



The Advent
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No. 21



Unforgotten

MARIANNE FARNINGHAM

I cannot tell why there should come to me
A thought of some one miles and years away
In swift insistence on the memory,
Unless there be a need that I should pray.

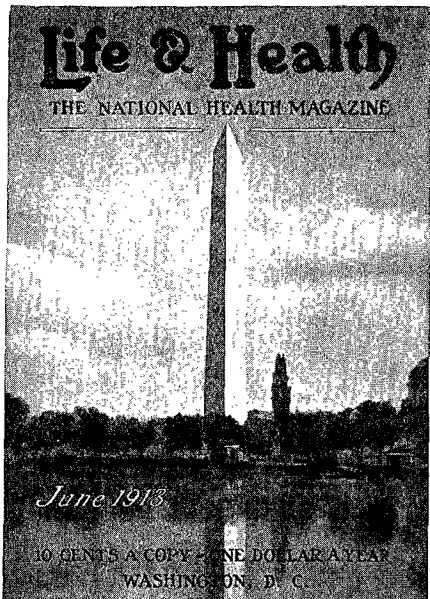
Old friends are far away; we seldom meet
To talk of Jesus or changes day by day,
Of pain, pleasure, triumph, or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spend thought
For days together of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps my friend just then has fiercer fight,
A more appalling weakness or decay
Of courage, darkness, some lost sense of right;
And so in case you need my prayer, I pray.

Friend, do the same for me. If I intrude
Unasked upon you on some crowded day,
Give me a moment's prayer as interlude;
Be sure I need it, therefore pray.

— Selected.



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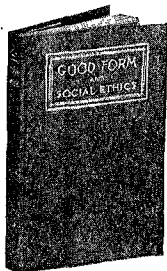
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The Review and Herald

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

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 22, 1913

No. 21

Editorial

The Key-Note of the General Conference

The Finishing of the Work

THE finishing of the gospel message in this generation,—this is the key-note that is now being sounded in the General Conference gathering. To this call every loyal heart will respond. Indeed, the giving of the gospel message to the world constitutes the business of Seventh-day Adventists. They have no other reason for an existence. For this very purpose God has brought this people and this movement into being. But by no human power can this ministry be accomplished. Heaven itself must do the work.

In what manner may we relate ourselves to the Master that we may have a part in the work, that we may become helpers to the heavenly intelligences in carrying it forward? Is it by human plans and devisings, by the creation of material agencies, by the enlargement and perfection of organization, by conference vote, by the passing of resolutions? These of course have a natural and an appropriate place in the development and carrying forward of a united movement. Of themselves, however, they will not accomplish the work, nor will their possession by us as a church necessarily place us in a position where through them we can give to the world the message of the Lord's soon coming. These agencies of themselves are inert and powerless. Used of God, they may become mighty and effective. It is the Spirit of divine power which must do the work in this generation, as in the days of Zerubbabel. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," shall the mountain become a great plain.

This was emphasized by Elder A. G. Daniels in his address before the Conference last week. After speaking of the excellent progress which this movement has made, all of which has been due to the prospering hand of God, and of the various agencies that have been called into existence to carry forward the work, he states: "We should with all our hearts pray for the baptism and abiding

presence of the Holy Spirit. *This is more important than all else. Without this all other efforts will fail.* . . . There can be no efficient substitute for that divine Spirit. Learning, eloquence, long experience, material equipment, busy activity, cannot take the place of the Holy Spirit in the work of God."

The need of the church today and the need of every individual member of that church is for more of God in the heart, more of the abiding and indwelling Spirit of power in the life. Christianity is "Christ in you, the hope of glory." This is the very essence of the gospel. The attainment of this individual experience in God, above all else combined, will bring the power of God into this movement, and enable us in this generation to finish the work committed to us.

We need our institutions. They have done splendid service in the printing of literature, in the education of young men and women for laborers in this cause, in caring for the sick and afflicted. We need our present system of organization. Without it there would be little of united, harmonious cooperation. Haphazard effort, misrule, and disorder would characterize the progress of this movement on every side, if, indeed, it made any progress at all. We need to distribute literature. God has accomplished much by the circulation of the printed page. We need to render to God his own in tithes and offerings. But far above all these things in importance—above organization, above the carrying forward of institutions, above the giving of means and the distribution of literature—do we need a work of grace wrought in our individual hearts. This personal experience in God is fundamental to all that follows, to all effective denominational effort.

Heaven cannot use with power worldly men and women, however liberal, or however earnestly they may enlist in a propaganda for a dissemination of the principles they hold. The Spirit of God cannot fill with power the lives of those whose hearts are impure, deceitful, or filled with malice, envy, jealousy, or emulation. This is emphasized by the Saviour. To the Pharisees of old, who considered religion as consisting of forms and ceremonies, rites and ritualism; who felt that their strict Sabbath

observance, their payment of tithe extending to the smallest detail of income, commended them to God, the Saviour declared:—

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Engaged as we have been in the carrying forward of this movement in its various departments,—in the promotion of institutions, the circulation of literature, and the extension of missionary operations,—is it not possible that even in our zeal for the Master and the message we have neglected in a measure the cultivation of Christian graces in our lives?

In the material things we should do no less, but even more. We should with fidelity and faithfulness pay tithe of our income, but while we give careful regard to the observance of these outward forms, O, let us not neglect to cultivate in our hearts judgment, mercy, and faith! for "these," the Saviour says, "ought ye to have done, and not to leave the other undone." Hence, we believe that the most necessary preparation on the part of this church for the finishing of the work of God is the preparation of the individual heart.

We need as a people more of God in our hearts, our homes, our churches. We need to humble ourselves before him, and confessing our sins, dedicate ourselves anew to the service of loving, unselfish ministry for others.

The ministry of personal service will then become a joy. Instead of being content to work for others alone by proxy, we shall seek the personal touch with souls, realizing that this is personal contact with the Lord Jesus Christ through the souls for whom he has died. The old-time individual missionary effort will be revived. This kind of missionary labor we believe will prove an incentive and well-spring of life to every soul, and will transform our churches from formal organizations into living, throbbing, pulsating centers of influence in the carrying of this blessed gospel to the nations of men. For this individual and denominational experience let us devoutly pray.

The Opening of the General Conference

THE thirty-eighth session of the General Conference is now in progress. For months, preparations for it have been going on, not merely the material preparations for rooming delegates and visitors and arranging for meetings, but preparation of hearts on the part of the people. This is borne witness to throughout the entire encampment. There is in the face and in the attitude of the people gathered here an expression of hopeful expectancy. They have come together expecting great things from God; and there is no question but that as they go out from this gathering, they will go equipped and determined to attempt great things for God.

In this gathering it has been literally true that the brethren have had to lengthen their cords and strengthen their stakes in order to accommodate the people. This encampment is much larger than the previous one. The space where was pitched the large pavilion four years ago was not large enough to accommodate the one to be pitched this year, and trees had to be removed to make room for the increased dimensions of the large tent. The encampment itself has overflowed in four directions as compared with the last quadrennial encampment. This tented village is a city of no mean size, beautifully situated and most comfortably arranged. There are now six hundred twenty family tents pitched, and between three and four thousand people are on the grounds.

On Thursday, May 15, at 10 A. M., the Conference was formally opened. Following the opening song, Elder J. N. Loughborough and Elder S. N. Haskell offered fervent prayer for the blessing of God upon this session of the General Conference. The goodness of God in protecting his people from the catastrophes of this world, and especially from accidents in coming to this gathering from all parts of this world, was earnestly set before the Conference by Elder A. G. Daniells. He asked for a united expression of thankfulness to God on the part of all our people for his manifest care in this regard.

A most interesting feature of this meeting, and an encouraging and helpful one as well, was the testimonies borne by the early pioneers and the leaders in the work to the wonderful leading and blessing of God in the work of this denomination.

A remarkable feature of this first meeting was that nearly every delegate answered to his name in the roll-call.

The Sabbath services at the encampment will be long remembered by those who had the privilege of being present.

(Concluded on page 24)

The General Conference

Thirty-Eighth Session, May 15 to June 8, 1913

First Meeting May 15, 10 A. M.

THE first meeting of the thirty-eighth session of the General Conference of Seventh-day Adventists was called in the large tent, at Takoma Park, Washington, D. C., 10 A. M., May 15, 1913, Elder A. G. Daniells, president, in the chair.

After a song of welcome from the choir, the congregation joined in singing the Doxology. Elder O. A. Olsen read as a Scripture lesson the sixty-sixth psalm. Elder J. N. Loughborough, who was a delegate at the organization of the General Conference fifty years ago, offered the opening prayer.

A. G. Daniells: I am glad to be associated with this body of workers. I am glad to be connected with a people who have a conscience, who fear God, who want to do right and to serve him in this world. I would rather be joined with this people and this movement than to be connected with anything in the wide world, and I feel that all that surrounds me, and all that I am associated with, calls for the full surrender of my life to God the rest of my days, and I feel to make it, and to give it.

And I am exceedingly grateful to our God for caring for these brethren who have come from the ends of the earth, and from our own land; and, brethren, I believe that right now, at the beginning of this meeting, we should ask God what he would have us do, with the purpose and the intention of obeying the word he may speak to us, wherever he may call us, whatever he may have for us to do. Whatever the sacrifice may be, if we know he requires it, we should make the full surrender of life to him today; then I believe we can consistently expect his blessing in full measure during this Conference,—not only can we expect it, but it will be given.

We are going to spend some time at the opening in giving opportunity for expressions of gratitude and praise and thanksgiving by those who feel this in their hearts. We desire that the time will be occupied with short, brief words, telling how you stand with God, and what appeals to you this morning as we open this meeting.

O. A. Olsen: I certainly wish to join in the utterance of praise and thanksgiving to God this morning for what we have seen and experienced of his wonderful leadings from the very beginning of this great work. I am glad today for the privilege of having spent fifty-five years of my life in connection with this precious truth, and it rejoices my heart today to see the foundation, and the great principles upon which this message started out, stronger and firmer and more solid than at any time in the past. It has weathered the storms and the opposition that have come, and God has given most wonderful victory in every effort; and today we see representatives from all the leading parts of the earth here, representing the work among these nations.

I thank God, too, that it was my privilege to be among the early ones of foreign nationalities that accepted this truth and have had a part in it. I am thankful today to meet my brethren from all parts of the earth. I rejoice in this message. Brethren and sisters, there is nothing else to me in this world but the finishing of this work, and to this I dedicate all the remaining powers of my being, to his glory, through Jesus, my Lord.

J. N. Loughborough: My experience in the third angel's message goes back farther than that. I remember when we did not have a conference at all. A few days more it will be sixty-one years since I began preaching the third angel's message. It so happened that the first day that I ever saw Sister White—thirty minutes after I was introduced to her—I saw her in heavenly vision, and that was the first I ever heard of it. As I have said many times, it was wonderful that God introduced me to this thing as he did, and there has not been a man among Seventh-day Adventists aside from Elder James White, who has had as many privileges along this line as I had in the earlier years of the message. For this I am profoundly grateful to God.

In those earlier years I had no thought that God would let me live to be a boy again, but in his providence he has permitted me to live to be over eighty-two years of age. I am living on God's time now, and I want this time spent just as he wants it spent.

They told me long ago, when I was traveling with Sister White, and we taught that the message would go into all the world, into the different nations and nationalities, "Why, prejudice will come up between you, and you will all go to pieces." Well, I went around and saw some of the pieces, about four or five years ago. I saw the Basutos in Africa, and the Germans, and other nations. And today, bless your heart, there are about seventy different pieces in the different parts of the world, and they are most wonderfully stuck together. There are lots of pieces, and I tell you they are very useful for this message. There is no disunion among these pieces, and, by the grace of God, there will be none here.

S. N. Haskell: I did not know before that Brother Loughborough began to keep the Sabbath a year before I did. I thought he began to keep it the same year I did, but he has kept it for sixty-one years and I have kept it for sixty. I am very thankful for what we see here this morning. While we were sitting here and Brother Olsen was speaking, I was thinking of the time when there was not a single German Sabbath-keeper in our ranks, and there was not a French Sabbath-keeper either. There may have been some, but I did not know of any. There were two girls here in the East who began to study, one French and the other German, in order that they might correspond with the French and with the German, and so open up the

work with these nationalities. Both of these sisters sleep in Jesus today; but before they had fairly begun to learn the language the Lord had gone out before us, and individuals from the German, and from the French, and the Danes, and the Norwegians, and the Swedes, began to embrace the truth. And now what do we see?

Now the truth that began so small and was apparently so feeble, has encircled the earth, and it has been demonstrated that God can do something, that he has done something. The nations of the earth are to be lighted up with the glory of the third angel's message; and the end is not yet.

A. C. Bourdeau: I very well remember when I could count all the ministers in the cause of present truth on the fingers of my hands, and now what do I see? O, what hath God wrought!

I well remember, when I embraced the truth, our brethren thought that the proclamation of the third angel's message would be confined largely to the United States. And so when, in those days, I met with a well-educated gentleman from France who assured me that he knew of some in that land keeping the seventh day and believing in the soon coming of the Lord, I rejoiced, and wrote an article for the *Review*, suggesting that the truth for this time would be proclaimed in many lands. Good old Brother Hutchins, who is now sleeping in Jesus, upon reading this article, said, "How could you write this way, — that the message is going to many lands?" Said I, "I believe it will;" and brethren, I thank God today for what is being accomplished in all parts of the world. I praise his name that we are all well able to go up and possess the goodly land.

L. R. Conradi: I am thankful to tell you that there are some thirty thousand of our people today in the European Division who are praying for this Conference. Years ago we hardly dared to hope that there would be so many. Today they do not come by hundreds, but they come by thousands. [Voices: Thank the Lord!]

I am so pleased today to tell you that we have indeed a gospel, a message, that is not of men, but it has in it the power of God. Within the last few months it has been my privilege to meet not only Protestants who have been brought to this truth, and to greater light, but also Roman Catholics and Greek Catholics, and even Mohammedans. I was present but a few months ago at a baptism down in heathen Africa. One Sabbath we baptized fifty-one. I thought, as the fifty-one men were baptized — they were mostly young men — that our brethren had done pretty well for that quarter; but this morning news reached me that since then twenty-four more have been baptized in the same quarter, making seventy-five young people converted and brought to the knowledge of this truth direct from heathenism; and they are not only brought to a knowledge of this truth, but more than this. When I was talking to some twenty-five teachers, I asked how many of them would be willing to go into the interior hundreds of miles farther and preach this message, and *every hand went up*. They were all ready to go as missionaries. I thank the Lord that whether our faces are black or white our hearts are touched by the same Holy Spirit, we are cleansed by the same blood of Jesus Christ, we are

united into one body by the same faith and by the same love and the same power of this message, and it is this united power that is helping us to carry the truth to the very ends of the earth.

I. H. Evans: I am glad to bring to this Conference the greetings of our brethren in the Asiatic Division of the General Conference. We have a mixed multitude over there of about six hundred twenty-five millions of heathen. Among them we have a very few brethren and sisters scattered among the various nationalities; but when they accept this message, they become what we are — one in Christ — and they believe the very truths that have called us together here. If our brethren from Korea and Japan and China, the Philippines and the East Indies, could be here, and you could hear what they would say, they would tell you how much God has done for them, how glad they are that they have found this precious truth, how it has made them better men and better women, how it has opened up to them a new life, and how they are trying to get ready for the coming of the Lord.

W. T. Knox: The progress of the work has certainly been far beyond the expectation of his people. He has done more than we in those days asked or thought. As we take up the writings of the people in those days and see what their plans and purposes and ambitions and desires were concerning this work, what they planned in giving this message to the world, we can see that God has gone far beyond their highest expectations, and one of the results is this meeting here this morning. I am so glad that God has gathered out a people from almost every nation, kindred, tribe, and people that today are rejoicing in the third angel's message. I feel to thank him for the many ways in which he is making it possible for this people to give this truth to the world, for the multiplying of open doors that are being reported to us by our brethren in foreign fields.

R. W. Munson: Fifteen years ago, I went to Battle Creek to find health. I had been a minister of the Methodist Episcopal Church for fourteen years, and the first two weeks I spent in Battle Creek I took no interest whatever in the doctrinal teachings of this people. But the Lord used Sister S. M. I. Henry to open my eyes to the truth. She told me her experience, how she had been a Methodist for more than fifty years, how Bishop Fowler and Dr. Edwards, and many others, had failed to convince her that Sunday was the Sabbath. She had been led to investigate, and she could not find in the New Testament any authority for keeping Sunday. After she told me her experience, I went away, and I thought, "Now Sunday either is or is not the New Testament Sabbath." Well, in two weeks I was satisfied on the question. Dr. Kellogg invited me to act as assistant chaplain of the sanitarium, and a very happy year it was. My family was with me. I had five children. After a year I was so much better that I was able to go back to the East Indies, to Sumatra. We have all of us been in the very jaws of death many times during the last fourteen years.

I will close with one word more. I would rather be a doorkeeper in the house of the Lord, in this message, than to have the highest honors that the world can give me. I want you to pray

that the Lord will use me in some humble way in leading hungry souls to a knowledge of the Lord Jesus. I can testify that he is able to save to the uttermost all who come unto him.

J. O. Corliss: I had the privilege of laboring with Father Bates. This I shall never forget. He taught me how to pray. I had prayed a good deal before that, but I had never learned how to talk with the Lord as I did after I had been with Father Bates. That good old soul would bow down in my presence and talk with the Lord just as if he was a friend of his and had hold of his hand. Brethren, I love to think of those days and my association with such men as Joseph Bates and J. N. Andrews. Although my hair has grown white in this message, my heart is just as young as it ever was. If there is one purpose in my heart today, it is that I may be faithful to the end. I do long to live until the Master shall come. I have had visions of that time, and of the glory when the Lord shall come and gather his people home. How I long to be with those who shall meet him with joy when he comes!

W. C. White: I bring you greetings from mother, and from her helpers. Her last words to me with reference to the Conference were: "Tell our brethren to be of good cheer. Tell them to have faith in God and to expect great things, to undertake great things, and in his strength to go forward. Tell them not to fear nor to look back. My prayers will be with them. Tell our brethren I feel perfectly clear that it is God's will that I shall remain at home and reserve what strength I have to help in the work of bringing my writings into book form, so that they can be published for the people."

As father's and mother's names have been mentioned here several times this morning, I thought it proper to bring you this word of greeting, and to answer the question which a thousand will ask me, "How is Sister White's health?" Mother is eighty-five years old. She feels the infirmities of age, but she is not suffering with sickness. She is comfortably well. Almost every pleasant day she rides out for an hour or two. Usually she devotes an hour or two to reading and writing, from day to day. Very frequently, as I visit her in the morning, I find the *REVIEW* in her hands, and she says, "What a wonderful paper! what an interesting report of our work!" and in connection with various reports in the *REVIEW* she often comments on the progress of the work in many lands.

Mother's courage is good. She has no fear of the future. She expects to rest in the grave a little while before the Lord comes, but she has no dread. Her only anxiety is to use day by day what strength God gives her, in a way most acceptable to her Master.

After these cheering words from the brethren, the Conference proceeded to organize. The roll was called, and it was found that there were 356 delegates present, 225 of whom represented the American conferences, 105 the conferences outside of the United States and Canada, and 26 the mission fields.

One thing which indicated the progress of the work and the definite organization that is being effected in different parts of the world, was the request from newly organized conferences and mis-

(Concluded on page 13)

Report of the North American Foreign Department

THIS department was first launched at the General Conference in 1905. The work among the foreigners in this country, especially among the Germans and Scandinavians, had taken on such large proportions that in order to further prosecute the work successfully, and to provide for its continued growth and development, a Foreign Department organization seemed necessary. The General Conference could thus be in closer touch with the work, not only among the Germans and Scandinavians, but also all the other foreign nationalities, and render it such assistance and supervision as the needs of the work might indicate.

Elder G. A. Irwin was appointed its first secretary, and, in connection with his many other duties, did much to get the department organized and the work started. Four divisions were formed, with a superintendent in charge of each; namely, The German West division, comprising the country west of the Mississippi River, with Elder G. F. Haffner as superintendent; the German East division, comprising the territory east of the Mississippi River, with Elder O. E. Reinke as superintendent; the Swedish division, with Elder S. Mortenson as superintendent; the Danish-Norwegian division, with Elder L. H. Christian as superintendent.

This arrangement has proved very satisfactory, and a great blessing to the work, systematizing and unifying the interests, and advancing the message among these various nationalities. Thus a good foundation was laid for further growth and development.

At the General Conference of 1909 a further advance step was taken in the appointment of a department secretary who could give his entire time and attention to the extension and development of the message among all these foreign nationalities in our land.

Our Foreign Population

From government statistics we learn that the foreign-born, together with their immediate descendants, number at the present time from thirty-five to forty million in the United States alone. This foreign element is estimated at forty-six per cent of our country's population. The number of languages and dialects spoken here is about sixty or more. When the foreign population of Canada, which is several millions more, is added, it will readily be seen what a large and important field this is.

To get a more correct view of this immigration problem, you must understand that it is not only foreigners who have come in past years, but those who still continue to come in enormous numbers year after year. In 1905 for the first time more than a million immigrants landed on our shores. In 1907 the tide rose to 1,285,349,—a larger number than the entire population of Nebraska at its last census, and more than the single population of over twenty of the States in the Union.

The immigration fluctuates, of course, but during the past ten years the number of foreigners coming to this country has averaged nearly a million a year. It is impossible for the casual observer to form any correct idea of the vastness, and, consequently, the importance of this foreign population in our midst. This foreign element has already become so

large and general that one writer says: "New England is foreign today. The Middle States are foreign today. Not only the great cities, but the smaller towns as well; not only the small towns, but the hill-sides; not only the hill-sides, but the valley farms, are peopled with men and women who have strange faces and strange ways." He might also have included the broad prairies of the West, for the foreigners are everywhere.

A Glance at Our Cities

One writer has described our large cities as follows: "New York is a city in America, but it is hardly an American city. Boston is an Irish city; Chicago is a German-Scandinavian-Polish city; St. Louis is a German city; and New York is a Hebrew-German-Irish-Italian-Bohemian-Hungarian city, a cosmopolitan race conglomeration. Eighteen languages are spoken in a single block. In public school No. 29 no less than twenty-six nationalities are represented.

"Nor is this true of New York alone. In thirty-three of our largest cities the foreign population is larger than the native. In Milwaukee and Fall River the foreign percentage rises as high as eighty-five per cent. In all these cities the foreign colonies are as distinct and practically as isolated socially as though they were in Russia or Poland, Italy or Hungaria. Foreign in language, customs, habits, and institutions, these colonies are separated from one another as well as from the American population by race, customs, and religion."—*"Aliens or Americans."*

Such is the situation and peculiar condition of our country—here we find every nation and tongue on earth. It presents a condition different from anything we have in any other part of the world. While the field is difficult and complicated, it is, nevertheless, a field of great possibilities from the missionary standpoint.

A Great Mission Field

One writer says: "'Save America and you save the world.' Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. All people that on the earth do dwell have their representatives there, gathered by a divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading the knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of obligation." Yes, a marvelous mission field indeed!

The Present Status of the Work

As the several superintendents will each present a full report of their respective divisions, I shall confine myself merely to a brief summary of each, as follows:—

The work among the Germans and Scandinavians is making good progress. The French work is being revived. At the last General Conference there was not a single active worker among the millions of French in either the United States or Canada. Now we have three ministers and one Bible worker, and several prospective laborers in preparation. This presents an encouraging advance in the French division.

During the past four years a splendid work has been begun among the Russians of North Dakota. At the present time we have seven organized churches there, with a membership of over two hundred. Very urgent calls for Russian laborers are being received from North Dakota and other parts of the country.

Another encouraging feature is the increasing interest among the Jews. The earnest work of Elder F. C. Gilbert, and the literature that has been circulated among them, are beginning to bear fruit, and the outlook is very promising.

Since the last General Conference two divisions, each with a superintendent, have been added to the Foreign Department; namely, the Jewish, with Elder Gilbert as superintendent, and the French, with Elder G. G. Roth superintendent. This now makes six divisions in the North American Foreign Department.

From summarized reports from the Germans and Scandinavians we have gathered the following statistics: Ordained ministers, 73; licentiate, 24; Bible workers, 38; number organized churches, 226, with a membership of 7,405; baptized during quadrennial period, 2,453; added to the church, 2,429; number new churches organized, 42.

We are glad to report that in New York City we have a church for Hungarians, with a membership of forty-one; another for Italians, with twenty-eight members; and one for Bohemians, with eight members. In Newark, N. J., we have a Slovak-Bohemian-Polish church, with a present membership of thirty-three. During 1912 they built a nice chapel, costing five thousand dollars, which will prove a great blessing to the work.

It might be interesting to mention here that recently we have had the joy of ordaining to the ministry Brother John Sivak, who is the first Hungarian Seventh-day Adventist minister in this country.

At Rouleau, Saskatchewan, Canada, we have a very active church, with thirty-nine members, composed of Roumanians, Bohemians, and Servians. A small beginning has been made among the Finns in Brooklyn, N. Y.; among the Roumanians in Cleveland, Ohio; and the Italians in Chicago. Thus the truth is reaching out and gathering in precious jewels from among these foreign nationalities. In every place where earnest work is done the results are encouraging.

We have a few isolated believers among the many hundreds of thousands of other nationalities, but not a single worker. They present a very large and important but unworked mission field. Chicago is the third largest Bohemian center in the world, yet we have not a single laborer there. Chicago is also a great Polish center, but no effort is made to carry them the message. The same may be said of scores of other foreign nationalities in our midst.

Educational

The beginning of the educational work among foreigners dates back to the winter of 1885-86, when the first Scandinavian Bible school was held in Chicago, Ill., by Elder J. F. Hansen. During 1886 a similar school was conducted by Elder Conradi among the Germans in Milwaukee, Wis. In 1889 we had Scandinavian and German departments in connection with Battle Creek College. These beginnings were more fully crys-

tallized and developed when the regular German, Swedish, and Danish-Norwegian departments took on a permanent form with the opening of Union College, in 1891. The opening of these foreign departments at that time was a very important step, and has proved a great blessing to the work.

The next important advance move was taken when the General Conference Committee in council at College View, Nebr., in October, 1909, decided to close out the foreign departments at Union College and establish in their place three separate schools—one for the Germans, another for the Swedes, and a third for the Danish-Norwegians.

The first to locate were the Danish-Norwegians, who found a very providential opening at Hutchinson, Minn.,—a vacant college building in good repair which had been erected by the Lutherans. This, together with a farm of one hundred sixty acres, was purchased at the nominal price of \$22,250. The present value of the entire property, including all the improvements that have since been made, is estimated at \$48,885. The whole is free from debt.

The second to locate were the Swedes, who selected a farm of seventy-eight acres, with good buildings, at Broadview, Ill., thirteen miles west of Chicago. For this they paid \$20,000. The improvements made have increased this to \$37,670, of which about half has been paid, and good pledges are on hand with which to meet the whole cost.

The German division found a providential opening at Clinton, Mo., where a large college building, in good repair, with 112 acres of land, was secured for \$27,600. The improvements that have been made have raised the value of the property to \$95,887. There is still some debt on the property, but this is covered by good pledges, which, when paid, will place the school free from debt.

These three seminaries opened school on Sept. 27, 1910—less than one year after the action was taken by the General Conference to establish them. The undertaking was large, and still more important, and means much to the success of the work among these nationalities. There were many difficulties to be mastered, but the blessing of the Lord has attended our efforts in a most marked manner.

The first school year was a decided success; the attendance at each seminary was larger than was looked for. The second year was better, and the third, now just closed, has been still better in every way. During the last year more than three hundred students have been enrolled in these three foreign seminaries.

Mention must also be made of our Russian department at the Sheyenne River Academy, North Dakota, and the French department at the South Lancaster Academy. These two are small beginnings, but, nevertheless, of much importance to the work, for the great need among these foreign nationalities is workers to bear the message to their own people.

Literature

During the quadrennial period our department has put forth earnest efforts in the matter of circulating our literature in foreign tongues. In January, 1910, the International Publishing Association at College View, Nebr., began to issue

three thirty-two-page quarterly magazines, one each in the German, Swedish, and Danish-Norwegian. This was something of an experiment, but we are glad to say that it has proved a real success. We have also had two issues of a thirty-two-page French magazine printed, and the prospect is that this may soon become a permanent quarterly like the others.

In addition to the German, Scandinavian, and French, we are also distributing literature printed in the Hungarian, Roumanian, Italian, Polish, Lithuanian, and Finnish languages, as well as the Chinese *Signs of the Times*, from China. These papers are taken in clubs, and we are glad to furnish these and others as we can get people to circulate them. We have also distributed smaller literature in many foreign tongues in this country, but not nearly as much as we ought to have done. We need a decided awakening in the matter of the circulation of our literature in foreign tongues.

There is a call for more small tracts and leaflets on various subjects for general distribution, as well as for books costing from twenty-five to seventy-five cents. Much can be done to bring the message to all these foreigners in our midst by the liberal use of literature.

A Mission Field of Great Possibilities

This foreign population of North America presents a mission field of great possibilities, the importance of which has not been appreciated. As a people we have shown great interest in foreign missions and have exerted ourselves to the utmost to bring the message to the nations and peoples of far-away lands. All that is good, and no one will say that we have done too much. But it is a fact that while we have done this we have greatly neglected the same class of people that a divine providence has brought to our own shores, yes, to our very doors.

We may think that because they are in America no special effort need to be made to bring them the gospel. That is a great mistake. Are not the Hungarians, Italians, Poles, Bohemians, Slavs, Roumanians, and a score of others that have come to this country, as needy of the gospel as are these same people in their home land?—Most certainly. As a people we shall be sorely negligent of duty if this home mission field is left unworked.

The foreigner is by no means barren soil, as wherever earnest work has been put forth among any class of these foreigners, the results have been just as satisfactory as anywhere else. The beginning may be small and somewhat slow, but the final outcome compares well with the best. Look at the results from the efforts among the many nations and peoples of Europe—they are all so gratifying; study the results of the efforts among the same nationalities here in the States,—the Germans, Scandinavians, French, Hungarians, Slovaks, Roumanians, Italians, Spanish, Dutch, and others,—and they are equally encouraging.

But this home foreign field, with the exception of Germans and Scandinavians, has been greatly neglected. That it presents difficulties we admit, but they are not insurmountable, by any means. All that is needed in this home foreign field is to adopt these same plans which have proved successful among the foreign tongues of other lands.

What Shall We Do About It?

The foreign field abroad is directly under the supervision of the General Conference. The best of laborers who have spent much time and money in preparation, are selected from the home field and sent abroad, and funds are provided for their support.

The foreigners at home come under the supervision of the State or local conference. The course that the General Conference has pursued toward the fields abroad is what the local conference should have taken toward the foreign field at home. Wherever this has been done, the results have been as favorable here as there.

Workers of proper experience and adaptability, persons with a passion for souls, whether American or European, must be set apart to lead out among the Italians, Hungarians, Roumanians, Portuguese, Slovaks, Poles, Bohemians, Servians, and many others, not in a desultory manner, but in real earnest, just as they would were they in a foreign land. Then, as individuals from these various nations and tongues accept the truth, this home foreign missionary should assist and instruct them to labor for their own people. Under such leadership, they would be successful; but left to themselves, they would utterly fail.

While this foreign home field properly belongs under the supervision of the local conferences, we find that some of them, though appreciating their responsibility to the foreigner, after contributing their part in men and funds to the general work, are unable to meet the calls from the foreign field at home because of a lack of laborers and means. Especially is this the case with the conferences within whose borders are found our largest and most populous cities. This situation calls for special consideration.

During the past two years we have been favored with a small appropriation from the General Conference, which we appreciate very much. With the aid of this we have been able to help out the needs in many places and set a few people to work, which could not have been done otherwise. But what has been done must be increased from time to time. Not only funds but workers must be selected to lead out among these various nationalities, especially in our largest cities.

Cooperation

The North American Foreign Department has no independent organization or executive power, but does its work under the direction of the General Conference, as advisory, through the regular organized union and local conferences. We greatly appreciate the hearty cooperation that we have met during the past quadrennial period in our efforts to promote and advance the message among the various foreign nationalities. Our department will continue to follow this plan in its work to the fullest extent, and we hope that we may continue to have the confidence and recognition so necessary to the accomplishment of the greatest possible good.

Our greatest difficulty is the supplying and adjustment of workers. The home foreign field is large, its needs great, and the calls many, but the laborers are so few when compared with the demands. We study the field and its needs, not only in one or two conferences, but in all of

them, and in our efforts to meet the demands satisfactorily in the various places, we especially need the cooperation of our local conference officers.

Our Needs

The Foreign Department of our General Conference is now fairly under way. Four years ago we had only the most limited ideas of the largeness of this foreign population and its needs. Since then we have made a careful study of this immigration problem. However, so far we have hardly more than laid a foundation for the work among them.

Now we stand at a point where aggressive efforts must rapidly be put forth to raise the structure. The conditions will never be more favorable. But we need a new and fresh baptism of the Holy Spirit, giving power and efficiency to the work. We need the continued and hearty cooperation of our local and union conferences in whose territory these foreigners live. We need workers filled with the love of God and a passion for souls to go into highways and hedges to labor for these people of many tongues. We need proper literature for liberal distribution. We need funds with which to meet expenses.

Our courage is good; the outlook is promising; and the harvest is certain, for God will give the increase.

O. A. OLSEN, *Secretary.*



Report of the Religious Liberty Department

THIS report covers a period of one year, the time during which the present secretary has been in charge of the work of the department.

In view of the intimate relation between the work of the Roman Catholic Church in carrying out its announced purpose "to make America Catholic," and the general purpose for which this department was created, it was deemed advisable one year ago to broaden the field of work of this association so that it would include the Roman Catholic question, in both its religious and political phases. It was also decided that the *Protestant Magazine* and *Liberty* should be edited in this department. Both of these magazines were then published quarterly, but commencing with October, 1912, the *Protestant Magazine* has been issued monthly. The work of editing these two magazines has occupied a large proportion of the secretary's time, and has kept him quite closely confined to the home office.

On assuming his duties the first of May, 1912, the present secretary found that there was pending in Congress a proviso attached to the Post-office Appropriation Bill, forbidding the opening of first- and second-class post-offices on Sundays "for the purpose of delivering mail to the general public." The Appropriation Bill with this proviso attached had already passed the House, and in the Senate had been referred to the Committee on Post-offices and Post-roads. Repeated efforts were made, both by personal interviews and by correspondence, to secure a hearing before this committee, but no such privilege was granted. At the request of the chairman, Hon. Jonathan Bourne, Jr., your secretary submitted a statement setting forth the grounds on which this association was opposed to this proviso, and at the suggestion of your secretary

letters of a similar import were written by many of the religious liberty secretaries of the various conferences throughout the country. In the face of these protests, the committee in its report to the Senate called special attention to this Sunday-closing proviso, and recommended its adoption.

As soon as this report was laid before the Senate, a communication was addressed to each senator, in which reasons for opposition to this legislation were again set forth. All efforts to prevent the passage of this Sunday-closing proviso were, however, unavailing, and the new regulation went into effect soon after the Appropriation Bill became a law.

At the biennial session of the Columbia Union Conference, held in Pittsburgh, Pa., in April, 1912, action was taken recommending that a religious liberty institute for the religious liberty secretaries of that conference be held as soon as possible, and that the religious liberty secretaries in the Atlantic Union Conference be invited to attend this institute. In harmony with this recommendation, and under the counsel of the General Conference Committee, this institute was held at Takoma Park, May 14-16, in connection with a convention for the benefit of evangelists and city workers. There was a good attendance of religious liberty secretaries, topics of practical value were considered, and the result seemed to be helpful.

At the opening of the camp-meeting season of 1912, an eight-page leaflet was prepared, entitled "Seventh-Day Adventists and the Roman Peril: Some information concerning the plans and purpose of the Roman Catholic Church in America; what these things mean to those who are giving the final message." Copies of this leaflet, together with a supplementary sheet containing further information upon this subject, were furnished for distribution at almost every camp-meeting in this country, and an accompanying letter urged that a canvass be made of the camp to obtain subscriptions for the *Protestant Magazine* and *Liberty*. As a result of this campaign a large number of names were added to the list of each magazine.

Toward the close of 1912 the negotiations which had been in progress for five or six months to secure the services of Prof. C. S. Longacre, principal of South Lancaster Academy, as assistant secretary of this department, were brought to a successful conclusion, and immediately upon being released from his duties at the academy, Professor Longacre went to the Pacific Coast, where arrangements had already been made with the executive committee of the North Pacific Union Conference for conducting a religious liberty campaign. Elder W. F. Martin, the religious liberty secretary of the union conference, had already done the necessary preliminary work in cooperation with local conference committees, and public meetings were held at which addresses upon the various phases of religious liberty were given in the leading cities of the Northwest, including Walla Walla, Spokane, Seattle, Tacoma, Wash.; Portland, Salem, Roseburg, and other cities in Oregon. Elder J. O. Corliss, of California, assisted at the opening of this campaign.

Later, on invitation of the Pacific Union Conference Committee, Brother Longacre delivered similar addresses in

some of the leading cities of California, including Oakland, Berkeley, St. Helena, Lodi, Mountain View, Glendale, and Los Angeles. The attendance at these meetings was generally good, and in some instances especially large and enthusiastic. The satisfactory results of this campaign have emphasized the desirability of similar efforts throughout the whole country.

In the early days of the Sixty-second Congress three Sunday bills were introduced, two in the House and one in the Senate. The latter was the Johnston bill, which in one form or another has been before Congress for over five years. The two House bills were referred to the Commissioners of the District of Columbia, who reported adversely upon both of them, and the House Committee on the District of Columbia seemed to give them no further consideration.

The Johnston bill, which was introduced into the Senate April 6, 1911, was considered at various times in May, June, and July of that year, and on July 18 it was placed under Rule IX, sometimes called the morgue rule, which requires a notice to all opposing senators before a bill can be brought up for a vote. From that time until January, 1913, no effort was made to pass this measure, and there was no public agitation of the question. About the beginning of the year, however, announcement was made that the friends of this bill would attempt to secure its passage before the adjournment of Congress in the following March. The secretary of the Lord's Day Alliance of the United States, Dr. George W. Grannis, interested himself in this matter, and attempted to substitute in place of the Johnston bill a bill drafted by the legislative committee of that association, and printed in his annual report for 1912. A mass-meeting was also held in the New York Avenue Presbyterian church in this city, Sunday evening, January 12, addressed by Dr. Grannis, and by Dr. W. W. Davis, the secretary of the Lord's Day Alliance for Maryland, who earnestly advocated a Sunday law for the District of Columbia.

In opposition to the passage of the Johnston Sunday Bill your secretary entered upon an active campaign. An effective interview was published in the *Washington Post* of January 9; a remonstrance was prepared and sent out to be adopted in all our churches and forwarded to individual senators; two leaflets, one dealing with the Standard Bill for One Day of Rest in Seven, urged by the Commission on the Church and Social Service, a department of the Federal Council of the Churches, and the other dealing with Dr. Grannis's bill, were prepared and sent out; blank petitions against the Johnston bill were sent to the elders of all our churches and to all religious liberty secretaries, with the request that signatures be secured and the petitions sent in to individual senators; at three different times a letter was sent from this office to each senator, drawing his attention to the pending legislation, and presenting reasons why it should not be enacted. This active campaign was kept up until Congress adjourned, March 4, without taking any action upon the measure.

It is fitting that mention should be made of the hearty cooperation on the part of religious liberty secretaries, the church elders, and others, to which we

attribute in a large degree the defeat of this bill. Many personal letters received from the field testified to the interest taken in this work, and to the desire to render all possible assistance in opposing any kind of religious legislation.

The fourth Sabbath in February was set apart as Religious Liberty day, and for use on that occasion readings were prepared and sent out from this office.

On Sunday, March 16, the secretary united with Elder C. H. Edwards, the religious liberty secretary of the Southern New England Conference, and Elder J. E. Jayne, the religious liberty secretary of the Atlantic Union Conference, in a religious liberty institute for the benefit of the New Haven (Conn.) church and other believers in that vicinity.

On invitation of Elder K. C. Russell, religious liberty secretary of the Northern Illinois Conference, seconded by the conference committee, the secretary spent four days in Chicago, April 11-14. Addresses upon the general subject of Protestantism and Romanism were delivered before large and appreciative audiences in the church in which Elder Russell had been conducting evangelistic services.

The first session of the Sixty-third Congress commenced on Monday, April 7, and on April 12, less than a week after the opening of the session, Senator Johnston introduced a bill (S. 752) "for the proper observance of Sunday as a day of rest in the District of Columbia." This is an entirely different measure from the one which Senator Johnston has been urging for the past five years, and was, in all probability, introduced at the request of the secretary of the Lord's Day Alliance, as it is word for word the bill that he sought to substitute for Senator Johnston's bill in the last Congress, with the exception of the penalties prescribed. This bill makes it "unlawful in the District of Columbia for any person to labor or to employ any person to labor, or to pursue any trade or worldly business on the first day of the week, commonly called Sunday, except in works of necessity or charity, and except also newspaper publishers and their employees, and except also public service corporations and their employees in the necessary supplying of service to the people of the District." No exemption is made in favor of those who observe another day of the week than Sunday as the Sabbath. This bill also makes it "unlawful for any person, partnership, firm, corporation, or municipality, or any of their agents, directors, or officers, to require or permit any employees to work on the said day, excepting in household service, unless within the next succeeding six days during a period of twenty-four consecutive hours, he or it shall neither require nor permit such employee to work in his or its employ." If this bill should become a law, it would, with a few exceptions, make all individual Sunday labor in the District of Columbia unlawful, and would require one day of rest in seven for all employees of firms, corporations, etc.

As soon as this bill was introduced, application was made to the chairman of the Senate Committee on the District of Columbia, Senator Smith of Maryland, for a hearing where opportunity would be given for presenting reasons against the enactment of this measure. The

chairman of this committee has given assurance that in case any hearing is held opportunity will be given for representatives of this association to appear, but up to the present time no definite appointment for a hearing has been made.

With the change of administration a new District Committee has been appointed, and it will be no longer necessary to argue with the introducer of a bill against the passage of his own measure.

By a recent decision of Judge Pugh of the Washington Police Court, an old ordinance requiring the closing of barber shops within the limits of the old city of Washington was declared void, and since that time there has been no legal hindrance to the opening of barber shops in the District of Columbia on Sunday. Soon after this decision was announced a petition, signed by two hundred ten barbers, was presented to the Commissioners of the District of Columbia, asking that they prepare and introduce into Congress a bill closing all barber shops in the District of Columbia on Sunday. As soon as he learned that such a request had been made, your secretary arranged with the president of the board of commissioners for a hearing upon this petition, and the hearing was held on Tuesday, April 29. Elder G. B. Thompson, Prof. C. S. Longacre, and your secretary represented the association at that hearing, and others, including the proprietors of the leading barber shops of the city, joined them in presenting reasons why the petition should not be granted. Reports of the hearing were printed in the city papers. Up to the present time the decision of the commissioners has not been announced.

The friends of Sunday legislation have been especially active in many States during the last winter. Bills of various kinds designed to regulate the conduct of citizens on Sunday have been introduced and urged. As many as fifty-three measures of this character were presented in the State legislatures in New York and New England alone. Of special interest has been the campaign in California, where there is already a law providing for one day of rest for working men. Not content with this, however, the Sunday law advocates have made a most earnest effort to secure the passage of some kind of law which would distinguish Sunday from other days of the week. The religious liberty secretary of the Pacific Union Conference, Brother J. F. Blunt, assisted by other brethren, has conducted a strong campaign, not only in California, but also in Arizona, Nevada, and Utah. Letters have been written to the various members of the legislatures, documents bearing upon the question have been prepared and furnished to them, and hearings have been held. The defeat of all proposed Sunday legislation in these States is doubtless due in a large degree to these efforts.

The religious liberty secretary of the Atlantic Union Conference, Elder J. E. Jayne, in cooperation with various State secretaries, has done a similar work in his territory. In some other union conferences religious liberty secretaries have been appointed, but they have been unable to give attention to the duties of this position on account of other work assigned to them. The State secretaries

have, therefore, been obliged to do their work with little, if any, outside help. This situation ought to receive attention at this Conference.

Acting in harmony with a resolution adopted at the second quadrennial meeting of the Federal Council of the Churches, held in Chicago last December, the Commission on the Church and Social Service, a department of that organization, is urging in every State the passage of what it terms the "Standard Bill for One Day of Rest in Seven." While purporting in its title to be an act for the promotion of the public health, this bill mentions Sunday five times, and the secretary of the commission has frankly admitted that it "means the strengthening of Sunday." This bill has already been introduced in quite a number of States, and its religious features are so successfully concealed that it seems to meet with general favor. This movement on the part of the Federal Council of the Churches calls for a nation-wide campaign in opposition to this and all similar legislation.

A most significant feature of the present religious situation is what has been designated as "the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness, resolute determination, infinite craft, rigid exclusiveness, and uncompromising intolerance." The program "to make America Catholic," as announced by the Roman hierarchy, has been followed with much earnestness, and has aroused strong opposition on the part of those who are opposed to the triumph of Roman Catholicism in this country. Many of the religious papers have joined in this opposition, and some publications have been established for the express purpose of furnishing anti-Catholic reading-matter to the public. In response to many suggestions from the field, and from a sense of duty on our own part to make the most of this opportunity to present the principles of the threefold message, the *Protestant Magazine*, which was started four years ago as a quarterly, was changed to a monthly last October, and the price was raised from twenty-five cents to one dollar a year. There was, of course, a temporary reduction in the list as the result of so radical a change, but the number of subscribers has steadily increased from month to month until, at present, the same number is printed each month as was formerly printed each quarter. On the subscription list are found the names of a very large number of clergymen of various denominations, who, as teachers of the people, make use of the material thus furnished, and in this way the influence of the magazine is widely extended. As the struggle for religious liberty will finally turn, in a large degree, upon the action of the Roman Catholic Church, it seems eminently proper that this phase of religious liberty effort should receive increasing attention.

Your secretary submits for the consideration of the Conference the following recommendations:—

1. That each union conference appoint a religious liberty secretary who can give his whole time to the department work.

2. That suitable persons be selected from various parts of the field who, in cooperation with the union conference secretaries, shall conduct lecture campaigns during the winter of 1913-14, in

which special attention shall be given to the fundamental truths of Protestantism from the standpoint of the threefold message, and to the fulfilment of prophecy by the Papacy.

3. That an institute be held for the benefit of such speakers as soon after the close of this Conference as can be arranged.

4. That special literature, consisting of leaflets and pamphlets of various sizes, be prepared for use in such a campaign and for general sale and distribution.

5. That the magazine *Liberty* be sent to the legislators in every State.

6. That a continuous campaign be conducted throughout the whole country in order to prepare the people to meet intelligently the crisis which is evidently so near at hand.

In the limited time allotted to this report, it is impossible to deal with all the features of the work, and a mere outline has been presented. God's care over his work has been very manifest, and those forces which, if unhindered, would be employed to delay, if possible, the progress of the truth have been held in check. For this every believer in the truth should be thankful, and should give himself with renewed earnestness to the proclamation of the closing message.

W. W. PRESCOTT, *Secretary.*

Report of the Publishing Department

The Ministry of the Press

THE story of the advent movement is largely a story of the preparation and circulation of literature wherever the message has been proclaimed. The leaders in this movement have recognized in the ministry of the press not merely an auxiliary to which they could look to supplement their gospel labors, but an evangelizing agency in itself, which often could penetrate farther and deliver a more effective message than they could do in person.

A Success From the First

After the disappointment in 1844, when the Sabbath truth first came to the Adventists, they at once began to print and publish it, the first treatise on the Sabbath appearing in February, 1845. In November, 1848, Elder James White received the following testimony:—

"I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and *it will be a success from the first.* From this small beginning it was shown to me to be like streams of light that went clear round the world."—*The Great Second Advent Movement,* page 274.

At that time, although there were less than one hundred Adventist Sabbath-keepers, all of whom were practically penniless, their faith in the message was strong, and with the assurance that the publishing work would be a success from the first, they soon launched the little paper, a four-page sheet, five inches by seven. From that small beginning, the publishing work has grown and spread until the rays of light that began to shine back there in 1849 are now penetrating even to the darkest portions of the earth.

The Press the Pioneer

The place that the printing-press has occupied in this movement is indicated

by the following statement from Elder O. A. Olsen:—

"So far as I know, our literature has pioneered the way into every country where the third angel's message has gone."

Evidences of Prosperity

Since the last General Conference each succeeding year has been the best in this department. Especially in the mission fields, encouraging progress has been made. In 1909 we were issuing literature in sixty-five languages. In 1912 this number had grown to seventy-one. In 1909, of the 1,660 colporteurs engaged in the circulation of our literature, 752, or 45%, were outside of the United States. At the close of 1912, out of a total of 2,194, there were 1,243, or 56%, in fields abroad.

The total value of literature circulated in this period was \$6,425,000, a gain of \$2,716,000 over the previous quadrennial period. 1912 was our banner year, the total value of sales reaching \$1,836,500. This is an increase in four years of \$434,000, an amount greater than the total sales of the denomination in 1902.

A Retrospect

As this is the jubilee year of the General Conference organization, it may be of interest to take a brief glance at the progress that the publishing work has made during these fifty years.

The figures we give represent the sales, first, during the eighteen years from 1845, when the publishing work began, to 1863 when the General Conference was organized, and then for each decade since that time. The figures are as follows:—

1845-1862	\$ 13,500
1863-1872	56,000
1873-1882	278,000
1883-1892	3,350,000
1893-1902	2,950,000

Total gain for 58 years ..	\$ 6,647,500
1903-12	12,035,500

Grand Total\$18,683,000

From these figures we are able to make the following interesting comparisons:—

1. *The Last Decade.* The value of literature circulated during this decade is,—

a. Nearly double that of the previous fifty-eight years.

b. About four times greater than during the decade known as the "good old times," from 1883 to 1892.

c. One hundred ninety-six times greater than during the first decade after the organization of the General Conference.

2. *The Last Four Years.* The amount of literature circulated during the last four years is,—

a. Nearly equal to that circulated during the previous fifty-eight years.

b. More than one third of the total for the sixty-eight years since our work began.

While giving a report of the progress of the publishing work in 1874, Elder S. N. Haskell said:—

"To obtain a correct view of the remarkable progress of this work, we only need to go back twenty-five years, when the whole edition of our works printed in two weeks was carried to the post-office in a carpet-bag; whereas, now in one week seven cart-loads of reading-matter, allowing thirty bushels to the cart-load,

are sent from the office of publication to the different parts of the world. Do you ask for evidence of prosperity? Here it is."

At the present time our publishing house managers are obliged to use a phraseology different from that used by Elder Haskell. Instead of reporting bushels and cart-loads, they tell of tons and car-loads. Some time ago the manager of one of our branch houses wrote as follows:—

"Recently we made inquiry of the railroad company as to their car-load rate on books. Finally, with no little amusement, we were told that there was no such rate, and that they never heard of books being shipped in car-load lots. However, the matter was taken up with the State railway commissioner, who granted a car-load rate, and last week we received a car-load shipment. This car contained 80 cases, weighing nearly 13 tons, and yet it lacked 4,380 books of filling our orders. So far as we have been able to ascertain, this is the first car-load of books ever shipped into this State."

This branch house sent the home office at one time a \$20,000 check in payment for books.

Since the last General Conference, one of our publishing houses has shipped from its factory over 1,400 tons of literature. Another reports a shipment of over 6 tons in one day.

This splendid progress has not been confined to North America. The sales of the Australian house during 1912 amounted to \$112,000, a gain over 1909 of \$37,000. The sales from Hamburg, Germany, during 1912 were \$261,000, an increase in four years of \$96,000. The British Publishing House has circulated over \$413,000 worth of literature during the four years. In 1909 the South American Union Conference sold \$4,850 worth of literature. During the next three years their total sales amounted to more than \$80,000.

Magazines and Periodicals

Our missionary magazines and periodicals are very important factors in our colporteur work. They make up about one third of the total value of literature circulated by our publishing houses. This part of the work is being signally blessed. The two papers published in England had an average monthly circulation during 1912 of over 150,000 copies. "Herold der Wahrheit," a semimonthly, published in Hamburg, takes the lead among our missionary papers. Its total circulation for the year 1912 was 2,280,000 copies, nearly as many as the total number of all the ten-cent magazines circulated in the United States combined. Its average circulation each issue was over 95,000.

In 1911 an advance step was taken in the organization of the magazine work in the United States, combining this work with the book work under the same leaders. This plan has proved successful in Europe since the beginning of their colporteur work, and it is now working well in this country where it has been adopted. In 1912 the magazine sales in North America increased from 1,400,000, in 1909, to 2,300,000.

In India three new magazines have recently been started in as many native languages, and their circulation has increased from 3,000 to 20,000 a month. The Chinese paper has grown until it has a circulation of over 60,000 monthly.

A Forward Move

The most inspiring experiences in this department since the last Conference have been in connection with the organization and development of the colporteur work in the mission fields, with experienced leaders in charge. The following is a list of the fields that have been partially manned with leaders in this time:—

Argentina	Mexico
Bolivia	Panama
Brazil	Peru
Chile	Philippine Islands
Cuba	Porto Rico
India	Spain
Japan	South Africa
Korea	

The enthusiastic discussion and passing of the following recommendation at the last General Conference, has formed the basis for the activity and inspiration in this forward move to the mission fields:—

"We recommend that we move forward with all possible haste in the work that has been begun of selecting and training general agents and field missionary agents, and of placing them where they are most needed, until all the great fields of the world are manned for the circulation of our literature."

Since 1909 this call in behalf of the regions beyond has been repeated many times to the union and local conferences in the home land by the secretaries of the department. The ready responses have brought cheer to your secretaries, but more especially to the fields where the men have gone. Before the close of 1909, ten experienced young men had responded to the call and had turned their faces to the mission fields. Eight more followed in 1910, and seven each year during 1911 and 1912.

Among those sent out who are doing successful work either as managers of mission printing plants or as pioneers and leaders in the field, might be mentioned: W. E. Perrin, C. E. Weeks, Milton Mattison, and Peter Rick and their wives, in India; Charles Lake and his wife, in Japan; H. A. Oberg and Frank Mills, in Korea; G. H. Clark, in Africa; Max Trummer, G. D. Lorenz and his wife, R. B. Stauffer and his wife, William Kirstein and his wife, Otto Schulz, and Henry Tonjes, in South America; John L. Brown and his wife, in old Spain; Floyd Ashbaugh, in the Philippine Islands; J. A. P. Green and W. P. Martin, in Mexico; H. A. Robinson, W. H. Spicer, and the two Shidler brothers, in Cuba.

Words of Cheer

From the following words of cheer received from some of these workers, we get a glimpse of the joy they are experiencing in service in the mission fields. Here is a word from Brother Mattison, of India:—

"I cannot express to you how I enjoy the work here. India is my home and my heart is in the work for these people. The work here certainly has attractions which the work in the home land has not. I enjoyed my work at home, but here I enjoy it much more."

After telling of how one of the colporteurs in Spain was unable to deliver his books on account of opposition, and of how he was escorted out of the town in a cart by the police authorities, Brother John L. Brown writes:—

"However, in spite of these things,

the boys are of good courage. They want to press on till the end. Notwithstanding the difficulties, we see that God is for us, and that no man can stop the good work. While Satan is at work in one part of the country, we attack his forces in another part."

Brother Trummer, in Argentina, says:—

"I am so encouraged over our success from the very beginning that I feel like praising the Lord out loud. I believe there is a bright future before the book work here in Argentina and in other South American countries."

The following expression of cheer from Turkey shows that the progress of this work is not dependent upon favorable circumstances. Brother Voigt writes:—

"1912 was the most successful year that we have ever had in our canvassing work. It was also the most difficult year that our canvassers have had. Wars and revolutions, epidemics, famines, earthquakes, and difficulties in communication do not serve to make canvassing an easy work. It took all the faith and courage of our canvassers to continue their work. They sold 27,350 piasters' worth of books and tracts, about 2,000 more than in 1911. On an average each canvasser sold every hour 3½ piasters' worth. This is much better than in 1911, when each canvasser sold 2 piasters' worth an hour. Since 1909 our canvassers have sold in the Levant 70,835 piasters' worth of our books and tracts. Praise the Lord for this, and never cease to pray for our canvassing brethren and sisters."

Brother C. E. Weeks, of India, writes:—

"We have much to encourage us in this field. Two years ago the combined circulation of our English and vernacular journals was about 3,000. Prospects are that the combined circulation by this fall will be upward of 20,000. We are glad for what the Lord has done for us, and we want to push on and accomplish far more in the future than we have in the past. Where there is such a mixture of languages, religions, castes, etc., the problems confronting us in organizing this work are tremendous, but the Lord is back of this work and success is assured."

Spanish Work

At the time of our last General Conference, Spanish was a new language in our colporteur work. The success of our colporteurs in Spanish-speaking fields since that time has been, in many instances, phenomenal. During these four years the Pacific Press printed 108,000 Spanish books, 92,000 of which were shipped to the fields. From 1909 to 1910 their Spanish business increased from \$11,000 to \$58,000. Some of the largest reports of orders taken that have ever come to the department office have been received from Spanish-speaking countries. One young man in Uruguay, South America, took \$322 worth of orders in one week. Another in Cuba took \$311 worth. Others in Mexico have done nearly as well. Recently a man in New Mexico took \$415 worth of orders in one week among the Mexicans, and \$900 worth in three weeks. Three young men in Cuba each have taken over \$90 worth in one day. The workers in these fields have also been able to make very successful deliveries.

Best of all, many souls are being brought to the truth among the Spanish-speaking people as a result of the work of the colporteurs. During the past few months Elder G. W. Caviness has baptized eighty persons in Mexico, all of whom accepted the truth principally through the reading-matter supplied to them by the colporteurs. Two companies are also keeping the Sabbath in Cuba as a result of the colporteur work during the past year.

New Books in Spanish

Encouraging progress has been made in the translation and preparation of books in the Spanish language. "Home and Health" was completed in 1909, and has already had a sale of over 36,000 copies. "Daniel and the Revelation," by L. R. Conradi, has been translated and published in Barcelona, Spain, and is being successfully sold. The type is now being set for "Practical Guide," in Spanish, in Barcelona. The Pacific Press has just finished setting the type for Spanish "Great Controversy." We feel very grateful for the signal blessing of God that has attended the work among the Spanish-speaking people.

In Many Tongues

During the last four years the Hamburg House has issued one hundred twenty-eight new publications in seventeen languages. Among these was the Gospel of Matthew in the Chasu language, the first portion of the Bible to be published in that language. The missionary printing plant in Constantinople, Turkey, also added four new languages during the year.

At the bookmen's convention held in Mountain View, Cal., in January of this year, the following recommendation was passed:—

"We recommend, That steps be taken at once to publish 'Patriarchs and Prophets' in Portuguese, Italian, and Polish, and 'Great Controversy' in Finnish and Russian, and that as soon as possible subscription books be published in the other predominant foreign languages in the United States and Canada."

Already the Pacific Press is planning with the Brazilian mission field to publish "Patriarchs and Prophets" in Portuguese, and steps are being taken to secure a translation of "Great Controversy" into Russian and of "Coming King" into Italian. Investigation is also being made in regard to the needs of, and the possibilities of book sales among, the Bohemians and Finns in North America.

The Future

While we feel grateful for what the Lord has enabled us to accomplish, we desire to see even greater things done during the four years upon which we are now entering. In order that this may be done, we would recommend:—

1. *Leaders for Needy Fields.* That the same policy which has been followed in furnishing leaders for needy fields be continued. It seems impossible for such great fields as China and India to conduct their literature work in an aggressive manner with only the one or two experienced leaders for whom they have modestly been asking. We believe the work in these fields should be strengthened with several strong, experienced men.

In Spain, Brother John L. Brown, with only native help, is making an

effort to build up the work. Now that they have published two large subscription books in that field, we believe it would be wise if one or two experienced men, perhaps from Germany or England, could be sent to Spain during the present year to help establish the work in that field. Then there are many fields where there is as yet no representative of this cause. In Latin America, from Mexico to Peru there is not a single colporteur engaged in circulating literature among the Spanish-speaking people.

2. *Development of Leaders.* In order that men be developed for leaders in the mission fields, we believe that the good work which has been begun in giving instruction to colporteurs in our schools during the year should be strengthened, and that special attention should be given by conference officials to the selecting and training of young men for this branch of the work.

3. *Plan of Support for Disabled Colporteurs.* Urgent requests have come to the secretary of the department that some plan be devised whereby colporteurs who have given long years of service to this branch of the work may receive financial help when they are disabled. As the present Sustentation Fund does not include colporteurs, we believe that some action should be taken at this Conference to provide such a fund for this class of workers.

4. *Cheap Literature for Free Distribution.* From time to time our publishing houses have been urged to prepare for free distribution a series of small tracts and leaflets on the cardinal points of our message. We hope that definite steps may be taken at this Conference to print such a series of leaflets.

5. *Circulation of Literature by Lay Members.* A good beginning has been made in some conferences in enlisting lay members in our churches to circulate our smaller books and periodicals. We sincerely hope that definite plans may be laid for developing and strengthening this branch of the work during the present session of this Conference.

6. *Home Missionary Department.* That an active campaign in missionary endeavor with our literature may be inaugurated and continued in all our churches, we recommend the organization of a home missionary department, with a live secretary in charge.

As we look out upon the fields and see the loyal company of leaders in charge of this branch of the work in the home land; the earnest, enthusiastic band of generals who are organizing and developing the work in other countries; the magazine work being well organized; and above all the spirit of devotion and consecration of the two thousand loyal men and women who are carrying the printed page from door to door throughout the world, we thank God and take courage for the future.

N. Z. TOWN, *Secretary.*

THE reception committee reported at noon Thursday 612 family tents pitched; about twenty-one hundred people located in tents; three hundred in rooms off the grounds and a hundred or more in buildings on the grounds, making a total of twenty-five hundred visitors. There are about six hundred Sabbath-keepers in and around Washington, thus making to date practically thirty-one hundred people in attendance at the Conference. Still others will be in later.

Delegates to the General Conference

May 15 to June 8, 1913

THE following list comprises the delegates to the General Conference. Other names may be added later:—

Atlantic Union Conference

DELEGATE AT LARGE.—W. B. White.
REGULAR DELEGATES.—R. D. Quinn, W. H. Holden, C. H. Edwards, F. W. Stray, C. J. Tolf, M. M. Hare, J. K. Humphrey, J. G. White, F. M. Dana, Geo. B. Starr, H. W. Carr, H. C. Hartwell, J. F. Piper, J. E. Jayne, W. E. Bliss, C. L. Kilgore, L. W. Graham, B. F. Machlan, Pearl L. Rees.

Central Union Conference

DELEGATE AT LARGE.—E. T. Russell.
REGULAR DELEGATES.—A. T. Robinson, M. B. Van Kirk, C. G. Bellah, Dr. H. A. Green, H. A. Morrison, J. F. Simon, F. F. Byington, C. R. Kite, J. S. Rouse, M. A. Altman, W. F. Kennedy, W. H. Clark, J. W. Christian, B. L. House, J. D. Shively, Geo. A. Williams, Lars Nielson, E. E. Farnsworth, P. G. Stanley, Mrs. F. A. Washburn, E. A. Curtis, N. T. Sutton, H. Osterloh, D. U. Hale.

Columbia Union Conference

DELEGATE AT LARGE.—B. G. Wilkinson.
REGULAR DELEGATES.—R. T. Dowsett, N. S. Ashton, E. G. Salisbury, I. D. Richardson, R. T. Baer, R. H. Martin, J. L. McElhany, A. J. Breed, H. M. J. Richards, R. E. Harter, S. D. Hartwell, A. R. Sandborn, H. W. Smith, E. K. Slade, W. W. Miller, J. J. Marietta, R. G. Patterson, W. J. Venen, W. J. Stone, B. F. Kneeland, W. A. Westworth, F. H. Robbins.

Lake Union Conference

DELEGATE AT LARGE.—Allen Moon.
REGULAR DELEGATES.—O. J. Graf, C. A. Russell, J. B. Blosser, A. N. Anderson, J. H. Haughey, B. B. Smith, Wm. Guthrie, D. P. Wood, T. W. Steen, O. Montgomery, C. N. Sanders, F. A. Loop, G. E. Langdon, H. E. Moon, Dr. F. J. Otis, J. J. Irwin, E. F. Peterson, E. A. Bristol, E. F. Ferris, C. F. McVagh, S. B. Horton, A. J. Clark, R. U. Garrett, W. H. Thurston, Byron Post, J. H. Hoffman, P. L. Larson, Edgar A. Von Pohle, J. B. Clymer, E. E. Gardner, H. A. Boylan.

Northern Union Conference

DELEGATE AT LARGE.—Chas. Thompson.
REGULAR DELEGATES.—G. W. Wells, A. R. Ogden, C. M. Babcock, C. J. Buhalts, F. E. Painter, W. W. Ruble, M. L. Andreasen, C. W. Heald, W. H. Edwards, J. J. Reiswig, M. J. Fritz, S. E. Jackson, Carl Svenson, J. W. McComas, J. G. Lamson, W. D. Parkhurst, O. O. Bernstein.

North Pacific Union Conference

DELEGATE AT LARGE.—C. W. Flaiz.
REGULAR DELEGATES.—H. W. Decker, P. A. Hanson, Lewis Johnson, H. W. Cottrell, F. S. Bunch, A. M. Dart, W. F. Martin, M. E. Cady, W. R. Beatty, J. Riffel, E. C. Kellogg, C. M. Everest, J. F. Beatty.

Pacific Union Conference

DELEGATE AT LARGE.—E. E. Andross.
REGULAR DELEGATES.—E. W. Farnsworth, H. H. Hall, F. M. Burg, J. A.

Burden, Elmer Adams, P. J. Wolfson, G. W. Reaser, J. F. Blunt, G. A. Thomason, Claude Conard, H. G. Lucas, Frank Lane, Nis Hansen, J. A. L. Derby, E. J. Hibbard, C. C. Crisler, J. W. McCord, D. D. Comstock, J. H. Behrens, C. L. Taggart, W. M. Adams, C. W. Irwin, J. J. Ireland, A. G. Christiansen.

Southeastern Union Conference

DELEGATE AT LARGE.—C. B. Stephenson.
REGULAR DELEGATES.—W. H. Williams, H. M. Hiatt, V. O. Cole, L. T. Crisler, W. H. Heckman, W. H. Branson, Stewart Kime, C. V. Achenbach, M. C. Strachan, J. W. Manns.

Southern Union Conference

DELEGATE AT LARGE.—S. E. Wight.
REGULAR DELEGATES.—R. W. Parmele, E. L. Maxwell, C. S. Wiest, A. L. Miller, B. W. Brown, J. S. Washburn, M. F. Knox, C. D. Wolff, E. H. Rees, N. B. King, J. H. Lawrence, G. E. Peters.

Southwestern Union Conference

DELEGATE AT LARGE.—G. F. Watson.
REGULAR DELEGATES.—W. A. McCutchen, David Voth, J. I. Taylor, V. B. Watts, J. W. Norwood, T. W. Field, A. F. Harrison, C. B. Hughes, C. E. Smith, Chas. L. Collison, N. H. Conway, J. W. Davis, E. H. Wilcox, G. C. Jenks, I. T. Reynolds, W. M. Cubley.

Canadian Union Conference

DELEGATE AT LARGE.—M. N. Campbell.
REGULAR DELEGATES.—M. C. Kirkendall, W. J. Tanner, O. K. Butler, W. J. Blake, F. W. Johnston, B. B. Noftsgar.

Western Canadian Union Conference

DELEGATE AT LARGE.—H. S. Shaw.
REGULAR DELEGATES.—J. G. Walker, C. A. Burman, O. E. Sandnes, A. C. Gilbert, J. I. Beardsley.

Australasian Union Conference

DELEGATE AT LARGE.—J. E. Fulton.
REGULAR DELEGATES.—B. F. Machlan, G. S. Fisher, A. H. Piper, A. W. Anderson, L. D. A. Lemke, D. H. Aymes.

British Union Conference

DELEGATE AT LARGE.—W. J. Fitzgerald.
REGULAR DELEGATES.—W. C. Sisley, W. A. Shafer, W. T. Bartlett, Mrs. W. J. Fitzgerald, Mrs. W. C. Sisley, Mrs. W. A. Shafer.

Central European Union Conference

DELEGATE AT LARGE.—O. E. Reinke.
REGULAR DELEGATES.—F. Prieser, H. Böx.

Danube Union Conference

DELEGATE AT LARGE.—J. F. Huenergardt.
REGULAR DELEGATE.—H. Meyer-Baertschy.

East German Union Conference

DELEGATE AT LARGE.—H. F. Schuberth.
REGULAR DELEGATES.—G. Durhoff, W. Prillwitz, Dr. Glette, Sister A. Langenberg, Peter Gaede, Mrs. P. Gaede.

Latin Union Conference

DELEGATE AT LARGE.—L. P. Tietche.
REGULAR DELEGATES.—C. E. Rentfro, W. G. Bond, Mrs. W. G. Bond, Mrs. C. E. Rentfro, Miss Lola Casals.

Russian Union Conference

DELEGATE AT LARGE.—J. T. Boettcher.
REGULAR DELEGATES.—J. Sprohge,

K. A. Reifschneider, Th. Babienko, Mrs. Th. Babienko, Miss Helen Gaede.

Scandinavian Union Conference

DELEGATE AT LARGE.—J. C. Raft.
REGULAR DELEGATES.—O. J. Olsen, Mrs. F. Anderson.

West German Union Conference

DELEGATE AT LARGE.—J. G. Oblander.

REGULAR DELEGATES.—R. G. Klingbeil, M. H. Wentland, J. Wibbens, Mrs. J. G. Oblander, Mrs. M. H. Wentland, Mrs. G. Dail, Mr. Rejth, Miss A. Rau.

Siberian Union Mission

REGULAR DELEGATE.—J. F. Ginter.

Syrian Mission

DELEGATES AT LARGE.—L. Krug, Mrs. L. Krug.

British East African Mission

DELEGATE AT LARGE.—A. A. Carscalen.

South African Union Conference

DELEGATE AT LARGE.—R. C. Porter.
REGULAR DELEGATES.—M. C. Sturdevant, F. B. Armitage, H. S. Beckner, Mary Robertson.

South American Union Conference

DELEGATE AT LARGE.—J. W. Westphal.
REGULAR DELEGATES.—J. Ernst, F. H. Westphal, W. C. John, Geo. Casebeer, O. Oppgaard.

Brazilian Union Conference

DELEGATE AT LARGE.—F. W. Spies.
REGULAR DELEGATES.—John Lipke, W. Ehlers.

West Indian Union Conference

DELEGATE AT LARGE.—U. Bender.
REGULAR DELEGATES.—D. E. Wellman, H. C. Goodrich, J. B. Beckner, William Steele, Geo. M. Brown, F. G. Lane, E. C. Boger, H. C. J. Walleker, Philip Giddings, A. F. Haines, E. C. Wood, H. H. Cobban, N. H. Pool, H. Fletcher.

Asiatic Division

DELEGATES AT LARGE:—
China: W. C. Hankins, Dr. H. W. Miller, F. A. Allum, J. P. Anderson.
Japan: F. H. De Vinney, H. F. Benson, T. H. Okohira.
Korea: C. L. Butterfield, Miss M. Scharffenberg.
Philippine Islands: L. V. Finster.
East Indies: G. F. Jones, R. W. Munson.

India Union Mission

DELEGATES AT LARGE.—J. L. Shaw, J. S. James, G. G. Lowry, Miss Della Burroway, L. J. Burgess, R. A. Beckner, Dr. H. C. Menkel.

Miscellaneous Fields

DELEGATES AT LARGE:—
Hawaiian Islands: C. D. M. Williams.
Mexico: G. W. Caviness, J. A. P. Green.
West Africa: D. C. Babcock.
Bahama Islands: W. A. Sweany.

General

DELEGATES AT LARGE.—A. G. Daniells, L. R. Conradi, I. H. Evans, W. T. Knox, G. I. Butler, O. A. Olsen, S. N. Haskell, W. C. White, W. C. Sisley, C. H. Jones, W. A. Spicer, Guy Dail, G. B. Thompson, N. Z. Town, H. R. Salisbury, W. W. Prescott, M. E. Kern, A. J. Haysmer, J. H. Schilling, G. F. Haffner, L. H. Christian, S. Mortenson, F. C. Gilbert, G. G. Roth, E. R. Palmer, F. Griggs.

Seated as Delegates by the Conference in Session

G. A. Irwin, J. N. Loughborough, J. O. Corliss, R. A. Underwood, Dr. W. A. Ruble, M. C. Wilcox, L. M. Bowen, C. C. Lewis, E. G. Fulton, H. G. Childs, G. E. Nord, J. W. Mace, Dr. A. B. Olsen, I. J. Hankins, R. G. Ryan, J. C. Rogers, S. M. Konigmacher, B. J. Cady, Miss E. M. Graham, E. C. Widgery, C. A. Thorp, Theo. Valentiner, G. A. Grauer, C. J. Boyd, C. P. Bollman, R. Hook Jr., L. A. Smith, K. C. Russell, L. A. Hansen, C. S. Longacre, W. E. Howell, T. E. Bowen, Mrs. L. F. Plummer, Miss M. E. Erickson, Meade MacGuire, F. M. Wilcox, W. W. Eastman, M. S. Reppe.

Total Number of Delegates

Delegates from the United States and Canada	225
Delegates from abroad	105
General	26
Grand total	356

First Meeting

(Concluded from page 5)

sion fields for representation in the General Conference. This was presented as follows:—

East German Union Conference, H. F. Schuberth president, with a membership of 600, organized in 1909.

West German Union Conference, J. G. Oblaender president, with a membership of 5,000, organized in 1909.

Central European Union Conference, O. E. Reinke president, with a membership of 3,031, organized in 1912.

Danube Union Conference, G. F. Huenergardt president, with a membership of 1,425, organized in 1912.

The Siberian Union Mission field, Elder G. Perk president, with a membership of 1,100, organized in 1912.

Brazilian Union Conference, F. W. Spies president, with a membership of 1,512, organized in 1910.

The India Union Mission field, J. L. Shaw superintendent, with a membership upward of 500.

Levant Union Mission field, with a membership of 363, organized in 1911.

These conferences and mission fields were heartily accorded membership in the General Conference organization.

By vote of the Conference the president and three vice-presidents—namely, Elders A. G. Daniells, I. H. Evans, L. R. Conradi, and W. T. Knox—were constituted the presiding officers for the session.

The following-named persons were made a pastoral committee for the session, to arrange for the order of meetings: A. G. Daniells, I. H. Evans, L. R. Conradi, E. W. Farnsworth, G. B. Thompson, J. W. Westphal, E. E. Andross, J. E. Fulton, R. C. Porter, and W. C. White.

Second Meeting

May 15, 2:30 P. M.

ELDER A. G. DANIELLS occupied the chair.

Elder R. A. Underwood led in prayer. A number of new delegates were seated, whose names appear in the printed list in this department.

Elder A. G. Daniells, president of the

General Conference, presented his report. Before the beginning of the session a copy of this was furnished the editors of the REVIEW, and appeared in our issue of last week. Following this excellent report from Brother Daniells, Elder W. A. Spicer, secretary of the General Conference, presented his report, affording a most inspiring outlook as to work in fields abroad. This also was given the readers of the REVIEW last week.

Upon the conclusion of these reports, upon motion of O. A. Olsen, seconded by G. B. Starr, it was voted that the standing committees be appointed by the General Conference Committee. These committees were announced later as follows:—

Committee on Nominations: O. A. Olsen, H. F. Schuberth, L. P. Tieche, W. J. Fitzgerald, J. C. Raft, F. B. Armitage, F. H. Westphal, F. H. De Vinney, A. H. Piper, H. C. Menkel, G. A. Irwin, Allen Moon, U. Bender, H. S. Shaw, W. B. White.

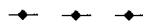
Committee on Plans: I. H. Evans, Guy Dail, O. A. Olsen, J. F. Huenergardt, O. E. Reinke, R. C. Porter, J. E. Fulton, J. W. Westphal, W. A. Spicer, C. W. Flaiz, J. L. Shaw, W. C. White, W. W. Prescott, C. H. Jones, N. Z. Town, M. E. Kern, John Christian, H. R. Salisbury, W. A. Ruble, B. G. Wilkinson.

Committee on Finance: W. T. Knox, R. A. Underwood, W. C. Sisley, J. T. Boettcher, L. R. Conradi, J. G. Oblaender, F. W. Spies, A. W. Anderson, J. S. James, L. V. Finster, M. N. Campbell, Charles Thompson, E. E. Andross, L. M. Bowen.

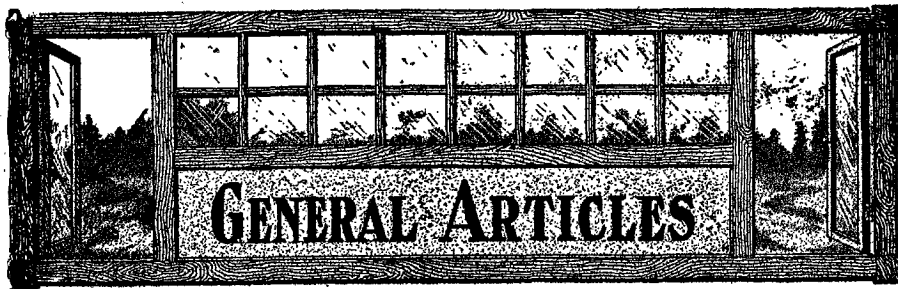
Committee on Constitution: L. R. Conradi, W. T. Bartlett, H. W. Cottrell, E. R. Palmer, A. G. Daniells.

Committee on Licenses and Credentials: W. A. Spicer, C. B. Stephenson, E. T. Russell, G. F. Watson, G. B. Thompson.

Committee on Distribution of Labor: W. T. Knox, L. R. Conradi, I. H. Evans, the presidents of union conferences, and the superintendents of union missions.



“ANOTHER reason why the church paper should find a permanent place on your library tables is that it belongs to a distinctly religious and Christian class of current literature. And because it is of a distinctly religious class, its presence is needed to offset the unwholesome effects of much of our current literature that is not distinctly or even partially religious. Take the daily newspaper; and while we cannot very well get along without a knowledge of the daily news, yet it remains to be said that there is much which appears in the daily newspaper that might be well kept out of the sight of children and young people. There are murder accounts and divorce cases and liquor advertisements, prize-fights and political quarrels, that appear in the daily press that should not be read by any member of the family, young or old. Take many of the current magazines, and in not a few instances there are things in print that have a deleterious influence upon childhood. An adult that reads only the daily newspaper is liable to become discolored and distorted in his thinking. What he needs, as well as the child, is to neutralize distorted conceptions.”



In Waiting

J. M. HOPKINS

EARTH has no flowers that do not fade,
Nor yet a rose without a thorn;
There's never a light without a shade,
Evening follows the fairest morn.

There's never a life without a pain,
Nor yet an eye undimmed by tears;
No soul so pure it has no stain,
No heart so brave it knows no fears.

My brother, there's One who always feels
The ills and griefs that make you sad;
His loving-kindness he reveals
To cheer your heart and make you glad.

Do not expect all joy and bliss,
A life by sorrow ne'er distressed;
Such cannot be in a world like this,
It waits you yonder among the blest.
Roseburg, Oregon.

In Which Class?

H. G. THURSTON

EVERY believer, minister and layman, is called to "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5. We are sometimes led to wonder how many who profess to be looking for the return of their Lord actually know the real meaning of the above scripture. These "spiritual sacrifices" must include acts of mercy, compassion, and tenderness similar to those which invariably crowned the daily life of our Lord Jesus, and we are sadly forced to the unavoidable conclusion that *only* such as in truth reveal those sublime attributes which made our Saviour's life so fragrant and made him the "stronghold of the daughter of Zion," are in fact a part of the "holy priesthood," no matter what their profession or position may be.

Jesus is a "merciful and faithful high priest" and his kindness is no more apparent now than when he trod the hills of Judea as a "man of sorrows, and acquainted with grief," and no one who bears his name has any work or responsibility greater than, or so great as, that of showing to all mankind the same tender, thoughtful, and brotherly kindness which made our Lord so infinitely great while he was yet with us as a man.

It requires no great sacrifice for the natural man to recognize and keep company with men whom he regards as his equals or superiors in rank; but what a heavenly spectacle, though so seldom seen, that a man will risk his own reputation and standing by spending his time

and influence to assist the man in need! The worldling will render support and attention to the strong and to those on the crest of the wave of prosperity and position; but it is Godlike "to support the weak," and thus to show we "remember the words of the Lord Jesus."

In that most impressive parable, found in Luke 10:30-37, we see a priest and a Levite, who were supposed to be exemplary in sympathy and kindness, but who utterly failed to confirm their call to their important positions by a simple work of mercy toward an unfortunate and defeated brother. They were so destitute of compassion, so filled with contrary elements, that although knowing his sad condition, they passed by the man who was in the greatest need and selfishly neglected him. They had no excuse for their course, for as priest and Levite, they had no right to allow other and minor affairs to deter them from rendering the true expressions of sympathy shown by the Samaritan.

Brother, to which class do you belong? Are you so busy doing big things for God, and carrying responsibilities, that you fail to do the greatest work of showing sympathy, mercy, and compassion to him who is weary and in need? If this be your condition, are you not as unfit for the "holy priesthood" to which God has called you and which you profess as were the priest and the Levite of the parable?

In the days of Abraham, when he and his faithful men had been on a long and dangerous journey and were returning home, they were met by a priest who was king of Salem. That priest of God brought forth bread and wine to refresh and strengthen the weary travelers, and encouraged them with words of blessing. Gen. 14:18, 19. The name of that priest was Melchizedek, but no record has been kept of his genealogy. Heb. 7:3. We do not have much concern as to who Melchizedek was, but we do feel an intense interest in what he *did*. Being a priest and king, and rendering help to the weary, he thus became a fitting type of our great High Priest who is passed into the heavens, who ever liveth to show compassion and thoughtfulness to those who are in need, weary, and perhaps weakened by some fierce attack of the enemy.

Reader, does your life always reveal the tenderness of a true shepherd and nurse, or do you find it easier and more natural to use the whip or the surgeon's knife, or to pass by on the other side when you find some poor soul whose

need and voice appeals to you for help? Remember that in the day of final reckonings many will knock, but find no welcome response from the great King because they neglected the kind, tender acts during this life. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Brother, to which class do you belong?

Santa Ana, Cal.

Sacredness of Pledges

E. R. ALLEN

THERE seems to be in the minds of many of our people a failure to appreciate the sacredness of pledges made to the various funds and enterprises carried forward in our work. This condition has impressed itself upon me as I have found in different conference offices pledges long since overdue. Conference officials usually dislike to remind the makers of these pledges of their delinquency, yet it seems that more stress should be laid upon the responsibility before God to meet the obligations expressed on these slips of paper which are handed in at camp-meetings and other important gatherings. On this point the Word of God is very plain:—

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee." "That which is gone out of thy lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. 23:21, 23. See also Eccl. 5:4, 5.

In the inspired commentary on the case of Ananias and Sapphira, found in "The Acts of the Apostles," page 74, we find the following: "God has made the proclamation of the gospel dependent upon the labors and the gifts of his people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means entrusted to man, God claims a certain portion,—the tenth. He leaves all free to say whether or not they will give more than this. But when the heart is stirred by the influence of the Holy Spirit, and a vow is made to give a certain amount, the one who vows has no longer any right to the consecrated portion. Promises of this kind made to men would be looked upon as binding; are those not more binding that are made to God? Are promises tried in the court of conscience less binding than written agreements of men?"

God does not require of us pledges and vows. But when we realize the manifold goodness of God and wish to express our appreciation of his mercies, he accepts our pledges for future payment of a specified sum into his treasury. We cannot lightly release ourselves from these obligations assumed under the influence of the Spirit of God.

It would be well if when pledges and

offerings are called for, the sacredness of these promises were more fully explained. No doubt many of the unredeemed pledges in our offices have been forgotten by their makers; but were the seriousness of these obligations more fully understood at the time of making, we should not be so likely to forget them. May it not be that God is compelled to withhold from our households many blessings which he longs to grant, because we have been individually and collectively remiss in this matter of our pledges to the support of his work?

Regina, Saskatchewan.



The Great Exchange

H. A. WEAVER

WHEN sin entered the world the sentence of death was pronounced upon all mankind. Rom. 5:12; Gen. 2:17. Immediately the plan of salvation was put in operation. John 3:16; Gen. 3:15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." These words were spoken to Satan. This may properly be said to be the first gospel sermon ever preached in the world. It is comprehensive. Analyzed it is as follows: "The woman" represents humanity. "Her seed" represents one of the human family. The singular pronoun "it" shows the seed to be one person. The pronoun "his" indicates the gender and shows the seed to be a man. Both pronouns refer to Christ. "Thou shalt bruise his heel" represents that Satan will temporarily take the life of Christ. The heel is not a vital part of the body. "It shall bruise thy head" represents that finally through the death on the cross, as a penalty for sin, Christ shall destroy Satan entirely and forever. Heb. 2:14; Eze. 28:18.

The Stronger Overcomes the Weaker

It is not possible for a weak man to overcome a strong man. Contrarily, the stronger naturally always overcomes the weaker. Luke 11:21, 22. Man was created a little lower than the angels (Heb. 2:6, 7), and is therefore of a weaker order of beings than that from which Satan came. It follows then that no mortal man, simply as man, could overcome Satan and destroy him. Based on this principle it would require a being of a higher order than Satan to overcome him. This is manifestly true. But who is greater than Satan? Satan as Lucifer was the covering cherub on God's throne. Eze. 28:14. Only two stood above him in power, God the Father and God the Son. But the promise in Gen. 3:15 provided that the seed of the woman, a human being, should overthrow Satan. Plainly then there is indicated a union of God with man in order to effect Satan's destruction. This is precisely the plan.

Union of Divinity With Humanity

God the Son took our nature (Heb. 2:16) and was born of human flesh

(John 1:14; Gal. 4:4). In prophecy he was called "Immanuel." Isa. 7:14. Among other titles given him are, "The mighty God, The everlasting Father." Isa. 9:6. Immanuel means "God with us" (Matt. 1:23), a union of divinity and humanity.

The Relationship of Christ to Man

Christ was the Son of God. John 1:29, 34. He was God. He was also man. 1 Tim. 2:5. The manner by which he became God-Man is an unfathomable mystery. 1 Tim. 3:16. On the part of humanity a new birth is necessary. "Ye must be born again" (John 3:7), not born of earthly parents, but heavenly. "That which is born of the Spirit is spirit." John 3:6. Man must be born of the Holy Ghost into divinity, even as Christ was born of the woman into humanity. Again we are introduced to a great mystery. Col. 1:27.

The Mystery of Redemption Through Christ

This great mystery cannot be explained so as to be fully understood, but it can be experienced. John 3:8, 11. Through being born of woman Christ partook of humanity's flesh and blood. Heb. 2:14. Through being born of the Holy Ghost man, in like manner, may partake of divinity. 2 Peter 1:3, 4. Once again, through this divine plan human beings may, as in the beginning, be the children of God, the "sons of God." Luke 3:38; 1 John 3:1, 2; Mark 3:35; 2 Cor. 6:18; Heb. 2:11. Christ is called "the first-born among many brethren." Rom. 8:29. He is therefore the elder brother of all Christians in the family of God. Jer. 31:1.



The Holy Spirit—No. 19

Fruits of the Spirit

G. B. THOMPSON

FRUIT-BEARING is an important factor in the Christian life. "Trees of the Lord" bear fruit *unless they are dead*. A living tree cannot keep from bearing fruit, a dead tree *cannot* bear fruit. Jesus says, "I am the true vine, and my Father is the husbandman. *Every branch* in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:1, 2. While the husbandman may dig about us for a time if we do not bear fruit, yet if no fruit appears, there is but one thing that remains to be done; that is to *cut us off* as dead branches, and cast us finally into the *fire*. Cumberers of the ground will do well to reflect soberly on these solemn words.

But the Master does not leave us here in uncertainty. He tells us *how* we may bear fruit: "I am the vine, ye are the branches: he that *abideth in me*, and I in him, the same *bringeth forth much fruit*: for without me ye can do nothing." The secret of fruit-bearing is in *union with Christ*. In the lives of those who so "abide," there is seen, not a little but "*much* fruit." The life is in the tree, and if there is a proper union

between the vine and the branch, the sap of life will flow into the utmost twig. Apart from the Vine, we but wither and die.

The result of having a professed connection with the Vine and yet bearing no fruit, is illustrated in the barren fig-tree that Jesus cursed. The fig-tree had leaves, and thus had a pretentious appearance of fruit-bearing. It said to the hungry passer-by, "There is fruit here." But when the Saviour looked for fruit, "he found nothing but leaves." What a striking example of a vain, fruitless life! "And Jesus answered and said unto it, No man eat fruit of thee hereafter forever." "And in the morning, as they passed by, they saw the fig-tree dried up from the roots." Mark 11:13, 14, 20.

"It was, indeed, the very type of a fair profession without performance, of the hypocrisy which has only leaves, and no fruit. Such a realized parable could not be passed in silence by One who drew a moral from every incident of life and nature. 'Picture of boastful insincerity,' said he, loud enough for the disciples to hear,—'type of Israel and its leaders; pretentious, but bearing no fruit to God,—let no fruit grow on thee henceforward forever,' and passed on. They were to learn that profession without performance found no favor with their Master."—"Life and Words of Christ," page 378.

We should not forget that it is the Holy Spirit who diffuses the life of Christ among the members of his body. The "love of God is shed abroad in our hearts by the Holy Ghost." It is the Spirit that "giveth life." 2 Cor. 3:6. "It is the Spirit that quickeneth." John 6:63. The fruit, therefore, which is produced in the life is "the fruit of the Spirit."

The apostle Paul, writing to the church at Galatia, mentions some of the fruit of the Spirit which will be seen in the life of the believer. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. This fruit cannot be produced in the life by merely making good resolutions nor by studying the rules of ethical culture, any more than sweet water can flow out of a bitter fountain or figs grow on a bramble-bush. There must be a *new* life, a new birth: "Except a man be born from above, he cannot see the kingdom of God." John 3:3, margin.

The apostle Peter gives us a list of Christian virtues: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7. Then he adds that if these things be in us, we shall be neither "barren nor unfruitful."

The graces here referred to are the fruit or outgrowth of the Spirit in the life. The apostle Paul *begins* with love;

Peter ends with this. The apostle Peter seems to dwell more on the *process* of growth, by which the fruit of the Spirit is brought to perfection in the life. The Christian life is a *growth*. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." As another has said, "Such is the process through which the Spirit brings us: blossom, berry, fruit, ripeness, vintage,—'complete in Christ.'"

Again the apostle says, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. Here the spiritual kingdom of God is defined. The principles of this kingdom are implanted and perfected in our lives, through the power of the Spirit of God. Here is found what the soul in its struggles with the forces of evil longs for,—righteousness, peace, and joy. How the heart of the Christian longs after purity, peace, and happiness. In every life there are starless nights; there are times when we are tossed on the billows of Adria, when neither sun, moon, nor stars in many days appear; when friends seem few and cold, and hope appears to mock us. There are landscapes with somber hues; there are times of bereavement and affliction, when we sit in the region and shadow of death and anxiously long for the breaking of the morning and the lifting of the clouds. But the Spirit of God brings peace and joy to the heart. It brings a peace whose tendrils twine around the everlasting Rock. "Peace is love reposing. It is love in the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient and the Saviour willing." It keeps the soul serene in the midst of poverty and distress.

The Spirit brings love into the heart. Love is a wonderful power. It brought the Saviour from heaven to die for an ungodly race. It has strengthened the martyrs to face the rack, the fagot, and the wild beasts in the arena. Weak and timid women have faced the Numidian lions in the Colosseum for the love of the Master. It strengthens the feeble mother to watch uncomplainingly through the long vigils of the night by the bedside of the sick child. At a great coal-mine disaster, where a number of miners were entombed, an aged and feeble man was seen approaching with a shovel. He began to dig at the mouth of the mine. When remonstrated with, he said, "Let me alone, I have two boys down in this mine." Love in the heart of this aged father strengthened him to make a superhuman effort.

The peace which the Spirit brings into the heart is not a stagnant peace, where the malaria of doubt and discontent find a breeding-place. It is of a different kind. "O that thou hadst harkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. It is the peace of *motion*. It flows on and on, like an Amazon, with its banks green, and bearing on its bosom the burdens and sorrows of humanity.

An arctic explorer is said to have been moved to tears by finding a solitary violet blooming beneath an iceberg. So with those in whom the Spirit abides. Even in the most unlikely places, amid poverty and sickness, in the slums of the great cities, amid papal corruption and apostasy, among the very icebergs of sin, through the power of an indwelling Spirit, there may bloom forth in us the beauty and perfume of a Christian life. It is our continual privilege to walk "in the fear of the Lord, and in the *comfort* of the Holy Ghost." Acts 9:31.



The Seven Seals. Revelation 6

MRS. M. E. STEWARD

THE book and the seven seals.

1. An ancient book was a scroll; part was rolled and sealed, then another part was rolled and sealed. The number seven denoted a complete thing.

2. The "seven seals" deal with prophecy, even as do the "seven churches."

3. The first three seals covered the same time as the first three churches.

Color of the horses.

1. White signifies purity and truth. Going "forth . . . to conquer" indicates an answer to Christ's command to preach the gospel to all the world.

2. Deepening color, from white to red, then to black, denoted an increase of error and corruption, and consequent persecution. The professed church early began to adopt wrong doctrine, superstitions and heathen practises, and worldliness.

3. The oil and the wine represent the graces of the Spirit.

The third seal, from Constantine to 538 A. D.

1. During this time pernicious errors were fostered in the church, symbolized by a sword, a balance, and measures of grain.

2. Constantine united the church and the civil power. The bishop of Rome now first spoke with authority. The first Sunday law was passed by Constantine in 321 A. D.

3. Under this seal the "mystery of iniquity," which began its work in Paul's day, grew from babyhood into the full stature of "that man of sin," and, like a living statue, was ready to be "revealed" to the world. This took place in 538, when the fourth seal opened.

The fourth seal, the supremacy of the Papacy.

1. The Papacy is a close and not a clumsy counterfeit of the true. It has beautiful churches, adorned with exquisite sculpture and paintings by such artists as Michelangelo and Raphael, while its music is entrancing. The ceremonial is imposing, the vestures of those officiating are of purple and scarlet and gold. Everything is calculated to captivate the senses, to awe the credulous and bind them in despotism of body and soul.

2. The spirit of the papal system is self-righteousness and intolerance. True religion is meekness; faith in God, and love.

3. In the Catholic religion manhood is degraded by human confessionals and penances, and life is full of unscriptural fears. In the religion of Christ there is a happy sense of sins forgiven, comfort, and peace.

The fifth seal.

1. A change came. Millions had gone down, and were still going to a death attended with deadly hate, shame, and disgrace. The great Reformation of the sixteenth century dawned, and righteousness by faith began to clear away the heavy mists of error and superstition. As the characters of the martyrs were seen in clearer light, "white robes were given unto every one of them." Rev. 6:11.

2. Their blood cried from under the altar on which they had suffered, as Abel's cried from the ground.

3. The "little season." Many still suffered from Roman cruelty. Doubtless others in the future will feel the hate of the beast and his image.

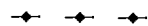
The sixth seal. The language of the sixth seal is literal, while that of the preceding seals is symbolic. The reason is that prophecy could not be understood till the sixth seal was opened, and current history verifies prophecy.

Three wonderful signs of Christ's coming under the sixth seal:—

1. The Lisbon earthquake. Lisbon had one hundred fifty thousand inhabitants; ninety thousand perished in this earthquake of Nov. 1, 1755, crying "*Miser cordia!* the world's at an end!" Mountains were shaken as if from their foundations.

2. The darkening of the sun and moon. Christ told his disciples that this would take place in the days of papal persecution, after the persecution had ended. Mark 13:24. The days extended to 1798, but their tribulation ended in 1773, with the suppression of the Jesuits in papal countries. This fixes the dates under the sixth seal with mathematical precision.

3. The falling of the stars. A stupendous shower of stars (meteors) fell Nov. 13, 1833. Mark 13:25. All these signs were believed at the time they were witnessed to be precursors of the judgment-day. But their real bearing on the second advent was not perfectly understood until they had all been seen. Christ said, "When ye shall see all these things, *know that it is near*, even at the doors." Matt. 24:33, "This generation shall not pass, till all these things be fulfilled."



A MAN must do his duty, if he would be a free man, whether he likes it or not, and whether it is appreciated or not. But if he can regard it as the will of God, the work not fallen upon him by chance, but given him to do, understanding that everything well done belongs to his kingdom, and everything ill done to the kingdom of darkness, surely even the irksomeness of his work will be no longer insuperable.—George MacDonald.



A Glimpse Into the Village of Shahhad

M. D. WOOD

WHEN we first came to Kalyan, India, to live, we wondered where we could get good fresh milk for our use. A neighbor said an old woman from a near-by village brought most excellent milk right to her door every day, and she thought this woman would also supply us. I thanked her, and said I should be on the lookout for her.

In a day or two, a quiet-looking, timid old heathen woman presented herself at my front door. I wish I had her picture to show you. She had on a jacket with short waist and sleeves. Her dress was of dark green, and was tied up about her hips. She had on her wrists a few glass and brass bangles, and an old chain and other native ornaments about her neck. On her head she had a large brass milk-pot, or *dota*; and in her hand she carried her small brass cup with which she measured the milk. I asked her how she sold it, and she said, "Two annas, or four cents, a seer." I then asked her if she watered the milk, and she said "No." (By the way, this is not cow's milk, but pure buffalo's milk.) So I agreed to take three seers a day. We boil the milk as soon as it comes, to kill any germs that may be in it; for buffaloes and other cattle often drink muddy water, and it would not be wise to use unboiled milk. In the morning we skim off the rich cream, and always have enough to supply our table with fresh butter.

This same milkwoman sometimes brings us eggs also. One day I gave her a few bananas to eat, and that greatly pleased her. At another time I gave her a large English tomato. Soon she began to bring us eggplants and other green vegetables, and so a friendly feeling has grown up between the old milkwoman and us. She is a poor heathen, but she has a sympathetic heart, and can feel that we are interested in her and her people. One day she brought her old mother to see us, and wanted us to examine her eyes. We did so, and told her that as she was so very old her eyesight could not be restored by the hand of man or drugs. One by one, this milkwoman has brought her son and daughter and other members of the family. She likes to get inside the front door and sit down in the corner and watch us at breakfast or while we have family devotions. She is always quiet and respectful. She thinks Mrs. Kelsey's little white baby Cathlene is very

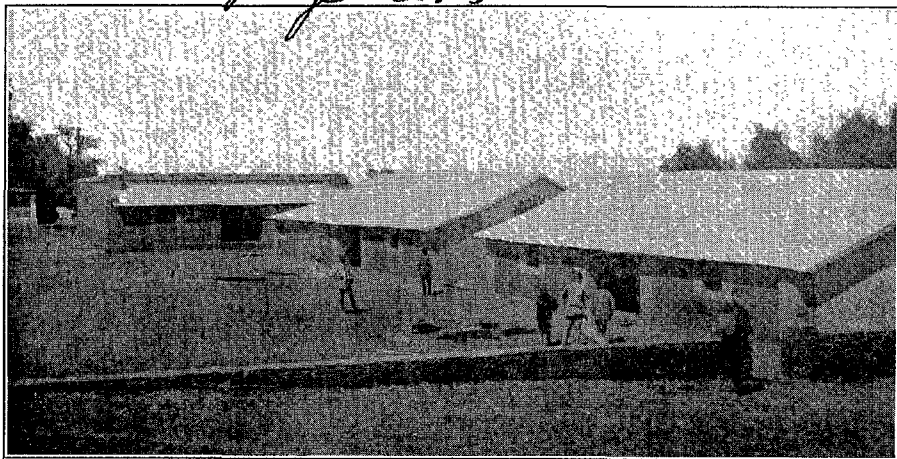
beautiful, and Cathlene is not afraid of her. A few days ago the woman sat down in the corner and heaved a sigh. We asked her what was the matter. "Oh, my!" she said, "just look at my ankles." They were badly swollen and were tied up with old rags. I examined them and found they were filled with Guinea-worms. I saw a portion of one hanging out of the flesh. These worms get into the flesh from the drinking of bad water. This is a very common trouble among many classes of people at Kalyan, and we have many such cases at the dispensary.

For several days our milkwoman has not brought the milk, but has sent her daughter instead. So this evening Mrs.

stretched out on a cot, lay our milkwoman. A small, smoking lamp without a chimney was brought in. The poor suffering creature turned over in bed, and in a low moan said, "Salaam. I am sick." Then she asked how the baby was. We looked at her poor ankles, swollen and with worms protruding. She had a slight fever, and was too weak to sit up. We asked her if she would come to our dispensary for a few days, but she said she could not walk and they had no cart. Well, we soon told the neighbors who had carts that they must bring her, and they agreed. As we left, they presented us with two eggs, as a thank-offering. So to-morrow we expect to make a place for her at our dispensary. There we shall treat her and, with God's blessing, cure her.

On our way out we stopped at the home of Mr. Nargogee, from whom we recently purchased land for our mission. His home was filled with people and cattle. Several women were grinding grain, and they said they were preparing for a great wedding. There they live right in with the goats, sheep, buffaloes, and cows. They can neither read

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DORMITORIES AND COOK-HOUSE OF THE GARHWAL SCHOOL IN THE HIMALAYAS

Wood, Mrs. Kelsey, and I went to the small village of Shahhad to see our old friend and neighbor. The village road was too rough for our horse and carriage, so we left them and walked across the fields. We saw two small Hindu boys driving home their leisure-loving buffaloes. They directed us to the village. It was just at dusk. We inquired the name of the old woman who brought the milk to our house, and they said she lived on the other side of the village. So on we went, passing by the temple in the center of the village, around which was gathered a group of men and boys. The temple lamps were burning and smoking and gave a dismal appearance and horrid odors. Dumb idols are found in each village, with their devotees sitting about. The people know no better.

At length we came to the home of our friend and patient. We asked if we might enter, and receiving the reply, "Hoy" (meaning yes), we went in. It was merely a barn with a whole row of bullocks, cows, and buffaloes, all tied to a long pole. Just in front of them,

nor write. They have homes and enough to eat and wear. They fall at the feet of huge stones, believing them to be gods. This is heathen Hinduism, and after hundreds of years no advancement, no improvement, has been made. We cannot read to such a people; they would not come to listen, and are not used to book language. We can not preach sermons to them; they would not like that. But we can minister to their sick and show them the love of Christ. We hope to instruct their children and reach a few of them. It will take a long time to bring them to a state of what we call civilization. Yet Christ died for them, and they need him.

Please pray for the villagers of Shahhad, and also pray for your representatives who try to teach these people of Christ their Saviour.



"NOTHING is drudgery to the one who submits to the will of God. 'Doing it as unto the Lord' is a thought that throws a charm over whatever work God gives him to do."



The Zapotecan Indians of Southern Mexico ✓

It is well known that when Mexico was discovered there were a number of different tribes of Indians, and although most of them have amalgamated more or less with the Spaniards, yet some of the tribes retain much of their tribal characteristics.

In the state of Oaxaca, especially in the southern part, there still exists a remnant of the Zapotecan tribe, said to number about one hundred thousand. They are civilized, but retain the use of their primitive language in the family, though in business and in the schools the Spanish is used.

They live in villages, and the land round about the village is held in common. Each family chooses a location in the village and builds a house, which is very primitive indeed. Poles are set in the ground at the corners and at convenient distances apart along the sides, and on these are placed beams which support the thatched roof made of palm-leaves. The walls, formed of small poles and twigs interwoven, are plastered with mud and then whitewashed. Usually there is no floor but the earth. Here they live; but each one goes outside the village and chooses a small patch of ground which he clears up and cultivates. This is his as long as he uses it, but he has no permanent title.

As a rule, the people are rather tall, strong, and well-built. Since their country is in the hot lands, their clothing is rather scanty and simple. The men wear cotton trousers and shirt, go bare-foot, or perhaps wear sandals. The women also dress simply, though in the city of Tehuantepec they have a special costume consisting of a blouse, very high-colored, which leaves the arms entirely bare; the upper part of the skirt is usually of dark colors, but from the knee down it is pure white. The head-dress reminds one of a peacock's tail, except that it also is pure white. It is spread out over the head, standing out in all directions about a foot, in a semi-circle. It is a sort of bonnet with a stiff ruffle. The whole dress gives the wearer a striking appearance. This is said to be the dress of the belles of the place, so of course is not worn by all.

The people, as a rule, are honest and serious, and religiously inclined. I have never seen people who would sit and listen to the preaching of the gospel with greater interest and attention. They seem to drink in every word, and at the close of the sermon nearly every one, whether a church-member or not, will give assent with a hearty "Amen."

This people generally lead the simple life, and while they can not be called progressive, yet they do take considerable interest in education, some of them

being quite well informed. In their own language they have scarcely any books, and the prediction is made that the language will die out in the near future. They are not much given to amusements. The principal entertainment, which doubtless they received from the Spaniards, is cock-fighting.

Their furniture is very rude and simple. The beds are pieces of tent cloth, each stretched between two poles, on crossed legs like a sawhorse; this, with pillow and sheet, is all one needs. The rest of the furniture consists usually of a few chairs, a table, and a few boxes set up on benches, in which they keep their clothes. While these articles of furniture are simple-looking objects, yet when one attempts to lift them, he finds they are very heavy. On asking what they are made of, he is told *Caoba* (mahogany). At times pieces of wood used as fuel for cooking will be found to be of this material. Think of using mahogany for cooking beans and tortillas!

From September to March the weather is pleasant, but the rest of the year it is warm. In some places, they tell me, it is even necessary to wrap the body in a wet sheet in order to be able to sleep.

Although these people appear so sober and even stoical, yet they are tender-hearted and affectionate. When one comes into close relationship with them, they are found capable of warm affection. Nowhere in the republic is the fraternal embrace given with a more hearty good will. Our work has made a good beginning in this tribe. We have four companies and about fifty or sixty believers, about forty of whom are baptized. There does not seem a more promising field in all the republic than this tribe presents. May the Lord raise up men and means that soon all the honest-hearted among them may hear the message God is sending the world in these last days. G. W. CAVINESS.

A Word of Appreciation

THE dear REVIEW AND HERALD has been a constant visitor in my home for twenty-five years. During this time the paper has been worth more to me than I can tell. Often I have thought of writing to tell you how much I appreciate the timely instruction and words of admonition and encouragement that are given from week to week. Frequently, as I open the paper, my eyes rest upon words which fill a longing in my heart and seem to have been penned purposely for me. Surely all our people should take this excellent church paper. I do not see how they can keep in touch with the rapid progress of the message without it. We are truly living in the closing hours of earth's history, and Jesus is coming very soon.

ESTHER M. BOARDMAN.

Fish River, Rhodesia, South Africa

It was just one year ago yesterday that I wrote my first report on our arrival at this mission two days previous. I have been thinking of the year just past, and all that it has meant to us, and I should rather be at Maranatha or with the wagon in Kafirland than in any other place on earth, were I in health. I never was in a place where I felt the need of consecrated physical and spiritual strength more than here. And as we watch the lives of these people at this out-station, and see the improvement since eleven months ago, our hearts yearn for the other kraals which surround us and are yet in darkness.

One old man of whom I wrote once before, arose in the last meeting before we left, saying, "I'm only a poor Red Kafir, an old man, but I want to know God." Well, thanks to the Holy Spirit, this poor Red Kafir became acquainted with God, and was one of the fifteen who were baptized at the mission a few weeks ago. Now his face shines with the light of God. One other man who could scarcely leave his old black pipe sufficiently long to come to one of our meetings, was also among the fifteen; and yesterday as I went into the hut where others were lying and sitting all about him with their pipes and he sat with none, I thought, "O, the wonder of God's power!" All about us we see the results of Brother Faba's faithful service here, and at almost every meeting some refer to his work as the cause of their being present.

Mr. Ryan is now sitting outside talking to a company of men who have just come; among them the *sobanda*, who says he wishes baptism. On Sunday Mr. Ryan went six or eight miles from here to hold meetings. About twenty-five blanket natives were present, besides the converts. The following day a letter came from the *sobanda* there, asking Mr. Ryan to come again next Sunday for meeting and to talk about opening a school for his people. So we see how God is working; and seeing this, we say to ourselves so many times, We must work now with energy.

JANET H. RYAN.

WE had a rather strenuous time at Fish River. The heat was intense. The river is dried up, except for pools here and there. There is no water at the out-school except what is carried from these pools in the place where the river should be. Fortunately, we took a supply of water from the mission, but on the trips to the outlying kraals there was nothing to do but drink this stagnant water. We stayed at the river two weeks, and during this time we held just thirty-three meetings. We should have held more, but the weather was very trying. As it was, Mrs. Ryan and I came within a hair's breadth of having sunstroke. We got as far as the river when we were both taken violently ill. The following morning the oxen came from the mission and brought us home.

Our rain has come at last, for which we are truly grateful. If it had delayed much longer, our crops would have perished.

There is a good interest along Fish River, which, with earnest labor, must yield fruit. I had a letter from the head man of the location farther on. He is desirous of having a school, but we have no one to send. R. G. RYAN.

A Journey to Tashkent

AFTER visiting some of our people in the government of Simbirsk and holding meetings in Samara, I started on my journey to Tashkent on October 20. It was a very comfortable journey. The cars were quite clean, and I had to change only once, so I used the third-class compartment. After a few days' journey we were in the midst of the wilderness. The land looks just like the waves of the sea for hundreds of miles, nearly as far as Tashkent itself. I arrived there October 24, and was met by Brethren Ebel and Kurbatow. It seemed quite strange to me; for here the people were working in their gardens, and the weather was comfortably warm, whereas at Saratof the thermometer registered several degrees below zero. We have only a few members in the town, besides the families of our workers, but there are several who are interested in the message.

On Sabbath we visited a German village, about twenty-nine verst away [eighteen miles], named Konstantinovka, where we have a little church. We held a meeting in the morning, and celebrated the Lord's Supper in the afternoon; we also held a public service in the evening, which was attended by several strangers.

Sunday morning we started on our way to Orlof, where we visited our people. It took a whole week to reach them, our only means of conveyance being a team. We were glad that it had just rained (this was the first rain since May), so that the dust was not bad. Sometimes one cannot see even the horses' heads from the wagon. At night we generally stayed with a Kirghiz or Sarten family, although we preferred to sleep in our own wagon, as we felt safer there.

Thursday, October 31, we arrived in Orlof. Brethren Otto and Trippel were kind enough to come about forty-five miles with their spring wagon to meet us. We were able to hold well-attended meetings every evening for a week in a school building. We baptized two sisters in the pretty river there. After we had celebrated the ordinances of the Lord's Supper, we returned to Tashkent.

G. PERK.

West Africa

FREETOWN.—The week of prayer has been to the little flock over here in Freetown, West Africa, a source of encouragement, a fountain sweet and refreshing to satisfy the panting, thirsty heart's desires. From the very day of its announcement, hearts began to prepare for the week of prayer. The meetings were attended with increasing zeal each evening. The attendance was steady and some visitors met with us. Following the plan and instructions given, the readings were conducted by brethren and sisters who were informed and had ample time to study the readings before presenting them. Even the children were brought in touch and communion with the Saviour.

Sister Myers had charge of the children's lessons. Greater showers fell on us at each meeting, until the last day when each heart was really touched to confess the goodness of the Lord and to renew the vows of consecration. This meeting was conducted by Elder D. C.

Babcock, who had just returned from a missionary tour through the protectorate. He brought us words of encouragement, telling how the message was making its way in the hinterland. The experience of this day will never be forgotten. When he put the question, Who among the congregation is willing to follow the principles and teachings of the third angel's message? in response all, both young and old, arose. Tears were shed and the Lord blessed us. All felt the need of praying, and many had the chance to do so.

Throughout the week the prayers were fervent and earnest, and we realize that they have accomplished much for us. They have lightened and eased our burdens; they have filled our hearts with joy and comfort; they have awakened us on our watch, and have brought the second appearing of the precious Saviour near to us. We felt like repeating the experience recorded in 2 Chron. 30:23, where it says, "And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness." The readings afforded us great help. The harvest is white in West Africa, and we beseech our good brethren in America to pray for us.

J. E. HARTLEY.

First-Fruits in West India

MARCH 29 and 30 were red-letter days for the work in west India. After about five years of labor in virgin territory it was our privilege to see the first steps taken toward organizing a church in this part of the vineyard.

Elder and Mrs. J. L. Shaw stopped on their way to the General Conference. After a sermon Sabbath morning on church organization, seventeen Europeans and Eurasians signed the church covenant as the first step toward the organization of a Seventh-day Adventist church in Lonavla. After this service thirty believers gathered round the table of the Lord in the communion service, and he graced our assembly with the sense of his presence that brought joy to our hearts. One of these new members has been trained as a canvasser, and has had very good success in the city of Bombay with "Heralds of the Morning."

The next day the same scene was repeated at our mission station at Kalyan. Fourteen native brethren and sisters signed the covenant, and we had our first communion service with the Marathi people. The ordinance of humility was quite new to them, but the Lord drew very near and all our hearts were melted in tender love one for another.

We feel now that we have crossed our Rubicon in west India, and look forward into the future with hope. We shall proceed with the instruction necessary and organize these two churches, one for the English people at Lonavla and the other for the Marathi people at Kalyan, before the next quarterly meeting.

One of the sisters baptized is an Indian lady who has done service for ten years in the court of one of the ruling princes of India. She now goes to be the companion to the wife of the heir apparent of the throne of Kashmir. She expects to take up the circulation of our good books and other literature among the ruling princes of India, a work for

which she is eminently fitted, and for the prosecution of which she will have the most unique opportunities.

Both our school work and our medical work in the two mission stations are progressing favorably. We have about one hundred fifty children in the schools, and Mrs. Wood had nearly nine hundred patients at her dispensary last month, which was only the third month of its operation. She took in about twenty-five dollars in fees. We are looking for definite fruit from our effort this year. One very encouraging feature of our work is that it is the higher castes that are putting their children in our mission schools and inquiring into Christianity. Many of the missions operating in the Marathi country have been unfortunate in filling up with the low-caste people to such an extent that the mold that has been put on their work has made it hard for them to do adequate work for the high-caste people. We by no means pass by the low caste, but the Lord is opening the hearts of the higher castes, and if he will give us our first converts from them it will put a stamp on the work that will be for its future good. A young Brahman is now studying with me here in Lonavla, and there are several bright young Brahmans who we hope will soon take their stand with us.

The workers in west India are all of good courage, and are unitedly pressing the battle to the gates. We ask an interest in your prayers.

GEO. F. ENOCH.

Minnesota

MINNEAPOLIS.—The six weeks' evangelistic effort conducted in the Pence Auditorium, which closed April 18, resulted in more than twenty-five new Sabbath-keepers and a wave of influence for the truth over the entire city.

Sunday nights our audience numbered from six hundred to nine hundred, the auditorium toward the last being packed to the very utmost. It is very gratifying to note the increasing general interest in the message among all classes of people, and many are earnestly inquiring the way to salvation.

The three efforts conducted in the city during the past ten months have cost less than \$1,500, and we have as a result one hundred two Sabbath-keepers, upward of fifty having been baptized into the Minneapolis church. We shall have additional baptisms in the near future.

In results, the best of all is the deepening of spiritual life and consecration on the part of associate workers and members of the Minneapolis church. For all this we are thankful to God.

O. O. BERNSTEIN.

Field Notes

FIVE members have been added to the church at Herrin, Ill.

A CHURCH of thirteen new believers has been organized at Culdesac, Idaho.

At St. John's, Newfoundland, ten persons have accepted the truth under the labors of W. C. Young.

SIX new members recently united with the German church at Allegheny, Pa. The Altoona church welcomed four persons into membership a few weeks ago.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

L. A. HANSEN Assistant Secretary

The Medical Work in Barbados, West Indies Hastings Sanitarium

THE Hastings Sanitarium is situated at Hastings, the well-known health resort of Barbados. The large number of visitors who frequent this part of the island for their health, the close proximity to the sea, and the easy access to the city, two miles distant by street-car, are features which help to make its location an ideal one.

Previous to our beginning, an opening had been made by Brother Charles Enoch, who conducted treatment-rooms in the city. After working for some months, he went to Trinidad, where his work was suddenly brought to a close through his falling a victim to yellow fever.

The institution had a very small beginning. Our appliances for giving treatments were simple, consisting principally of a few treatment-tables, a vapor-bath cabinet, a bath-tub, a hand-battery, and some hot-water bottles and blankets. Elder D. E. Wellman, who was then laboring in Barbados, took a very active part in launching the enterprise. His valuable service will be remembered as long as the work lasts. Our treatment-tables are still tangible witnesses to the manual assistance he rendered.

It was evident from the outset that the methods of treatment introduced were regarded as an innovation and viewed with suspicion. There was a deep-seated prejudice against the use of water as a curative agent. Electricity and massage met with greater favor. In order to meet popular sentiment, we changed the name, advertising as the Massage Institute. There was before us a long and difficult task of educating the people to see the vast superiority of natural remedies over drugs. It was evident that we should have to bide our time, if we would succeed.

In order to give publicity to our principles, we distributed five hundred copies of a special West Indian edition of the *English Good Health*. These were sent to the leading citizens for nine months at our own expense. On the back cover we had an advertisement of our work.

The results obtained by the treatments proved to be the most powerful means of breaking down the wall of conservatism. Each person treated went out as an unsolicited witness to the principles. The lapse of time has brought a triumph for the work, for which we are grateful to God.

About a year ago we were able to add a few valuable requisites to our equipment. This was made possible through a loan made by one of our patients. Our facilities are now modern, including an electric-light bath, solar arc lamp, centrifugal vibrator, sinusoidal and galvanic electric apparatus, needle- and shower-bath. The increase of facilities made

it necessary for us to enlarge our quarters. This had to be done by permission of the landlord, as the building is rented. Although the step in this direction caused much hesitation, the welfare of the business demanded it. Having arrived at this stage of development, we thought it high time to take on the permanent title, Hastings Sanitarium. The house is capable of accommodating only four patients at the most. The main part of the work is supported by outside patients, who may number as high as fifteen a day. There are seasonal fluctuations in which the number may be more or very much less.

To those who are acquainted with conditions in Barbados, it goes without saying that a work like this can be supported only by the better class of people. From its inception, the patronage has been largely confined to the élite. This has enabled us to give charitable assistance to those in need. Although we can not say that the growth of the institution has been rapid, yet we are glad to state that it has passed its experimental stage. A beginning has been made that promises to give rise to a healthy permanent development.

We feel that the sanitarium fills a very useful place in this community, because the class of persons who come under its influence have not yet been touched by our evangelical work. We find many opportunities of presenting some phase of present truth, and a sermon on the Sabbath is preached to them every week. Our reading-table is replete with literature on the message. We have good reasons to believe that seed is being sown, and, even though there may be no visible fruit now, the time will come when we shall see the blessed results of sowing beside all waters.

CHARLES CAVE, M. D.

Cheering Returns

FOR some years R. A. Lovell and his wife, both nurses, have conducted a very creditable and successful medical missionary work in Knoxville, Tenn. Excellent words have been heard from time to time from persons who have been acquainted with this work. People of the city and vicinity speak well of it, and have shown their appreciation of its benefits by a good patronage and a friendly attitude in general. Because of the missionary activity of these workers and their associates, their work has also proved a source of courage and substantial help to the local church and conference.

We take the liberty to quote from a personal letter from Brother Lovell, thus giving something of the real satisfaction that workers may find in such work. He says:—

"You are more or less acquainted with our work from its beginning, when our capital consisted of the good promises of God and fifteen dollars, to its present development. From the first day till now, we have felt to give God all the glory, for he took us in our weakness and gave us strength.

"When we began, we purposed in our hearts that our work should stand first and foremost and all the time for the advancement of the message of the third angel. We are thankful to say that this

purpose still fills our hearts. To our loyalty to this purpose we attribute in most part, if not all, our singular success in the face of many trying conditions.

"It is indeed sweet to the ear to hear a patient say, 'It somehow seems that angels are within these walls.' That is quite different from, 'See how much money they have made.' A very wealthy woman also has learned to love what little of the truth she now knows. This winter Mrs. Lovell has sold her 'Great Controversy,' 'Patriarchs and Prophets,' 'Desire of Ages,' 'Thoughts on Daniel and the Revelation,' 'Steps to Christ,' and 'Practical Guide,' each in the best binding, and has taken her subscription for the weekly *Signs of the Times*. Members of this family so often remark to Mrs. Lovell when she goes to their home, 'I know that God sent you here this morning.' How much more satisfaction in such experiences than in the paltry dollars that change hands! I feel especially interested in this case. It is time for the people in the higher walks of life to embrace this truth and bring to its aid their means. This family is worth two million dollars, but souls cannot be computed by dollars. I sincerely pray that this glorious truth may reach their hearts.

"Our prayer is that God may make us true medical evangelists."

At the Kobe Sanitarium

WE are favored with a brief report of the work of the Eisei-in Sanitarium, Kobe, Japan, an institution that has proved a great blessing to many, both physically and spiritually. It is in charge of Dr. Kiku Noma, who writes:—

"The Kobe sanitarium was established in November, 1903. There was no property belonging to the institution in the beginning. The enterprise was started by a few ladies as a missionary venture. A house was secured on a monthly rental basis, and, as the work grew and conditions permitted, ground was purchased on which a building was eventually erected, being completed in July, 1908.

"The sanitarium has two physicians, eleven nurses, and seventeen other employees. A branch office was opened last January in Osaka, the second largest city in Japan and quite a commercial center. The city has a population of about one million three hundred thousand, while Kobe has a population of four hundred thousand. A government railroad connects the two cities, and there is also an electric line connecting them. This gives us ready access to an immense field.

"It is somewhat difficult to give the exact figures of our work, but I give the following report:—

YEAR	PATIENTS TREATED	RE-CEIPTS	CHARITY WORK	CONVERTED
1903	...	\$.....	\$.....	..
1904	...	.....	.....	10
1905	...	3,187.52	.....	6
1906	...	3,330.70	.....	5
1907	307	4,421.73	.....	4
1908	345	4,852.53	.....	1
1910	339	6,664.08	700.00	7
1911	421	9,285.10	750.00	4
1912	458	7,636.31	720.00	7

We also have a few words from Mrs.

T. Kuniya, wife of one of the evangelists, who gives this experience:—

“While I was at the Eisei-in, a young woman came for treatments. I was impressed to speak to her of the ‘blessed hope,’ and to pray earnestly that the Spirit would lead her to attend the Bible class that I was holding with the students. She did so, and found peace with God. Before her baptism she bore this testimony: ‘I was fully determined to end my life to get free from the agony of soul that I had suffered. Just then a friend handed me a copy of the *Owari No Fukuin* (our Japanese paper), in which I saw an advertisement of the Eisei-in, and came to take treatment. I am grateful for the wonderful love of God and for his providence. Now not only is my health restored, but my soul as well. I am now ready to tell this “blessed hope” to others.’”

—A serum for the cure of pneumonia has been developed at the Rockefeller Research Institute in New York City, which will soon be given to the public.

—We have in the United States 1,700,000 children under fifteen years of age working in factories, fields, mines, and workshops. What it would mean for the future of our American civilization if this vast army could be in school no one can measure.

—By a vote of 3,665 to 1,552 the city of Colorado Springs, Colo., has adopted a one-day-in-seven rest ordinance. This includes all employees except those caring for the sick, domestic help, and managers of departments when their continuous supervision is necessary. It forbids, also, bolder forms of labor and traffic on the streets and in the stores on Sunday.

NORTHERN UNION CONFERENCE

- Minnesota June 17-23
- North Dakota, Bismarck June 23-30
- South Dakota, Sioux Falls June 23-30

SOUTHEASTERN UNION CONFERENCE

- Georgia July 31 to Aug. 10
- South Carolina Aug. 14-24
- North Carolina Aug. 21-31
- Cumberland Sept. 4-14
- Florida Oct. 2-12

SOUTHWESTERN UNION CONFERENCE

- South Texas June 26 to July 6
- North Texas July 10-20
- Arkansas July 17-27
- West Texas July 31 to Aug. 10
- New Mexico Aug. 7-17
- Oklahoma Aug. 21-31

Quebec Conference

The thirty-third annual session of the Quebec Conference of Seventh-day Adventists will be held in connection with the camp-



A FEW OF THE CAMP-CONSTRUCTION WORKERS AT THE GENERAL CONFERENCE, PREPARING TO LIFT THE POLES FOR THE LARGE PAVILION

News and Miscellany

Notes and clippings from the daily and weekly press

—The steel exports of the United States, Mr. O. P. Austin, assistant chief of the Bureau of Foreign and Domestic Commerce, announces, now amount to the enormous total of \$1,000,000 a day.

—In Sweden, street-car conductors are furnished with rubber hat-pin protectors. When a lady with a hat pin protruding enters a car, she is required to buy one or to get off. The price of them is a halfpenny.

—Statistics show that in India the number of Christians is steadily increasing, and the knowledge of the Bible is spreading rapidly. Even Hindu and Mohammedan writers are making use of Scripture texts in their writings.

meeting at Ayer's Cliff, in the province of Quebec, June 12-22. Officers for the ensuing term will be elected, and such other business will be transacted as may properly come before the meeting.

W. J. TANNER, *President*;
I. S. JONES, *Secretary*.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

- CANADIAN UNION CONFERENCE
Quebec, Ayer's Cliff June 12-22
- COLUMBIA UNION CONFERENCE
Eastern Pennsylvania, Allentown (Emmanuel Grove) June 19-29

The Minnesota Conference Association

The Minnesota Conference Association of Seventh-day Adventists will meet on the camp-ground in St. Paul, Minn., at 9:30 A. M., Friday, June 20, 1913, for the purpose of electing officers for the ensuing year and of transacting such other business as may properly come before the delegates. The regularly accredited delegates to the conference are delegates to the association.

G. W. WELLS, *President*;
H. R. GAY, *Secretary*.

Tri-City Sanitarium Nurses' Training Course

OPPORTUNITY is offered for receiving ten or twelve young women into the nurses' training course. Write for application blanks. Make application between now and June 1. Address Tri-City Sanitarium, Moline, Ill.



Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE sixteenth annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1913 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Thursday, June 26, 1913, at 3 P. M., standard time, for the election of trustees and the transaction of such other business as may properly come before the meeting.

By order of the board of trustees.

E. L. EGGLESTON, *Acting Secretary.*



South Dakota Conference

THE thirty-fourth annual session of the South Dakota Conference of Seventh-day Adventists will convene on the camp-ground at Sioux Falls, S. Dak., at 9:30 A. M., Monday, June 23, to elect its officers for the ensuing year, and to transact such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members. Churches should elect their delegates at once, and send the names to I. G. Ortner, conference secretary, Redfield, S. Dak. All delegates should plan to be at the first meeting of the conference.

C. M. BARCOCK, *President;*
I. G. ORTNER, *Secretary.*



South Dakota Conference Association

THE constituency of the South Dakota Conference Association of Seventh-day Adventists will hold the first session of its annual meeting at Sioux Falls, S. Dak., at 11 A. M., June 24, for the purpose of electing its officers and transacting such other business as may come before the meeting. All regularly appointed delegates to the conference are delegates to the association.

C. M. BARCOCK, *President;*
I. G. ORTNER, *Secretary.*



Upper Columbia Mission Society

THE fifteenth annual session of the Upper Columbia Mission Society of Seventh-day Adventists will be held in connection with the conference at Colfax, Wash., June 19-29, for the election of officers and transaction of such other business as may properly come before the society at this time. All regularly accredited delegates to the conference are delegates to this body. The first meeting will be held on June 24, at 10 A. M.

P. A. HANSON, *President;*
E. W. CATLIN, *Secretary.*



Upper Columbia Conference

THE thirty-third annual session of the Upper Columbia Conference of Seventh-day Adventists will be held at Colfax, Wash., June 19-29, for the election of officers and the transaction of any other business that may properly come before the conference. Each church is entitled to one delegate without regard to number, and one additional delegate for each fifteen of its membership.

Delegates' credentials should be sent immediately to the conference office. An invitation is extended to the members of all our churches to attend this conference session, as a number of measures of great importance to the work in this conference will be considered. The opening meeting will be held June 20, at 9 A. M.

P. A. HANSON, *President;*
E. W. CATLIN, *Secretary.*

Pennsylvania Tract and Missionary Society

THE annual meeting of the Pennsylvania Tract and Missionary Society will be held in connection with the Eastern Pennsylvania Conference of Seventh-day Adventists, on the Emmanuel Grove camp-grounds near Allentown, Pa., June 19-29. The first meeting to be held on Monday, June 23, 1913, at 9 A. M. This meeting will be for the election of constituent members for the ensuing year, and for the transaction of any other business that may come before the meeting.

H. M. J. RICHARDS, *President;*
S. D. HARTWELL, *Secretary.*



North Dakota Conference Association

THE next session of the North Dakota Conference Association of Seventh-day Adventists will be held at Bismarck, N. Dak., in connection with the annual camp-meeting, June 23-30. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference association. The first meeting will be held on the morning of June 27, at ten o'clock. The regularly appointed delegates to the conference should be present.

C. J. BUHALTS, *President;*
ANDREW ROEDEL, *Secretary.*

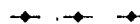


Western Oregon Conference Association

THE Western Oregon Conference Association of Seventh-day Adventists (a legal corporation) is hereby called to meet on the camp-ground in Portland, Oregon, Thursday, June 26, 1913, at 10 A. M., for the purpose of electing a board of five trustees, whose offices shall continue for one year, or until their successors are elected and are qualified, and of transacting such other business as the delegates may desire. The accredited delegates to the religious body are the delegates to the association.

By order of the board of trustees.

H. W. COTTRELL, *President;*
C. E. OLCOTT, *Secretary.*



Business Notices!

WANTED.—Strong man or woman to learn hygienic cooking. Good wages from the beginning. Address Wabash Valley Sanitarium, La Fayette, Ind.

WANTED.—A blacksmith—single man preferred—to work in general repair-shop. Must be able to do horseshoeing. Will give percentage or wages. I am located about 65 miles from Chicago. Address David Hartley, Newark, Ill.

FOR SALE.—In Takoma Park, D. C., within one block of Sanitarium and Seminary, seven-room house, with bath, hot and cold water, furnace, telephone, etc., two and one-half acres of land, abundance of fruit. Offered for sale on account of change of field of labor. Will sell at a bargain, or might trade for place in New Jersey. Address W. B. Walters, Care New Jersey Tract Society, 1109 Division St., Trenton, N. J.



Publications Wanted

THE following-named persons desire late, clean copies of our publications sent, post-paid, for missionary purposes:—

Reginald Etheredge, Stapleton, Ala.

Mrs. S. E. Hayner, Onaway, Mich. *Signs.*

Mrs. H. M. Burleigh, Friend, Nebr. *Instructor, Little Friend, late Reviews, and tracts.*

P. P. Noe, 714 Center St., Bessemer, Ala. Continuous supply of magazines, papers, and tracts.

G. B. Case, Conway, S. C. *Signs, Life and Health, Temperance Instructor, denominational tracts, also a few tracts in the Chinese and Syrian languages.*

Obituaries

RADCLIFF.—John Radcliff was born in Ohio, Oct. 17, 1838, and died at Durkee, Oregon, April 23, 1913. He united with the Seventh-day Adventist Church twelve years ago, and was a consistent Christian until his death. Two sons mourn their loss.

W. L. KILLEN.

HUDSON.—Margaret Amanda Hudson, infant daughter of Brother and Sister C. G. Hudson, died at their home in Garden Grove, Cal., April 27, 1913, aged 1 year, 6 months, and 6 days. The writer conducted the funeral service, assisted by Elder Oscar Hill.

J. ERNEST BOND.

ABSTON.—Elizabeth Bell Abston died at the home of her daughter, in Sedalia, Mo., April 20, 1913, aged 89 years, 3 months, and 2 days. She was born Jan. 18, 1824, in Maury County, Tennessee, and fell asleep in the blessed hope, leaving two sons and one daughter to mourn their loss.

MRS. MAUDE HUFF.

KNORR.—Pauline Knorr passed away at the home of her sister in Richmond, Cal., April 26, 1913, aged 80 years. She was a native of New Orleans, La., but during the last twenty-two years of her life resided in California. The deceased united with the Seventh-day Adventist Church at Visalia, Cal., in 1911. The funeral services were conducted by Elder B. E. Beddoe.

M. D. UTT.

ROLFE.—Hattie E. Rolfe, *née* Totman, was born in Clay, Onondaga Co., N. Y., and died April 25, 1913, at Chesaning, Mich. She was married to George E. Rolfe July 28, 1877. To them were born five children, two of whom, with their aged father, survive their mother. Twenty-eight years ago the deceased was converted and united with the Chesaning Seventh-day Adventist Church, of which she remained a faithful and consistent member until her death. She fell asleep in full assurance of meeting her Lord and Master when the righteous dead are raised to life.

H. H. HICKS.

YATES.—Theodosia Park Yates was born in Bucks County, Pennsylvania, May 15, 1828, and died near Eureka, Kans., March 23, 1913. She was united in marriage with Jacob Yates near Columbus, Ohio, in 1845, and together they accepted Christ and the truths of the third angel's message in 1860. Nine children were born to them, of whom two sons and two daughters survive. Mother was a great sufferer, and longed for the rest that remains for the people of God. Funeral services were conducted by Pastor W. D. James, of the Baptist Church.

J. P. YATES.

BRANCH.—Henrietta P. Branch, wife of Elder Thomas H. Branch, was born at Rono, Howard Co., Mo., March 12, 1858, and died in Philadelphia, Pa., soon after the commencement of the Sabbath, April 4, 1913, aged 55 years and 22 days. Sister Branch was united in marriage with Thomas H. Branch in Wyandotte County, near Kansas City, Kans., Dec. 7, 1876. They moved to Colorado, where in 1892 they both accepted the faith of Jesus as taught by the Seventh-day Adventist Church. They devoted their lives entirely to the work of teaching the true faith to their own race, and were sent to Nyasaland, central Africa, where Sister Branch labored faithfully by the side of her husband for several years. After their return to America she was an able assistant to Elder Branch in his work in Denver, Colo., and in Philadelphia, Pa. At the latter place he has had charge of the First African Seventh-day Adventist Church for the last two years. The loss of this dear sister will be keenly felt by the church, as well as by her husband and four children, who are left to mourn; yet they "sorrow not, even as others which have no hope." She rests in "that blessed hope" of the appearing of the Lord, and a part in the resurrection of the righteous. Funeral services were conducted by the writer, words of comfort being spoken from Rev. 14:12-14.

H. M. J. RICHARDS.

LA FRANCE.—Charles J. La France was born in Canada, May 11, 1863, and died at Oakland, Cal., April 18, 1913. He was united in marriage with Ada Shearer, Oct. 8, 1891, who with one son survives him.

B. E. BEDDOE.

PEACH.—Brother C. H. Peach, of Selma, Cal., died March 30, 1913, aged 78 years, 9 months, and 6 days. He leaves a wife, three daughters, and one sister. Brother Peach was a native of Pennsylvania, and a faithful Sabbath-keeper for over thirty years. Words of comfort were spoken by the writer from James 4: 14.

E. P. ACKLEY.

BEGGS.—Wallace H. Beggs died at the home of his parents near Almond, Wis., April 17, 1913, aged 12 years, 8 months, and 9 days. He was reared in a Christian home, and when about ten years old was baptized and united with the church. He was a faithful follower of the Saviour, and fell asleep in Jesus. His parents, one brother, and four sisters are left to mourn, but they sorrow in the hope of a resurrection morning soon to come.

F. F. PETERSEN.

CORBIT.—Robert B. Corbit was born in Cairo, Ill., Feb. 14, 1863, and died suddenly at Ontario, Cal., April 8, 1913. He was married to Liddie Jane Vicker in 1880. Two daughters and one son were born to them. The family moved to California in 1896, and in 1907 attended a series of meetings at Redlands, where they heard and accepted present truth. Brother Corbit was a quiet, faithful member of the church at Ontario. The family feel assured that they will meet him when the righteous dead are raised to life.

CLARENCE SANTEE.

MARSMAN.—Mrs. Grace Marsman was born in the Netherlands Sept. 20, 1836. She came to America in 1871, and departed this life March 23, 1913, at Grand Rapids, Mich. Two sons survive, her husband and five children having preceded her in death. The deceased became a Seventh-day Adventist about six years ago, as the result of the labors of one of our faithful Bible workers. She was a patient sufferer, and anxiously looked forward to the Saviour's second coming. The funeral service was conducted by the writer, assisted by a friend of the family who spoke in the Dutch language.

S. B. HORTON.

TRICE.—Susan Eliza Trice was born in Hocking County, Ohio, Nov. 16, 1834, and died at Shelbyville, Ill., Feb. 28, 1913, in her seventy-ninth year. She was thrice married. Her first husband was Jacob Sherrick. To this union was born one daughter. In 1854 she was married to William Shuff. Five daughters and three sons were born to them. The family moved to Shelby County, Illinois, where Mr. Shuff died in 1871. Six years later the deceased was united in marriage with Isaac Trice, who fell asleep in 1904. One son, an adopted son, two daughters, four step-children, and one sister are left to mourn. Sister Trice was a cripple for about fifty-six years. She bore her affliction with unusual patience, never complaining. She accepted this truth many years ago, and died in the blessed hope.

JOHN E. HANSON.

BOWEN.—Harlan D. Bowen, the oldest son of William and Harriet Bowen, was born Nov. 27, 1852, and died of pneumonia, at Randolph, N. Y., April 14, 1913, aged 61 years, 4 months, and 17 days. Brother Bowen accepted present truth under the labors of Elder R. F. Cottrell, and was an earnest Christian until his death. He was caring for his aged parents during the closing days of their lives, and caught cold while making a trip to Jamestown, which developed into pneumonia. After an illness of two weeks he passed away. His death came about twenty-four hours after his father's, and together they were laid to rest to await the coming of the Life-giver. There is left to mourn their loss the faithful wife and two sons. Ernest Bowen, the younger son, is at home, and Lynn is a missionary in far-away Africa.

T. B. WESTBROOK.

EASTMAN.—The death of Reuben R. Eastman, at Inglewood, Cal., March 9, 1913, removes another of those who by long connection with the message deserve to be called pioneers. Brother Eastman united with the Seventh-day Adventist Church in 1870, and remained an earnest and faithful member until his death. He leaves behind the record of a well-spent life. Our brother rests from the labors of nearly eighty-four years, and we believe that he sleeps in hope.

B. E. FULLMER.

CHARLTON.—Callie Charlton died at the home of her sister in San Diego, Cal., Feb. 26, 1913. She was a native of Washington, Pa. While living in Keota, Iowa, in 1881, she accepted the third angel's message, and until her death continued a consistent, faithful member of the Seventh-day Adventist Church. Two of her sisters were with her during her last illness, and did everything possible for her comfort. Funeral services were conducted by Elders R. S. Owen and W. M. Healey.

H. H. PERRY.

COOK.—Died April 11, 1913, Elizabeth Cook, aged 88 years, 6 months, and 5 days. She was born in Lincolnshire, England, Oct. 6, 1824, and came to this country with her parents in 1835. The family settled in Wood County, Ohio. The deceased was married to Robert Cook in 1841. To this union were born four children, and two others were adopted into the family. Thirty-five years ago Sister Cook embraced present truth, and according to the testimony of those who knew her, she was a consistent Christian. The funeral service was conducted by the writer in the Bowling Green (Ohio) Seventh-day Adventist church.

JOHN FRANCIS OLMSTED.

BOWEN.—Died at Randolph, N. Y., April 18, 1913, Harriet Bowen, aged 88 years, 1 month, and 2 days. Sister Bowen had always lived in the vicinity where she died. She had a deep, devotional nature, ever regarding with tenderness the feelings of others, and was persevering and determined in her Christian life. In 1847 she was married to William Bowen, to which union seven children were born. In 1867 Sister Bowen, with a few others, accepted present truth under the labors of Elder R. F. Cottrell, and ever after maintained an unwavering hope in the glorious appearing of our Lord. All her children except one have followed their mother in the faith. Her husband and their oldest son were buried three days before she died. The shock was too much for her feeble condition, and she rapidly sank to her death. We turned from the three freshly made graves with the blessed assurance that the Redeemer will call in just a little while, and they will answer; and we felt to say, "Hasten on, glad day."

H. W. CARR.

BOWEN.—William Bowen was born Sept. 8, 1821, and died of influenza, at Randolph, N. Y., April 13, 1913, having reached the advanced age of more than ninety-one years. He was one of the pioneers of the township in which he lived. His parents moved from Livingston County to Cattaraugus County in 1825, and he was a resident of Randolph the remainder of his life. At the time of his death he was the oldest man in the township. Mr. Bowen was a Christian and had kept the Sabbath for a long time, although he had never identified himself with this people. He was the father of seven children, four sons and three daughters. Besides these there are twenty-two grandchildren and ten great-grandchildren. Several of these are engaged in spreading the third angel's message, among whom are his son, T. E. Bowen, of Washington, D. C.; his daughter, Addie Bowen, of Pennsylvania; two grandsons, Lynn Bowen, of South Africa, and Ruland Bowen, of Salamanca, N. Y. Mr. Bowen passed away about twenty-four hours before his son Harlan. His wife, Sister Bowen, was seriously ill and not able to attend her husband's funeral. The services were conducted by the writer.

T. B. WESTBROOK.

ANDREWS.—Jennie Andrews was born in Louisville, Ky., May 15, 1862, and died March 23, 1913, at Chicago, Ill. She came to Chicago in 1892, and four years later was married to Edwin Andrews. Sister Andrews united with the Seventh-day Adventist Church in 1897, and until her death was a faithful, active member of the Dearborn Street church. The funeral service was conducted by the writer.

W. D. FORDE.

RANDALL.—Moses Randall was born in Derbyshire, England, Aug. 22, 1841, and died April 8, 1913, at the Old People's Home in Battle Creek, Mich., where he had lived for several years on account of poor health. Dec. 25, 1879, he was married to Elizabeth Cottrell, at Marshall, Mich. She died some years ago. Brother Randall was a devoted Christian, and will be greatly missed by his associates. Elder G. C. Tenney conducted the funeral service, taking his text from Num. 23: 10. One daughter and two grandchildren are left to mourn.

MRS. J. R. ROBINSON.

BEACH.—Hannah Shears Beach was born in Prince Edward County, Ontario, June 30, 1842, and died at Minturn, Ark., March 26, 1913. She was married to Clark S. Beach, in Michigan, April 4, 1871, and the following year was led to embrace present truth under the labors of Elder D. H. Lamson. The family moved to Arkansas in 1878, and it is thought that she was the first Adventist to enter that State. Of her eight children five are left to mourn, also a foster-son reared from infancy. There being no Adventist minister near, the funeral service was conducted by Pastor Holmes of the Baptist Church.

ESTHER B. MULLINS.

HALL.—Hattie Laura Hall fell asleep in Jesus at Lamar, Colo., Jan. 19, 1913. She was born in Green Bay, Wis. During her childhood the family moved to Kansas, where they resided for sixteen years. While living there she attended Union College for a time. In 1896 her father was invited by the Mission Board to labor in the island of Jamaica, British West Indies. She accompanied her parents to their field, remaining with them until 1901, when she returned to the States and entered the nurses' training class of the Battle Creek Sanitarium. Sister Hall was an earnest Christian, and her hope and confidence in the Saviour was firm to the end. She is survived by her mother, five brothers, two half-sisters, and a large circle of friends.

C. R. KIRK.

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EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

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In the report of the Publishing Department, as published in this issue of the REVIEW, but which went to press before the last-page matter was made up, the total value of sales for the decade 1903 to 1912 should be \$11,036,000 in place of \$12,003,500. This would make the grand total \$17,683,000.

At the Sabbath afternoon service the delegates were much gratified to receive a cheering communication by mail from Sister E. G. White. The spirit of the message was one of hope and courage in God, exhorting the brethren to new consecration and faithfulness in God's service. This will be published later.

A copy of the Annual Report of the European Division of the General Conference has just been received. Statistics show that the corps of workers was increased nearly one hundred during 1912, and on an average, each worker was able, with the help of God, to win six persons to the truth. The total number of new converts received into fellowship amounts to 5,484. The yearly tithes of the Sabbath-keepers in the European field amounted to more than \$325,000. They also gave liberally of their means to foreign mission work. Hundreds of young men and women are attending the different training-schools, and during the year twelve missionaries and their wives took up work in foreign fields.

"As the flowers of the field and garden turn toward the sun, so ought our faces to turn toward the Sun of Righteousness. And if they do, we shall accomplish infinitely more of real worth to this cause and shall hasten the coming of our blessed Redeemer. The time has come when we must rise to fall no more. This can be accomplished only through the power of the Holy Spirit, who is ready to work for us with no modified energy."

It often happens that when we are in greatest danger, we are least sensible of our condition. Says the servant of God: "We are stricken with spiritual paralysis." While that is true, there is help for every one who is thus stricken. Every one of us needs the help of the Great Physician. If we do not feel our need, we are in a worse condition than those who do, and the danger is greater. The Great Physician alone can reach our hearts, and he is ready, waiting, and anxious to come to our relief.

SEVERAL years ago there was published in the REVIEW a series of articles on Old Testament history and characters, from the pen of Sister E. G. White. These closed with the reign of Solomon. We are pleased to inform our readers that we have received from Sister White a continuation of this series. We shall begin the publication of these articles sometime next month. They will be found of special interest, as they shed much light on Old Testament records, and contain many practical lessons for present-day needs. This series contains nearly one year's articles, and will afford to the readers of the REVIEW a rich treat.

A Wonderful Message

THE wonderfully cosmopolitan nature of the movement committed to this people is strikingly testified to by the body of people itself as represented at this General Conference. The roll-call of the delegates was by no means an easy task for the secretary. The names of many of the delegates sounded very strange to us who are familiar only with the names common to this country, and it was plainly evident that the names sounded peculiar to those who bore them, when pronounced by an American. But this fact bears eloquent witness to the wonderful leadings of God in the progress of the work committed to this people. Into the multifarious highways and byways of this world this message is going. Wherever honest hearts are crying out after God, he is opening ways for his faithful missionaries to answer these calls. Here is a message that speaks to human hearts as only God can speak;

and no matter what the color or race or nation, the message is winning from them all the precious trophies of his grace.

C. M. S.

The Opening of the General Conference

(Concluded from page 4)

More than two thousand persons assembled in the large pavilion for the Sabbath-school. This was the senior division. The junior, intermediate, primary, and kindergarten divisions, which met in other places, would greatly increase this number. It was estimated that there were 4,000 people on the grounds for the Sabbath services.

The morning sermon was preached by Elder I. H. Evans, vice-president of the Asiatic Division of the General Conference. His discourse was based upon John 2:17: "The zeal of thine house hath eaten me up." It was an impressive sermon, and brought home to individual hearts the importance of godly zeal in the work committed to us, and zeal that is according to knowledge. "There must be in the heart a spirit of loyalty, not to man, but to God, to Jesus Christ, to the truth of God, a zeal that is a consuming, burning fire in the heart for God and the kingdom of God; and he who has such a zeal burning in his soul will be as irresistible as any force in nature. Wherever he goes he will burn his way into the hearts of the children of men." He urged upon all the necessity of turning away from all selfish ambitions, and consecrating soul, body, and means to the work of the third angel's message.

The afternoon sermon, by Elder E. E. Andross, also brought deep conviction to the hearts of the people. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light," was the text of the sermon. He dwelt upon the fulfilled and fulfilling signs to prove the application of the text to our times, and in the light of that fulfilment urged upon the people who believe this message a course of life in harmony with our profession. "This is the dark night of sin, of sorrow, of death; but the day is at hand. Already we can see the gleams of the dawning day, the harbinger of that glorious time when the reign of sin will be finished, when sorrow will be wiped away, and death will be no more." One danger he feared was that our people would take these fulfilling signs as a matter of course and fail to realize their great import.

Elder Andross's sermon was followed by a call for the return of backsliders and a renewal of consecration on the part of the people. In the testimony and praise meeting which followed, hundreds took part. The services of this Sabbath at the General Conference have marked a forward move on the part of this denomination. May its influence extend to every part of the great harvest-field, that the denomination as a whole may move up on higher ground, and greater results be seen in souls born into the kingdom.

C. M. S.