrews and Old Providence islands. The captain, thinking to make the trip to St. Andrews in three days, provided food accordingly. In this he was mistaken, it requiring seven days. It was a despondent-looking company that sat about the table on the fifth day out, having nothing to eat but a little soup made of water thickened with flour and sweetened with sirup. But they were still more discouraged when, on the sixth day, the cook announced the fact that food and water were all gone. For two days the boat drifted about in a calm. The sun shone down upon us with all of its torrid nature. Food and water were gone; there was no sign of land anywhere, and we did not know when a favorable wind would spring up to take us on our way. We cried unto Him whom the winds and the waves obey, and he heard our cry. On the morning of the seventh day, Mr. Knight climbed up the ropes, and sent down the joyful cry, "Land ahead!"

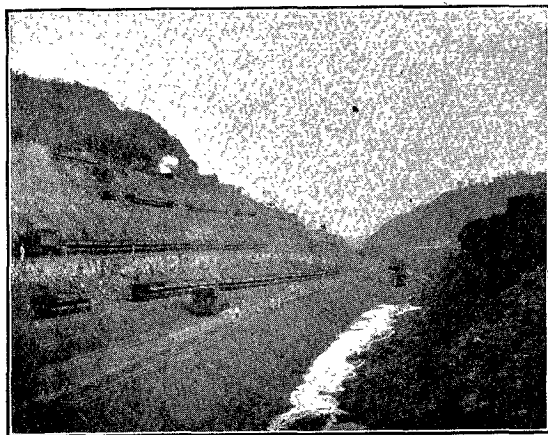
It took us until ten o'clock that night to make the harbor of St. Andrews. Mr. Knight gave the captain money, and begged him to go ashore and get us something to eat. He came back with some bread. Dry bread was a relish that night. We never knew before what it really was to be hungry. The next morning the officials came on board and examined our luggage. When we were allowed to go ashore, Brother and Sister R. T. Robinson took us into their comfortable home, and provided us with some breakfast, which we enjoyed very much, and which called forth exclamations of praise from our little boy, Harry.

We remained on the island a week, holding meetings every night. We then took Brother J. B. Stuyvesant with us, and sailed to Old Providence. This island is forty miles north by east of St. Andrews, and has about fifteen hundred inhabitants. The truth had never been preached here before. We held meetings every night for twenty-eight nights, besides many during the day in different parts of the island. We would receive a call to come here or there where a congregation would be in waiting for us. Taking our little organ, we would walk from two to six miles, over rocks and hills, to sing and speak for an hour or two to the people. The entire island was stirred. All acknowledged the truth of the message presented, yet but few would obey. In these tropical climates the people are very indifferent in regard to the future life. They feel that there is always

time in the future. *Manana*—to-morrow—is their byword. They never hurry, but take things easy. We know a good work was done there that will yet bring forth much fruit. Our hearts were made glad in seeing eight precious souls step out to obey God. We organized a Sabbath-school of fourteen members.

The Baptists have a strong foothold on both of these islands, and rule their people with a hand of iron. Still we find them living in sin everywhere we go. The Lord needs true soldiers of the cross now to hold up his banner of truth in these dark places of the earth.

Leaving the dear ones there, we returned to St. Andrews, where we remained one week, organizing a church of twenty-three. Fifteen were baptized,



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three joined by letter; the others had been baptized by Elder Hutchins several years ago. The last night of our meeting with them the church was crowded. Three more decided to obey, and desired to unite with the church. Brother Stuyvesant is doing good work on the island. The Lord is truly blessing his labors.

We returned to Bocas May 21. The next day Mr. Knight left for Colon, to assist in getting Brother Peckover settled in his new home.

Every day we are made to feel more and more glad that we are here. We truly enjoy our work. The devil tries very hard to get in his work, but we are glad to report that unity and love prevail among our brethren.

The Lord is blessing us with good health and courage. We are having delightful weather. The thermometer registers eighty-four. Remember the work in this dark corner of the great harvest-field.

MRS. I. G. KNIGHT.

## Panama

CRISTOBAL, CANAL ZONE.—It became absolutely necessary for us to build, in order to have a place in which to live. We are now getting settled again, and hope soon to be pushing the battle to the very gates of the foe. However, the foe seems to have made a hard at-

tack upon us in the last few days, with some apparent success; but we hope that all will come out right, and the cause of present truth here suffer no harm.

There are now two regular canvassers along the Panama Railway besides myself, so I trust we can sell a great many books. But we need Spanish publications, as well as English. We are doing what we can to learn the Spanish tongue, so as to be able to work for the Spaniards more successfully.

We are all quite well, though the heat affects my wife very much. Personally I never felt better, as long as I make good use of the umbrella and a cool hat. I trust you had good meetings at the conference. We are of good courage here.

C. E. PECKOVER.

## St. Andrews Island

WE are thankful that the Lord opened the way for us to come to this place. The people surely need help. We found a little company who were waiting and praying for help. They thank God daily for our coming. They are much encouraged, and the Lord has blessed us. Five young people and one elderly lady have taken a stand for the truth. It would do your heart good to hear the prayers and testimonies of the young people. The burden of their thought seems to be quick preparation for service. They take part in all meetings, review Sabbath-school, and grasp every opportunity to learn. I trust that God will give us wisdom to lead and train them in order to make them workmen that need not to be ashamed, but thoroughly prepared for any good work.

We have three preaching services during the week. At the close of the Sabbath we all study the spirit of prophecy. We have a class in Spanish, which meets every Monday evening. There are seven of us. We have no teacher, but a very good Spanish grammar.

Elder Knight has written us that he will visit us soon. We hope to organize a church when he comes. Our school is doing well, as far as the work done is concerned; but we have only twenty pupils at present. There are many schools here now, as the Baptists have started a number.

We sell quite a few books. While many of the older people can not read, the children are learning rapidly, and can read for them. We have sold about five hundred copies of the *Watchman* in the four months we have been here.

Our health has been good so far, and we like the climate. We do not notice the heat so much as in the States. We see so much to do that it is a temptation to overwork. We must work the other parts of the island; but we can not get a house that we can depend on, so are making a tent. We are impatient to get command of the language so as to reach the Spanish-speaking people here.

The week of prayer was two weeks later with us than in the States. It was a blessed season. To avoid doing away with our regular Monday, Wednesday, and Thursday night studies, we decided to have our readings at 6 A. M. By the middle of the week we had the joy of seeing all the older students in our little school converted to God, and one backslider reclaimed.

I had secured two places for holding

meetings Sunday forenoons and Friday evenings, but we were shut out of the latter place before we had a chance to hold a meeting, and were permitted to hold but one at the other place, owing to the owner's fear of the censure of the church officers. As we could get no other place for our meetings, a rumseller, who had about sold out his stock, invited us to hold service in his nearly empty store. We accepted his offer, and have had several services there, but the attendance is small. Our Sunday and Thursday evening meetings are not largely attended, but we have quite a little outside interest, and our little company is drinking in the blessed truths, and seems to be growing stronger and more determined to stand the storm. The Lord is surely working in our midst, and others are troubled and anxious about their souls.

The Lord sent a Jamaican brother here from Corn Island, en route to Bocas del Toro, and led him into contact with our Adventist tailor, who is always ready to turn his shop into a Bible school, and give a good reason for his blessed hope. After a few days' studies, he took his stand for the Sabbath, and is apparently growing rapidly. Our hearts are truly thankful for the Lord's leading and helping presence.

There is a good opening for a doctor here. There is not a good physician on the whole island. I wish some one might be led to this place.

Pray for us. We will help you all we can. Our little company here have adopted the weekly offering plan, and give well.

MR. AND MRS. J. B. STUYVESANT.

### India

RAJAMUNDRY, MADRAS PRESIDENCY. — In accordance with the decision of our last general meeting in Calcutta, my wife and I, with Sister Orr, have been deputed for the present to labor in the Madras Presidency, with headquarters at Bangalore.

We left Calcutta January 15, proceeding directly to Bangalore. I left the party at Cuttack, to begin a canvassing tour through the Madras Presidency, in the interests of our London *Good Health* and *Oriental Watchman*.

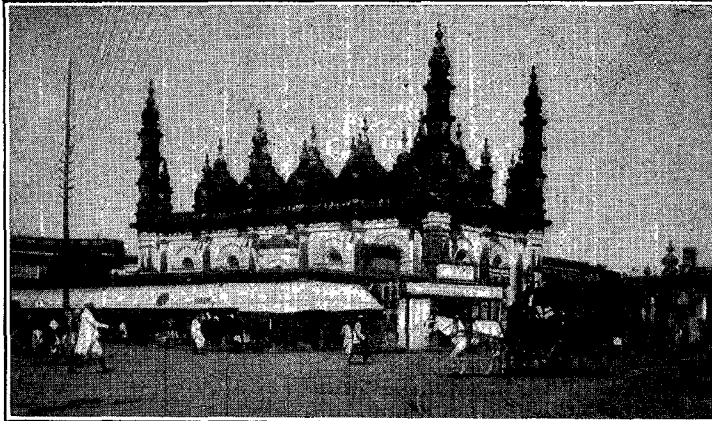
I am glad that the India mission has been able to see its way to send Brethren Votaw and Hansen to labor in Burma. I trust that the result of their labors will soon prove sufficiently fruitful to warrant the mission in sending more workers to that country, which, I am sure, if a strong effort is put forth, especially among the Burmese, will prove by no means the least promising of our mission stations now established in the Orient.

Brother and Sister Votaw are taking up the study of the Burmese language,

and I rejoice at the thought that the interesting and appreciative people of Burma will before long have an opportunity of hearing the third angel's message in their own tongue. We are looking with much expectancy to the results of the General Conference, and trust that the Lord will touch the hearts of our brethren to still further strengthen the hands of the laborers in the India field. There are many stations in both northern and southern India where permanent work could be opened to great advantage; hitherto only canvassing work has been done in these parts, no organized effort having been put forth to give the message to the people, especially in the language of the masses.

I have been having quite an interesting experience in canvassing for *Good Health* in the towns. I have thus far visited in the Madras Presidency especially among the high-caste Brahmans.

In the northern part of the presidency the language spoken is Telegu, while in the south it is Tamil. I have not yet had experience with the Tamil people. My work thus far among the educated Telegu Brahmans has convinced me that



MOHAMMEDAN MOSQUE

our health work would be much appreciated by these people, and would help to break down the prejudices which form such a barrier to the progress of Christianity among these people.

The Brahmans in southern India are strict vegetarians, and, unlike those of the northern provinces, do not even eat fish. As a class, these men are far more particular in regard to the observance of health principles, and the advice given in *Good Health* is eagerly sought and adopted, both as to diet and treatment, and somehow the little opportunity I have had thus far of working with these people has led me to the conclusion that if we had such an institution, it would doubtless have a good patronage.

When at Cocanada about ten days ago, I canvassed twenty lawyers, and secured eighteen subscriptions for the health journal. These gentlemen were so interested in our health work that they earnestly pressed me to give a public lecture at the Jajah's college, on the principles of healthful living. This invitation I was constrained to accept, although pressed for time. Though the notice of the lecture was short, there were at least four hundred people who attended. This is proof that the subject is one which arouses interest among these people.

H. B. MEYERS.

### Ten Years in Tennessee

TEN years ago I came to this State as a self-supporting worker. For about one year before coming here, the work of the Southern field was on my mind continually. I had no means with which to come here from Michigan, but I prayed to God, that, if it was his will for me to come south, the way might be opened; and he answered my prayer. Praise the Lord, I am still here canvassing, and expect to spend the rest of my life in the South, unless the Lord sees fit to call me elsewhere. I have enjoyed many rich blessings here, and can truly say from experience that God will certainly go with every one who goes out by faith to work for him. I first came to Nashville, Tenn., and remained there nearly four years, canvassing a large part of the time; I also worked in one of our missions for a while. At this place I had a severe sickness, and was brought to death's door; but the Lord spared my life, for which I am very thankful.

I have not been directly engaged in the canvassing work all the time, but my heart has been in the work, and I have found plenty to do in other lines. I have canvassed in a number of different towns, and in every place have found kind friends. I am now canvassing in Franklin. The Lord in a wonderful manner opened the way for me to come to this place, and I have never had more freedom in all the years I have canvassed, than the Lord is giving me at the present time. There are many places where canvassers are greatly needed here in the South; and, dear reader, if God is placing a burden on you to come this way, do not hesitate to follow the leadings of his Spirit.

I was in poor health when the Lord called me to the Southern field, but he has greatly strengthened me while working for him, and enabled me to place hundreds of our books in several places in this State. To his name be all the praise. Among some of the books I have sold here are "Great Controversy," "Christ's Object Lessons," "Coming King," "Steps to Christ," "Christ Our Saviour," "Our Paradise Home," "Gospel Primer," "Best Stories," "Making Home Happy," a few copies of "Desire of Ages," and a number of Bibles. I have also taken quite a number of orders for *The Signs of the Times*, and have distributed thousands of pages of our literature in the form of tracts and papers. My courage was never better than now.

The work is onward in the South, and times are favorable for our work. Who will come and enter the harvest-field here? Some of the people are very hospitable to strangers, and are glad to get our books. From my experience in the work in the North and in the South, I see no reason why any one who can succeed elsewhere can not succeed here. True, there are some difficulties to meet here as well as everywhere, and one's faith is sometimes tested to the utmost, yet God has promised to be with us even unto the end.

Then let us go where the Lord calls us to labor in his vineyard, and with him as our leader, we shall have success. We may not always see great results from our work in this life, but God will bless the seed sown by faithful canvassers.

MRS. MINNIE HOYT PHILPOTT.  
Franklin, Tenn.

**British West Indies**

ST. GEORGE, GRENADA.—We are in the midst of a most discouraging situation, but we were never of better courage. Grenada is, for various reasons, a difficult field, and therefore, is very interesting; for victory must come; and the harder the field, the more thrilling and interesting the achievement for the victory.

We have exhausted every means to find a suitable place for meetings, so we hold Sabbath-school and Bible readings in our home, until something better can be done. Only a few attend. We have increased our club of *Watchman* from two hundred to four hundred, and take fifty *Good Health*. My wife and I visit and canvass every day, holding readings and getting acquainted with the people. We hope to increase the *Watchman* order to at least five hundred. We find many kind, courteous, interested people among the scoffing multitude, and we are of good courage to keep on, for this message is bound to win. Most of my time I spend in the country, leaving the town for my wife to canvass.

Every Sunday afternoon we have an interesting outdoor meeting, two miles out. Several are apparently coming into the message there. My wife goes alone and conducts the meeting when I am away.

Several times lately I have walked twenty or twenty-five miles in a day, over the mountains, in the broiling sun, with a load of books and papers. And from ten to fifteen miles is my daily distance. Sometimes I make as many as two hundred calls, and sell from twenty to fifty papers or tracts. The vast majority of the people here do not have any money. Nearly all would buy if they had the means. My endurance is a marvel to the people, and, indeed, to myself. I do not know what weariness is, and often go all day with nothing to eat. The people take "tea" early in the morning, work all day, and have dinner late at night. So it is difficult to get anything during the day. In fact, I have more than once gone twenty-four hours with nothing to eat. It is even difficult to get fruit just now in most parts of the island. I used to think that one could pluck fruit anywhere by the way in the tropics, but there is not a place in the West Indies where you dare pluck a thing, even if you could find it. In fact, wherever we have been, they do not wait for things to get ripe before stripping the trees. Cocoa is twenty thousand bags short this year, and times are harder than ever before in the history of the island.

I spent last Sabbath with some new

believers at the other end of the island. A good interest is manifested; I expect to hold a fortnight's meetings there next month. I believe a company can be raised up, and a church built. Ground is offered free, by wealthy East Indians. They plead for a school, but we have no teacher and no means. They would support a teacher, however. If a force of efficient teachers could be sent into these fields, the work could be better and more quickly done, at far less expense than it is being done at present.

My wife and I go to Gongave tomorrow, to examine a house, with a view to moving there for a few months. There is a good interest in that place, and two Sabbath-keepers. So if the way opens, we shall leave the city and

I am anxious to get to our eternal home. It seems to me that many of our people are content to stay in this world, wicked and dangerous as it is. If necessary, I can face death without fear; but I want to escape it, if I can. I hope the coming General Conference may be the last, and that it will bring such an outpouring of the Spirit that the whole denomination may report for service anywhere—not for a year or two, or till they feel sick or meet opposition, but till victory is achieved, or they fall at the post of duty—that is victory.

We follow the work in Washington with the most intense interest, and remember it daily in our family devotions. We rejoice in the advancement of the cause in all the earth.

But if our people do not send help to Korea, China, Burma, and other fields where the Lord has so wonderfully opened the door for us, I fear for the results. And Spain, Portugal, Italy, Africa, and South America! When will our people awake, and give all of time, strength, and means? O the blessedness of giving *all* back to Him who died for us! We assure you that by God's help we will hold this part of the advance line till victory is complete all along the line.

W. A. SWEANY.



FIRST CHAPEL AT INDIAN WALK

move into some country village for a few months, and then return here and storm the enemy's earthworks again. We believe the Lord has a people in this island, and by his help we mean to find them.

The last week in March, I made a flying trip to Trinidad. Brother Enoch was there for a few days, and I wished to see him. It was a joy to meet our people again at Arima and El Mamo. The little church on which I worked so hard looked nice. They hope to dedicate it soon. The church was crowded on Sunday night. The work in Trinidad seems to be prospering. There is a good interest in spite of Satan's efforts to scatter the work. The Indian Walk church is also nearly ready for dedication. The San Fernando church is going up, and I hope will be completed without delay.

We hope, by God's help, to plant the truth so firmly in this island this year that Satan can never root it up. Then we shall be ready to go to Venezuela, or to any other place where the Lord may call us.

live nine stations farther south than our home. They are Baptists, but have recently begun to keep the Sabbath. They said they represented three families, all the members of which are keeping the Sabbath. They had never seen an Adventist, but wished one of our workers to visit them. We made arrangements to have Brother Krieghoff visit them next Sabbath. You see, brethren, the calls for help are coming right along. My heart longs for a preparation to meet the needs of these earnest calls.

F. H. WESTPHAL.

**Chile**

VALPARAISO.—We have just closed our general meeting in Valparaiso, and are all glad of the results. It was a peculiar meeting in many respects, but the Lord gave us the victory.

My wife has just written me that three men were there who

**A Visit to Richmond, Maine**

It was my privilege June 8-11 to attend the Maine general meeting held at Richmond, in the beautiful Kennebec Valley. This section is interesting on account of its reminiscences of the early days of the message, being the scene of Elder and Sister White's experiences and labors at that time.

At Topsham, not far away, many of the meetings were then held, and it was here that Sister White had some of the



most important visions recorded in "Early Writings" and other publications. At the house of Sister Curtis, at Topsham in 1845, she held forth the large old-fashioned Bible weighing eighteen pounds, for a long time while under the powerful control of the Spirit, pointing out passages for the comfort and encouragement of the believers. It was during a general meeting held at Topsham in 1846 that she had the view of the planets and "gap in the sky," related in "Rise and Progress," which convinced Elder Joseph Bates that the visions of Sister White were from the Lord. She also had that year at Topsham, at the home of Brother Howland, the vision of the Heavenly Sanctuary, Time of Trouble and Deliverance of God's People, recorded in "Early Writings." In 1849 at a meeting held at Topsham, Sister White made the remarkable prophecy in reference to the development of spiritualism to be found in "Early Writings." And here Elder and Sister White set up housekeeping in deep poverty.

At Richmond we held our meetings in what was then the "old Reed meeting-house," referred to in "Life Incidents," where Elder White and others used to preach. I also enjoyed visiting what is now the home of Brother and Sister Webber at Richmond, a pleasantly situated and spacious rural homestead, with old-fashioned fireplace, where in those days Elder and Sister White found comfort and opportunity for writing.

The meeting-house, newly remodeled, is the meeting place of our little church in that community, which has been strengthened by some of our families who have moved there.

Many brethren and sisters came from other parts of the State to attend this gathering, and we had good meetings, blessed with the presence of the Lord. It was very impressive, now when this message has swollen to a "loud cry," and is "returning East with power," to stand and speak in this place which echoed to the first sounds of the third angel's message. As we looked back over the years of this generation, and saw how those first rays of light have spread to all the world, and as we reviewed the fulfilment of things foretold among us at that time, all hearts seemed confirmed anew in the testimony of Jesus.

Elder Bicknell, president of the conference, and Elders Goodrich and Hersum were present and spoke at the meetings.

LEE S. WHEELER.

Malden, Mass.

### Ecuador

SINCE reporting to the REVIEW I have taken a trip up the Guayaquil and Quito Railroad, canvassing for books, taking orders principally for "Patriarchs" in Spanish. This was a pleasant change, after spending several months in Guayaquil.

My first work was in and about a small town called Milagro, where hundreds of people work during the summer season, gathering rice and sugarcane. All the land is owned by large landowners, so that a poor man, if he wants to work for himself, must pay a very high rent.

At that place, a rice miller, a German, invited me to stay at his house. He

was a vegetarian, and I therefore gladly received the invitation.

At Naranjito, a little farther up the line, several Catholics attacked me with their arguments. One affirmed that my teaching was false, and that his Catholic Bible was the only true one. From his own Bible I showed him that his idea was wrong. Two gave me orders for "Patriarchs" at that store, and a laboring man bought "Steps to Christ."

It is useless to solicit orders from the lower class, as they would seldom take their books. I always take a grip full of small books, and sell them as I go along.

My next stop was at Bucay, at the foot of the mountains. A Christian family who keeps a restaurant charged me nothing while there. One of them, a young lady, cried while she told her Christian experience—the only tears I have seen as yet here shed for Christ. This was worth all my trouble, and more. O if only our hearts could be kept melted with the love of Christ,



ONE OF ECUADOR'S CATHEDRALS

what a change there would be in our own lives, and how many would see that we had been with him!

From Bucay to Huigra is the prettiest scenery I ever saw. The mountains are almost abrupt. The plants have leaves as large as a wash-tub. Flowers can be plucked from the car. There is such a growth of plants that the company occasionally sprinkles a poisonous liquid from the engine, to check this growth. Huigra is four thousand feet above the sea-level, and is supposed to have about the finest climate of Ecuador.

On asking for the general manager of the line, at Huigra, his secretary let me know positively that he could not be seen. As I passed his house, he came out, asked me to his office, paid me nine *sucre*s for a book in advance, took me to his house, and showed me his splendid library.

The station-master treated me very kindly, also helped me to get more orders. While we were talking about the book, a young man of the laboring class drew near, asking that his name be put down for a book, at the same time giving me fifty cents to bind the bargain. He knew himself that his class is not to be trusted. Several colporteurs could work right along here, and have a choice of climate—warm, temperate, or cold. Every effort put forth to save others will be blessed by the Lord. I find this always true while out in the work.

In my last article I spoke of a club of about ten English *Signs* for this field,

but as yet no one has responded. Only a few days ago a young man asked me if I had any more of those *Signs*, as he thought they were very good. He had to be refused, as there were none. Back numbers of the *Life Boat*, *Signs*, REVIEW, and *Life and Health* could be used to good advantage in this country among the scattered English-speaking people. As very little English reading-matter gets into this country, everything is read. Address the writer, at Guayaquil, Ecuador.

T. H. DAVIS.

### A "Memorial Church" in Nashville, Tennessee

OUR brethren in Washington adopted a happy phrase when they designated the church they purchased by the help of our people as the Memorial church of Washington. Perhaps it would be hardly consistent for us here at the center of the Southern work in Nashville to appropriate their title.

Nashville has been set before our people as in many respects the most favorable for the center of our work of any city in the South. That is why our publishing house is established here.

The leading papers of some of the large cities of the South make fun of Nashville as being slow and very conservative, and not up with the times. Possibly there may be a modicum of truth in this. But the city has a steady, constant growth, and many important improvements are constantly in progress. Many of the old, most respectable families have lived here ever since the war. There seems to be less friction here than in most Southern cities, over questions growing out of the "color-line."

The colored people have a bank of their own, whose officers are colored men. There are many wealthy colored people living here. One of the largest publishing houses of the city is the colored Baptist Publication Society. They employ a large force, all colored men and women. Indeed, the two races seem to get along very peaceably in this city. Nashville is a quiet, nice city to live in. The people are very friendly and kind.

After a residence here of about three years, the writer can heartily express the opinion that no mistake was made in heeding the Testimonies and locating the center of our work in Nashville. Its citizens have uniformly favored us, and have treated us kindly. We have sought to be peaceable, quiet, well-behaved citizens, careful to disturb nobody, treating everybody well, paying our debts, and being courteous to all.

We have greatly needed a church in the city, suitable for large meetings, where we could invite the citizens to come and hear our reasons for believing as we do. We have had no such place for the three or four years we have been here.

Our little chapel, on the second floor of our office building, opening out on a back street, and in the rear of our office building, is not at all suitable for such gatherings. It is absolutely essential that we have a good church in Nashville. It would be utterly wrong for us



to be without such a place, while carrying on our work so prominently as we are doing in this city. Some of us have felt very badly over this matter, and prayed much concerning it. We believe the Lord has heard our prayers.

Very recently our attention has been drawn to the fact that our Baptist friends were desirous of selling their comfortable church on Fatherland Street, having increased in numbers so much that they could not all meet in it. They want a larger building, and desire to build the present year. Their old church cost them, with all its appurtenances, nearly twenty thousand dollars. The auditorium will seat from three hundred and fifty to four hundred persons. A vestry below, all seated, will accommodate two thirds as many. Sabbath-school, church-school, or weekly meetings can be convened there through a side entrance.

The building, though occupied for years, is in good preservation. The officer appointed as city inspector has examined it, and pronounced it perfectly safe. It needs papering and painting inside and out, and some minor repairs to put it in first-class condition.

It has a pipe-organ, built into a space back of the pulpit, costing two thousand dollars; which it would be quite difficult to remove. A five-hundred-dollar carpet was put in two years ago, which is in good condition. It has a baptistery also. The seats are nicely cushioned, and very comfortable. With proper repairs, it will make us a very suitable church for anniversary and other meetings.

They offer it to us for five thousand dollars, one thousand down, and the rest by the first of October. They will occupy it for Sunday meetings till the latter date, while we may hold our Sabbath meetings in it through the summer. Meantime they will be building their larger church, for occupancy in the late fall and winter.

The church is located on a corner lot, and has a nice little grassy plot around it. The street-cars run past the church. From every part of the city one fare of five cents will bring any one to the church.

Our congregation in Nashville is largely composed of sisters. Some have husbands not in the faith. Others work for weekly wages. We have no wealthy people in this city. Our church-membership is not large. It would be out of the question to secure this building without help from the other parts of the field.

Sister White, when made acquainted with this offer of the Baptist church, was deeply interested that it should be secured by the help of our brethren at once. We hope she will write something to encourage our brethren and sisters to give liberally for it.

Among the recommendations of the General Conference Committee for the Southern work since the close of the General Conference is the following:—

"That we encourage the Nashville church to purchase the Baptist meeting-house, now offered for five thousand dollars, and that calls be issued in the *Review*, *Watchman*, and *Signs* for gifts to assist in payment for the same."

We feel very thankful to the committee for this recommendation. Knowing the liberality of our people so well,

we believe they will generously respond.

The one thousand dollars loaned by the General Conference Committee with which to make the first payment is already here, and the deed is made out. It remains for our people to help raise the money to pay back this sum and the four thousand dollars to pay the remaining amount, and the church building will be ours. The offer of this nice church, considering its value, is the most advantageous we have ever known. Donations may be sent to the General Conference treasurer, Takoma Park Station, Washington, D. C., or to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

GEO. I. BUTLER.

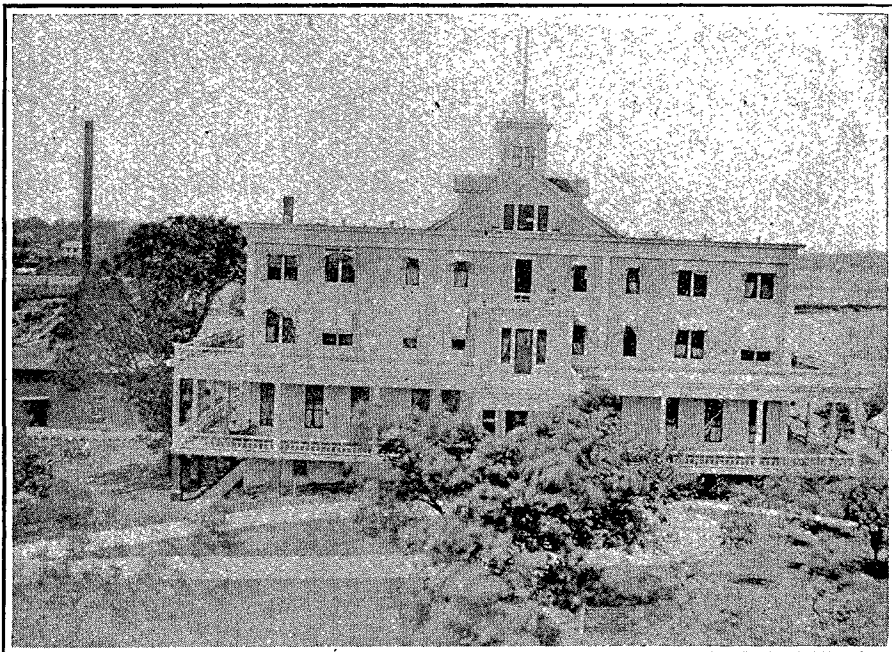
### The Madison (Wis.) Sanitarium

In June, 1881, a camp-meeting was held at Madison, Wis. To this meeting Brother and Sister James White came. After the camp-meeting they stayed a few days, enjoying the superb scenery which the poet Longfellow has described in a beautiful poem. They picked out this place as one well located for a sanitarium, and selected a site with the view to purchase. The negotiations were left to Dr. Stillman, of Madison, who had nearly finished the arrangements when the news came of Brother

their State physician, came to look over the field. She gave a favorable report, and the newspapers of Madison became interested and agitated the question. In response to a call for a gentleman nurse and more help, Brother J. H. Bramhall and his wife were sent to join the forces already on the ground. After looking over the situation the nurses decided to lease 118 Monona Avenue, an old club house, for their work. Through the aid of the Wisconsin Conference Committee fifteen hundred dollars was secured with which to equip the building. Before it was ready, a large number of patients were waiting for treatment. Among these were some of the most influential citizens of the place. In June it was open to the public, and soon a score of treatments were given daily, except Sabbath, and the demand for nurses became so great that there were thirteen employed at the treatment rooms and on private cases.

Health foods soon became popular in Madison as a consequence of the recommendations of those connected with the work, and hundreds of dollars' worth were sold.

In the fall, in answer to a request, Drs. C. P. and A. B. Farnsworth came to unite with the work. They found that there were already five patients being cared for in the nurses' quarters.



THE MADISON, WIS., SANITARIUM

White's death. The purchase was consequently postponed indefinitely.

Ever since this time the brethren and sisters of Madison looked forward to a time when a sanitarium should be established. Finally, in the fall of 1899 there seemed to be an opening for graduate nurses to work in Madison. Sister Stillman wrote to Dr. Kellogg for two nurses to locate in Madison. In response to this call Miss Laura Neilsen and Miss Edith Miller, who lately married Dr. Law Keem and is now a missionary to China, were sent. These nurses did their work so well that a demand for treatment rooms grew among their many patients, and the doctors for whom they nursed. They did not feel equal to the task, and so Dr. Amelia Zipf, who was then in the employ of the Wisconsin Conference as

Mr. Bramhall was chosen business manager, and the nurses came together often in counsel. It was decided to rent a dwelling for the use of patients who wished to come from a distance. Accordingly No. 113 West Doty Street was secured, and soon there were twelve patients there for treatment. The principles of health and the gospel were rigidly adhered to, and the Lord prospered the work. In a year's time the debt of fifteen hundred dollars was wiped out, and five hundred dollars was on hand, after paying the running expenses. A restaurant was secured at No. 426 State Street for the accommodation of the University students. Meantime Drs. C. P. and A. B. Farnsworth were called to Mexico to take charge of the Guadalajara Sanitarium. Dr. Harry B. Farnsworth, of College

View, Neb., was sent to fill the vacancy.

The demand for a sanitarium became more pronounced, and the Wisconsin Conference bought the present site of five acres on the south shore of Lake Monona, near the Chautauqua Assembly grounds, where our people have held camp-meetings. The kitchen of the little eight-room cottage was fitted up for a treatment room, and patients were received. July 3, Drs. C. P. and A. B. Farnsworth, having returned to the States, joined the work in Madison at the request of the Wisconsin Conference. At the next camp-meeting, held in Grand Rapids, 1902, the conference created the Medical Missionary Department of Wisconsin, under the incorporated name of the "Medical Missionary and Benevolent Association of Wisconsin," which is organized to do all the business pertaining to the medical missionary work. Plans were submitted for a building, and were adopted. Thirty minutes was allowed for presentation of the plans and organization and the soliciting of funds. Eleven hundred dollars was pledged toward this work, half of which the workers of the sanitarium pledged. The first of September, ground was broken for the sanitarium. Not one dollar was in the treasury for the work. The little band of workers assembled and prayed earnestly to God for guidance. Brother Bramhall took charge of the building, and Dr. Farnsworth went out soliciting gifts and loans. The Lord moved the hearts of those who had money in the bank to give some and to loan more. As the work progressed, we hardly knew which way to turn. There was the material to be paid for, and the men to be paid; but God sent the necessary means. In the following spring the building was finished and equipped. The problems to solve were our own electric lighting, sewage, water-supply, elevator, and the thousand and one things that go to equip a sanitarium.

Finally, on June 7, 1903, the building was dedicated. Thirteen patients were there. Dr. J. H. Kellogg gave the dedicatory address, and spoke of the principles for which our sanitariums stand. Judge Arthur then said, "This is the first sanitarium with which I have not had something to do so far, and it is the pearl of them all." There was a steady running behind of the current expenses the first four months. Then we made both ends meet, then the income was more than the expenses. The net gain the first year was nine thousand dollars, and we also did over six thousand dollars' worth of charity work. The total amount of business done came to over thirty-six thousand dollars. About four hundred patients were treated. During this time over twenty young men and women had been received in the nurses' classes and were being trained. The little eight-room cottage was too small to accommodate them, and so we had to rent rooms for them. It was proposed at the camp-meeting held at Oshkosh in 1904 that a dormitory be built for these faithful workers. The instruction given was that we would have to get some one to give the whole amount. We came home, and on our bended knees asked God to help us. We were moved to write to those of our brethren and sisters who we knew had means. One responded

with the gift of six thousand dollars for a nurses' dormitory. This sacrifice was made by Brother M. E. Boutelle, who, with his brother Ernest, had succored the General Conference with this amount in its hour of need. This home was built during the winter, and in the spring was finished, and the young women have moved in. In the year which has just closed, we have graduated a class of six nurses, and there has been received a large class of nurses who are in training. The standard of the training-school is that of the New York State requirements. Our class to be graduated this fall will consist of eleven members. During the past year Elder Scott, of Chetek, Wis., has been added to our force as chaplain. We have received about six hundred patients. One hundred and thirty-three operations, many of them major, have been performed without a single fatality. Ten have accepted the truth, and prejudice has been broken down. The Lord's name has been magnified. When the doors were opened to the public, the institution was involved for about four thousand dollars of its cost. Now the assets are about \$76,000, and the liabilities \$45,000. The lame walk, the deaf are made to hear, the blind to see, and the gospel is preached to all. God has been with us, and we praise his name for it. C. P. FARNSWORTH, M. D.

### Religious Liberty Notes

A CLERK of one of the courts of Washington paid for one thousand copies of our leaflet, "Religion in the Public Schools," which was distributed quite extensively here during the recent agitation over this question.

Brother Tom C. Hege, of Winston, N. C., has again been arrested for keeping open his store on Sunday. The mayor, before whom he has previously been brought several times on like charges, says he dislikes to try him, as, upon inquiry, he has been unable to learn that Brother Hege has ever harmed any one.

Under date of June 3, the *American Citizen*, of Boston, published an address on "The School Fight in Washington," delivered by Mrs. Stella Archer Maloney, one of our sisters, before the Berkeley Hall, Boston, Patriotic Lecture Course. The address occupied over seven columns in the paper, and was printed in response to a vote of the meeting that it should be published.

A note published not long ago in *The Defender*, the official organ of the New England Sabbath Protective League, said: "Special copies of this issue are sent to the Roman Catholic clergy of New England." In this number was published an article on "The Sunday Question," written by an "Italian preacher," of Florence, Italy, in which occurred the following statements: "The Holy Bible tells us that God rested on the seventh day and sanctified it." "Jesus, when he came into the world, confirmed the law, but he, by his church, transferred the day of rest from the last to the first day of the week. The first day of the week thus became the Lord's day." "Sunday belongs to God, and you must respect the property of the Almighty." This is perfectly in accord with the Catholic view, and with

the fact that "the church" changed the Sabbath; and its appearance in the *Defender* shows that in their defense of the Sunday Sabbath, Protestants are going over onto Catholic ground.

In a constitution which it is said the czar intends to grant Russia, the following provisions are of special interest: "Every subject is allowed to express his opinion without fear of punishment in the press or in speech, in all matters political or otherwise." "Every citizen is free to choose his own religion; and all sects, Christian or others, are to have equal rights." Had Russia recognized and granted to her citizens these unalienable rights, perhaps she would not have needed to be humbled as she has been lately.

The town council of Claremore, I. T., has just passed an ordinance penalizing one dollar "every person who shall on the Sabbath, or Sunday, be found laboring, or shall compel his apprentice or servant to labor or perform other services than the customary household duties, of daily necessity, comfort, or charity." "Every person who shall on Sunday keep open any store or retail any goods, wares, or merchandise" is to be fined from ten to twenty dollars. And "any person who shall on the Christian sabbath, or Sunday, be engaged in any game" is subject to a fine of from ten to twenty-five dollars. We must be drifting back rapidly into slavery if men can now "compel" their apprentices and servants to labor on Sunday, or on any other day. W. A. COLCORD.

### Field Notes

A CHURCH of eight members was recently organized at Spring City, Utah.

ELDER E. K. SLADE baptized fourteen persons at Prattville, Mich., June 11.

ELDER B. F. STUREMAN reports having baptized five persons at Hazleton, Mich., the first Sabbath in June.

NINE persons who recently received baptism have joined the Rapson, Mich., church, and one other has joined the Bay City church.

SIX persons were recently baptized at Alma, Mich., by Elder Wm. Ostrander. These are persons who accepted the truth during recent meetings held at Ithaca.

BROTHER C. A. PEDICORD reports an addition of ten members to the Cincinnati, Ohio, church since the beginning of May, all of whom with one exception are adults.

BROTHER T. J. HICKMAN reports that as a result of meetings begun near Colgate, I. T., March 20, by Brother Wm. Braley and himself, "eighteen precious souls (all adults) are walking in the light of present truth."

BROTHER G. E. NORD reports from Kewanee, Ill.: "April 15 Brother Christian baptized five here who had taken their stand for the truth. Aside from these are eight or ten who are with us. Some of these have been baptized, others are waiting baptism. In our Sabbath services there are from fifteen

to twenty who come. We have a good Sabbath-school and quite a nice Sunday-school, with an attendance of twenty or more. Our interest is still good."

BROTHER J. EMIL ANDERSON, who has been working among the Swedes at Farlington and Fort Scott, Kan., reports the baptism of eight Swedes at Farlington, June 1. A Sabbath-school of fifteen members has been organized.

ELDER R. C. PORTER states that it is the intention of the Missouri Conference to put a tent in each district of the conference, and one in St. Louis for the German work, this summer. This will necessitate the purchase of two new tents.

As reported in the *Illinois Recorder*, the following distribution of laborers for the summer has been made in the Northern Illinois Conference: "Brethren Curtis and Wood will go to Kewanee to continue the work that Brother Nord has so successfully begun. Brother Irwin will remain in Chicago to assist Brother Luther Warren in the series of meetings that will follow this camp-meeting. Brother Harris will return to his field of labor, near Stockton, to develop the interest there, after which, he and Brother Santee will pitch a tent near Aledo, and possibly close the season with a tent effort in Dixon. Brother Lewsadder returns to Princeton to follow up an interest that he has awakened there. Brother Christian labors in the Danish work, and Brother Mortensen in the Swedish. Brother John M. Burdick, for two years preceptor of the Sheridan Intermediate School, will enter the ministry this summer. The conference has allowed him to choose his field of labor. Our Bible workers here in the city, Sisters Anna Hibben, Jean Phillips, Ella Hancock, and Ina Grundset, among the Scandinavians, are very busy."

### The One Hundred Thousand Dollar Fund

#### ONE DOLLAR EACH

Mrs. Bruner, H. Martendale, C. E. Shafer, Blanche Shafer, Olive Shafer, Raymond Shafer, Walter Thompson, Mr. and Mrs. F. G. Harris, Lee Moran, Mrs. H. B. Hardy, Mrs. F. J. Barker, Mrs. F. L. Chamberlain, Mrs. S. L. Irish, Mrs. A. M. Nagle, J. J. Clark, a friend, Mrs. J. W. Metcalf, Jessie and Mary Werfield, Mary Zirkle, Charley Fairchild, H. G. Fairchild, Sarah J. Fairchild, Mrs. L. A. Borland, Louis Gobielle, J. D. Willard, G. S. Honeywell, Mrs. M. A. Honeywell, a friend, Mrs. Ellen Fortney, Sextonville (Wis.) church, Sarah Dudgeon, D. Dudgeon, F. G. Jackson, Mary Hamilton, H. D. Longway, Mrs. H. D. Longway, Mrs. Clara L. Allen, Hattie Pratt, J. M. Brigham, D. M. Brigham, David Soper, Esther E. Soper, George Soper, Fred J. Soper, Rolla L. Soper, A. Houghtaling, D. W. Ridgeway, L. F. Elliott, Mrs. L. F. Elliott, Dora Greenlee, Bertha Keesling, Mary J. Andre, M. C. Fatic, Walter Zirkle, W. A. Greenlee, John T. Luyster, M. J. C. Luyster, C. A. Collis, Otto Nelson, Mrs. G. Leslie, Mrs. V. Tasker, Mrs. Lillie Berry, Mrs. J. A. Rucker, Mrs. Phebe Sawvel, J. N. Fields, J. S. Fry, C. R. Weaver, I. N. Kraw-

shaar, B. F. Boyd, Mattie Kimble, Mary Dolson, a friend, Mrs. J. E. Kipp, John Mogg, Mrs. Kate Brown, A. C. Tidwell, Woodruff, A. J. Cook, C. F. Hinton, D. Cunington, Mrs. D. Cunington, Mary McDonald, Sue Johnson, Sister Shafer, Walter Maloney, R. Taylor, Mrs. J. W. Hearn, Andrew J. Crow, R. Crawford, Mrs. Etta Blake, a friend, Desire Wery, Peter Wery, B. F. Anderson, Melissa Evered, Mr. and Mrs. Burton Wade, Sarah Charles, Mrs. S. C. Helwick, Mrs. J. D. Dennis, Ole Olsen, a friend, M. Burton, Carl L. Adelberg, Henry Satterlee, Oliver M. Ross, Tiffin (Ohio) Sabbath-school, Enos Levy, David Eisner, O. F. Folkenberg, L. Janet, S. R. Snider, Mr. Armstrong, Edythe Baldwin, E. Cipher, Mrs. Beatty, Nellie Barnes, Mrs. Neindorf, Flora Boyle, J. W. Davis, Amelia Richardson, Bertha Webster, John H. Tiney, Mrs. Lou McCarty, Mrs. H. P. Warner, Sister Ward, Priscilla White, Mrs. Dickson, Mayme Stitzel, Mrs. Mariah Lake, E. L. Sanford, Virginia Metzger, Mrs. M. E. Brown, Mrs. Niles Hatch, Edith Wright, S. May Baldwin, Bernice Brown, M. E. Dasher, G. G. Bostrom, Mrs. G. G. Bostrom, L. A. Robinson, Mrs. Naren Larsen, Peter M. Johnson, Mrs. Peter M. Johnson, Ephram Bartly, Mrs. R. R. King, Mary Saunders, Guy Heber, Lee Feebles, Abraham Yeager, Hattie Yeager, J. Davidson, Cathern Davidson, Wilber McKee, Mrs. G. W. Young, Mrs. Annie Benstrom, C. E. Wood, Mrs. C. E. Wood, Romaine Wood, Mable Wood, Ruland Bowen, Nellie Henning, Mrs. M. E. Pieri, Fred H. Seeney, James H. Seeney, N. H. Keizer, Ella M. Keizer, Mrs. Runion, Yates Seaward, M. E. Seaward, H. A. Kinne, Mrs. Hattie E. Campbell, Riley Ralston, L. Johnson, Jennie Beaver, D. Gavin, Mrs. D. Gavin, Marion, Joseph, Gladys, and Esther Gavin, N. B. Cash, J. N. Humphrey, W. V. Davis, D. Walbert, Mr. and Mrs. Andrew Blake, Mrs. Hannah Tough, N. W. Vincent, M. Wittum, Mrs. F. Hardesty, Ann E. Kain, Charles Weirt, Homer Le Fevre, Mrs. C. Whitlow, Emma Shafer, Mrs. Agnes Hauk.

James R. Smith, \$.95; donations, \$.87; Maria Gaffir, \$.85; Mrs. Reed Henry, \$.80; O. C. Lamb, \$.60; a friend, \$.60; Mrs. Sallie Hartwell, \$.55; Cunington, \$.38; Sister M. A. Morgan, \$.30; Sister M. P. Sparks, \$.30; Verna Schluster, \$.07; Elizabeth Miller, \$.06.

#### SEVENTY-FIVE CENTS EACH

L. and S. Osborne, Arthur Covey, Mr. and Mrs. S. S. Johnson, Mr. and Mrs. J. D. Huntington, Mrs. Sarah Dumbauld.

#### FIFTY CENTS EACH

Lydia Pettis, L. Haak, L. M. Yeager, Cris Johnson, Mrs. Betsey Huber, Frieda Huber, Mrs. Mary Custer, E. R. Hunter, C. O. Wolcott, C. E. and L. A. Legg, Mrs. Clara Kellogg, W. L. McDonald, S. C. McDonald, M. S. Johnson, H. L. Lincoln, Paul E. Hottel, Charles S. Hottel, Mary Fern Hottel, Guy L. Hottel, Mrs. L. L. Marshal, Miss James, Miss Logan, Miss Scroggings, Mrs. Sina Oberg, Mrs. R. Ingleton, Mrs. Anna Frasier, Mamie Pier, Mrs. E. B. Sakuth, Ella Knoker, Mrs. M. Sollars, Mrs. A. B. Fletcher, Miss M. E. Fletcher, Mrs. Frona Freed, Eddy Sederlof, Mrs. Eva Nun, M. McFadden, E. Frazer, W. F. Carman, Sarah I. Bunch, N. J. Randall, Ida Barber, Eugenia Barber, Mr. and Mrs. S. M. Polard, G. B. Collett, Phil.

Bergett, Elma Fairchild, May Zirkle, Carl Zirkle, Anna Willham, W. A. Dinnick, Greg. Robinson, Mrs. J. C. Harris, D. D. Town, Betsey Augsburg, M. D. Pratt, Lörinda Green, Lester Pratt, C. Meleen, Mrs. Johnson, Anella L. Evans, W. C. Fattick, Elmina Babcock, Mrs. C. B. Unzicker, Mrs. Fannie Sealy, Sister Williams, C. F. Hinton, Frank Johnson, Mrs. Helen Randall, Mary Waugh, Alex. Hender, N. L. McCormick, F. M. Oliver, S. J. Less, Frank Johnson, Sister Maloney, Mr. Wood, W. M. Veatch, John Charles, Jane Buck, Elisha S. Buck, Louis Folkenberg, W. B. Folkenberg, Herbert Becker, Gilbert C. Preston, F. May, A. Hale, Edward Zetter, Jr., Mrs. R. Leer, Nevada Neal, Mrs. Orin Galer, Mrs. Reed, V. E. Kinney, Sarah Bruner, Jessie Minere, Hanna Erickson, William M. Koenig, Hester Seeney, Laura Seeney, John D. Seeney, Joseph Seeney, W. R. Seeney, Mrs. E. Keizer, W. W. Crandall, Emma Atherton, Mary E. Dymond, Mrs. L. Seaward, W. J. Connick, Esther Bergquist, Sister E. Crey, M. B. King, C. B. Hawpe, A. A. Hawpe, Louisa Jones, T. J. Willows, Amy Kivett, Mrs. Delaney, Mrs. A. Kenney, Mary Stable, Mary Anderson, Alma G. Anderson, Mrs. Margaret Rutledge, Mrs. Mary Rutledge, Mrs. Cora Koontz, Mrs. Marie Inman, Hector (Minn.) Missionary Club, Sheldon (Wyo.) church, Charles E. Hufnagle, a sister in the truth, M. A. McClure, Mrs. A. J. McIntyre, Mrs. Ella J. Cole, L. E. Light, Rhoda Rowly, E. P. La Plant, Howard Curran, Mrs. Kate Snead, Vesta O. Powell, Mrs. C. L. Richards, Mrs. F. E. Phillips, Florence Holmes, Mrs. Stella Wise, Hezekiah Smith, Mrs. M. K. Richard, A. S. Stevenson, Cornelius Corless, B. H. Reed, C. A. Staples, F. W. Steeves, Bertha Hallock, James O. Tibbets, Alba Kiehnhoff, George W. Kiehnhoff, Fred Jones, T. F. Wright, Mrs. Rebecca Hackworth, C. V. Allmen, Leona Allmen, Mr. and Mrs. G. E. Hall, Walter Allen, Minnie Allen, Josie Pritchard, Albert Johnson, Carl Voss, H. H. Rogers, Sister Adams, Mary A. Fleak, R. H. Wiper, Mrs. R. H. Wiper, Mrs. M. A. Pegg, Mrs. Harris, Mrs. Charles McKey, Minnie Brand, T. C. Kneppshield, Sidney Feder, a friend, Emery Edgett, Peter Vanderhook, James McElmurray, Mrs. James McElmurray, Mrs. Addie Gyrer, Grace Rosenthal, Jenny Gibbs, J. T. R. Lyon, E. D. Clay, St. Clair and N. B. Powell, Mr. and Mrs. M. Burke, G. F. Ernst, Mary Ernst, Ann S. Lippincott, Lida Girtain, Nancy B. Johnson, I. D. Swingle, Mrs. Eva Anxier, James Kephart, Mrs. James Kephart, Mrs. G. Warden, John Warden, S. L. Kellogg, Sadie Kellogg, Mrs. Truckee Rose, Lucy F. Harrison, Mrs. Mead, Mrs. C. L. Davis, J. S. Leonard, Lida M. Leonard, Lois Camp, Martha H. Smith, Ora Tulk, R. J. Hyatt, D. D. Pettis, Mrs. D. D. Pettis, Herbert W. Colwell, Virginia Tate, Evan Roberts, Mrs. Lizzie Scales, Mrs. S. E. Collins.

[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 \$102,187.61.—Ed.]

A further list will follow.

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

## Current Mention

— Inhabitants in the vicinity of Mt. Vesuvius, Italy, have been warned to leave their homes on account of a sudden display of extraordinary activity by the volcano.

— An open switch caused the wreck of a fast passenger-train on the Lake Shore Railway at Mentor, Ohio, June 21. Twenty-one persons were killed. It is believed that the opened switch was the work of a criminal.

— A recent telegram from Rome says that "the frequent rumor that the pope is to break the tradition that he is a prisoner in the Vatican is apparently about to become a fact. His physicians have recommended that, owing to the condition of his health, he spend the summer at Castle Gandolfo."

— The outlook for peace between Russia and Japan appears less bright than it was a few days ago, a break having come in the negotiations, and hopes of an armistice which would prevent another great battle in Manchuria have nearly vanished. It is stated that Japan has doubts of Russia's sincerity, and wishes assurances on this point before entering upon definite negotiations.

— The closing up of the business of a prominent Philadelphia broker, following his decease a few weeks ago, revealed that he had by means of forged certificates of stock in "gilt edged" securities, obtained loans from banks and trust companies to the extent of \$750,000 to \$1,000,000, nearly all of which will be a loss to the institutions defrauded. Such incidents are becoming quite characteristic of the times.

— According to dispatches from Tientsin, the movement of Chinese merchants to boycott goods manufactured in the United States continues to grow. It is stated that "two hundred members of the Commercial Guild, connected with seventeen provinces, have signed an agreement by which they enter into mutual bond providing that any member reported to have been a purchaser of American goods shall pay a fine of 50,000 taels (\$35,000)." A telegram from Vancouver, British Columbia, states that Chinese in that country are joining in the movement. It says that "the Canadian Chinese Empire Reform Association, the British Columbia Chinese Merchants' Guild, and the British Columbia Chinese board of trade met to-night and indorsed the propaganda of the Canton and Shanghai merchants proposing to boycott the United States for the Chinese immigration restriction. They also indorsed the plan outlined to start flour mills in British Columbia with Chinese capital and under Chinese control to supply the Chinese markets."

— An important decision affecting the legal standing of non-union workmen has been rendered by the Massachusetts Supreme Court. A non-union workman in a Haverhill shoe factory was discharged at the instance of a leader in the Boot and Shoe Makers' Union, and sued to recover damages. The union set up the charge of unfair competition in defense of its action, but the court

held that this did not constitute a good defense, and awarded the plaintiff damages to the amount of \$1,500. The court held that the attempt to force all laborers to combine in unions is against the policy of the law because it aims at a monopoly of the labor market, and said: "We have no desire to put obstacles in the way of employees who are seeking by combination to better conditions for themselves and their families. We only say that under correct rules of law and with a proper regard for the rights of individuals, labor unions can not be permitted to drive men out of employment because they choose to work independently."

— Dispatches from Warsaw, Moscow, and Lodz, tell of great disorders and conflicts between the troops and mobs of revolutionists and striking workmen, in which hundreds have been killed and wounded. At Lodz the strikers erected strong barricades in the streets, and fired upon the troops as the latter attempted to remove them. From one hundred to two hundred persons were killed at Lodz. "The city resembles a shambles," says a dispatch dated June 24, "and the terrible scenes of the last two days will never be wiped from the memory of the Polish people." Rioting began in Warsaw June 24, with a general strike of workmen, ordered by the social revolutionary committee. All the street railways save on a few main thoroughfares were stopped, all shops were closed, and the newspapers suspended publication. The revolutionary movement appears to be becoming general throughout Poland.

## NOTICES AND APPOINTMENTS

### Nurses, Attention!

At the recent General Conference our medical council voted for the establishment of nurses' agencies in the various union and local conferences. This will tend to unite more closely the interests of conferences, and the health workers in their territory.

Urgent calls for capable nurses are coming from localities that can not properly be asked to wait for the perfecting of the union conference directories. Dr. Hayward is the latest one to report a call for a male nurse and his wife for an enterprise recently opened auspiciously in the territory under the supervision of the department of which he is the medical chairman.

We have reason to believe that throughout our ranks there are many well-trained and experienced nurses whose services will yield a much more satisfactory total influence if connected with the organized work than if irregularly employed on their personal responsibility. A committee is now at work studying the conditions for perfecting this plan.

Meanwhile this office is asked to facilitate the work by bringing into touch available nurses and institutions in need of help. We therefore will gladly receive the addresses of all nurses desiring employment in medical missionary lines. Be sure to send statement (1) of experience and where it was obtained; (2) references as to character and ability; (3) sex, married or single; (4) family or not; (5) age; (6) health, and any special conditions necessary to consider in entering active medical missionary work. Address the writer at Takoma Park Station, Washington, D. C.

J. E. FROOM, M. D.,  
Sec. Gen. Conf. Med. Council.

### Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE	
Greater New York	June 27 to July 4
Pennsylvania, Lancaster	June 15-25
Chesapeake, Rock Hall, Md.	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, Ky.	July 20-30
LAKE UNION CONFERENCE	
North Michigan, Escanaba, Mich.	June 23 to July 3
Southern Illinois, Mattoon	August
West Michigan, Allegan	Aug. 17-28
Indiana, Connersville	Sept. 7-18
NORTHERN UNION CONFERENCE	
Minnesota, Maple Plain	June 16-25
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. 17-27
Kansas (conference), Hutchinson	Aug. 24 to Sept. 4
Kansas, Valley Falls	July 20-26
Kansas, Broughton	July 27 to Aug. 2
Kansas, Downs	Aug. 3-9
Wyoming, Chadron, Neb.	June 22-29
SOUTHWESTERN UNION CONFERENCE	
Texas, Hillsboro	Aug. 3-13
Arkansas, Bentonville	Aug. 17-27
Oklahoma	Aug. 24 to Sept. 3
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
GENERAL EUROPEAN CONFERENCE	
Denmark, Copenhagen	June 15-20
Sweden, Grytthed	June 21-25
Norway (union conf.) Stavanger	June 27 to July 2
German-Swiss	July 4-9
Latin Union (union conf.) Gland, Switzerland	July 11-16
German Union (union conf.) Fried-ensau, Germany	July 20-30
British Union (joint meeting)	Aug. 4-13
Scotland and Ireland	Aug. 14-30
MISCELLANEOUS	
East Caribbean Conference, Georgetown, Demerara, British Guiana	July 19-28

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.

### Camp-Meeting in Northwestern Kansas

THERE will be a camp-meeting at Downs, Osborne Co., August 3-10. This meeting will come after the wheat harvest; in fact, at the time when there is most leisure for the farmers generally in this section, so we hope all will plan to come. If all the family can not leave home at one time, let part plan to come to this meeting, and the rest of the family to attend the one at Hutchinson. We expect to have as good a meeting as any in the State. We can come a little nearer together in a smaller meeting than in a large meeting, so let none think the meeting will



not be worth attending. Begin at once to plan to come. Bring your children and neighbors. We expect to present the message, so that those who do not understand the reasons of our faith will be given opportunity to learn.  
A. R. OGDEN.

**Notice!**

BROTHER K. V. BJORK, Laurium, Mich., would like the names and post-office addresses of any Finns in this country who are observers of the seventh-day Sabbath. Elders of churches are requested to respond to this notice.

**Kansas Medical Missionary and Benevolent Association**

NOTICE is hereby given that this association will hold its annual session Thursday, Aug. 24, 1905, at 3 P. M. This meeting will be held at Hutchinson, Kan., in connection with the State camp-meeting, from August 24 to September 4.  
T. F. TRUBEY,  
President.

**Attention!**

THOSE who are making contributions for the work in the South are requested to send with them a careful statement with regard to which branch of the work they desire their gifts to go.

There is the Southern Union Conference, which has charge of the work in the South, and which is our denominational representative in that field. They have specific charge of the work in all the Southern States belonging to their union conference, and foster and encourage every branch.

Then, there is the Southern Missionary Society, which is an organization for the building up of the work among the colored people. Its mission is to establish schools for the colored people, and to assist in the erection of churches, etc. All donations intended for the Southern Missionary Society should be specified.

All donations coming into our office marked "for the work in the South" will go to the Southern Union Conference, and it will distribute them throughout the field, as in its judgment seems wise, for supporting each and every branch of the work.

We wish our friends would be very careful when they make remittances to specify for which branch of the work they desire their gifts to go, and our office will endeavor to adhere strictly to the instructions. We trust that in the future there will be no misunderstandings with regard to contributions which are so kindly given for this work. The gifts that are raised through the self-denial boxes, should be designated "to the Southern Missionary Society."  
I. H. EVANS,  
General Conference Treasurer.

**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.

WANTED.—For Minnesota, a first-class watchmaker and engraver. Address Fritz Guy, St. Cloud, Minn.

ABSOLUTELY pure peanut butter, best quality, 10 cents a pound in bulk, or 12 cents in neat pound packages. Best maltose honey at same prices. Sample of either, 10 cents, post-paid. Send for list of other foods. Vegetarian Meat Co., Washington, D. C.

WANTED.—A middle-aged woman to have a home and help with the work in a small family. None but a strict Seventh-day Adventist need apply. Give reference, state wages wanted. Address 2815 Broadway, Menominee, Mich.

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 new nut foods. Very liberal discounts are allowed. Write for new price-list and special discount sheet.  
IOWA SANITARIUM BAKERY.

PEANUT BUTTER.—Absolutely pure unsalted steamed or roasted peanut butter at 12 cents a pound in 50-lb. lots or over, of 10, 25, or 50 lb. cans; less than 50 pounds, add 1 cent per pound; cash with order; freight prepaid on 100-lb. lots or over, east of the Rocky Mountains. Address St. Laurent Brothers, 1220-22 Saginaw St., Bay City, Mich.

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 \$100 over to the work at Washington and the foreign mission work. Correspond with J. T. Stith, Bible Grove, Mo.

**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:—

J. H. Robison, Brandontown, Fla., periodicals.

Mrs. Etta Burk, Brookport, Ill., periodicals and tracts.

Mrs. J. H. Buel, Evansville, Ark., *Signs, Instructor, Life Boat.*

Mrs. Birdie Watson Conway, McLean, Assa., Canada, *REVIEW, Signs, Life and Health, and Life Boat.*

A. B. Stauffer, Caixa do Carreiro 768, Rio de Janeiro, Brazil, S. A., *Signs, Life and Health, Life Boat.* (Note foreign postage.)

Oscar Williams, 122 Linden St., Fort Collins, Colo., *REVIEW, Signs, Watchman, Life Boat*, health magazines, tracts on the sanctuary, Sabbath, the second advent, etc.

Mrs. E. M. Peebles, Falls City, Neb., *Signs, Life Boat, Life and Health, Bible Training School, Watchman, REVIEW* (especially the numbers containing the reports of the General Conference).

**Obituaries**

RAIMER.—Died in North Yakima, Wash., May 12, 1905, Minnie Henrietta Raimer, aged 40 years, 10 months, and 5 days. Sister Raimer was reared in the Lutheran faith. On learning the truths of the third angel's message, about eight years ago, she gladly accepted the light, and continued a patient, forbearing Christian, held in high esteem by all who knew her. The husband and five children sorrow deeply, yet not without hope. The funeral service was conducted by the writer in the Seventh-day Adventist church; text, Ps. 17:15.  
J. G. SMITH.

BAXTER.—Died at Long Reach, New Brunswick, April 2, 1905, Frederick B. Baxter, in the sixty-first year of his age. Brother Baxter accepted present truth under the labors of Elders Webber and Richardson, in St.

John. He was resigned to the will of God. A devoted wife and one daughter survive him. As none of our ministers could be secured for the service, the Methodist minister of the neighborhood offered a prayer at the house, and the minister of the English church pronounced the burial service at the cemetery.  
S. D. HARTWELL.

LIPPENCOTT.—Died at Boulder, Colo., April 28, 1905, Saloma Overholser Lippencott, aged 33 years, 6 months, and 10 days. Several years ago she and her husband accepted the truth for this time at Niwot, Colo. Her only desire to live was that she might care for the dear children God had given her, and be a more faithful follower of her Master. Her last days were days of seeking the Lord for forgiveness and a preparation for the great change. She leaves a husband, seven children, brothers and sisters, and many friends to mourn their loss, but we sorrow not as those that have no hope. The funeral service was conducted by the writer; text, John 11:25.  
G. F. WATSON.

McDERMOND.—Died in Chase, Mich., May 17, 1905, of inflammatory rheumatism, Frances McDermond, aged 71 years. When nineteen years old, she was converted, and joined the Baptist Church, of which she was a member for forty years. Twelve years ago she accepted present truth through the labors of Elder Haysmer. During these years she was an untiring student of the Word, and was always ready to give a reason for the hope that was within her. Some to-day rejoice in the truth through her efforts. A husband and two daughters, with other relatives and friends, trust in the promises of the Life-giver, that the dead will live again. Funeral service was conducted by the writer.  
MRS. W. H. SPEAR.

VOORHEES.—Peacefully fell asleep at Alfred, N. Y., March 29, 1905, our aged father, Robert P. Voorhees, in the ninety-first year of his age. About forty years ago, the message finding him keeping the Sabbath in communion with the Seventh-day Baptist Church, he transferred his membership to the Seventh-day Adventist church at Niles Hill, N. Y. He afterward made his home in Maryland, Virginia, and Kansas for a time, but subsequently returned to the home State. With firm, unwavering faith he held to the truth until creeping paralysis ended his days without a struggle. The funeral service was held at the home of his son, Chas. R. Voorhees.  
W. W. STEBBINS,  
M. E. VOORHEES STEBBINS.

COLLINS.—Died at his home in North Dartmouth, Mass., May 29, 1905, Gilbert N. Collins, one of the pioneers in the third angel's message. Brother Collins was born June 27, 1836, and at the age of eight years went out with his father and mother, Phillip and Nancy Collins, to meet the Lord in the '44 movement. He was one of the few who was able to vividly recall the experience of leaving home with the expectation of meeting the Lord, and the return later, suffering the disappointment, from which they rallied, and by more diligently searching the Scriptures, discovered their error, and remained steadfast to the truth till the last. From its organization until his death he was elder of the New Bedford church. During this time he was never too tired or busy to devote time to the needy and the interests of the church. He was known for his kindness and benevolence, and had the reputation of never being appealed to in vain. His entire life was one of peaceful, unselfish activity, and he was most loved by those who best knew him. For more than thirteen years Brother Collins had been a sufferer from bronchial and lung diseases, but through it all he never complained or became discouraged. He leaves no children, but a devoted wife, to whom in her loneliness her loss is a great affliction. To the writer, as to many another young person in this neighborhood, his life has been a constant incentive to activity in the Lord's work.  
J. P. BRADFORD, M. D.





WASHINGTON, D. C., JUNE 29, 1905

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

REMEMBER the midsummer offering next Sabbath.

WE should be glad to learn the present address of Ira S. Jones, formerly of Lake Forest, Ill.

IF the writer of the obituary of Brother David Hall will send us his name, and state the date of death, we shall be able to publish the notice.

ELDER H. W. COTTRELL, the president of the Atlantic Union Conference, is taking needed rest, and is engaging in outdoor work, with friends in Ohio and Indiana.

MISS FANNIE M. DICKERSON, the editor of the *Youth's Instructor*, is acting as one of the teachers at a summer school now in progress at Lees Summit, Mo. She will be away from Washington four or five weeks.

ELDER W. A. SPICER spent last Sabbath and Sunday at the camp-meeting at Lancaster, Pa., and is expecting to be at the Greater New York camp-meeting, held in New York City, over next Sabbath and Sunday.

WE have received from Rome a copy of "His Glorious Appearing" in the Italian language, "Il Ritorno Glorioso di Gesu." It is a brightly printed pamphlet, and we rejoice to see the message of the Lord's soon coming so attractively presented to the Italian reader.

THE plans are practically completed for both the General Conference office building and the Review and Herald printing plant, and the work of constructing these buildings will be entered upon at once. It is the plan to occupy both buildings before cold weather sets in.

IN the May number of the *Oriental Watchman*, published in Calcutta, India, there appeared the "Appeal to Clergy" on the Sabbath question which was first published in the *Washington Post* last winter. Thus the message of the Sabbath truth is being heralded in every land, and the people are being invited to take away their feet from the Sabbath, from doing their pleasure on God's holy day.

ANOTHER tent has just been pitched in this city, at the corner of Twelfth and B Streets, S. E., in which services will be conducted by Brethren J. S. Washburn, A. J. Bristol, and George A. Stevens. The subjects announced for the first ten days deal with Babylon, Persia, Grecia, Rome, Germany, England, France, the United States, and Russia in prophecy. We hope this effort to present the message will be fruitful in results.

WE regret to announce that Elder C. E. Knight, the president of the Arizona Conference, feels called upon to give up public labor for a time, that he may build up his physical strength, and has tendered his resignation to the executive committee of the union conference. This resignation has been accepted, and Elder F. I. Richardson, of southern California, has accepted the invitation to supply the vacancy caused thereby.—*Pacific Union Recorder*.

IN the outline of the plan for the missionary campaign, which was adopted by the recent General Conference, the first paragraph reads as follows:—

(1) That the effort to place the REVIEW AND HERALD in every Sabbath-keeping home be continued, especially through the camp-meeting season and early fall.

WE hope that those who have charge of our camp-meetings will not overlook this recommendation, and that a thorough canvass of each camp-ground will be made in the interest of the REVIEW. We are confident that the regular readers of this paper will feel free to recommend it to others, and to assist in extending its circulation. Some special features will be announced in the near future.

### An Interesting Letter

THE editor of the REVIEW has received the following letter from a gentleman to whom he forwarded papers and documents relating to the recent controversy over the proposed introduction of religious instruction into the public schools of the District of Columbia:—

"W. W. Prescott, Esq.,  
Washington, D. C.

"DEAR SIR: Pardon my negligence in acknowledging receipt of your kind letter and papers in connection with the school matter. I have carefully read your argument, and heartily congratulate you upon the stand you have taken. Your argument is incontrovertible, and should be read by every true American and lover of liberty. Your church, and particularly some of its able leaders, deserve the thanks of the American people for the great fight you are making for religious liberty in this country, and especially the fight you are making against the fanatical Sunday laws which disgrace the statute-books of nearly every State in the Union. In framing these infamous laws the legislators pretend that it is for the physical benefit of

the individual. This claim they know to be a fraud and a sham, and that were the religious motive underlying them removed, we should have no Sunday laws. There seems to be a concerted movement all over the country to introduce religion into the public schools, which movement should be bitterly opposed if we are to preserve our institutions.

"We are carrying our case in this city to the higher courts, and I feel confident that if the courts decide in accordance with the Constitution, and not in accordance with public opinion, we shall win."

By request the editor of the REVIEW has also forwarded papers and documents, dealing with the same controversy, to a Jewish rabbi in the State of Ohio, where the same issue is now pending. Thus the benefits arising from work done in behalf of religious liberty principles in this city are being reaped in other places.

### Continue the Good Work

WE trust all have read the article by Elder Daniells in the REVIEW of June 9 setting forth the special need of the Review and Herald Publishing Association at this time, and the fact that at the General Conference it was voted "that the first fifteen thousand dollars received on the One Hundred Thousand Dollar Fund above the one hundred thousand dollars be turned over to the Review and Herald Publishing Association." We know that every reader of the REVIEW has felt as much interest in the prosperity of the Review and Herald Publishing Association, and has been as anxious that it should be able to accomplish its work in its new location, as he has that the sanitarium, school, and General Conference offices should be built here in Washington, D. C. The Lord has given a glorious victory to his people in the matter of raising one hundred thousand dollars, but this amount, all will understand, does not go toward the building of the Review and Herald publishing house. The REVIEW is published in a rented office, where there is considerable expense that might be saved if we were in our own building. The land for this purpose was bought several months ago, and it is earnestly desired that the office building be erected immediately. I am sure our dear brethren and sisters are not weary in well-doing, but will rejoice to help forward this work. The Washington fund, according to our list, has reached the sum of \$102,187.61, but, as stated in last week's REVIEW, there are further donations in the treasurer's hand not yet listed.

Note the following letter:—

"EDEN MILLS, VT.

"DEAR BROTHER: We enclose a small donation, two dollars, duplicate of one we sent some months ago. Should all who have donated repeat their donations, you would have money enough and to spare. O that the liberality of this people might equal that of the Israelites when they brought their offerings to build the tabernacle, that the offerings might pour in till the people would have to be restrained!"

WE hope many others will feel it a privilege to duplicate their donations, that the further amount desired may be quickly supplied. J. S. WASHBURN.