

The Advent REVIEW AND HERALD And Sabbath

WASHINGTON, D. C., THURSDAY, JUNE 1, 1905

General Conference of Seventh-Day Adventists
Washington, D. C. May 22, 1905.

To His Excellency President Roosevelt :-

The world's Conference of Seventh-Day Adventists is now in session, at Takoma Park, in this city. From this body we have the honor of being a deputation chosen to extend to you the greetings of our people.

While our Saviour is the King of kings and Lord of lords, still, as Christians, we recognize that Civil Government is of Divine ordinance, and, while, in accordance with His command, we render to God the things that are God's, we also, according to the same command, cheerfully "render unto Caesar the things which are Caesar's." As Protestants, we believe in the American idea of Civil Government. The principles upon which this national government was founded are our principles. We therefore honor the names of Washington, Jefferson, Madison, Lincoln, and others of your predecessors who stood for the great principles of Civil and Religious Liberty, and approve your own position on the side of the rights of the people.

We wish you long life, and success in all that makes for the glory of God and for the peace and prosperity of this nation and of the world.

Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

Three Books Designated

Patriarchs and Prophets, Daniel and the Revelation, and Great Controversy

As to the present importance of these three books we quote the following, written by Mrs. E. G. White, Jan. 16, 1905:—

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven, should be given wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill been shown in the sale of these books, the Sunday law would not be where it is to-day."

The following brief description of these three books containing special light due the world at this particular time will aid our readers to recognize the importance of these books as mentioned in the Testimony quoted above:—

Patriarchs and Prophets

BY MRS. E. G. WHITE

A commentary on the principal Bible subjects from Adam to the death of David, including an exhaustive study of the sanctuary and its services, the exodus, the law, the giving of the manna, the Sabbath, etc.

The life of each of the patriarchs from Adam to King David is thrillingly portrayed; and from each a lesson is drawn, pointing out the consequences of sin, and bringing vividly to mind Satan's studied plan for the overthrow of the race. It traces the great conflict between good and evil from its inception down through the centuries to the time of David's death, and reveals God's wonderful love for mankind by his dealings with "holy men of old." The book is written in plain, simple style, yet in such a manner as to stir the soul of the reader, and awaken the emotions of the mind.

The work contains 760 large octavo pages. Thoroughly illustrated with beautiful engravings, more than half of which are full page. Cloth binding, gilt, \$2.50; full morocco, gilt, \$4.50. The work is also issued in the Danish, Swedish, German, and Dutch languages at the same prices.

The Great Controversy

BY MRS. E. G. WHITE

A valuable work upon the great controversy between Christ and Satan during the Christian dispensation. It is a companion volume to "Patriarchs and Prophets." The book contains the most intensely interesting history that has ever been written on the great conflict between Christianity and the powers of darkness as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecu-

ting powers, on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time of the end, when God's entire universe is clean, and the great controversy is forever ended.

The work contains 700 pages, and is appropriately illustrated, handsomely printed, and bound in the following styles: cloth, marbled edges, \$2.25; cloth, gilt edges, \$2.75; library, marbled edges, \$3; half morocco, gilt edges, \$4.50. Published also in Danish, Swedish, German, and French at the above prices.

Daniel and the Revelation

BY URIAH SMITH

"Daniel and the Revelation" is a verse-by-verse study of the prophecies recorded in the books of Daniel and the Revelation of the Bible.

These books of the Bible have been considered difficult to understand; but this book is a key which makes plain what was before dark and obscure. It follows the correct rule of interpretation, which has guided every reformer in the past from darkness to light. The field of history is carefully scanned, and the emphatic response it gives in thrilling confirmation of the voice of prophecy is shown to be clear and beyond dispute. A prophecy fulfilled is a most powerful antidote against skepticism. The book of Daniel reveals many prophecies fulfilled, and cites others still future. It also gives scenes of the most startling nature which are yet future, and should be understood.

The book contains 757 octavo pages, exclusive of sixty-six full-page illustrations. It is beautifully and substantially bound in the following styles: cloth, marbled edges, \$2.25; cloth, gilt edges, \$2.75; library, marbled edges, \$3; full morocco, gilt edges, \$4.50.

The Empire Series

THE new edition of "The Empires of the Bible," "Great Empires of Prophecy," and "Ecclesiastical Empire" is now ready. This new edition is printed on better paper, and bound in uniform binding, so that the three volumes now form a neat and most valuable set.

The Empires of the Bible

"The Empires of the Bible" traces the history from the origin of nations to the captivity of Judah, and carefully reveals the causes of the rise and the fall of these early peoples. The Biblical records, together with secular history and modern research, establish the manner of the development of the great empires of Egypt and Assyria, and the founding of the races from which the great nations of later times developed.

The reader is greatly assisted in the study of this work by the twenty-one colored maps made especially for this book. There are 410 large pages. Bound substantially in cloth. Price, \$1.50, post-paid.

The Great Empires of Prophecy

"The Great Empires of Prophecy" is a history of the great nations of Babylon, Medo-Persia, Grecia, and Rome. Gleanings of the most important and in-

teresting histories are herein compiled, to set forth the real influences that caused the prosperity and the decay of each of these great nations. On account of the great number of noted historians quoted in this work, it might be appropriately termed a cyclopedia of history, and a ready book of reference.

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This series contains 1,996 pages of the most important historical matter, especially prepared and condensed for the use of those who do not have access to the original histories, and who have not the time to search out these facts had they the books. The combined price of the full set of these volumes is only \$6, post-paid.

Education

ONE of the best books for workers to use in missionary work is "Education," by Mrs. E. G. White. This book has been published to meet a great need in the proper education of all classes in the essential and practical duties of life. Its aim is to aid in securing life's greatest benefits, development, and joy in service here, and a more complete fitness for that higher service open to every human being in the school of the hereafter.

It reveals the right way to the youth, the parent, the teacher, and all professional and business classes, and warns them of the dark and treacherous theories that lead to destruction. It is profusely illustrated, and beautifully bound in three-colored cover design, and contains over 300 pages of the most important information ever published upon the true principles of cultured life.

The following are some of the subjects treated, which practically reveal the comprehensiveness of the work: Lessons on Life, Mental and Spiritual Culture, Science and the Bible, Business Principles and Methods, Bible Biographies, Poetry and Song, Mysteries of the Bible, Study of Physiology, Temperance, Dietetics, Deportment, Relation of Dress to Education, Faith and Prayer, The Life Work, Discipline, The School of the Hereafter.

This valuable work has been dedicated to our educational institutions, and every copy sold will help to release our schools from debt, and to place them upon a self-sustaining basis.

Price, \$1.25, post-paid.

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THE REVIEW AND HERALD

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

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Editorial

Settling Some Things

THIS conference has definitely settled quite a number of questions. Some of these decisions have been embodied in formal actions taken by the delegates, while other decisions have not been recorded in the minutes of any meeting, but are indicated rather by the absence from the minutes of names and a class of resolutions which have generally been given quite a prominent place at past gatherings of this kind. Among other things it is clear that the delegates to this conference do not look with favor upon any phase of the so-called "New Theology," which is making such havoc in the different evangelical denominations, and that their confidence is in the original message, and in the original work committed to this people. This does not shut out any increase of the true light, neither does it prohibit any legitimate growth and expansion of the fundamental doctrines, but it does forbid the acceptance of such interpretations of old truths as will make it impossible to distinguish between substance and shadow, or such an application of the resources and energies of this denomination to a single phase of its work as will make it practically impossible for it to do its whole work in any satisfactory manner. This conference has acted upon the basis that principles are greater than men, and has demonstrated that the confidence of this people is in principles rather than in men. This attitude brings fresh hope, and inspires renewed courage in the hearts of some whose fears have at times almost over-

whelmed them. We can face the future with confidence. This message will not be corrupted by false teaching. This advent platform is built upon a solid foundation, and it will not be overthrown. There is sufficient power in this advent movement so that it is able to free itself from those influences which have permanently fastened themselves upon the other denominations. The third angel's message will preserve its original individuality, and the definite work of preparing a people for the coming of the Lord in this generation will continue to be the aim of this movement. Some questions have been settled at this conference.

An Important Action

TUESDAY of last week was devoted to the consideration of the medical missionary phase of this message, and matters of interest relating to the organization and the administration of this part of the work were brought to the attention of the delegates, in addition to interesting and instructive papers by different physicians, and a talk by Sister White. In harmony with recommendations already adopted by the council of medical workers, the conference by its action provided for the formation of a medical department of the General Conference on the same general basis as the other departments which have already been in successful operation. This is an important step in the right direction. We believe that it promises a unity which has been lacking in the past, and that the efficiency of the general medical missionary work of the denomination will be greatly increased. The head of this department will be a member of the General Conference committee, and the committee will heartily co-operate in the plans and efforts for the upbuilding of this branch of the work. The conference has done well to complete its general plan of organization by placing the medical missionary work upon the same basis as its other lines of work.

An Interpretation of the Conference

As the conference proceeds with its daily work, the thought which impresses us most is the definite purpose and aim to which the entire proceedings are devoted. Here is a large body of men, gathered from all parts of the United

States, and from all the principal countries of the world, studying and forming plans,—for what? With an unshaken faith they are deliberately and carefully planning to finish a work which means the end of the world, with all that this comprehends, *in this generation*. This is the theme toward which the entire deliberations of this world's conference are devoted. Every note which has been sounded thus far in the meetings has testified of an unwavering faith in the belief that in fulfilment of prophecy this whole movement is in the earth to proclaim to every nation, kindred, and tongue that the Son of man is soon to come, and with a fixed determination plans are laid accordingly. This thought impresses us much. There has been no such movement since the creation of Adam. God has had special movements in different ages in the work of the gospel, but never since the fall of man has there been such a movement as this. The time has come when the Lord purposes to bring an end to sin, and usher in the long-hoped-for period of everlasting righteousness, and the people necessary to fulfil the prophetic announcement of this sublime consummation are in the earth. Such a gathering as we see here is in itself an infallible proof that the end will quickly come.

The same unity which characterized the opening of the meeting continues. There is no time wasted in needless discussion, or wrangling over plans. As a result, the deliberations of the conference are carried forward with dispatch. The reports from the various departments, and from the fields in general, have been a strong factor of the meeting, and all have been intensely interesting. The departmental work of the conference has been more fully systematized and developed, and placed on a firmer and more substantial basis than ever before. Advanced steps were taken to place the medical branch of this work on the same basis as the other departmental lines of the work. This was given the most careful and prayerful consideration, both by large subcommittees and in the open conference, and in all the steps taken great harmony of action has prevailed. There can be no question but that the work of this department will develop very rapidly, and fill an important place in the work of the message in the future. Special emphasis was given to the advisability of this step made in the interests of the more complete unification of the work, by a talk given by Sister White the same day, concerning the union which exists between all parts of the work. We were strongly urged not to remove the coupling-pin, and separate this branch of the message from other parts of the great work given us to do in the earth. G. B. THOMPSON.

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

The Japan Mission

THE presentation of present truth to the Japanese people began among the Japanese residents of our own country. For some years before our missionaries came to Japan, systematic mission work was carried on among the Japanese in San Francisco, and, as a result, quite a number of young men were led to accept the truth. Some of these attended Healdsburg College, thus receiving a preparation to work for others; and several have since returned to Japan to labor among their own people.

Pioneer Days

Elder W. C. Grainger, of Healdsburg, Cal., was our pioneer missionary to Japan. Laying aside his school work at Healdsburg, he engaged for some time in mission work for the Japanese in San

pense to all who chose to attend. But, very naturally, those who attended were almost exclusively students from the various schools in the city.

About a year after his arrival in Japan, Elder Grainger was joined by his wife and daughter. And a year later, Brother B. O. Wade and his wife and Brother W. D. Burden and his wife came to assist in the work. These workers located in the northern part of the city, near Ueno Park, and opened a Bible school similar to the one in Shiba. Their classes were crowded with students, so that the whole time and energies of the workers were thus occupied.

As results of these early efforts, some earnest souls were led to accept the truth, and several have developed into useful laborers. Besides these visible results, seeds of truth were doubtless sown in

try. Hundreds of copies were sent out monthly, letters written by interested readers were answered, and these interested ones were visited by our laborers. In this way the work has been opened in various places.

From time to time since we have published a number of tracts and pamphlets, of which the following is a list: translations of "Steps to Christ," "His Glorious Appearing," "Marshaling of the Nations," "The Second Advent," and "The New Testament Sabbath," and, from original matter, two small tracts, entitled "The Way of Salvation" and "The True God and His Sabbath." We hope to add several new tracts to our list the present year, and the matter for some of these is already prepared.

In the fall of 1899, after only three years of faithful labor in Japan, Brother Grainger laid down his burdens, and was laid to rest. His loss was sorely felt by the little band, and his place at the head of the work was vacant for two years. His wife and daughter returned to California early in 1901. In November of the same year, the present superintendent, with his family, arrived to take up the work so well begun. The following February, Brother and Sister Wade returned to America, on account of his health. At this time our corps of native laborers numbered four.

Medical Missionary Work

The year 1902 witnessed the opening of the medical missionary work in our field. In October of this year, Dr. S. A. Lockwood, and his wife, Dr. Myrtle S. Lockwood, arrived to engage in this line of work. They spent the first few months of their time in language study, and in careful search for a favorable opening for the work. No such opening presenting itself either in Tokyo or Yokohama, our attention was directed to Kobe, an important port about three hundred and seventy-five miles to the southwest of Tokyo. Here we found several persons who were already acquainted with our sanitarium work in America, and who encouraged us in every way to begin the work there. After some delay, a suitable house was rented, and the place was opened to receive patients, June 1, 1903.

At this time the force of workers was small, and the equipment decidedly meager. But from the first, patients began to come, and without exception received benefit from the treatments given. From this small beginning the work has steadily grown. In October of the same year, the force was increased by the arrival of Brother and Sister B. E. Rees, trained nurses from the Portland (Ore.) Sanitarium. Needed equipment has also been added, as funds have permitted. The number of patients increased till it was found necessary to call for another nurse from the home field, and Sister Maude Harvey arrived last November, in response to this call.

Toward the close of last year it became evident that the sanitarium quarters would soon become inadequate to accommodate the increasing number of patients; so, after careful deliberation, it was decided to build an addition, to contain four patients' rooms and two rooms for nurses and other helpers, with basement for storerooms and laundry. This addition is now practically finished, and most of the rooms have been occupied.

The prospects for this branch of our



A VIEW IN YOKOHAMA

Francisco. Finally, in November, 1896, he sailed for Japan, having for a companion in labor, Brother T. H. Okohira, one of the young men already referred to.

Under the international treaties in force at that time, foreign residents in Japan were subjected to various restrictions that considerably interfered with their freedom of action. Among these restrictions was one which would not permit them to reside outside the prescribed "foreign concessions," unless connected with some Japanese family as employees, actually or nominally. They were not permitted to engage in regular public instruction, unless connected with some institution that the Japanese authorities would recognize as a school. Under these conditions, the Shiba Bible School was opened. In the rented house where the workers lived, certain rooms were set apart as class rooms. In these rooms, daily classes for the study of English Bible were held at various hours of the day, and were open, free of ex-

hundreds of hearts. Yet experience has taught us that students usually attend such classes for the help they get in English language study, rather than for the Bible instruction. So while we have not entirely given up this method of labor, we have come to recognize the importance of acquiring the Japanese language as a very necessary preparation for really efficient work. And we are agreed that the new laborer's first and most important task is the study of the vernacular. But while pursuing this task, he may give some time to class work in English, with profit to himself and to the students who attend his classes.

From the first, the need of literature was felt, and in July, 1899, the first number of the *Owari No Fukuin* (Gospel for the Last Days) was issued. This little monthly has been issued regularly since then, first with eight pages, and later with sixteen pages of smaller size. It has been of great value in enabling us to reach people in all parts of the coun-

work seem very promising. A good practise is being built up among the foreign residents of Kobe, and an increasing number of outside patients are receiving treatments. The house patients have included the late United States consul in Kobe, besides missionaries from different parts of the country. The Kobe Sanitarium is regularly advertised in the Japan *Evangelist*, a magazine read by practically all the missionaries in Japan; and those who have been its patients recommend the place to their friends. By these means the work is becoming well known, and the patronage is steadily increasing.

In the management of this institution, we have planned carefully, so as not to get beyond our depth financially. The equipment has been increased only as we had funds to pay for it. The cost of the addition, already mentioned, was \$875. To meet this, a loan of \$425 was made, and the remaining \$450 was met, as the expense was incurred, from the receipts of the institution; and the bills receivable are ample to pay the loan when it falls due. It is expected that the institution will be wholly self-supporting this year.

A few months after the opening of the Kobe Sanitarium, a similar work was begun in another part of the city, by our native physicians, M. Kawasaki and K. Kumashiro. Later, Brother Kawano, a graduate from the St. Helena Sanitarium Training-school, having returned to his native country, united with the doctors in this work. These laborers have put their own means into the enterprise, and have struggled along under many difficulties. But the work is growing, and good results have already appeared. Five of their patients and six helpers have accepted the truth, and united with the church. Recently the number of house patients has increased very materially, so that the prospects are truly encouraging.

However, we are sorry to report that recently Dr. Kawasaki has been obliged to retire from the work, on account of his health, also to withdraw his investment, as this is his only means of support during his illness. This leaves the institution in close straits financially. Except for a modest allowance to Dr. Kumashiro for the first three months, these workers have received no financial assistance from mission funds, until recently. But in view of their present straits, we have thought it best to assist them by paying the accrued interest on a loan of one hundred and ninety dollars. Their equipment is far from complete, their most urgent needs being a spray, and an electric-bath apparatus; and we believe it would be good missionary work to supply these. This would require about two hundred dollars. With such assistance, they would be in a fair way to meet their obligations.

Evangelistic Work

The growth of our evangelistic work has been slow, but steady. Elder Grainger organized the Tokyo church, and for some years this was our only organization. Three years ago the membership was about twenty-five. During 1902 the number of baptisms was ten; the next year, fifteen; and last year, over forty. In January of last year, the Kobe church was organized, and in March of the present year we organized the little

company at Wakamatsu, with a membership of twelve. Our membership for the whole field is now about ninety.

Last year the believers in Kobe made a strong effort to build a meeting-house; and with the assistance of friends in America, a neat chapel was completed, and dedicated last October. This is our first and only church building in Japan. We have long felt the need of a church building in Tokyo, believing that it would give character to the work in the capital city. And for some time past our members have been systematically contributing to a fund for this purpose. Still, it seems as if it must be some time before we shall be able to build without assistance, or without incurring considerable debt.

At present we have six places where the gospel is regularly preached: two in Kobe, two in Tokyo, one in Wakamatsu, and one in Kitagata. Our regular Sabbath meetings in Tokyo are now held at Brother Burden's house. Sunday-evening

in office work, as long as we can hire the work done so reasonably. In order to be able to print our monthly paper, we should need quite a well-equipped office, and one or more persons quite constantly employed. While this does not seem advisable, yet we have decided that it would be well to have a press and equipment with which we could publish Sabbath-school lessons, small tracts, etc. So, at a recent meeting of our committee, it was decided to procure such an equipment at once. One of our native laborers is a printer, so we shall not need to go outside for workmen.

Educational Work

It will thus appear that in this field we have made beginnings in three departments of our work; namely, the evangelical, medical, and publishing departments. But we can hardly say as much for the educational department. The idea has apparently been very persistent in some minds that we have a well-es-



JAPANESE CHILDREN

service and a daily English Bible class are held in the large class room at my house in Hongo. The other meeting places, except the Kobe church, are rented rooms in Japanese houses.

Our present force of evangelical laborers numbers seven. All but one of these are connected more or less closely with the work in the places just mentioned. During the past year or two, we have made the experiment of sending out a number of our young men to sell our literature, granting them a small monthly allowance to piece out the profits on their sales. But in every case their sales have been so small, and hence the profits so small, that we have been forced to abandon this basis of reckoning with them. The time may come when the canvassing work can be made self-supporting in Japan; but before that time comes, we must at least have more profitable books to sell, and canvassers who have been carefully trained for their work.

Publishing

This leads to the consideration of the publishing work. Thus far we have hired all our printing done; for, while we have had funds donated to start this effort, we have not thought it wise to tie up any of our small force of workers

established educational work in Japan. This idea has doubtless been imbibed from reports of the Bible schools already described. But it must already be plain that these schools, even if they were still being carried on as formerly, are not schools in the sense in which we use that term in our educational work. This kind of work we regard as strictly evangelical; for these students come to us with no knowledge of the special truths committed to us, and the most of them have little or no knowledge of the Bible and of Christianity. They are not our students, but are the regular students from the various schools to be found all over Tokyo. They come to our Bible classes at the appointed hour, then go their way. Some attend quite regularly throughout the school year, and seem much interested. Others come but a few times, then drop out. Many have such a meager knowledge of English that they certainly do not receive much benefit from the instruction. Others, we are glad to say, do understand quite well, and some have been led to accept the truth as a result of the interest begun in the English Bible class. It will thus appear that this work does not differ in character and aim from Bible-reading efforts; and we report such a class hour as a Bible reading.

In all this I would not convey the idea that we have done nothing toward educating and training the young people who have come among us. We have done what we could. Yet under the circumstances, we have not been able to conduct regular, continuous work, such as is done in a regularly organized school. Young men who gave promise of becoming useful workers, we have encouraged to circulate our literature. And while they were thus engaged, we have provided regular class instruction for them, as regular and continuous as the other duties of our workers would allow. This is strictly educational work; and yet it has been done by our evangelical workers at such times and places as circumstances indicated. So we can not say that we have a school or a teacher, as these terms are used in our educational work. As the work advances and our numbers increase, we shall doubtless need a regular school for the education of the young and the training of laborers. Meanwhile, we are of good courage to labor on, doing the best possible with the facilities at hand, trusting God to add his blessing, which alone can give success in his work.

The Sabbath-School Work

This report would not be complete without some mention of our Sabbath-school work. We have three schools—one in each of our three churches. The lessons studied have been specially prepared for use in this field. The first lessons thus written were in the nature of topical studies on the main points of our faith. Following this series, we have been studying the life of Christ, using "The Desire of Ages" as a guide, the explanatory notes being selected from this book. This series is now nearing completion; but beyond this, no provision for lessons has yet been made. All have been published in our monthly paper; but when we get our printing-press in operation, we shall probably print the Sabbath-school lessons separately, thus giving space in the paper for other matter.

Besides our regular Sabbath-schools, our laborers in Tokyo, Kobe, Wakamatsu, and Kitagata have made it a part of their work to gather in the neighboring children, either on Sabbath or on Sunday, and instruct them in Bible truth, after the manner of our "mission Sunday-schools" at home. It is difficult to measure the results of such effort; yet the seed sown will surely bear some fruit.

The Awakening in Korea

Before closing, it seems proper that some reference be made to the wonderful manner in which the truth has gone forth into Korea during the past year. Some of us had been praying for this field for months, and presenting it before the readers of the REVIEW AND HERALD. The Lord was preparing our hearts for the work he was about to do among this people. The facts have already been placed before our people, but a brief recapitulation may not be out of place here.

Ryu Un Hyun, a Korean believer, learned present truth from our workers in Kobe. He brought a fellow countryman, Song Fun Cho, who also accepted the truth. Ryu Un Hyun went on his way to Hawaii, where he has since lived out the truth. Song Fun Cho returned

to Korea, and while en route he communicated the truth to a fellow passenger, Lim Ki Pan, who also gladly received the light. Returning to his home near Chinnampo, he began to spread the truth, and very soon a great interest was awakened.

Brother Kuniya received an urgent invitation to visit the believers in Korea, and further instruct and organize them. He reached Chinnampo August 11, and five weeks later I joined him. We remained till September 30, visiting the people in their homes, teaching, baptizing, and organizing. As results, seventy-one were baptized, and four little churches were organized, with nine subject to baptism. Besides all these, there were over fifty who were reported to us as interested, and as having accepted the light as far as they understood it. Brother Lim Ki Pan was left in charge of the work, and we have received frequent letters from him. He reports progress, and new believers being added. The Sondol brethren have built a church, and started a church-school. Tithes have been received from the believers at Pamegi, Kangdemuro, and Chinnampo.

And yet it would seem that there is urgent need that help be sent to this needy field at once. It is perhaps not to be wondered at that fruit which ripened so quickly should show a tendency to blight. Yet it has given us pain and anxiety to learn that the little company at Rondon has become distracted and backslidden. In response to Brother Lim Ki Pan's urgent appeals, Brother Kuniya is planning to visit this field again as soon as possible. We hope that he can go soon, and this may relieve the present urgent need. Yet it must be clear to all that we should have a strong man to take the oversight in the field. And, we have been praying for months that the Lord will lay the burden upon some strong heart.

And just now, while this report is being prepared, as if to intensify this call for help, and to add fervor to our prayers, comes news of another great awakening in Korea. Brother Kuniya writes from Kobe that Brother Song Fun Cho, tired of waiting for his coming to Korea, has himself come to Kobe, asking for help in the work he has been doing. Returning home last summer, he began disseminating the light at Hichu and neighboring places. These places are a little inland, about midway between Chemulpo and Chinnampo. He says that about one hundred persons are interested, or have accepted the truth. He went to Chinnampo, expecting that Brother Kuniya would soon come there; but being disappointed in this, he has come all the way to Japan to urge, with broken speech and eloquent signs, that help be sent to further instruct the people. Dead indeed must be the ears that would fail to heed such a call.

Another interesting development among the Koreans remains to be mentioned. Our brother in Chinnampo began to correspond with friends in California, telling them about the truth they had embraced. We have sent the addresses of these young men to our brethren in San Francisco, and efforts are being made there to bring the truth before them. We have no very definite report yet as to results, but understand that some are becoming interested. We are hoping that from among these young

men the Lord will raise up a man who may act as interpreter for the workers that we confidently expect will soon be on their way to carry the closing message to the Land of the Morning Radiance.

In closing, let it be said that both Japan and Korea are wide open to receive the gospel for the last days. The Lord's messengers are free to go anywhere and everywhere throughout these domains. Therefore, it is hardly necessary that we should speak particularly of the many openings and opportunities. It is true that the masses of the people sit in darkness, and know not that their light has come. Yet shall we wait till they awake of themselves from their deathly stupor? or shall we go quickly and arouse them?

F. W. FIELD, *Supt.*

Fifteenth Meeting

THE fifteenth meeting was called at 9:30 A. M., May 19, G. A. Irwin in the chair. Prayer was offered by J. M. Rees, and minutes of the previous meeting were read.

The service was devoted to further reports from delegates and people on the "Washington surprise party" movement.

Brethren from all parts reported for conferences, churches, and individuals, the treasurer and assistants taking down names and amounts. These minutes can not report details. The gifts came from the East and West, from the South and from Canada. Of larger gifts, Western Oregon sent nearly \$1,000; East Michigan, \$1,050. W. B. White, in behalf of the Pacific Union Conference, laid down \$3,000 on the table for missions, amid hearty amens. The California Conference gave from its conference funds \$1,000 for missions. West Michigan reported \$250 taken up, but not received yet, from the Battle Creek church for Washington, while the conference gave \$1,000 for missions. I. H. Evans reported sixty-seven dollars from employees in the Review and Herald branch at Battle Creek. A. G. Daniells laid down \$1,000 for Washington, from J. J. Wessels, of South Africa, who, in his letter, stated his desire to join in coming up to the help of the Lord in the right move at the right time. The Wisconsin Conference, as a conference, gave \$500; Western Washington, \$397; Arkansas, \$81; South Dakota, \$161; Southern California, \$274; Indiana, \$544; Mexico, \$51. Brother J. H. Gilmore pledged \$1,000 on condition of carrying through some business in hand.

Not as anything to be included in the cash offering on the desk, but as a matter of interest, L. F. Starr reported that Iowa had set out last year to raise \$15,000, half for Washington and half for missions. The fund had reached \$13,000, and they mean soon to complete it. Reports of some of the smaller gifts, as from Melrose Sanitarium workers (just having suffered by the fire), and from schools, sanitariums, etc., in needy fields, were much appreciated by the conference.

While the treasurer was reckoning the amount given in, Sister White spoke feelingly and powerfully of the meaning of this united effort, thanking God on behalf of those who have given, and on behalf of the conference, for the joy of knowing that hearts everywhere are

touched by the needs of God's cause. She then led the congregation in an earnest prayer of thanksgiving.

The treasurer then announced that the total in cash this morning was \$9,964.31, in pledges, \$1,357.25, of which \$6,484.78 was for missions. The Washington fund was now at about \$87,000.

The meeting adjourned.

G. A. IRWIN, *Chairman*,
W. A. SPICER, *Secretary*.

Sixteenth Meeting

The sixteenth meeting was called at 2:30 P. M., May 19, G. A. Irwin in the chair.

Prayer was offered by Smith Sharp, and the minutes of the previous meeting were read.

W. H. Wakeham, Egypt; A. J. Haysmer, West Indies; K. C. Russell, Washington, D. C.; W. A. Colcord, Washington, D. C.; J. S. Washburn, Washington, D. C.; G. B. Thompson, Washington, D. C.; S. B. Horton, New Orleans, La.

Malay Mission Territory

16. *Resolved*, That we include the Straits Settlements, the federated Malay States, and the kingdom of Johore in the territory of the Malaysia Mission field, under the Australasian Union Conference.

The report was adopted.

On motion, it was—

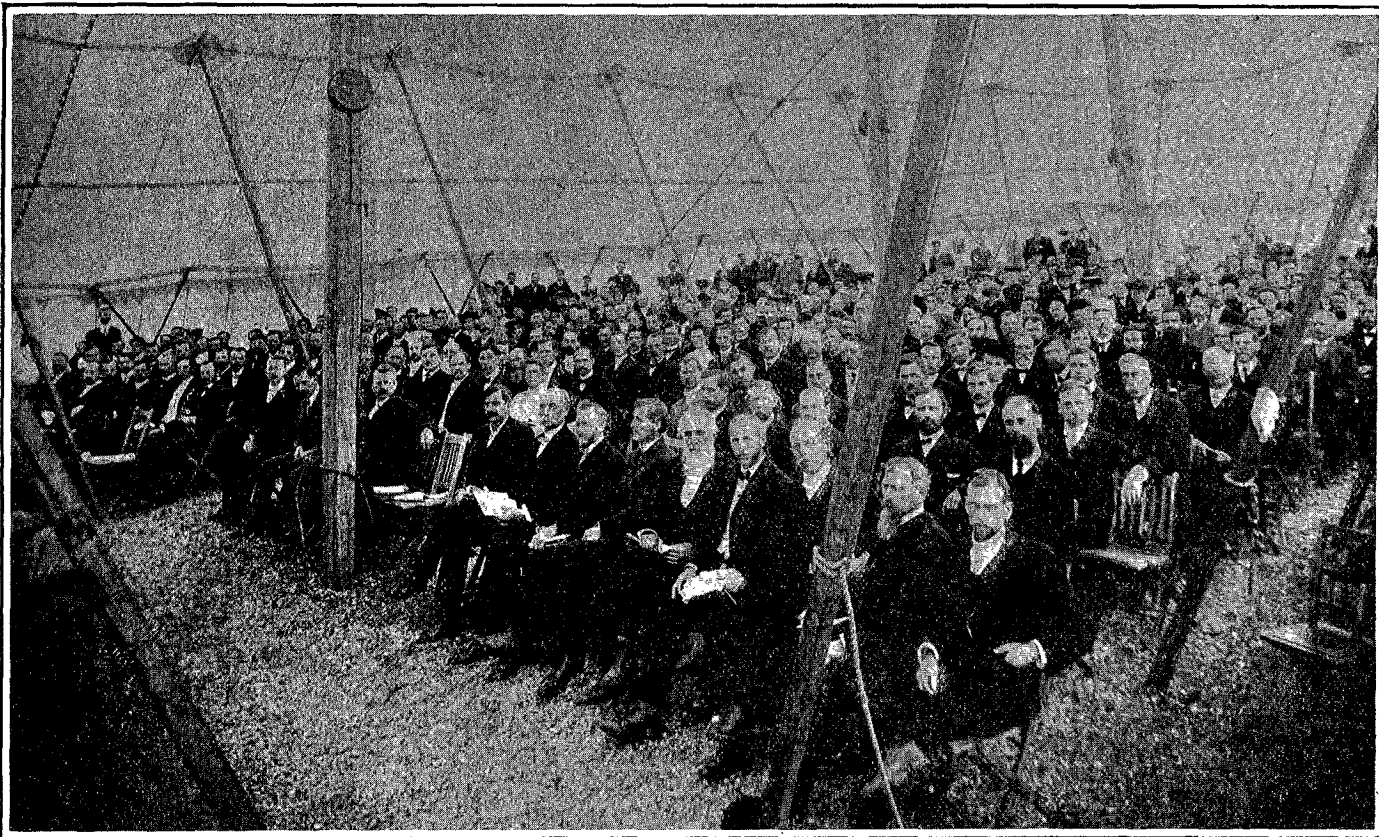
Voted, That the executive committee be asked to appoint such a committee as was called for in the report of the Southern Union Conference to look into the financial affairs of the Southern Union Conferences and its institutions.

The Chair called for the report of the

sand souls have been gathered out of a population of fifteen millions. There has been inequality in the distribution of labor; for instance, Illinois has one third of the population of the Lake Union Conference, but has only one tenth of the membership, and the Illinois staff of laborers is correspondingly small.

The Lake Union territory has within it sanitariums at Battle Creek, Mich.; Madison, Wis.; Moline, Peoria, Chicago, and Hinsdale, Ill.; and Connersville, Ind., while many are engaged in treatment-room work in various cities.

There are schools doing college work at Berrien Springs, Mich., and Mt. Vernon, Ohio, and intermediate schools at Cedar Lake, Mich.; Bethel, Wis.; Sheridan and DuQuoin, Ill.; Boggs town, Ind.; and Holly, East Michigan. An excellent



THE GENERAL CONFERENCE IN SESSION

The committee on plans and recommendations submitted a further partial report, as follows:—

Deputation to the President

15. *Resolved*, That the following-named persons constitute the deputation to wait upon President Roosevelt:—

A. G. Daniells (President), Washington, D. C.; W. W. Prescott (Vice-President), Washington, D. C.; W. A. Spicer (Secretary), Washington, D. C.; I. H. Evans (Treasurer), Washington, D. C.; S. N. Haskell, General Missionary, G. A. Irwin, Australia; O. A. Olsen, England; G. I. Butler, Tennessee; A. T. Jones, Michigan; L. R. Conradi, Germany; H. W. Cottrell, Massachusetts; J. N. Loughborough, California; R. M. Kilgore, Georgia; A. J. Breed, Washington State; R. A. Underwood, Canada; W. S. Hyatt, South Africa; J. O. Corliss, California; E. T. Russell, Nebraska; Luther Warren, Chicago; J. E. Jayne, New Jersey; W. H. Thurston, Canada; N. P. Nelson, Texas; E. E. Andross, England; W. J. Stone, Indiana; W. C. White, California; W. A. Westworth, Scotland; M. C. Wilcox, California; E. W. Farnsworth, England; C. H. Edwards, New York; J. N. Anderson, China; J. L. Shaw, India; F. W. Field, Japan; J. W. Westphal, South America;

Lake Union Conference, which was presented by Allen Moon, the president. A brief summary follows:—

Lake Union Conference

The five States of the Lake Union have a population of 15,985,581. The eight conferences report 456 churches, with a membership of 16,044. The tithe for 1904 was \$131,987.72, or about \$8.22 per capita. Its offerings for missions, reported from all sources, amounted to \$22,476. There was some decrease in tithe last year, attributable to damage to crops in Northern Michigan and Wisconsin. The Northern Peninsula had been a separate mission field, but has now been included in the territory of the North Michigan Conference. This conference has received aid from the East and West Michigan Conferences and from the Lake Union Conference.

There is a good degree of spiritual life among believers in the conference. It has ninety-eight ministers and thirty-nine licentiates, besides Bible workers and canvassers. As a result of all the labors in this territory, over sixteen thou-

class of young people are training for service in these schools.

The laborers of the Lake Union desire unity in service on the basis of the truth of God, and then to inspire all to renewed zeal and consecration for the accomplishment of the work, not only in the local territory, but in all the world.

The Chair called upon W. H. Thurston to present the report of the Canadian Union Conference. The following is a brief summary:—

Canadian Union Conference

The Canadian Union territory embraces the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland. Area, 662,350 square miles; population, nearly 5,000,000. Conferences: Ontario, Quebec, Maritime (New Brunswick, Nova Scotia, and Prince Edward Island); mission field, Newfoundland. Churches, 39; isolated, 93; total members, 990. Ministers, 12; licentiates, 4; Bible workers, 4; canvassers, 8. There were 62 accessions to the membership during the term.

The Lornedale Academy is located in Ontario, fifteen miles from Toronto, and the Farmington Academy in the Maritime Conference, fifteen miles from Oxford Junction. These academies are in their second year. They were started amid difficulties, but the brethren were determined to provide a way for the training of their young people. Church-schools, five.

In 1903 the Knowlton (Quebec) Sanitarium was established by the Quebec Conference, Dr. W. H. White in charge. About twenty-five patients can be accommodated, and the institution has been generally full of late. It is exerting a wholesome influence. It is a training center for workers also. Treatment rooms have been started in Lindsay, S. Baker in charge. Dr. C. V. S. Boettger and his wife have a hygienic institute in Ottawa, doing good work. A French sister, V. Gobeille, has successful treatment rooms in Montreal.

The tithe for 1904 was \$8,034, an increase of \$629 over the previous year. The book work requires attention. The retail value of books sold was \$11,481. On account of heavy freight duties, distances, and expense, it is recommended that the Canadian Union depository be discontinued, the local conference tract societies re-established, dealing directly with the publishing house. Ministerial laborers are needed in various parts, and funds for the partial support of a French worker, who could be sent into the field in Quebec if three hundred dollars a year could be secured. The great French-Catholic field is destitute.

Following a solo by Elder L. C. Sheafe, the report of the Central Union Conference was called for, and presented by E. T. Russell, the president. A brief summary follows:—

Central Union Conference

The Central Union includes six States, the territory of New Mexico, and the Black Hills region of South Dakota. Area, 616,531 square miles; population, 9,000,000. Churches, 355; membership, 12,042. Unorganized companies, 96. Total Sabbath-keepers, 14,136, an increase during the term of but 342. This low record is due to revision of church lists. During the term many additions were made, and forty-three new churches were organized.

During the two years, three intermediate schools and two intermediate and industrial schools have been established. Ministers, 75; licentiates, 62; missionary licentiates, 100; canvassers, 55. Tithe for 1903, \$114,523.19; for 1904, \$112,242.98. Amount appropriated to fields outside the Central Union, \$20,804. Offerings to missions, \$70,434. Book sales, \$78,708.

Union College has had an average enrolment of from three hundred and fifty to four hundred students. Most of the industrial departments are more than self-supporting. Religious interests have been excellent. The Stuart (Iowa) Industrial School has averaged sixty-five students. At the opening of the school year half the students made no profession of religion. By the middle of the year all had made such profession, and with two exceptions, the experience seems genuine. It has been wonderful to see the changes wrought, and this with no revival effort. Another industrial school has been established at Palisades, Colo. Intermediate schools are

planted at Thayer, Kan.; Hemingford, Neb.; Hygiene, Colo.; and College View, Neb.

The Colorado Sanitarium (Boulder) had last year one of the most successful years in its history, financially and religiously. The Iowa Sanitarium (Des Moines) has similarly prospered, graduating twenty-two nurses during the term. The Nebraska Sanitarium (College View) has had from thirty to forty patients on the average. The religious interest has been excellent. About fifty nurses are employed. The Kansas Sanitarium (Wichita) is not fully completed, but is receiving patients. The institution has twenty acres of agricultural land. There are four health food factories, and seven treatment rooms, in the Central Union, two private sanitariums, and four or five vegetarian restaurants.

Iowa is supporting twelve workers in other fields, and places half its staff and tithe at the disposal of the General Conference. Nebraska voted five workers and their support for three years. Kansas offered two laborers, with support. Colorado is supporting two laborers in Africa, and offers two more for needy fields. Missouri offers two workers for mission service.

We praise God for putting it into the hearts of the brethren in this union conference to respond so liberally. At the same time we acknowledge that more should have been done in all departments. Our conference is located in rich agricultural territory, which gives us an abundance of resources to develop and use to the glory of God.

The meeting adjourned.

G. A. IRWIN, *Chairman*,
W. A. SPICER, *Secretary*.

Seventeenth Meeting

THE seventeenth meeting was called to order by O. A. Olsen, at 9:30 A. M., May 21.

Prayer was offered by W. J. Stone, and minutes of the previous meeting were read.

The Chair called for the report of the South African Union Conference. In presenting it, W. S. Hyatt stated that he brought the greetings of the South African believers, and their assurances that they are with us in heart, praying that this conference may give new impetus to the work. (The report appeared in last week's REVIEW.)

The conference was greatly stirred by the evidence that Ethiopia is indeed stretching out its hands to God. Many questions were asked, and the morning session was fully occupied with the topic. Adjourned.

O. A. OLSEN, *Chairman*,
W. A. SPICER, *Secretary*.

Eighteenth Meeting

THE eighteenth meeting was called to order May 22, at 7:30 P. M., A. G. Daniells, chairman.

Prayer was offered by J. N. Loughborough, and minutes of the previous meeting were read and approved.

The Chair stated that the session was to be devoted to the Medical Department. After inviting a number of the doctors to occupy the platform, the chairman called for a partial report on medical work from the committee on plans. This

report was presented, and it was moved to adopt it by considering each item separately.

Before taking up the recommendations, the chairman reviewed the forming of the union conference departmental plan in the Atlantic Union. This form of organization had been followed in the Southern, Central, Southwestern, and Northern Unions, and now the general plan was being adapted to a General Conference departmental organization, to foster medical missionary interests as the interests of other departments were conserved by departmental committees.

The first series of recommendations on medical work, number 17 in the report of the committee on plans, was considered item by item as follows:—

17. *Whereas*, True medical missionary work is an essential principle of the gospel as set forth in the threefold message of Revelation 14; and,—

Whereas, We have been repeatedly counseled by the spirit of prophecy that medical missionary work should not be separated from the other lines of gospel work of the conference, the church, and the people; therefore,—

We recommend, (1) That this branch of our work be made the Medical Missionary Department of our conference organization.

Question was called, and the second section of the series was read.

(2) That the medical missionary work in all its features receive the same fostering care and financial support from the conference organization, churches, and people that are given to other branches of our work.

In reply to a question, remarks were made on this resolution.

A. G. Daniells: It is not that the medical worker as a regular means of support will be placed upon the tithe as evangelistic field workers, but he will be treated as the educational and other workers. The true medical missionary is a gospel worker as much as the true Bible worker or preacher, and in entering new fields and reaching his place of work and getting started in it should be helped in the same general way that we help other laborers. Yet it is not at all contemplated that the medical worker shall be salaried from the conference treasury, leaving income from the work to be used in enlargement, etc. Examples were cited in Australia showing how help from the conference enabled workers to get a foothold in new centers, and then the work itself was able to sustain the laborer. In mission fields where there can be no supporting income, as in the case of Inland China, our medical missionaries are dealt with the same as all the other workers.

Dr. W. A. George: No physician will feel that he has made a success until self-supporting, but in getting into new fields help is needed.

A. T. Robinson: Nebraska has been putting nurses into field work on salary as Bible workers. The receipts have been more than the salary, and they have secured entrance to homes that could not have been reached otherwise. The conference is much pleased with this kind of work.

Question was called, and the next section read as follows:—

(3) That the general advisory work of this department in the General, union, and local conferences be placed in the hands of departmental committees of suitable size and experience to properly develop the medical missionary work.

Question was called, and further rec-

ommendations read, dealing with the question of corporations for holding properties of medical missionary institutions, as follows: "That the real estate and personal property of medical missionary institutions created and supported by conferences be held in trust for said conferences by legal corporations created by said conferences, and that the executive management of each institution be vested in a local board of management elected by the conference or constituency." "That the constitutions or trustees of corporations aforementioned shall be elected by the conferences in sessions."

Free discussion was had of the question as to whether the creation of special corporations for holding these properties should be recommended by the General Conference, or whether it should be left to local arrangement without such general recommendation. The question was whether it is better to have one corporation as a body to hold conference properties, churches, schools, and sanitariums, or whether it is not better to have a special conference corporation to hold sanitarium properties. All were agreed as to the necessity of local boards of management, with full powers, created by and responsible to the conference.

An amendment was moved to make it read "legal corporations specially created by said conferences for this purpose."

It was, however, voted to refer these recommendations to the committee on plans for further study.

Further sections of recommendation 17 were considered, and amended as follows:—

(4) That the General Conference Medical Missionary departmental committee consist of the chairmen of the union conference medical missionary organizations, or where there are no medical missionary departments in the Union, that a representative from the union conference be chosen by the union conference or its executive committee, and eight persons to be appointed by the General Conference Committee.

(5) That the departmental committee be authorized to appoint standing committees either of their own number or others, to supervise definite phases of the work.

Question was called on the report as far as considered and amended, and it was adopted unanimously.

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

Nineteenth Meeting

THE nineteenth meeting was called to order at 9:30 A. M., May 23; A. G. Daniels in the chair.

Prayer was offered by S. H. Lane. A few minutes were given to formal legal meetings of the Washington (D. C.) Sanitarium Association and the General Conference Association.

Minutes of the previous meeting were read.

The chairman was called on to report the interview with President Roosevelt. It was a very pleasant and satisfactory interview. The President wished the deputation to express to the conference his appreciation of the address presented and of the sentiments expressed. More time was allowed in the interview than had been expected, and the reception was very cordial. The press has reprinted the address.

The committee on plans was asked to

report further on the recommendations referred back at the last session.

The recommendations were reported as follows, and adopted as subsections 6 and 7, of recommendation 17:—

(6) That each conference institution be placed under the management of local boards elected by the conference, or by such arrangement as the conference may provide; that said local Boards be chosen with reference to securing the best possible attention to the current needs and direction of the work of the institution; and that said local Boards be responsible to the conference which they represent.

(7) That owing to the difference of the local corporate laws and existing conditions in various parts of the world, the question of holding the property be left to local conferences and fields.

The further report was taken up and adopted as follows:—

18. We further recommend:—

(a) Name: Medical Missionary Council of the General Conference.

(b) Territory: The field of the General Conference.

(c) Duties: To assist in advancing medical missionary interests in all parts of the field.

(d) Relationship: (1) To the General Conference, departmental and administrative; that is to say, the Medical Missionary departmental committee is responsible to the General Conference for doing the work of the conference in medical missionary lines; (2) to union and local medical departments, institutions, and enterprises—advisory and co-operative.

19. *Whereas*, There is great need on the part of our people, and the world as well, of fuller knowledge of the principles of healthful living; therefore,—

We recommend, That there be inaugurated a vigorous health and temperance educational campaign throughout the world:—

(a) By the circulation of an efficient and up-to-date health and temperance literature.

(b) By encouraging those conducting sanitariums, treatment rooms, hygienic restaurants, and food stores to continually endeavor to make their work educational gospel enterprises.

(c) By aiding in making all our sanitariums, treatment rooms, hygienic restaurants, and food stores centers for the circulation of our health and temperance literature.

(d) By encouraging our physicians and nurses who are doing independent, self-supporting missionary work to make their work evangelical, and to be active in the circulation of our health and temperance literature.

(e) By inviting all our ministers to heartily unite in this campaign by preaching more frequently on health and temperance subjects, and encouraging all our churches to engage in this work.

(f) By holding conventions for our physicians, nurses, and other medical missionary workers, where practical questions on all phases of medical missionary work may be considered, and plans of work laid.

(g) By conducting schools of health as opportunity may make it advisable.

20. *We recommend*, That our people be encouraged to utilize medical missionary and health publications as far as possible in their missionary work.

21. *Resolved*, That provision be made for systematic instruction in medical missionary lines, including simple treatments, general hygiene, physical culture, and dietetics, in our schools and our general gatherings as far as consistent.

Question was called on the report, and it was unanimously adopted.

Further medical missionary recommendations were reported from the committee on plans, and on motion to adopt, considered, as follows:—

22. *We recommend*, That a standing committee of seven on medical literature be appointed by the Medical Missionary Council, who shall encourage the preparation of manuscripts, examine and pass upon such manuscripts as are submitted, and make recommendations to the General Conference Publication Committee and the publishing houses.

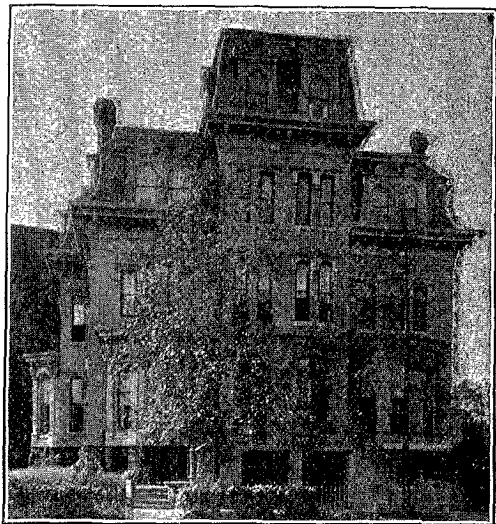
23. *We recommend*, That the publishing houses be requested to give the same attention to the publication and circulation of health and temperance literature as is given to other lines of publications.

24. *We recommend*, That the literature committee be requested to make a careful study of the most pressing needs in these lines, and of the special qualifications of individuals to meet these needs, and that those whose experience and other qualifications are suitable be requested to prepare and submit manuscripts for the use of this department.

25. *Whereas*, The work of the nurses' training-school is fundamental to good medical missionary work,—

Resolved, That we approve of the effort that is being made to bring our training-schools for nurses to the highest possible standard.

26. *Resolved*, That everything possible be



CITY BRANCH OF TAKOMA PARK SANITARIUM

done to increase the missionary spirit, zeal, and efficiency of our nurses' training-schools.

On recommendations 25 and 26, remarks were made, of which the following is a brief report:—

W. A. George called attention to the fact that some States are now requiring State qualifications for nurses, as for physicians. It is essential to maintain a high standard.

W. C. White: Training-schools should train students so that, as treatment-room workers, for instance, one will not simply wait for patronage to come, but be able to go out ministering to the poor, doing Bible work, and by health-literature canvassing, etc., work up a patronage.

C. McReynolds urged the importance of a course of study in Bible doctrines, so as to be able to give the third angel's message to the people while ministering to their physical needs

Dr. J. E. Colloran: In the Iowa Sanitarium school, Bible teachers are appointed to give the nurses the same instruction as Bible workers, and nurses must pass examination on Bible doctrine, the same as on other topics.

Dr. S. P. S. Edwards believed the nurses were as familiar with doctrines as the average of our youth. He rejoiced that there was a movement throughout all the denomination to ground our youth

in the fundamentals of the message, and that this movement has penetrated the nurses' training-school also. He urged that each conference give special attention to helping its training institutions to get this instruction. The physician in charge may do his best, but often his attention is so taken up with pressing lines of work that he can not prepare studies as he might desire.

S. H. Lane: Usually the nurse enters training at eighteen or twenty, and before that time in the regular school work the youth should be grounded in the message.

Wm. Covert: At Madison (Wis.) the nurses come in very largely from other schools where there has been instruction in Bible truth, but they keep up this same instruction in the school.

C. L. Taylor: At St. Helena they endeavor to teach that nursing is not a business—it is only a means to the greater work, the salvation of the people. A large number who apply for training have the idea of making a living. But this should not be the idea. So they send out the nurse to do city mission work, Bible work, to canvass, and to get an all-round experience. The nurse in practical life can rarely nurse all the time, as it is so taxing to the strength. With this all-round training the worker may vary the employment, all the time working to the same end.

The time having arrived for the ministerial institute, it was voted to postpone the institute in order to continue the medical department work. After ten minutes' recess the conference resumed session.

It was voted to defer further consideration of resolutions, in order to listen to papers and reports.

Dr. W. A. George was invited to take the chair for the program of reports. He called for the following paper on "The Christian Experience of a Physician" from Dr. W. R. Simmons, of the Portland Sanitarium, which, with additional experiences related, met with many warm "amens" from the conference:—

The Christian Experience of a Physician

As it was in the work of Christ as a physician, so it should be in the work of every true physician. The first requisite is that of a Christian character, daily becoming more Christlike, and trying to reach the same high standard of faith, that our power may be increased and our work be more effectual.

As physicians working in the cause of God, it is our duty to be Christians, medical missionaries, and then medical men. The very nature of our work is such that to be the latter alone we could do no more than the worldly physician, thus leaving out the real object we, as Christians, are seeking, that is, the salvation of souls. To our mind there is no excuse for a Seventh-day Adventist's being a physician unless he can combine with his work as a medical man the pleasure of leading souls to Christ. In order to do this, he must be Christlike in character, striving to do that blessed work done by the Great Physician while on earth.

If the physician is a Christian, carry-

ing on his work as such, he must necessarily be a medical missionary. So, then, there is that combination of effort: first, as a Christian, and as such a Seventh-day Adventist; second, a missionary, on the mission of seeking out and saving those who are in need of help, and restoring them to a faith that will enable them to be helped; third, a physician, because the knowledge necessary to be one assists in being the first two, and enables the man or woman to become a true Seventh-day Adventist medical missionary physician, prepared to carry out the work God may require.

The element of faith spoken of, enters into all the work of a Christian physician. Results come through efforts put forth in faith: first, there must be a confidence in the Source of all true wisdom and power; second, the methods used must be such as will inspire confidence not



"STILL WATERS"

only in the heart of the physician, but in the mind of the patient as well. If the physician is dependent on wisdom given by God, added to knowledge gained by hard study and experience on his part, he will point his patients to the power and wisdom that are far above anything that he may possess as a mere physician. "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. "Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3.

The experiences that come to one through pointing some poor soul to Christ, and seeing him gradually gain that renewed life, inspire the heart of a physician with a new hope, and encourage him to press forward, though the way may seem rough and rugged at times. With the clouds of sin, sickness, and death settling all about us, and the knowledge that in spite of all our human efforts, life is fast ebbing away, where is our hope if left to our poor weak selves? Then it is that we are led to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and

return to their dust." Ps. 104:24, 29. Were it not for that hope in Christ, the possibility of leading the dying soul to Jesus, how drear would be the life of the physician, how worse than useless all our efforts.

If it please you, leave all else and follow us, for one brief day, on our round of duties, or, perchance, into the realms where hangs human and eternal life in the balance, where one thought brought to memory, one kind word spoken, one look of confidence, may change that balance and lead to recovery, or, if recovery be impossible, that word may save a life in God's eternal kingdom, or, if left unuttered, may allow a soul to depart into everlasting darkness.

Before we start on our day's journey, we pause to read again those promises that cheer us on our way, and to seek for that divine light and wisdom which alone can keep us from mistakes and guide us into the paths of right and truth. Our first visit leads us to a place where all is poverty and woe. We find lying on the only bed the house affords, a mother with her six days' old babe, and beside the bed we find a three-year-old child, suffering with that dread disease, pneumonia, which carries away so many in our large cities. The room, for the place called home consists of but one room, is poorly lighted, no ventilation except what comes from a small window that opens into the narrow, densely populated street in a tenement district. Crowded in the space of twelve by fourteen feet are the friends of the sick woman and her child, some smoking opium, some using tobacco, others trying to assist in caring for the sick, all with a friendly feeling of sympathy. After taking in the situation, the first thing we do is to clear the room of the sympathizing friends, that our patients may have what chance there is for recovery. In vain we look about us for something with which to treat the child. At last, a neighbor discovers a large dish pan. Happy to find even this, we pull off our coat, roll up our sleeves, and proceed to treat the child as best we can. When through with this, we comfort the anxious parents with some of the precious promises in God's Word, and seek his blessing on the treatment given, and hasten on our way.

From this hovel of poverty, we pass into a home of wealth and luxury. But we meet the same anxious, worried looks. After ministering to the physical wants, we use the same precious words of promise, pray to the same God of heaven, and comfort and cheer springs into the hearts of rich and poor alike. As we pass along, our thoughts are of him who is able "to save them to the uttermost that come unto God by him."

When our office is reached, and, one by one, those who are sick or suffering come before us to tell of their troubles, how glad we are that while administering to their physical ailments, we can tell them of the Great Physician who can heal not only the body, but the soul as well. Nothing cheers the weary, sick one like the words of love, sacrifice, and devotion of our Saviour. And O, how blessed it is to be able to tell others what Christ has done for us, and what he is anxious to do for them! We find that many of our patients have accepted that love, and that many others

are willing to receive it if the way is pointed out to them.

In visiting from room to room, we try to carry with us the influence of God's love, that the sick may know that there is a power in such love. Although some are hardened, and so indifferent that no impression is made upon their minds, yet others can see that there is a power beyond what mortal man can do, and they accept of that which lifts them away from self to the One who suffered and died for them. What a blessed privilege it is when we see these poor souls yearning for something, they know not what, to be able to give them what they so much need—a hope of a life that is so much better than the one they now possess.

Not many months ago there came to the Sanitarium a man suffering with an incurable disease—cancer. He had separated from his family in a large Eastern city, and was without hope in God. As we looked upon him, knowing he had not long for this world, our heart went up to God that he would in some way help us to save this poor soul. As we ministered to his wants day by day, we told him of the great love that Jesus had for him. At first, hardened by sin as he was, he refused to hear, but after days of patiently telling him of his need of salvation, he yielded his heart to God, was united to his family, and passed away praising God.

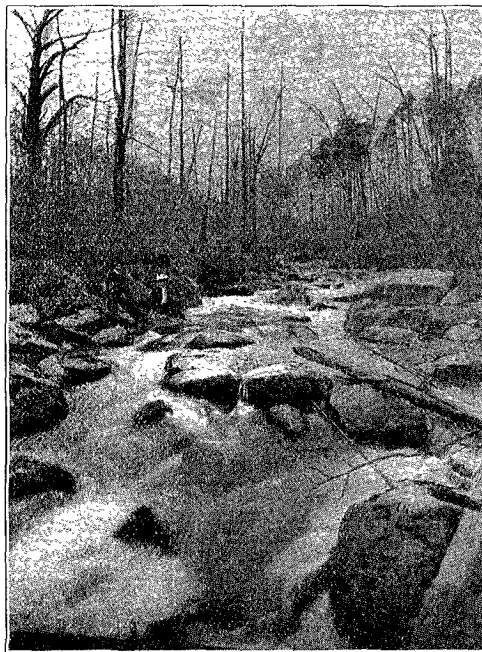
One Sabbath morning an ex-governor of one of our Western States came into the Sanitarium. Noticing the quietness about the place, and that the people were gathered in the chapel for services, he said, "O, I see this is your Sunday!" Then he asked us why we kept Saturday for Sunday. This gave us an opportunity to tell him many things about our faith. He remained with us for some time, and although he did not accept the Sabbath, he went away a good health reformer, and said, on leaving, "I shall go home, sweep off from my table pepper, mustard, chilla sauce, tea, and coffee, and all bad things."

Patients who are to undergo surgical operations are especially susceptible to the influence of the Spirit of God. Then, if ever, their thoughts are of a serious nature, and a word spoken in season often leads them to think of their eternal welfare. A man who had never considered this matter, was obliged to have a very serious operation. When told what God could do for him under any circumstance, he gave his heart to him, put away his tobacco, and just before the operation, when on the table, he called me to his side to say that it was all right which ever way it went, for he had given up all for God, and his trust was in him. I saw that man but a few weeks ago. He is still praising the Lord that he was not only relieved of his physical suffering, but that he found the Saviour. What a stimulus and help it is to us as physicians when we remember that God is present with us in the operating room. Our experience teaches us that this is true. When a patient comes into the operating room frightened and nervous, and after a few words of comfort pointing her to the One in whom she can put her trust, we see her calm and quiet; then it is we realize the power of God's Spirit.

The physician's life is full of opportunities. How thankful we should be that

while we go about our work, God sends his angels to stand by our side and minister unto those who are in need. Were it not for this fact, the scenes that we are often called upon to witness would be hard to bear, as, for instance, when we sit by the bedside of one who is about to depart from this life, with no hope of a hereafter,—one who has resisted all effort to bring to him the love of Jesus. Each moment drawing that soul to the time when it is too late, our last entreaty is answered by a shake of the head. Darkness settles over us, and then it is that our heart goes out to God for more of his love and power in our lives that we may point all sinners to him.

In contrast to this, we are by the side of one who has accepted of that love. In life he has been happy in him, in the moment of death he is still happy in the hope of seeing the smile of an approving God on the resurrection morn. In the place of darkness there is light,



A SPRING FRESHET ON THE SLIGO

and the hope springs into our hearts that God will keep us, too, so that when death shall come, there need be no fear. Friends are comforted by the thought that though they are separated for a time, they will soon meet on the other shore.

Other experiences might be related did time permit. The life of the physician is full of opportunities to point souls to Christ. If there is any one who needs the prayers of God's people, it is the physician as he stands by the bedside of the sick and dying. Our way is not easy, and we need all the help possible. Our prayer is that God will help us all to do faithfully the work he has left us to do in giving his gospel to the world.

Dr. G. A. Hare of the Washington (D. C.) Sanitarium, was then asked to present a paper on "Education for Medical Missionary Work." (This paper we hope to publish later.)

Dr. J. E. Froom, of Takoma Park, presented a paper on "Educational Effort in Creating a Constituency," as follows:—

Educational Effort in Creating a Constituency

It seems hardly necessary to preface

this paper with remarks on the logic of creating a constituency before investing in an institution, and the initial expenses which intervene between its establishment and the time when the institution becomes self-supporting.

The value of educational efforts in territory newly entered by health workers is clearly shown by the progress of our work in the British Islands; and also in Cedar Rapids, Iowa; Moline, Ill., and many other places which might be mentioned.

Humble Efforts Blessed

More and more we are coming to recognize the missionary influence of workers who, without financial backing, have humbly entered communities where there was no health institution, and have done what they could to dispense truth, not omitting those features which run counter to fashion, appetite, and passion.

Blessing and prosperity have attended the enthusiastic efforts of workers who, though compelled to begin with meager appliances, yet with the real spirit of service, with unbounded faith in God and confidence in physiological methods of treating the sick, have entered new communities, and, undaunted by obstacles, have patiently won the esteem of the profession and laity,—not always because of the extended knowledge possessed by the workers, but because they knew a few things well, and knew positively the world's need of service which the Lord intends us to render. This is illustrated in an experience in one of our large cities, where a devoted brother located after spending some months in a sanitarium training class. The brother, not a graduate nurse, but a real missionary, began work by taking subscriptions for the health journal, and then organized a health school, which consisted of daily lessons and demonstrations on three topics; namely, simple remedies for home use, healthful cookery, and physical culture. The school planted seeds of truth, which the nurse watered by prayer and loving service, until he could count dozens of influential families which he had assisted through seasons of suffering and perplexity. His unselfish interest in spreading literature, and his modesty, won the hearts of the citizens until his standing was expressed in a remark made by the wife of one of the prominent merchants, who, in summing up their experience, said: "When my husband is sick, I send for the doctor; when he has a severe attack, I care for him; but when he is in a critical condition, we want your nurse, Brother C., to stay right with us."

Educational Effort not Secondary to Other Duties

Where a good, healthy zeal pervades an entire family of sanitarium helpers, educational work is incidentally carried on in a way to give permanency to its influence. If during the initial experience, the physician must also act as business manager, the matron be obliged to act as head nurse, and perhaps supervise the culinary department, and the nurses' duties extend to the lawn, or possibly to the boiler room, an apprecia-

tion of the limited time in which they can influence their patients, leads to an unrestricted enthusiasm to advance reform. As the busy doctor answers questions, he finds it convenient to refer his patients to more detailed statements in periodicals. The matron, even though leading a strenuous life, enjoys the opportunity to give personal instruction on healthful dress, and often supplies the ladies with garments and literature on the subject. The nurse, animated by the same spirit, supplies her patient with printed matter and instruction, and thus enables her intelligently to introduce simple remedies into her own home.

The spirit is so prevalent that it captivates even the petulant dyspeptic, and with a desire to learn, he seeks an interview with the cook, who cheerfully explains the process by which food is prepared in a way to assist instead of hinder digestion. And then, in the most natural way, she exhibits her cookbook, makes a sale, and so is virtually a missionary canvasser, although so busy that purchasers apologetically beg an interview with her.

I praise God that such workers are not few. Their influence in their respective communities enables us to appreciate the exhortation to "start small health institutions in many places," and also the instruction that those who carry responsibilities in our sanitariums are to gain a fitness by thus bearing burdens in small institutions, and growing as these enterprises, under the blessing of God, grow to larger proportions.

This instruction need not be interpreted to warrant the promiscuous undertaking of expensive sanitarium enterprises, and then besieging conferences for funds to float or enlarge them. This work can, to a large extent, be self-supporting, and can develop by its own earnings and the gifts which it may receive.

Will Develop Prudent Workers

Experience in creating a constituency will help us to survive emergencies, and will develop a faith and individuality that, with neither parasitic dependence on influence nor cringing fear of opposition, can enter pioneer fields, and, like Isaac of old, dig a well of Rehoboth (that is, room).

To despise *not* the day of small things, and to be so fully master of pioneering as not only to win friends, but avoid unwise investments, will go a long way toward establishing a working basis for conferences and the medical workers. Thus contracts can be more free from the restrictions with which conferences have tried to protect themselves when engaging a worker whose professional qualifications were discounted by an experience only in a large institution with its able department leaders.

Develops Managing Ability

One of our nurses is just completing a four years' course of medical study, and has at the same time, assisted by his wife, successfully started and conducted a small sanitarium. Think you that that nurse, medical student, and sanitarium director has not learned to discriminate between essentials and non-essentials? Such a self-supporting health enterprise, by the very nature of things, would engage its helpers with the understanding that they were willingly to render service in any possible capacity that would contribute to its success, even going out to

circulate the health journal or circulars in times of slack work.

Field Work as a Feature in the Training of Missionary Nurses

Regarding these reform ideas as being intimately related to Christian experience, it is consistent to plan definitely on having our apprentices learn to win friends to the cause by house-to-house effort. The nurse, who, in doing field work, succeeds in interesting an individual, will take an interest in receiving, impressing, and benefiting that patient which makes it next to impossible for that nurse to perform her duties in a listless, mechanical, or hireling sort of way. This feature of a nurses' training is of so great value, and the neglect of this warm personal interest is so serious, that the veteran nurse can often afford to renew his first love by an effort to interest strangers in the health principles.

Organizing Classes in Health Studies

This may be accomplished in various ways. Sometimes the preparatory work is all done by a church or local club, which secures the attendance, and finances the enterprise. If the course is announced as a "Lecture Course," and prominence is given to the speakers, we assume the obligation not only to teach, but to reward the interest with platform ability. Good lecturers and skilful demonstrators develop a most gratifying state of public sentiment. But even where the principles are advanced under the more modest title of parlor talks or cottage meetings, a constituency is created for our work which can be overthrown only by gross misconduct on the part of some of its promoters.

Classes can be organized on the plan of receiving a membership fee. This tends to secure a more steady attendance throughout the course, and also meets part, or all, of the expense of the effort; but some organizers fail to succeed in forming large classes of paid members.

Another plan is to have a community canvassed by discreet solicitors for health literature, giving membership tickets for the health school to all citizens who purchase the reading-matter of our agents. This most consistent form of premium is no burden to the solicitor, and it selects a class of members who are interested in advance. If the solicitors handle periodicals, it may be necessary to pay them a salary, as the commission is small, and as much effort is usually required to secure subscribers for a periodical as to sell a bound book. Where the solicitors handle our health books, they can do a remunerative work, for they not only handle very salable books, but an experienced organizer has gone in advance to the physicians, clergymen, and society leaders in that locality, and secured their indorsement of our educational campaign.

Perhaps the greatest difficulty for this plan in the past has been the opposition from prominent medical men to the advertising in the books and periodicals that have been used.

Errors of the Past

The errors of the past need not discourage us, but they should be instructive. Medical men of influence have taken issue with the direct and indirect advertising of certain brands of health foods, the use of which is sure to result

from the health schools and demonstrations as carried on in the past. Business men and trustees of churches have raised the same pertinent question, and were not satisfied with such explanations as could be truthfully made.

Moral: *Keep health schools manifestly free from commercialism.*

The sudden and radical change from a mixed diet to a vegetarian diet, which persons frequently make before they become intelligent as to combining foods so as to meet their individual requirements, recommends the plan of devoting more of our public courses of instruction to the ESSENTIAL RUDIMENTS of right living, and less time to the ultimate features of diet reform.

We have many records of advertised lectures by certain prominent speakers who failed to fill the appointment, and thus the workers who followed up the interest were afterward obliged to deal with a disappointed public. It is vastly better to promise less, and do more.

Field Workers to Be Had

In the past it has been more difficult to secure able organizers for our schools than to secure lecturers; but a number of organizers are already available, and lecturers are offering their services. If the plan is approved, it seems possible to place a corp of workers in the field at once. To shrink from the necessary expense will be like a farmer's refusing to invest in the seed necessary to enable him to produce his own grain.

Summary

The plan helps to give individual workers an experience and a development which are imperative to the stability and well-working of institutions that are later to be manned by them.

While a power attends capable leaders who are devoted to the promulgation of truth, their usefulness is circumscribed if they fail to enlist their pupils in aggressive, educational effort.

Our health workers need the invigorating influence of field work, and greatest of all considerations, the world is entitled to these wonderful truths which are in harmony with natural law and the example of our Saviour.

A Letter to the Turkish Minister

The Religious Liberty Department presented the matter of an interview with the Turkish minister in Washington, in behalf of Brother Baharian and others in Turkey, who are suffering imprisonment. The point desired, as was stated by L. R. Conradi, was to bring the fact that we are Protestant Christians before the Turkish authorities, difficulty having been caused our workers by the refusal of the Protestant representatives to recognize us as Protestants.

It was voted that K. C. Russell, W. A. Colcord, and S. B. Horning be authorized to present the following letter to the Turkish minister:—

GENERAL CONFERENCE OF SEVENTH-DAY
ADVENTISTS,
WASHINGTON, D. C., U. S. A.,
May 23, 1905.

To His Excellency Chebib Bey,
Turkish Ambassador,
2101 S St., N. W., Washington, D. C.

DEAR SIR: In behalf of the World's Conference of Seventh-day Adventists, we respectfully present the following statement for the information of your Excellency:—

1. We believe in civil government, recognizing that "the powers that be are ordained

of God," and that civil rulers are to be obeyed in all matters civil.

2. We are Protestants, taking the Bible as our only rule of faith and practise, and are generally acknowledged as such throughout the world, as is evidenced by the accompanying enclosures.

3. In view of the above, we respectfully request and petition your Excellency's government that our people throughout the Turkish empire be recognized as Protestants, and granted the same privileges as are accorded to other Protestant bodies in his Majesty's government.

Respectfully submitted,

K. C. RUSSELL,
W. A. COLCORD,
S. B. HORTON,
Committee.

The meeting adjourned.

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

The Work in Washington

A Talk by Mrs. E. G. White, Friday,
May 19, at 10 A. M.

WE feel very grateful to our Heavenly Father because he has moved by his Holy Spirit upon the minds of his people to give so liberally for the establishment of his work here in Washington. Every dollar of the money that has been sent in is needed. If God's people knew as I do the necessities of the cause in different parts of the great harvest-field, and if they felt as they should the urgency of the work, they would not permit of delay. I have seen workers on their knees, pleading with God to open the way for the truth to be proclaimed in places where souls, unwarned and unsaved, are perishing in their sins. There are houses of worship to be built, and in some places it is necessary that there be erected small sanitariums, that the higher classes may be reached.

There are those in the world upon whose hearts God is moving, and if they but knew the principles of present truth, they would heed the message for this time, and would go forth to give it to others.

The money that has been sent in for the work here is the Lord's. The gold and the silver are mine, he declares, and the cattle upon a thousand hills. God bids us deny ourselves in the expenditure of means, and put into his treasury the money thus saved.

I thank the Lord for these gifts. Those who have sent them are in so doing fastening themselves to God's work. As they give of their means, their interest in the progress of God's cause is deepened, and the act of giving thus becomes a double blessing. I feel so grateful for what has been done, because, in figures and representations, I have seen the necessity of help in foreign fields, and also in the Southern field; and I know that the Lord will move upon hearts in the large cities that have not yet been worked. We must not leave these cities unworked; but the very first necessity is right here in Washington. The work in this important place must be established. A publishing house must be erected here. God directed that the publishing work should be transferred from Battle Creek to this place. He will place his approval on the efforts made to carry forward his work on the lines that he has marked out.

The establishment of the work here in Washington is creating a wide-spread interest in other places. Tracts and

pamphlets have been widely circulated, and when we begin to work in other cities, we shall find those who have been studying this literature. We shall find that they are not utterly ignorant of our truth, but that they have been studying the facts regarding the establishment of our work here. As people read of what has been done, they say, "That means work, and we must learn more of what this people is doing."

The work that has been done here would never have been accomplished had there not been a determined effort to press the battle to the gates.

I am thankful that the Lord has not left us in ignorance of how to gain his blessing. Read the eighth and ninth chapters of Second Corinthians, and you will find the whole matter outlined in a few words. Read how the believers came to the apostles, and laid their offerings at their feet, praying them with much entreaty that they would receive the gift. When God by his Spirit stirs the hearts of his people, leading them to see the necessities of his work, there will be a denying of self, and gifts will flow into the treasury for the proclamation of the truth for this time.

If there are those who think that they are making large sacrifices for the work, let them consider the sacrifice that Christ made in their behalf. The human race was under sentence of death, but the Son of God clothed his divinity with humanity, and came to this world to live and die in our behalf. He came to stand against the host of fallen angels. We must have a Defender, and when our Defender came, he was clothed with humanity; for he must be subject to all the temptations wherewith man is beset, that he might understand how to deliver the godly out of temptation. He took his stand at the head of the fallen race, that men and women might be enabled to stand on vantage-ground.

Christ did not come to this world with a legion of angels. Laying aside his royal robe and kingly crown, he stepped down from his high command, and for our sake became poor, that we through his poverty might be made rich. This was the plan laid in the heavenly courts. The Redeemer of mankind was to be born in poverty, and he was to be a worker with his hands. He labored with his father at the carpenter's trade, and into all that he did he brought perfection. His companions sometimes found fault with him because he was so thorough. What is the use of being so particular? they said. But he would work until he had brought what he was doing as near to perfection as he could, and then he would look up with the light of heaven shining from his face, and those who had criticized him would turn away ashamed of themselves. Instead of retaliating when found fault with, he would begin to sing one of the psalms, and before those who had found fault with him realized it, they, too, were singing.

Never should botch work of any kind be allowed in our institutions. Every student should be taught that in order to attain to perfection in character building, he must be faithful in the smallest duties appointed him. "Ye are God's husbandry, ye are God's building," and your work is to be done as in the sight of a holy God. Do your best, and heavenly angels will help you to carry the work on to perfection.

Who was He who came to our world to redeem the fallen race? Isaiah tells us: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Let us make it known that provision has been made for our redemption. Christ left the heavenly courts, and came to this world to make an atonement for us. All who come to him in living faith will be enabled to stand on vantage-ground.

As God's servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find out God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion.

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father. By this unity they are to make it plain to the world that God sent his Son to save sinners. The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused.

My brethren and sisters, take your stand on an elevated platform, and work to the point to be one with Christ. The heart of the Saviour is set upon his followers' fulfilling God's purpose in all its height and depth. They are to be one with him, even though they are scattered the world over. But God can not make them one in Christ unless they are willing to give up their own way for his way.

In view of all that Christ has suffered for us, should we complain when we are called to endure self-denial and suffering? Would not this make God ashamed of us? Let us rejoice that it is our privilege to be partakers of Christ's suffering; for thus only can we be fitted to be partakers of his glory.

I thank God in behalf of those who have sent in their offerings to the work in Washington. I thank him for the privilege and satisfaction of knowing that there are hearts which are alive to the needs of the work of God, and are influenced by the Holy Spirit to give of their means for the advancement of this work. I thank God with heart and soul and voice. The work in this place is to be carried forward solidly. In the buildings that are put up, there is to be no extravagance, but the representation is to be such that those in the world will see that we understand what propriety is.

Brethren and sisters, let us have characters so pure and holy that Christ can

with joy present us to the Father. Let us be filled with the living principles of the truth for this time. Let us live lives that will lead sinners to the Saviour. Christ carried his humanity with him into the heavenly courts, and all humanity can claim him as their representative. We may be made complete in him. How?—By becoming partakers of the divine nature. To be partakers of this nature means more than many of us realize. It means giving up one's own way, and following the path that Christ has marked out. As we become partakers of the divine nature, we escape the corruption that is in the world through lust.

Twentieth Meeting

THE twentieth meeting was called at 3:30 P. M., the first hour being taken by Sister White, who read from manuscript messages that had come when she was in Australia, bearing specially on the medical missionary work.

In closing, she urged house-to-house work by all the people. The Lord desires us to do a hundredfold more than is being done. Satan is much busier than the children of light. The Lord promises to lift up a standard against the enemy, and he calls on us now to come up to the help of the Lord, to the help of the Lord against the mighty.

The minutes were called for and read. The unfinished partial report of the committee on plans was taken up and adopted as follows:—

27. *Resolved*, That the course of study, requirements for entering the schools and for graduation, be referred to a standing committee on training-schools for nurses, and we recommend that this committee consist of the General Conference medical missionary secretary and the superintendents of organized nurses' training-schools.

28. *Whereas*, The work of nursing is an important part of the great work of introducing and carrying forward the gospel of Christ, therefore,—

We recommend, That our nurses' training-schools seek a closer co-operation with their respective conferences with a view of enlisting as fully as possible the services of nurses in missionary work; and further,—

29. *We recommend*, To our union or local conferences the establishment of nurses' agencies for the purpose of securing suitable employment for all our graduate nurses.

On the latter recommendation it was explained that these agencies might be a bureau of information, a means of keeping in touch with trained nurses.

On Finances

Further reports being called for, the committee on finance made a partial report, which was read by its secretary, C. P. Bollman.

The first recommendation, with a series of sections on tithes and offerings, was considered, but not adopted, as the time for adjournment came while it was under consideration, the last section having been read, but not discussed. The entire recommendation will be incorporated in the minutes when disposed of.

There was earnest discussion of the tithe question in the consideration of this report. It was felt that there was need for crying aloud among all believers in view of the evident fact that we are far from reaching a full tithe. A. G. Daniells presented carefully prepared estimates showing that a full tithe would add a vast sum to the treasury of this cause. Some of the foreign field

averages were cited as showing that with the same faithfulness among the believers in this country, hundreds of thousands of dollars more would be received, available for advanced missionary effort. It was evident that, for the sake of those who are shutting away God's blessing by neglect in this matter, and for the sake of the work of God, a great effort must be made throughout the conferences to arouse all to the solemn importance of this sacred obligation. This is a duty the ministry, as the Lord's watchmen, owe to the people. Many feel diffident about taking up the financial side of gospel truth. It was not so in former days. We need a revival on this matter; conference officers and ministers must labor earnestly to bring the ranks into line with gospel finance in this time when the work is closing, and when men's souls are being weighed in the balance of the judgment.

The meeting adjourned, it being stated that E. H. Gates would report for Polynesia at the evening service. (The report appeared in the last issue.)

H. W. COTTRELL, *Chairman*,
W. A. SPICER, *Secretary*.

Twenty-First Meeting

THE twenty-first meeting was called at 9:30 A. M., May 24, Elder J. N. Loughborough acting as chairman *pro tem* in the opening of the meeting.

Prayer was offered by M. C. Wilcox. It was then announced that the session would be devoted to the Publication Department, and W. C. White, chairman of the department, was given the chair. He called for the departmental secretary's report, which was presented by H. H. Hall, as follows:—

Publication Committee's Report for 1903-04

Through our publications every Seventh-day Adventist may assist in carrying the third angel's message to the world in this generation. To emphasize this truth has been the one great aim of your publication committee. Among the efforts put forth to accomplish this aim have been the following:—

MISSIONARY CAMPAIGNS.—Three great missionary campaigns have been conducted during the past two years. At the beginning of 1903 four tracts were printed, and our people were encouraged to distribute them systematically. As the result, nearly a million copies were circulated. Near the close of that year the Capital and Labor number of *The Signs of the Times* was issued, and more than a half million were placed in the homes of the people. But the times demanded greater efforts, so when the campaign for the fall of 1904 was planned, the following clarion note was sounded:—

"We recommend that a mighty missionary campaign be inaugurated this fall which shall know no cessation until this gospel of the kingdom is carried to every nation, tongue, and people."

During the first battle of this campaign nearly a half million copies of the Gospel Series of *The Signs of the Times*, 120,000 of the *Southern Watchman*, 116,000 of the foreign papers, and 200,000 special tracts were circulated, and a large work done with forty-per-cent books. One of the most encouraging features of this battle is the fact that

thousands of our people found that they could actually fight. Having scented the powder, and learned the need of soldiers, they have decided to remain on the fighting line until the close of the war.

MISSIONARY CONVENTIONS.—At these conventions various topics of missionary interest are discussed. These topics are announced one or two weeks before the meeting, and different individuals are asked to lead in their discussion, after which all are invited to make suggestions and relate experiences. Our observations lead us to believe that these gatherings have been very helpful in suggesting definite plans for local work.

MEETING OF THE PUBLICATION COMMITTEE.—The General Conference Publication Committee held a meeting at Omaha, Neb., March 2-8, 1904. Not only were important actions taken, but a spirit of unity was brought into our publishing work. One very important recommendation looking toward the encouragement of an army of home workers was passed. This recommendation sets apart the following small books for their use:—

Education, Mount of Blessing, Steps to Christ, Cobblestones, Vegetarian Cook-Book, Little Folks' Bible Nature, Things Foretold, Power for Witnessing, Thoughts on Daniel (paper), Thoughts on Revelation (paper), Great Nations of To-day (paper).

A discount of fifty per cent is given on these books to those who canvass for them. If our home membership would make the most of this opportunity, the circulation of our books would soon be doubled.

REDUCTION IN BINDINGS.—A recommendation favoring a reduction in bindings of our large subscription books was enthusiastically passed, and is being carefully considered by our various publishing houses at the present time.

Actions favoring (1) a net price on all books and pamphlets intended primarily for our own people, (2) a net price on all forty-per-cent books, except to those who canvass for them, (3) a twenty-five-per-cent discount to our people on all regular subscription books, were also taken, and are coming into general operation. This will solve many perplexing problems concerning discounts.

BOOKMEN'S CONVENTION.—A bookmen's convention was held at Mountain View, Cal., having for its primary purpose the upbuilding of the missionary work in the Pacific Union Conference. Practical suggestions were made concerning all lines of missionary work, and particular attention was given to our large subscription-book business. Brother E. R. Palmer gave a talk on "The State Agent and the Basic Principles of His Work," W. B. Scott sounded the call for the return of old canvassers, Brother James Cochran read a paper on "How to Secure and Retain Agents," Brother and Sister J. L. McGee, and W. R. Beatty told of their work in the cities with "Desire of Ages," and A. D. Guthrie gave an inspiring account of his two years' work in northern Utah and southern Idaho. Altogether, it was a meeting long to be remembered, and one that has given an impetus to the sale of large subscription books on the coast.

CIRCULATION OF FOREIGN LITERATURE

IN THE UNITED STATES.—Recognizing the need of stronger efforts to reach the foreign population of the United States, the International Publishing Association has been organized. During the past year it has printed more than a quarter of a million of new tracts in Swedish, Danish, and German. It has also printed 122,000 of the special papers in these languages. The Pacific Press Publishing Co. has taken the responsibility of supplying the foreign subscription books, and has already imported "Steps to Christ" in a number of languages, together with a large order of German "Daniel and the Revelation," Swedish "Controversy," and a full supply of Revised Bibles in German, Swedish, and Danish. Still greater efforts, however, should be put forth for the hundreds of thousands of foreign-speaking people who are coming to our shores.

SMALL LEAFLETS.—For years there has been a generally recognized need of a series of tracts condensed to the very last degree presenting the different phases of present truth. To this end *The Family Bible Teacher* has been published, and more than a million copies circulated. A series of sixteen leaflets in briefer form, under the general title of "Signs of the Times Leaflets" has been issued recently.

"POINTERS TO SUCCESS" is the title of a small booklet prepared by E. R. Palmer for the benefit of our agents. This is another step taken to assist people in finding that "specific place" in this message to which their talents entitle them.

"THE CHURCH LIBRARIAN."—A committee of experienced missionary workers is just completing an instruction book for church librarians. This will be ready for distribution by camp-meeting time, and will be very helpful to that important missionary official.

The Removal of Our Publishing Houses to the Country

A mighty step forward has been taken during the past two years in the complete removal of the Pacific Press Publishing Company from Oakland, Cal., to the village of Mountain View, Cal., forty miles south of San Francisco. The Review and Herald is also about to take a similar step, while the Echo Publishing Company has purchased a country location, and will begin building at an early date.

Cash Policy

We note with intense interest the trend on the part of our people generally to pay as they go. May we not expect that this policy will soon be generally recognized in the handling of our publications?

Other Countries

AUSTRALIAN UNION.—This union leads the world in its book sales, which amounted to \$136,968.75 for the past two years. Their missionary periodical, *The Signs of the Times*, is steadily increasing in circulation.

GERMAN UNION.—Many strange things are told us of the work with the printed page in this field. From our headquarters at Hamburg, more than one hundred and ten million people may be reached by mail at a cost of twelve and one-half cents for a package weighing ten pounds. In portions of this remarkable field, the deliveries are made

through the post-office carriers, just as we send C. O. D. shipments by express in this country, with the exception that the money is turned over to the shipper when the package is sent. If the delivery fails, the book is returned, and the agent refunds its price. These deliveries are quite successful, but a deposit is usually secured on the order by the agent. Verily the American canvasser has not all the advantages in the conducting of his work, after all. The sales in this union conference amounted to \$100,419.93.

BRITISH UNION.—Here we find a population of forty-two million people within a night's ride from London, where the International Tract Society is located. Their periodical work has been remarkably successful, as is shown by the fact that the *Good Health*, their

one-half cent. They feel very anxious that immediate steps be taken toward publishing some other works in the Spanish language.

CHINA.—Something in the publishing line has been done in China, too, as will be seen from the following list of tracts published:—

Sinners Need of Christ	1 cent
Sabbath	2 1.2
The True God	2 1.2
First Seven Chapters of Genesis..	2 1.2

JAPAN.—Japan is not slow to realize the value of the printed page, as may be seen from the publication of a sixteen-page monthly paper entitled *Gospel for the Last Days* (truly an appropriate name), and the following tracts and pamphlets: "Steps to Christ," "His Glorious Appearing," "Marshaling of the Nations," "Second Coming of



DELEGATES FROM FOREIGN FIELDS

health journal, has a circulation of fifty thousand a month, which is more than that of all other British health journals combined. The average weekly circulation of their missionary paper, *Present Truth*, has been 18,359. They also show genuine progress in book work, having circulated \$66,429.78 worth during the biennial period. They have issued a Zulu edition of "Christ Our Saviour" and five Welsh tracts as their part toward making it possible to carry this message to every nation, tongue, and people.

AFRICAN UNION.—Our friends in Africa publish three papers, *South African Sentinel*, which has a circulation of four thousand; *Journal of Health*, with a circulation of fifteen hundred; and the *South African Missionary*. They have fifteen agents, but did not report value of sales. They have a little printing plant valued at \$1,350.

MEXICO.—This mission field also has a printing plant, valued at two thousand dollars, and employs two native printers. They print their own paper, as well as small tracts. The tracts recently issued are "Sabbath in the New Testament," one cent; "The Second Advent," two cents; "Is Man Immortal?" one and one-half cents; "The Virgin Mary,"

Christ," "Sabbath in the New Testament," "Way of Salvation," "True God and His Sabbath."

INDIA MISSION FIELD.—A printing outfit consisting of a cylinder press, a job-press, a paper-cutter, a stitcher, and a fair amount of job and body type, together with sufficient Hindi and Bengali type to do a considerable amount of printing in these languages, is located at Karmatar. Elder Shaw says, "There has been no part of the work in which we have realized more of the blessing of God than in the canvassing work." Their missionary periodical, the *Oriental Watchman*, has had a circulation of from three to four thousand copies monthly. In addition to a number of tracts published in the Bengali and Hindi languages, "Steps to Christ" has recently been printed in the Bengali. In closing his report, the superintendent of that great field says, "Multitudes, vast multitudes able to read, are waiting for the gospel message in their tongue, and in harmony with our faith we must with courage meet the problems which shall arise in this mighty undertaking." To this sentiment we all say "Amen."

ORIENTAL MISSION FIELD.—Brother Wakeham, of this field, says: "When I went to Egypt, I found almost nothing

in the Arabic language concerning the vital truths of the message. As soon as possible I took up this matter, and with the valuable assistance of Elder Awada, our native minister, as translator, I soon had printed five thousand each of three tracts on the Sabbath question. These were followed by five thousand each of two more—one on the coming of Christ, and the other an abbreviation of our English tract, 'Fundamental Principles of Seventh-day Adventists.' Shortly before I left, an edition of one thousand copies of 'Sure Word of Prophecy' was run off. I am now at work on a similar brief exposition of the book of Revelation, which I hope to put into print as soon as I return."

Book Sales for 1903 in Full

AUSTRALASIAN UNION	
Sub'n books.....	\$115,789.12
Helps	13,894.12
Trade and tracts ...	7,285.25
	\$136,968.75
GERMAN UNION	100,419.93
BRITISH UNION	66,429.78
LATIN UNION	\$ 8,857.16
SCANDINAVIAN UNION ..	68,657.16
NORTHERN AND LAKE UNIONS	
(estimated)	69,561.94
PACIFIC UNION	
Sub'n books	\$ 43,778.86
Trade	8,155.11
Tracts	3,743.55
	\$ 55,677.52
CENTRAL AND S. W. UNION	
Sub'n books	\$ 90,005.65
Trade	13,508.92
Tracts	7,654.75
	\$111,169.32
ATLANTIC UNION	
Sub'n books	\$ 97,757.70
Trade	4,808.85
Tracts	5,836.56
	\$108,403.11
SOUTHERN UNION (esti-	
imated)	50,000.00
CANADIAN UNION	
Sub'n books	\$ 9,681.38
Trade and tracts ...	1,702.37
	\$ 11,383.75
Total sales reported \$787,528.42	

Some of the Results

Turning aside now from statistics and records, let us speak of what is being accomplished by all these visits of the printed minister. Men who are in a position to know assure us that there never was a time when the salvation of so many souls could be traced directly to the reading of a tract, paper, or book as to-day. Allow your secretary to relate a single instance. At the close of a meeting recently a lady stepped up to me and said, "I was a Catholic, bitterly prejudiced against Seventh-day Adventists. My work as a teacher led me to a rough frontier town, and compelled me to take a room over a saloon. While there, *The Signs of the Times* began coming to me through the kindness of a distant friend. Within three months I accepted the truth, and have been rejoicing in it ever since." As I listened to that sister, saw the joy of

a new life in her face, and pondered upon her experience, I became deeply impressed with the fact that she was a type of thousands of others who, through similar efforts on the part of some humble workers with our truth-filled publications, will finally hear the welcome words, "Enter thou into the joy of thy Lord."

That all our people may have some part in bringing about such results is the prayer of your committee.

General Conf. Publication Committee,
H. H. HALL, Sec.

As the report was read, Brethren M. C. Wilcox, W. W. Prescott, and W. D. Salisbury were called upon to speak briefly concerning the removal of the Pacific Press to the country, of the Review and Herald to a suburb of Washington, and of the Echo Publishing Company, of Melbourne, Australia, to a country location. All spoke of the assurance of divine guidance in these moves.

E. H. Gates spoke briefly of the printing plant in connection with the Avondale School which has brought out publications in Rarotongan, Fijian, Tongan, Maori, Tahitian, Samoan. In addition to this, the Avondale press prints the *Union Conference Record* and the *Australasian Good Health*. The students assist in this work, which is a strong missionary department of the school.

W. C. Sisley stated that the reason why about one thousand believers in Great Britain could put out so much literature was that all are united to do something toward the sale of our publications. They work at it the year round, the same in the summer as in the winter, old and young taking part in it, going from house to house with the messengers of truth, our books, tracts, and papers. Interesting experiences were related, showing how even people not in our churches have taken hold to help sell and distribute our literature.

A. J. Haysmer reported for the East Caribbean Conference, which is publishing seven thousand copies of the *Caribbean Watchman* monthly. These are sold by members of the churches. They have a small outfit of type, etc., hiring the printing done by outside offices.

The meeting adjourned.

W. C. WHITE, Chairman,
W. A. SPICER, Secretary.

Twenty-Second Meeting

THE twenty-second meeting was called at 2:30 P. M., May 24; W. C. White, chairman of the publication committee, in the chair.

Prayer by P. F. Bicknell.

The secretary's report of the publication committee was further considered, and representatives from Mexico, China, and India spoke of work with literature, and Brethren R. C. Porter and A. T. Robinson gave an account of the influence of work with literature in various individual cases coming within their observation.

E. W. Farnsworth spoke of the work of the minister in selling literature. The minister who gets the people to read most while listening to the truth from the pulpit, will establish most people in the truth. This will require effort. The speaker said he had found best success in selling books by taking one at a time for special mention in public. It is well

to have a small assortment on a table in the meeting place. In visiting among the people the laborer may take a few small pamphlets and dispose of them. A good plan is to make up a package of tracts, and urge the people to take the package for personal study in their homes. No others have such advantage in getting people to read as has the minister. There is need of a revival of this selling of our literature in public effort.

Hearty responses were made to this plea for a revival of book selling in the ministry.

J. N. Loughborough stated that he was the first preacher among us to sell books in public effort. Then all our books or pamphlets could be sold for thirty-five cents. When at a public meeting in the midst of a busy harvest season, they sold fifty-three dollars' worth of these pamphlets, it greatly encouraged the brethren. Brother Loughborough told also of pioneer experiences in California, in later days, in which book selling was a prominent feature; and where people read themselves into the truth, as they listened to the preaching, the results were substantial Sabbath-keepers.

G. I. Butler recounted the methods in the old days, of spreading out the literature in a tent-meeting, and making it a point every day to get the people to buy reading-matter. He proposed to do the same thing this coming season, when he expects to hold a series of tent-meetings.

W. J. Boynton, of Alberta, testified to the success he had had in selling literature as he went from place to place, taking subscriptions for the various papers. The people want this literature. In traveling by carriage the long distances in the Canadian Northwest he takes a quantity of papers and tracts, made up just ready to hand out, tossing a packet into a passing wagon, or leaving a packet at each farmhouse.

Following a brief recess, the program of the publishing department was continued.

E. R. Palmer spoke of the practise in Australia of accompanying tent effort by selling literature day by day on the topic presented in the tent the night before.

The publishing work is not a department in the sense that the Sabbath-school or religious liberty work is a department of the work of the message. It is the message itself in all its departments, set in type and scattered among the people. It is the means by which all departments must work.

The importance of circulating the literature was shown by figures gathered by Brother A. J. Bourdeau, missionary secretary of Northern California. He heard from five hundred and thirty-nine persons who gave the manner in which they were led to accept the truth. The report, in part, is as follows:—

Tent-meetings and lectures164
Reading publications only123
Bible or mission work 87
Reading Bible only 26
By birth or home influence101

A few interesting cases:—

1. Reading the *Signs of the Times* at the bedside of his brother.

2. A sick lady in a Catholic hospital. A nurse loaned her a copy of "Great Controversy." Result, a conversion to present truth, much to the dismay and

anger of the nurse who brought the book. The nurse was not aware of the nature of the work.

3. Inviting a Seventh-day Adventist to ride with him in his wagon fifteen miles. The Seventh-day Adventist talked the Sabbath all the way, and the man became a Seventh-day Adventist soon after.

4. A tract sent from Colorado to Canada. Result, a convert.

5. His wife's godly life — an experience of fifteen years — led him to accept same belief.

6. A sick boy, overhearing, from his bed, a Bible reading being given to his parents by a Seventh-day Adventist minister.

7. The reading of one tract only — "Elihu on the Sabbath."

A work which yields such large returns for so small an investment should be pushed with energy. The publishing work should be carried on so that every Seventh-day Adventist can be doing something. Better all doing something, men, women, and children, even though doing a little, than a few doing much. It will mean an active living church, and a wide-spread influence. There can be no strong work with literature in a conference except as the evangelical workers in the conference take the burden of encouraging its development.

The book work has prospered as greatly during times of adversity as in good times financially. It is only when the hard times get into the heart of the laborer that there is failure.

The story of the methods by which the book work was made strong some years ago was told. It was strong because every one worked to build it up; conference leaders and all labored to lead the people into the book work. It is to be done again. It is not to be left to a department or to a few men. Our publishing houses have unloaded from commercial work so that they may give all their energies to developing the literature of the third angel's message.

Lewis Johnson felt that the ministry of the message could never be separated from the work of preaching the truth by literature. It is one united work.

W. D. Salisbury, of the Echo Publishing Company, Australia: The Australasian Union Conference, according to the publication secretary's report, has sold the largest number of books of any union. The beginning of that success was in the times when the laborers in the ministry talked this work from place to place, and rallied the people to it. The fruitfulness of this work with literature in bringing people into the truth has been most encouraging in Australia.

A. T. Robinson told of good results following the effort to get Bible workers to handle books and literature as they labored among the people.

C. Santee told of large sales by workers during tent-meetings in southern California, as the workers made systematic efforts with literature.

W. C. White: The publishing houses have made strong efforts to get clear from commercial work. It is not primarily because of coming labor difficulties. It is to enable all their energies to be devoted to the work of the message. And this cutting off of commercial work brings a clearer atmosphere into our offices. The workers can feel that all their work is preaching the message

by the literature they are working on. All this is a call to the people to use the literature, and to keep our presses busy printing the truth.

Further remarks were made as to the handling of the literature, the division of profits on the books so that canvassers and publishing house shall be able to derive a living income.

The order of the meeting changed, and the committee on nominations presented a further partial report, which was adopted, as follows: —

On Nominations

Members General Conference Committee: Frederick Griggs, W. A. George, G. B. Thompson, K. C. Russell.

Electoral Constituency of Emmanuel Missionary College (Berrien Springs): A. Moon, Wm. Covert, W. J. Stone, J. M. Rees, A. G. Haughey, H. H. Burkholder, E. K. Slade, L. H. Christian, S. E. Wight, R. R. Kennedy, W. A. Young, A. R. Sanborn, W. D. Curtis, W. D. Parkhurst, J. B. Blosser, F. F. Peterson, M. N. Campbell, Arthur Spaulding, A. T. Jones, J. G. Lamson, N. W. Lawrence, S. P. S. Edwards, R. T. Dowsett, J. O. Miller, N. P. Nielson, N. W. Kauble, J. H. Haughey, B. F. Machlan, Arthur Hallock, W. H. Edwards.

Adjourned.

W. C. WHITE, *Chairman, pro tem,*
W. A. SPICER, *Secretary.*

Biennial Report of the East Caribbean Conference

THE East Caribbean Conference was organized in February, 1903. Its territory comprises the string of islands that fringe the eastern part of the Caribbean Sea, and a portion of the mainland of South America.

Beginning with the Danish and British Virgin Islands on the north, and extending to and including the Guianas of South America, with Venezuela as a mission field, it covers a territory over one thousand miles in length, including more than a score of islands, and embraces over eight hundred thousand square miles of the South American continent. If the island of St. Thomas were placed in northern Michigan, the southern part of the Guianas would reach as far south as Florida. But this comparison will scarcely help those in the States, who have good communications, to grasp the difficulties encountered by our few workers. The East Caribbean Conference is composed of many islands, separated by hundreds of miles of sea, with poor communication, and subject to frequent quarantines. These conditions are a great hindrance to the speedy proclamation of the message.

We have in our conference one of the most thickly populated spots on the face of the earth, not excluding China or Belgium, Barbados having an average of over eleven hundred people to the square mile. Our field is also cosmopolitan. British Guiana and many of the islands belong to England, and the English language is principally spoken. Several of the larger islands and French Guiana belong to France. French is the prevailing language in those islands. Other islands and Dutch Guiana belong to the Dutch government, and the Dutch language prevails. St. Thomas, St. Croix, and St. Johns belong to Denmark.

Venezuela is Spanish. In British Guiana and Trinidad there are about two hundred and fifty thousand East Indians, brought from India to work on the sugar estates. Many of these are educated in English, and are well to do. We look with anxiety upon the problems we have to face as our force of workers is being diminished, owing to the lack of funds.

At the time of our organization, our three mission fields — the Lesser Antilles, Trinidad, and British Guiana — were merged into the East Caribbean Conference, with a membership of about six hundred. At the present time our membership is 907, 142 having been added in 1903, and 165 in 1904.

The finances of our young conference are far below what we wish we might report, yet they have shown a steady increase, for which we are very thankful. The money given for the support of the cause was as follows: tithes for 1903, \$1,975.19; for 1904, \$2,292.47; total, \$4,267.66. Annual offerings for 1903, \$117.13; for 1904, \$237.54; total, \$354.67. Weekly offerings for 1903, \$99.95; 1904, \$56.04; total, \$155.99. Sabbath-school donations for 1903, \$178.23, of which \$92.82 was given to missions; and for 1904 they were \$306.91, \$163.59 being sent to missions. Total Sabbath-school collection, \$485.14; to missions, \$256.41. Miscellaneous donations for 1903, \$89.93; for 1904, \$193.35; total, \$283.28. Raised for *Watchman* press, \$407.63. Grand total, \$5,954.37. Per member, \$6.56, besides the amount raised for several church buildings.

When the low wages, the small amount of money in circulation, and the general poverty prevailing in the West Indies, are taken into consideration, it will be seen that there is evidence of faithfulness on the part of many in these matters. If you could go into the provision shops patronized by the laboring classes,



MAKING COCOANUT OIL

you would see them purchasing for their dinners half a cent's worth each of rice, corn-meal, salt fish, butter, etc. It is no uncommon thing to have tithes and offerings paid in a cent at a time.

Our Work

At the present time we have twenty-nine workers; seven ordained ministers, six licensed ministers, ten missionary licentiates and Bible workers, and six canvassers. Eighteen laborers are on the pay-roll — eight Americans and ten natives. The work is now well established in eight islands and British Guiana. There are also believers in seven other islands and Dutch Guiana. We have twenty-one church buildings — nine in British Guiana, seven in Trinidad,

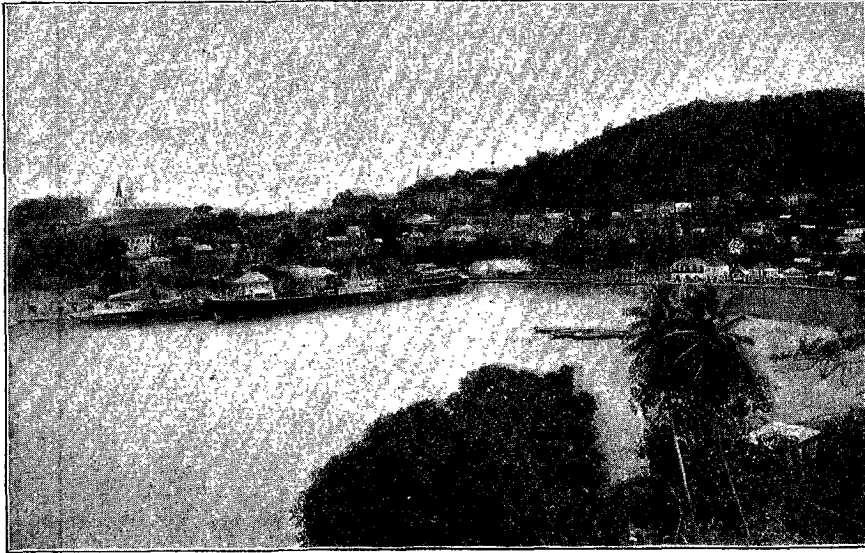
and one each in Barbados, Antigua, St. Vincent, Tortola, St. Kitts, and one on the island of St. Thomas is now in process of erection, and the foundations for others are being laid in Dominica and Tobago.

Since the organization, fourteen tent and hall campaigns have been actively prosecuted in new fields. Of these, five were in British Guiana, three in Antigua,

kept up. We have strong hopes that we shall soon have our forces so well organized that we may materially increase our circulation. The circulation has gone far beyond our borders, having a stable list in Jamaica, Central America, Colon, and Bermuda.

Canvassing Work

On account of the financial condition,



HARBOR, PORT OF SPAIN, TRINIDAD

one each in Trinidad, Tobago, Grenada, Barbados, Tortola, and Dominica. In addition to this, the workers connected with the *Caribbean Watchman* and office have carried on faithful work in connection with their other duties.

The Caribbean Watchman

Perhaps one of the most interesting and encouraging features connected with our work is that of scattering the *Caribbean Watchman*. For several reasons, it was difficult for us to rally our people to do periodical work necessary to warn the people, so long as we were wholly dependent upon our American, or even the English, periodicals. At the time of our organization, it was decided to begin the publication of a missionary paper, to be known as the *Caribbean Watchman*. This seemed a great undertaking. No funds were available for investment in publishing work, yet the brethren were unanimous, in the opinion that the matter could not be further delayed. No expensive printing plant was purchased, but our plans were laid before printers in Trinidad, and tenders submitted by them, some of which we considered very reasonable. We launched out by faith, purchased the stock, and began with an edition of three thousand. We have had many bright experiences in this work. The circulation rose quickly to seven thousand copies of each issue, which has been

and a lack of reliable agents, our book work has dropped considerably. But we are laying plans to revive it; the total amount of book sales was \$5,457.29.

Sabbath-Schools

The Sabbath-school work is a great factor for good in our field, the Sabbath-school being our only training-school. We are trying to make this work a means



LOW CASTE COOLIE HUTS, TRINIDAD

by which our people may not only become familiar with present truth, but be fitted to do the work required of them by the Lord. We have a total of thirty-six schools, with a membership of nine hundred and twenty-one.

Our Needs

With such a field before us, and so small a band of workers, it is surely evident that our needs are manifold. But as we look over the great harvest-field, and see more destitute fields, we only desire to mention a few of our greatest needs.

We should have at least three faithful Bible workers. The three largest cities of our conference—Bridgetown, Barbados; Port of Spain, Trinidad; and Georgetown, Demerara—are promising and fruitful fields. There is a demand in each city for a company of Bible workers, but we only ask for one in each city, and we trust that this urgent need may be provided for at an early date, as doors stand open before us among all classes. We know of no more fruitful field in the world, if the right kind of labor is put forth. Are there not three of our more favored conferences that would like to send and support a faithful Bible worker in these three cities?

In the three cities mentioned above there is a great need in the medical line. Treatment rooms should be established, in harmony with British laws. If properly conducted, these would give to the third angel's message the right arm so much needed.

Barbados is the great health resort for this part of the West Indies. Hundreds of people come from unhealthful places each year to recuperate. A small sanitarium started here would doubtless succeed from the beginning. The medical workers would have the hearty co-operation of our conference laborers. There is also a demand for a good agent to sell our health literature.

Finances

We are exceedingly sorry that our conference is such a helpless child, drawing so heavily upon the Mission Board for aid. It is the financial condition, and not a lack of interest among our people, that makes this a necessity. Besides our laborers' wages and expenses, we have two special needs that are confronting us at the present time,—the building of churches and the *Watchman* press.

It is difficult for those who labor in a field where it is easy to obtain halls and school-houses suitable for meeting places, to realize the need of church buildings in pioneer fields, where it is almost impossible to get proper meeting places for a reasonable figure. The ministers in the West Indies have a great hold over the people, and use the non-permanent argument continually. To add to this argument, a multitude of so-called "Holiness" missionaries from the Eastern States, have flooded the West Indies, leaving nearly as soon as they have succeeded in getting people to leave their churches. These conditions give color to the ministers' arguments, and cause

people to be suspicious. A church building gives permanence and stability to the work.

We do not mean by this that we erect churches before we get a constituency, but that it is not beneficial to our work for a company of Sabbath-keepers, from twenty to one hundred, to struggle on year after year with no suitable place for public worship.

The building of houses of worship from now on will not occasion much expense, as we have churches already in Bridgetown, Barbados; Port of Spain, Trinidad; and Georgetown, British Guiana, the three largest cities in our conference. But as our people are for the most part very poor, it is impossible for them to raise the money necessary to erect the buildings needed. So far the burden has fallen mostly upon our American workers in the field. But just now they are well drained, and there is a special need for help from more prosperous lands, to assist in this matter in Dominica, Tobago, and Speightstown, Barbados.

By the second year our *Watchman* work had so grown, and its influence was so far-reaching, that other denominations began to print papers to supply their members with reading-matter, so that they would not read our paper. These circumstances made it necessary for us to make improvements, both in appearance and in the matter put into our paper. In council it was decided to purchase an outfit of type and borders, so that we might get the *Watchman* out more as we desired to see it. Accordingly, the necessary things were purchased, costing \$354.35, and the last December number was set up at our own office, though the press work was still done outside. This has enabled us to make some needed improvements, and the *Watchman* still leads all periodicals in the West Indies.

We had to borrow money to secure this outfit, but we have raised in the West Indies \$407.63, and in the United States \$63.25, leaving \$383.47 still due. This amount should be raised at once. We trust there are those who would like to help clear this off.

While there are many obstacles to be met, the prospects for gathering in a harvest of precious souls never looked more encouraging. The laborers are of good courage, and feel like pressing the battle forward until the work is closed up, and the rewards are given to the faithful.

A. J. HAYSMER,
President.

Biennial Report of the Jamaica Conference

IN submitting the report of the work in this field for the past two years, it is with thankfulness to God for his mercy and blessings upon the efforts that have been made, and with sorrow of heart that we have not accomplished much more than we have done, and have not entered many of the opening providences of God.

There are evidences of progress in the work in different respects, as the report will show in the raising up of new companies of believers, and the building of church-houses.

The Field

Our island is small, but a little world

in itself. Its extreme length is one hundred and forty-four miles, and average width about thirty miles. The original name of Jamaica was Xaymaca, a word supposed to imply an overflowing of rivers, and truly its little rivers—which are many—are often overflowing from the rains which fall nearly every day of the year.

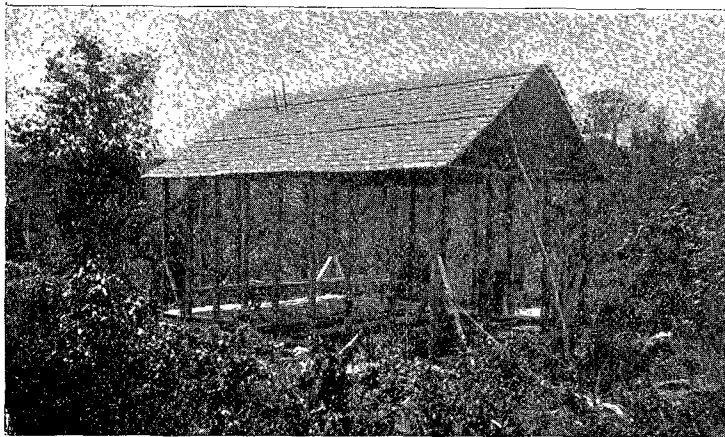
Laborers

There were three ordained ministers and four licensed ministers in 1903, and five in 1904 (the licensed ministers are all natives, and since the beginning of the present year one of these has been ordained to the ministry), also thirteen canvassers in 1903, and eighteen in 1904.

Tithes for 1903, \$1,462.76, and for 1904, \$1,427.03. Offerings for 1903, \$842.53, and for 1904, \$553.88. This decrease was in consequence of the destructive storm in the latter part of 1903, and the general depression that followed.

Progress of the Work

There are twenty organized churches with a membership of 784, and twenty-nine companies with a baptized membership of 310. These, with sixteen isolated and 257 unbaptized Sabbath-keepers, make a total of 1,367. There are twenty-two church buildings dedicated. Five have been built during the past two



BUILDING A CHURCH

years. Eight are now in process of building.

From our American brethren we received \$453.95 for our church-building fund. This enabled us to rebuild all the church-houses that were blown down by the hurricane, the Port Antonio house being the largest.

Sabbath-Schools

They are the life of each church and company. The donations for the year 1903, were \$420.24, and for 1904, \$228.24.

Church-Schools

A number were started during the two years, but the extreme hard times were such that the teachers could not be paid, and nearly all were discontinued, and the children went back to the government schools. A number have been started again, since the beginning of the present year.

Canvassing Work

During the past year our canvassers have sold \$2,549.16 worth of books, this being an increase of \$38.46 over the sales of 1903. The island has been literally sown with our books. The good seed is springing up everywhere, and

the living preacher is being called upon for more light.

General Meetings

We have had no camp-meeting, but our conference meetings have been well attended by our people; and being held in Kingston, they have been the means of bringing the message to the notice of the general public.

The Watchman

During the two years 34,800 copies of the *Watchman* and *English Good Health*, and 400 copies of the *Life and Health*, have been sold. Our papers generally are received very cordially, and are eagerly read by the people.

Needs of the Field

Our need is money. With this could be provided an industrial central school, of which our young people stand in great need; and with this, we could establish a small sanitarium or treatment rooms for the suffering public, and by this means reach a class of people with the message that we could not otherwise reach.

J. B. BECKNER,
President.

Twenty-Third Meeting

THE twenty-third meeting was called at 9:30 A. M., May 25, A. G. Daniells in the chair.

Prayer by Elder A. G. Haughey.

It was announced that the day was to be devoted to the educational work, and those taking part in the program were invited to the platform.

A call was made for the report of the committee on plans in regard to educa-

tional work, which was presented by L. A. Hoopes, and on motion considered item by item, as follows:—

On Educational Work

30. Recognizing the kind and favoring hand of God in our educational work, we hereby express our deep gratitude for his mercy and help, and further express our determination to work unitedly for more efficient co-operation and unification in this work for the future.

31. Resolved, That the Department of Education of the General Conference consist of twenty-five members representing all portions of the world, to be appointed by the General Conference Committee, and that five members, of whom the chairman or secretary shall be one, shall constitute a quorum.

32. We advise those in charge of our schools of all grades to seek for a higher standard of education in the Word of God, the sciences, and literary attainments, so as to prepare workers of sufficient education and culture to meet all classes of society.

33. Resolved, That we adopt sixteen grades as the standard of our educational system, with general divisions as follows:—

- (a) Primary schools, grades one to seven.
- (b) Intermediate schools, grades eight to ten.
- (c) Colleges, grades eleven to sixteen.

In reply to questions,—

B. G. Wilkinson explained that it was not intended to make any rigid limitation as to grades. If in the primary school special local conditions demand a higher grade, it should be left optional. It is the "general" plan that is recommended.

34. *Resolved*, That our training-schools be advised to so plan their work that the State examining boards, such as the Regents of New York, can give credit for any work done in these schools.

Whereas, In some of our schools there has been observed a lack of discipline, tending to militate against the ideals of our work, and to counteract much of the good which the schools are designed to do; therefore,—

35. *Resolved*, That the attention of the managers and teachers of our schools be hereby called to these important matters, and that they be urged to maintain a high standard of discipline and a pure moral atmosphere in all our schools, and that a special effort be made by the teachers to do heart-to-heart personal work for their students.

Whereas, The strength and efficiency of any department of the Lord's work depends upon unity of spirit and harmony of action on the part of the workers; and,—

Whereas, The nature and character of our educational work in a special sense requires well-laid plans and the most hearty co-operation in the carrying out of these plans; therefore,—

36. *Resolved*, That we urge our educators to put forth earnest and well-directed efforts to unify the educational work,—

(a) By completing a simple and effective plan of organization in the General, union, and State conferences, the organization of each being a part of a harmonious system of education which will develop Christian character, and prepare our children and youth for the various lines of denominational work.

(b) By formulating courses of study for our primary, intermediate, and training schools, which shall be uniform in the subjects taught, and in harmony with the character and scope of work to be done by these three classes of schools.

(c) By the Educational Department, in counsel with the General Conference Committee, appointing a representative Text-book Committee, whose work shall be to examine manuscripts, text, supplemental, and reference books, and recommend those that are suitable for use in our various schools.

(d) By uniform adoption and use of the books and helps prepared by our people which have been approved by the Text-book Committee, and also, as far as practicable, the uniform adoption of books secured from other sources.

(e) By preparing a school manual which shall be used as a guide in our schools, and which shall contain,—

(1) A brief but comprehensive statement of the principles underlying the work of Christian education.

(2) The plan of organization.

(3) The courses of study.

(4) The lists of text, supplemental, and library books to be used, with the price of each, and where they may be secured.

(5) Suggestions as to the best methods to be employed in teaching the various subjects in the courses.

In reply to inquiry on section "d,"—

M. E. Cady explained the difficulty and confusion brought into our school work by lack of uniformity in courses of study and in books used. Lack of uniformity has led to changes in books, as one teacher succeeded another in a school, and parents are troubled over having to buy books different from those used the year before. A general agreement among educators will remedy this. And in bringing out text-books, it is essential that a book to be published shall be generally used, else the expense of bringing it out can not be met.

Inasmuch as there is a great responsibility not generally understood resting upon the members of our churches in the education and training of our youth,—

37. *Resolved*, That a vigorous educational campaign be carried on by the General, union, and State conferences,—

(a) By the publication and circulation of literature on primary-school work.

(b) By holding educational conventions, and by such other means as may seem advisable.

Whereas, There are great numbers of our young people who ought to be obtaining the benefits of a Christian education who are not in our schools,—

38. *Resolved*, That the teachers in our training-schools, as well as all our workers, take a more active interest in getting our young people into our schools; that a systematic correspondence be carried on by these schools throughout the year, and that as far as possible, the teachers labor in the field during vacation.

E. E. Miles emphasized the need of work in the churches, from family to family, looking out young people who ought to be in school.

Whereas, It appears that one cause of weakness in our schools, particularly those of the primary and intermediate grades, is due to the lack of sufficient supervision; therefore,—

39. *We recommend*, That each conference provide for the schools within its territory to be closely supervised by a competent superintendent or visiting board, who shall visit these schools as the needs require.

Whereas, The conducting of our primary schools is an action requiring careful planning and good counsel; therefore,—

40. *We recommend*, That no schools should be established or discontinued without advice or counsel from the conference officials.

M. E. Cady urged that conference officers take a real burden to give encouragement and counsel in this very important matter. While there have been discouragements by starting schools more rapidly than we were prepared to operate them in a satisfactory way, it is so important a matter that the officers of a conference ought to be alert and watchful to promote school work in every way possible.

41. *We recommend*, That intermediate schools should not be established without the co-operation and counsel of the union conference.

Whereas, In almost every church where schools are located our teachers are called upon to aid in church work which requires experienced workers; therefore,—

42. *We recommend*, That the corps of teachers in our primary and intermediate schools be strengthened,—

(a) By encouraging more mature persons to engage in the work; and,—

(b) By each conference committee encouraging many of our young men who are preparing for the ministry to spend a part of their time teaching primary and intermediate schools.

Whereas, There is a dearth of thoroughly qualified teachers in our schools of all grades; therefore,—

43. *We recommend*, That our training-schools make provision for a more thorough training of our prospective teachers, and that a thorough knowledge of the common branches of study and of the Bible and Testimonies should be obtained by these teachers, together with the best methods of conducting and teaching our schools.

44. *We recommend*, That the union conference educational secretary, together with the State superintendents, shall constitute an examining board to provide questions and conduct examinations for the promotion of students and the granting of certificates to teachers.

45. *We recommend*, That, as far as advisable, conferences provide employment for

teachers when not engaged in school work, placing them at work selling publications, giving Bible readings, assisting in tent-meetings, etc.

46. In order to guard against the improper use of the word "professor," we express it to be the understanding of the Department of Education that this title should be limited in its use to those who are or who have been engaged in advanced lines of education.

47. *Resolved*, That a uniform system of examinations in each union conference be provided to be given to our teachers, and that regular courses of reading and study be required, and that certificates or credentials be given all such teachers as are considered properly qualified.

48. *We recommend*, That the conference authorities who are charged with the duty of licensing teachers for our denominational schools give due recognition to the work of schools accredited by the Educational Department of the General Conference by exempting graduates from the normal departments of such schools from literary examinations for two years after graduation, and longer if they deem best.

49. *Recommended*, That the Department of Education, in conjunction with the General Conference Committee, be authorized to call conventions at such times and places as they think the needs require, and, that a general convention be held next year.

Action was taken on the entire report, which was unanimously adopted.

Adjourned.

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

A Visit to the President

Deputation From the Conference at the White House

MONDAY, May 22, at noon, a deputation of about forty delegates from the General Conference called on President Roosevelt at the White House, and presented to him an address, extending to him the greetings of our people, and setting forth our views respecting civil government.

On our part the call was official, the General Conference at its eleventh meeting having authorized the deputation to wait upon the President for the purpose stated. See last week's REVIEW, page 20.

The address was beautifully engrossed on parchment paper, eleven by sixteen inches in size. A reduced copy of the address appears on the first page of this number of the REVIEW. The names of the forty members composing the deputation were also all neatly written upon another sheet of the same kind of paper. These sheets were placed on a sheet of heavy grayish-blue paper, and all tastily tied together with red, white, and blue silk ribbon. The document was then rolled up, and tied with the same kinds of ribbon.

Elder A. G. Daniells, president of the General Conference, headed the deputation, and presented the address to the President.

After reading the document over carefully, the President received the deputation very cordially, expressing his appreciation of the call, and of the courteous language in which the address was couched. He then shook hands with each one, and the deputation passed out. The meeting took place in the cabinet office.

The names of those constituting the delegation will be found on page 7 in the conference proceedings.

One object in making this call on the

President, besides wishing him well, was that we might place ourselves on record before the nation and the whole world, as believers in civil government and in its divine origin and institution. Our enemies have charged us, and doubtless will charge us again, with not believing in civil government. This official pronouncement of our views on this subject from the General Conference to the President of the United States, will forever be a denial to this false charge. For this and other reasons many of our people will doubtless desire to preserve a copy of this important and historical document, and it would be well if they would do so.

The address also shows that we are Protestants, and that we therefore believe in the American idea of civil government; in other words, in religious liberty and in the total separation of church and state.

Reports of the visit appeared in the Washington daily papers, the *Evening Star*, and *Washington Times* of May 22, and the *Washington Post* of May 23.

Let all our people remember what took place in Washington, May 22, 1905. When charged with being anarchists, and enemies of law and order, and opposed to civil government, this event will be a convenient and ready refutation to the false accusation. Although adjourned for a considerable portion of the day, the conference, we feel, did important business, and made good progress on this day.

W. A. COLCORD.

Twenty-Fourth Meeting

THE twenty-fourth meeting was called at 2:30 P. M., May 25; A. G. Daniels in the chair.

Prayer was offered by J. L. Shaw.

The minutes of the previous meeting were read.

J. L. Shaw, of India, was called upon to present the topic, "The Debt of Our Schools to Foreign Missions." He said, in brief:—

The message is to go to the world. We owe it to all peoples. And the schools are to train the workers. The strongest equipment is needed by the worker in the new mission fields. Skilled labor is wanted. It is for our schools to raise the standard of preparation for service. The history of a century of missions shows that the most signal successes have been achieved in the mission fields by men well trained—men who were good students, who dedicated all their gifts and ability to God's service. They have mastered languages and produced literature.

The fields need also men who know how to work with their hands. No one can tell just what kind of work will be called for. The industrial features of our schools are most important and helpful. The more things a missionary knows how to do, the better.

Not only ability of the mind and of the hand is needed, but culture of the heart as well. The Christless millions must learn the love and the salvation of God from the missionary, and he must have the sanctifying influence of the Holy Spirit in his life. It is to bring all these requirements into the student's life that our schools are working, a high and holy vocation.

F. W. Field, of Japan, spoke further

on the same topic. It is not so much specialists that are needed as men with an all-round experience. Love for souls and a well-grounded Christian experience are fundamental requisites. Men are needed who will stick by the work in hand until something moves, without letting go and without turning back. This stamp of character should be imparted by the thorough training in our schools.

J. W. Lawhead was called upon to present the following paper:—

Manual Training and Finance

In a strictly technical sense, we could hardly speak of our schools as offering manual training; and yet the expression has been used to designate certain departments of manual labor which have grown up in our various schools within the last few years; and it is in this accommodated sense that it is here used.

These departments are still in their infancy, and very much remains to be learned concerning their management, but they have existed long enough to establish some facts, and it is hoped that a free discussion by this body of this important feature of our schools will be a means of great benefit. Actual experience has demonstrated that much and lasting good results from these various lines of work, and it may be interesting to know that every one of our leading denominational schools in this country has introduced manual training in two or more forms, and from every school come words of appreciation and of praise for the results obtained. It is also a fact that a student does not necessarily lose in any other particular while gaining in this, for careful and continued observation and a comparison of results have demonstrated that the average young man can spend several hours daily in manual work, and at the same time pursue as many studies, and gain as high a record of scholarship, as he would if he did no labor whatever. And, indeed, better results might be confidently expected in the course of several years' study, because of increased physical strength and health.

Did time permit, it would be interesting to trace the results of manual training in the lives of those who have taken it, and to strive to determine its relative value in rational education; but such a treatment would necessarily be somewhat lengthy, and would pertain more to a gathering of school men than to such a body as this. One point, however, ought to be mentioned, and that is the powerful influence exercised by it in the formation of a right and well-balanced character; and as our schools exist for this very purpose, everything which will tend toward its realization should be carefully fostered by the denomination.

In former years the question of expense involved in conducting these departments has been regarded as a sufficient reason for looking with disfavor upon the whole scheme; but happily this sentiment is subsiding, and it is to be hoped that careful, conservative, businesslike methods will be so employed as to make these departments self-sustaining. In the meantime do not let us lose sight of the fact that while the balance-sheet may show a loss, yet there is in an indirect way a gain, a financial gain, for by this means several, and

perhaps many, students have been permitted to be in school; and usually this class of student is the most earnest, and consequently the most valuable, worker and representative of his school.

My own experience with the problems growing out of manual training has been largely confined to one school; and that, too, a school which did not offer as many lines as some others; but the subject was so fairly and earnestly treated by both Faculty and Board that some light was gained, and corresponding advancement made. It was a recognized fact that the school paid its students more for labor rendered than it would have cost to hire other workmen, but the school could afford to do it, for money paid to student laborers came back from them, thus making up on tuition all that was lost in the manual training departments. And at the end of five years of earnest study and effort in this direction, the school had advanced from a financial condition involving an annual deficit of about two thousand dollars to the more favored state of paying all current expenses, including interest amounting to several hundred dollars annually. If impressions received from other schools are correct, some of them are having a similar experience in being able to operate with less loss than formerly when means of labor were not offered the students, and when the schools practically shut out a large and promising class who are now in training, and whose presence is a help, both financially and spiritually, as well as a promise for the future. And it is largely through this class of youth that the school receives its greatest benefit, because a young man who desires an education sufficiently to work for it is usually very much in earnest in whatever he may undertake, and brings this disposition into the preparation of every lesson and school exercise. The influence of one such student is felt throughout the entire school; and the same influence for good is felt after the young man enters the field of his life-work, where he is looked upon as a product of the school from which he obtained his education, and hence becomes a living advertisement for the institution.

Manual training is of direct and positive value to every student, not simply as a means of earning a little money, but rather as an uplifting influence on heart and mind, whose effect and full value can not be measured to-day, nor in time itself, but in the eternal ages.

Finance

The problem of how to finance our schools successfully is an old one, which has been discussed from time to time for years, and still it presents itself on almost every such occasion as this, which seems to indicate that the question is unsettled, or is one of vital importance, or perhaps both. And if a discussion of these problems at this time will in any degree help in their solution, every school man will welcome such discussion, as we have to deal continually with these conditions and their results. The record of our school finances is in large part a sorry one, as it is too often a record of loss in operating expenses, which has amounted in the aggregate to many thousands of dollars. And not only has money been lost, but disappoint-

ment and heart ache have been felt by many of those who have sacrificed so heavily to enable the denomination to establish these schools, and this feeling of disappointment has led, in many instances, directly to distrust and lack of support thus largely increasing the perplexity of the managers.

In the last several years a determined effort has been made by the denomination to free these institutions from the burden of debt; and we are all rejoiced because of the success attending this movement; but shall we stop here and be content? How was this tremendous burden of debt contracted?—In two ways: first, by borrowing money to found the schools, and next by operating them at a loss, and borrowing more means to cover these losses. If our operating plans are not changed, it is altogether possible that this debt-contracting process may continue. Are we willing that this shall be the case?—Most certainly not. Then is it not time for the denomination to settle this question by demanding that our schools shall not run year after year at a loss? Let us determine this point first of all, and then address ourselves to the best means for the accomplishment of the desired end.

Our schools are supported almost wholly by tuition fees, and at the very threshold of this question we are confronted with the fact that our tuition rates are low, in fact, too low in some instances to maintain a high standard of efficiency throughout the schools. While these low rates have been prompted by the very best motives, yet the fact remains that the schools are crippled thereby, and the teachers are unable to do for their pupils all they ought to do, or all the student has a right to expect. Libraries, laboratories, and appliances of every kind should be supplied and maintained, in order to give a satisfactory technical training, but this has been impossible with the low tuition rate which has sometimes prevailed; and this condition has, in turn, served to keep away from the schools some who would otherwise have attended. And this is the very class of students whom we should attract and draw to our schools, for the denomination needs talented and capable men as much as the world needs them; and could these youth be educated under Christian influences, and where the spirit of our message prevails, there is every reason to believe they would consecrate themselves to God and his work as truly and fully as do others. Our educational work has been established for a definite purpose. It has a specific mission, and therefore it should reach all classes, for God's work needs them all. But this low tuition rate has made it impossible to provide facilities for doing the grade of work which should be done, and the result has been that many of our young people are seeking an education in other schools. Thus it will be seen that the low tuition has not appreciably raised the attendance, while it has undoubtedly swelled the deficit materially. But this is not the most regrettable feature of this unfortunate system of management under which many of our young workers have been educated, and from which some, and possibly many, may have imbibed wrong ideas of financial policy and management. These young men are now be-

ginning to come into places of responsibility; and if they have not seen the most scrupulous handling of funds, with a horror of institutional debt and a determined purpose to avoid it, they may have received an unintentional education which will in some measure mar their usefulness in bearing financial responsibility. Therefore this system seems to wrong the entire denomination in a manner that is almost vital, and to call for an early adjustment of these rates in such form as to secure an income sufficient to meet all reasonable demands upon the schools.

It is not intended to suggest that our worthy youth of limited means be forgotten or neglected in our planning; but on the contrary, let the most careful attention be given to provide work for the students, whereby those who desire can earn a portion of their expenses while in school. In this way provision may be made for all classes without the risk of a wrong object-lesson or of injury to the school or the denominational interests. Just what can be best introduced into the various schools is a problem to be solved by each separate institution, but we may here state the broad, general principle that our young workers are entitled to a right education, and that with the denomination rests the responsibility for demanding that this education shall be sufficiently broad and comprehensive to include the mental, moral, physical, and financial features.

Talk by Sister White

At this point Sister E. G. White spoke to the conference on the high calling of God set before teachers and students. "Giving all diligence," we are to add to faith virtue, and to virtue knowledge, and to knowledge temperance. Temperance, simple living in all things, will be a blessing to students. A pleasant, kindly voice, the youth should remember will sweeten the atmosphere. Self-control is the lesson to be learned. We need to cultivate patience, godliness, and add to this brotherly kindness, and then charity. We may educate ourselves to be like the Master in spirit. With these things we shall not be barren or unfruitful in the knowledge of God. He that lacketh these things is blind and can not see afar off, as the text says. Not careless speech and unkind speech are to be heard. As students read these things and study them, the light of heaven will shine into the heart. Then how can they help reflecting the light in pleasant, cheerful faces and kindly ways?

Here is our life insurance policy—in the words, "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." The heavenly angels are watching, and the holy oil is imparted from the two olive branches. If we study under the assurance of the great and precious promises, and hold fast the faith, we have our life policy, the certificate of the right to the tree of life, and to enter in through the gates into the city. Self-control, manliness, and thoroughness are the traits of character to be cultivated.

Teachers and students and all were encouraged to trust God and look to the Word and to the promises of God. We are to believe God, and not to look at feeling. As we cast our helpless souls

upon the Lord Jesus, we may praise him day by day and claim the victory.

Following this talk, a short time was devoted to testimonies. Brother J. L. Prescott spoke of his conversion in 1838, under the influence of the advent truth, and of his experience in the movement of 1843-44. He was reminded by the spirit of this conference of the spirit in the meetings of 1844. He rejoiced in the advancement of the message and the evidence that the work is to be finished in this generation that has been hearing the message.

Others followed with testimonies of thankfulness to God.

In order to give place to legal meetings, adjourned to this date, May 25, the meeting adjourned for a time.

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

Twenty-Fifth Meeting

THE twenty-fifth meeting of the conference was called at 5 P. M., May 25, after a brief adjournment, to continue the discussion of the subject of Christian education.

The chairman, however, first called attention to the fact that important matters would occupy every hour until the last day of the conference, and urged that delegates plan to remain till the very close of the conference. It was—

Voted, That we urge every delegate to plan to remain till the close of the conference.

The chairman then requested L. A. Hoopes to take the chair. C. C. Lewis was asked to present the subject of "A Higher Standard of Christian Education." A summary or reprint of this interesting paper will have to be deferred to later reports.

It was stated that B. G. Wilkinson would speak on the Latin Union Mission field at the evening service.

L. A. HOOPES, *Chairman pro tem*,
W. A. SPICER, *Secretary*.

Twenty-Sixth Meeting

THE twenty-sixth meeting was called to order at 9:30 A. M., May 26; G. A. Irwin in the chair.

Prayer was offered by F. W. Field.

Minutes of the two previous meetings were read.

By vote, three resolutions on the educational work were specially presented and adopted, and ordered printed with other resolutions on education, as a part of the proceedings of the twenty-third meeting [numbers 47, 48, and 49 in the educational resolutions].

A short time was devoted to further reports of gifts on the Washington "surprise party" movement. The total cash brought in was \$2,542.68. One specially interesting feature was the gift from the Pacific Union of funds derived from their sanitariums that have paid an institutional tithe to the union treasury. They gave \$200 for Japan, \$200 for China, and \$200 for India, for special medical missionary development.

S. B. Horton, in behalf of the committee appointed to wait on the Turkish minister in behalf of our Armenian brethren in prison, made a report. They had a very satisfactory interview, and the Turkish minister is to supply L. R. Conradi with a document showing that we are Protestants, for submission to

the authorities in Turkey. The preliminary correspondence in the matter was submitted as follows:—

[The letter addressed to the Turkish ambassador, found on page 12, was first read. It is not necessary to reprint the letter here.—Ed.]

DEPARTMENT OF STATE,
WASHINGTON, May 23, 1905.

DEAR MR. MINISTER: It gives me pleasure to introduce to you the Rev. J. O. Corliss, the Rev. S. B. Horton, and the Rev. W. A. Colcord.

These gentlemen are ministers of the gospel, and are representatives of the Protestant faith, their particular denomination being that of the Seventh-day Adventists.

They are deeply and earnestly interested in the fate of some of their brethren in Turkey, and wish to talk with you about the matter at your very earliest convenience. I shall regard it as a personal favor if you can see them.

Mr. Corliss is a personal friend of the Honorable Victor H. Metcalf, the Secretary of Commerce and Labor.

Very sincerely yours,
(Signed) FRANCIS B. LOOMIS,
(Acting Secretary of State).

Chebib Bey,
etc., etc., etc.,
The Turkish Legation,
1629 Howard Ave., Washington.

GENERAL CONFERENCE OF SEVENTH-DAY
ADVENTISTS,
WASHINGTON, D. C., U. S. A.,
May 23, 1905.

To Whom It May Concern, Greeting:—
This is to certify that Z. G. Baharian, Enoch Avasian, and Alexan Bugherzarian, now in the Turkish empire, are missionaries of the Seventh-day Adventist denomination.
(Signed)

A. G. DANIELS, President,
L. R. CONRADI, Vice-President,
W. A. SPICER, Secretary.

The Chair called up the report of the committee on finance, left pending at a former meeting. This was considered and discussed to the third general recommendation, inclusive, the subjects of the tithe, the missionary offerings, and other annual offerings being under review. As the time for adjournment had arrived before the report could be completed and acted upon, the finance committee requested the privilege of introducing a further special recommendation for immediate action. It was voted that the report under consideration be laid on the table, and that the request to present the special report be granted. The following recommendation was thereupon presented:—

Whereas, The Word of God makes great promises of both spiritual and temporal blessings to those who "bring all the tithes and offerings" into the Lord's storehouse; and,—

Whereas, The servant of the Lord says that if all would pay a faithful tithe, there would be no lack of means with which to carry forward the Lord's work in the earth; and,—

Whereas, There is at the present time a great dearth of means, which is crippling the advancement of the Lord's work; therefore,—

We recommend,—

(1) That this General Conference make an earnest appeal to all our people everywhere to "bring all the tithes into the storehouse," that the promised blessing may be possessed;—

(2) That this appeal be carefully prepared and read before this body for its approval; and—

(3) That if this appeal be accepted, it be printed, (a) as a part of the conference proceedings; (b) in tract form to be placed by each conference executive committee or mis-

sion board in the hands of every Sabbath-keeper in the world; (c) that E. R. Palmer, M. C. Wilcox, A. T. Robinson, and J. O. Corliss are hereby nominated as a committee to prepare the said appeal.

The recommendation was unanimously adopted.

The meeting adjourned.

G. A. IRWIN, Chairman,
W. A. SPICER, Secretary.

Twenty-Seventh Meeting

THE twenty-seventh meeting was called at 2:30 p. m., May 26; G. A. Irwin in the chair.

Prayer was offered by C. Santee.

Minutes of the previous meeting were read and approved.

It was voted to take up the report of the finance committee, tabled at the last meeting. The report was further considered, amended and adopted, as follows:—

Your committee on finance would respectfully make the following partial report:—

1. *Whereas*, The Word of God declares that the third angel's message is to be proclaimed to the world in this generation; and,—

Whereas, The same Word teaches that this work is to be supported by tithes and offerings; and,—

Whereas, The Lord charges with robbery those who neglect to thus honor the Lord by rendering to him his own and by withholding suitable tokens of thanksgiving; therefore,—

The General Conference in its thirty-sixth session recommends:—

(a) That local conference officers take special pains to see that such executive officers only are chosen as will faithfully impress upon all conference employees, not only the duty to be conscientious themselves in rendering to the Lord his own, but to be faithful also in giving instruction along these lines to all within their spheres of influence.

(b) That the officers of all churches make themselves ensamples to their flocks in the payment of tithes and offerings, in order that they may consistently exhort others to faithfulness in this respect.

(c) That in view of the dearth of men and means for the foreign work, the local conferences freely share their laborers and tithes with the General Conference.

(d) That suitable envelopes of uniform size and quality, with texts and other reading similar to the attached copy, be provided by the General Conference at small expense, for use in all the churches, these envelopes to be furnished free to the churches for the purpose of securing regularity and uniformity in taking up the weekly offerings and in the collection of the tithe weekly.

TITHES AND WEEKLY OFFERINGS

"YE SHALL CELEBRATE MY SABBATHS"

"O worship the Lord in the beauty of holiness."

"Bring an offering and come into his courts."

For God hath said, "They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God."

"Bring ye all the tithe into the storehouse . . . and prove me . . . I will pour you out a blessing, saith the Lord."

"Will a man rob God?"

Tithe \$
Foreign Missions \$
Literature in Home Fields . . . \$
For Needy Poor \$
Church Expense \$

"God loveth a cheerful giver."

"Honor the Lord with thy substance."

"There is that which scattereth yet increaseth."

"Well done. . . . Enter thou into the joy of thy Lord."

Name

Address

(e) That while it is only meet that adequate support should be cheerfully provided for laborers who have grown old and worn in the cause, we recommend that able-bodied men who for a series of years have produced little or no fruit as the result of their connection with the message, be advised to take up some line of self-supporting work.

(f) *Whereas*, There is a tendency to divert the tithe from its specific object,—

We recommend, That all our conferences sacredly guard the tithe, that this fund be not used for building purposes, the maintenance of church-schools, or for church expenses, but that it be devoted entirely to the support of evangelistic work and Bible teachers.

2. *Whereas*, There has been committed to this people the threefold message of Revelation 14, to be carried to all the world, and that in this generation; and,—

Whereas, The weekly and annual offerings have been largely depended upon for the furtherance of this work; and,—

Whereas, It has seemed to our Mission Board to cut down the appropriations made for the present year about twenty-two thousand dollars, which can only result in discouragement to many in our needy mission fields, we therefore recommend the following:—

(a) That the second Sabbath in each month be set apart by all our people everywhere, as "missionary day," for the special consideration of our missions.

(b) That the General Conference Committee appoint a committee to prepare readings for each missionary day, with a program and suitable songs for the occasion; that the readings be so divided that where convenient two or three can take part in the service, thus breaking up the monotony.

(c) That each one to take part in the service, make a study of the field considered, that he may be able to make the subject of special interest.

(d) That a map of the world be provided, so that the different fields may be located, thus educating our people regarding the extent and progress of the message.

(e) That the Sabbath-schools be encouraged to participate in these exercises, that thus the interest of the children may be enlisted in the work of foreign missions.

(f) That our conference laborers and church officers keep constantly before all our people the importance of the weekly offerings for missions, and that we put forth a united effort to raise the offerings for missions, from all sources, to an amount averaging at least ten cents a week per capita.

3. *We recommend*, That five general annual collections be taken, as follows, at such times as shall be designated by the General Conference Committee, and that the funds received be disbursed as the said conference committee shall direct:—

(a) Two offerings for the foreign missionary work.

(b) An offering for the religious liberty work.

(c) An offering for the work among the colored people throughout the United States.

(d) An offering for the orphans of the Haskell Home and similar institutions.

Whereas, In most of the mission fields abroad union conferences or mission organizations have been formed able to hold properties; and,—

Whereas, The General Conference Committee is now the operating Mission Board of the denomination; therefore,—

4. *Resolved*, That we instruct the trustees of the legal Foreign Mission Board of Seventh-day Adventists, a corporation of the city of New York, to close up its corporate existence, transferring any properties which it may still hold for the denomination, either to union or conference organizations having charge of the fields where such properties are situated, or to the General Conference Corporation, of Washington, D. C., as may be advised by the executive committee of the General Conference.

Whereas, The General Conference has

removed its headquarters from Battle Creek, Mich., to Washington, D. C.; and,—

Whereas, The General Conference Association is a corporation organized under, and existing by virtue of, the laws of the State of Michigan, thus making difficult, on account of this removal, the transaction of business; therefore be it,—

5. *Resolved*, (a) That we approve of the organization of the corporation known as the General Conference Corporation of Seventh-day Adventists.

(b) That we advise all future business of the General Conference to be done in its name as far as practicable.

(c) That the business of the General Conference Association be transferred to the General Conference Corporation on such conditions and as rapidly as the executive committees of the respective corporations shall deem wise.

The committee on plans made a further report, which was read by L. A. Hoopes. The first recommendation regarding a department of work for foreign-speaking peoples in America was referred back to the committee for further preparation.

Other recommendations were considered, as follows:—

Constitution Amended

50. *Resolved*, That the constitution be amended as follows:—

(a) By changing subsection "c," section 3, article III, to read as follows: "Such members of departmental committees and representatives of missions of the General Conference as shall receive credentials from its executive committee."

(b) By substituting the word "quadrennial" for "biennial" and the word "four" for "two" in section 6, article V.

(c) By substituting the word "quadrennial" for "biennial" in section 1, article VII.

Annual Reports

51. *We recommend*, That the Year-book be published during November of each year, and that revisions for the same be sent directly to the General Conference office by each local and union conference and each organization and institution throughout the world, to be received by the General Conference not later than November 1. A failure to receive any report at the time stated shall not be held to be sufficient reason to delay the publication of the Year-book, thus vitiating all other reports received, and unnecessarily increasing the cost of publication.

52. *We recommend*, That the annual statistical reports of conferences and missions be collected, collated, and forwarded by union conference secretaries, as at present.

53. *We recommend*, That the fiscal year of all conferences, institutions, and departments of our work end on the thirty-first of December.

On Young People's Work

Realizing the definite call of God to our young people to organize for service, and believing that the good work already begun in this direction should be encouraged and strengthened throughout the entire field; therefore,—

54. *We recommend*, That the Sabbath-school Department of the General Conference give special attention to this branch of the work in calling the attention of the various union and State conferences to the need of the appointment of suitable persons who can devote a part or the whole of their time to this branch of the cause, as circumstances demand.

55. *We recommend*, That so far as possible, the young people's meetings at camp-meetings and other general gatherings be made more practically missionary in character; first, by introducing live missionary studies; second, by actually enlisting the young people in evangelistic effort for themselves and for others.

56. *We recommend*, That there be prepared

at an early date a series of Sabbath-school lessons on the subject of practical missionary effort, calling the attention of the church, both old and young, to the work to which God has called them.

57. *We recommend*, That superintendents and secretaries of local conference Sabbath-school and young people's departments seek to encourage the young people's societies under their supervision to unite in the support of one or more laborers in some mission field.

Whereas, There is great need of such instruction and careful planning concerning this work,—

58. *Resolved*, That a vigorous educational campaign be carried on throughout the union and State conferences by means of missionary conventions, articles in our papers, and the preparation and circulation of leaflets on the salient points of this work.

59. We urge our ministers and laborers to thoroughly study and present to the churches the divine principles of church organization, department, and discipline as set forth in the Scriptures and in the Testimonies of the Spirit of God.

Foreign Publications

Whereas, The third angel's message is to go to every nation, tongue, and people; and,—

Whereas, There is a constantly increasing stream of people of various nationalities coming into the United States; and,—

Whereas, We have no thoroughly organized method of reaching them; and,—

Whereas, Greater New York City is the natural headquarters for effort on their behalf; therefore,—

60. *Resolved*, That we look with favor upon the establishment of a foreign publication depository in that city, the object of which would be—

(a) The circulation of foreign literature among the millions of other tongues of the great Eastern cities.

(b) To supply its publications to its agents in the Atlantic Union Conference.

(c) To become the North American headquarters for all small denominational publications outside of the German, Swedish, Danish, and Spanish languages.

Subscription Books

In view of the urgent need of our subscription books being widely circulated, that this message may be speedily given, and the necessity of having able canvassers and leaders to do this; therefore,—

61. *We recommend*, That our conferences and training-schools give special attention to securing and developing promising persons for this work,—

(a) By providing courses of instruction especially adapted to their needs.

(b) By holding canvassers' institutes and conventions in the conferences at suitable times.

(c) By selecting an able and experienced person to act as general agent in each conference.

62. That our large subscription books be bound in two or three styles of bindings, and that this change be brought about as rapidly as consistent with the disposition of the stock on hand.

Missionary Campaign

Realizing that multitudes are "in the valley of decision," and that the time has fully come when the Master pleads with every child of his to "go out quickly into the streets and lanes of the city" and "into the highways and hedges," to bid the hungry and perishing to the marriage feast,—

63. *We recommend*, That the great missionary campaign entered upon last year be strengthened, deepened, and enlarged into a mighty movement for the promulgation of the third angel's message.

To avoid confusion, and to economize effort, we recommend the following:—

GENERAL PLAN FOR NORTH AMERICA

(1) That the effort to place the REVIEW AND HERALD in every Sabbath-keeping home

be continued, especially through the camp-meeting season and early fall.

(2) That a general campaign in North America for our missionary periodicals be entered upon about October 1.

(3) That beginning in early November, special efforts be made by conference workers and church officers to interest our people in the sale of forty-per-cent books.

(4) That the interest aroused by this work be developed by—

(a) The liberal use of message-filled tracts.

(b) Securing subscriptions for our periodicals.

(c) Holding Bible readings and cottage meetings.

(d) Missionary correspondence.

(5) That missionary conventions be held October 7 and November 18 in all our churches, to study local needs and to organize for service.

W. C. White urged on this resolution that the way, and the only way, to carry this message to all people in this generation, is for all our people to take up the work of carrying the message to the people. Let an agitation be begun, and kept up by ministers and church officers, to see literature placed in all homes.

C. H. Edwards felt that this activity in missionary work was the best plan of drawing the people away from the idea that a resident pastor is essential. A church working with literature keeps alert and alive by its own activities; and people who come into the truth through reading are usually active in working for others with reading-matter.

Supplies

64. We approve of the plan to publish four special numbers of *The Signs of the Times* and the *Watchman*, two special issues of *Life and Health*, and such issues of the foreign papers as their publishers may deem best.

65. We look with favor upon the plan of setting aside certain small, easy-selling books for the use of those who wish to canvass in their own neighborhoods.

66. We also approve of the steps being taken in the publication of the Signs of the Times Leaflets, to furnish our ministers and people with an inexpensive literature for general circulation.

Organization

67. *We recommend*, That the General Conference Committee appoint a missionary campaign committee to co-operate with conference officers in the carrying out of these recommendations.

By action on the entire report, it was unanimously adopted.

The Chair called upon G. I. Butler, president of the Southern Union Conference, to complete his report, which had been left unfinished at a former adjournment. A brief summary follows:—

Southern Union Conference

The importance of planting small sanitariums in great Southern cities has been urged by the spirit of prophecy. The first was begun at Graysville, on a beautiful site. The institution is not completed, and needs further funds. About sixteen thousand dollars has been expended thus far. It has been receiving a few patients. The Review and Herald publishing house donated their building at Atlanta to the South, for use as a sanitarium. It has prospects of a good patronage. At Nashville the work begun by L. A. Hansen and his wife has been turned into a sanitarium, Dr. Hayward in charge. A building of our own is much needed to save the enormous rents. The Nashville Sanitarium has not run behind the last year, but this has been achieved only because of the sacri-

vice of the workers. Treatment rooms have been established in a number of cities.

The Southern Missionary Society has done good work for the colored people. It is impossible to emphasize the need of work for the colored race in the South in terms stronger than have been used by the spirit of prophecy. This is a burden belonging to all our people, and the great work to be done calls for greatly increased effort and flow of means toward this destitute field. There has been greater advancement in the colored work during the last two or three years than ever before. We have only begun this work. As we take hold to help the unfortunate, showers of blessing will fall. There is no discouraging note sounded in the Southern field. The battle is hard, but God is mighty; his truth will prevail.

Following this report, the committee on distribution of labor rendered a partial report, consideration of which was laid over to another meeting. Adjourned.

G. A. IRWIN, *Chairman*,
W. A. SPICER, *Secretary*.

Review and Herald Publishing Association

AN adjourned meeting of the Review and Herald Publishing Association was held in the large tent at Takoma Park, Friday morning, May 26, at eight o'clock. The following recommendations were submitted by the committee on plans:—

That the Battle Creek property be at once placed upon the market; that the real estate east of Washington Street, the house and lot facing Main Street west of Washington Street, and the farm be sold as quickly as can be done advantageously; and,—

That the building and machinery west of Washington Street be offered for sale as a going concern, reserving the name Review and Herald Publishing Company.

That we instruct the trustees to pay a tithe of the net earnings of the association for the past year to the General Conference.

That we ask the General Conference to devise a plan for the raising of fifteen thousand dollars to assist in the erection of suitable buildings for the Review and Herald Publishing Association at Takoma Park, Washington, D. C.

In explanation of the call for assistance in erecting the buildings, it was stated that it had been found difficult to realize any considerable amount of cash from the assets of the old Seventh-day Adventist Publishing Association of Battle Creek, and it was possible that it might require some time to do so. It was further stated that the removal of the printing plant from Battle Creek to Washington was a leading feature of the general move, and that many of the people in the field had supposed that a portion of the One Hundred Thousand Dollar Fund would be appropriated for the benefit of the Review and Herald Publishing Association. It was stated that it was for the interest of the work that a suitable printing plant be erected without delay, and it was felt that the people would willingly assist in this enterprise.

After a full discussion of the recommendations, they were adopted.

The meeting then adjourned until Monday, May 29, at 5:30 P. M.

W. W. PRESCOTT, *Chairman*,
W. B. WALTERS, *Secretary*.

The Ministerial Institute

Daily Studies upon Important Subjects

Finishing the Work

THE seventh session of the ministerial institute was called at 11 A. M., May 19, when the following subject was considered: "The Ministry and the Field: Inspiring the People to 'Finish the Work' in Both Home and Foreign Fields." The principal speaker was Elder A. G. Daniells, who spoke, in part, as follows:—

It is certainly proper to talk about finishing the work. This special work in which we are engaged was begun about sixty years ago, and is the culmination of a work begun when the Lord spoke encouragement and assurance to Adam at the fall. God has a work in the world; for he says: "Cursed be he that doeth the work of the Lord negligently." And again he says, "Go work to-day in my vineyard." "Go ye into all the world, and preach the gospel to every creature." So, from the fall to the present time, God has had a work going forward, of which he is the beginner and also the finisher.

Of the finishing of this work we read: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." The mystery of God is the gospel, and that work is to be finished in the days of the voice of the seventh angel. That sounding began in 1844. We know that this is correct from the clear line of prophecy that we have in the seven trumpets. Beginning with the first trumpet, we can trace our way clearly until we come to the eleventh day of August, 1840, when the sixth trumpet ended. The seventh was to sound quickly, and in the days of that sounding, the time would come for the dead to be judged, for the conflict among the nations, and for the reward to be given to the saints of God, and also to the wicked. So the events of the seventh angel carry us from the time it begins to sound down to the time when the wicked will receive their just deserts at the close of the thousand years. This voice began to sound in our day; the time of the seventh angel is our time. The finishing of the gospel is the proclamation of the gospel in all the world as a witness unto all nations. The gospel is summed up in the threefold message of Revelation 14, which is to go to every nation, kindred, tongue, and people. The message, "Fear God, and give glory to him; for the hour of his judgment is come" became due when the seventh angel began to sound; and the proclamation of this gospel which began then will bring the end of human history and of the work of God in the earth. That will finish the work.

This is the time to finish the work; the threefold message is the message to finish the work; and the people brought out by the threefold message are the people to finish the work in the earth. This is the time, this is the message, this is the people; and we are now face to face with that tremendous problem.

I thank God that such a definite work is assigned to us. We are in the world for a definite purpose, which is to arise

and finish the work of God in the earth. This is the purpose of the latter rain. Pentecost came to cause the seed that Christ and his disciples sowed, to spring up and bear fruit, while the latter rain is to come to ripen off the whole harvest for the garner of God. We have come to the time of the latter rain, and that is the gift of the Holy Spirit. The Spirit is given only for service in the work of God, to finish his work in the earth. Power is given for service, and not for our edification. The Spirit of God is given that we may serve, toil, and work to finish the work of God.

Men, money, and labor consecrated to God are needed to finish the work. The Lord will not give the Spirit in the latter rain to any one who has no idea of serving in his cause. We want power to apply to this mighty movement that is in the world, to be finished at this time. All the power that is needed will be given to the people who desire to accomplish the work.

And this service does not mean fleshly service, but the service which God points out in his Word. That alone can do the work, and no amount of prayer-meetings, or of joy in our own hearts, or association, will take the place of downright hard service in the cause of God. Consecrated service is called for to-day in all lands; and when that is determined upon, when we make up our minds that God's cause shall have it, he will grant the power, send his laborers forth, provide the means, and we shall see a mighty work done. Hard, earnest work among the people will enlighten and help them. We want to consecrate our own lives to the definite purpose of finishing the work.

It is a pleasure to think that we are not to toil on here until we are old and gray, and then hand this work over to another generation, and that generation to another. We have come to the time when we are to finish the work in our generation, in our day, and bring it to an end. If that is not true, we are a terribly mistaken people. It has seemed to me at this meeting that I have caught an idea of brotherly love and brotherly unity that I never realized before. It seems to me there is a blending of hearts, and a binding together as brethren and sisters in one great family, with Christ as head, that I never saw manifested in any previous experience. I believe the Lord is coming wonderfully near to this people, and that he will begin a work the like of which nobody has seen in latter days. May God grant it.

E. W. Farnsworth: We are to inspire the people to finish the work. To inspire means to fill with energy, to in-breathe. We as ministers are called upon to in-breathe into the people the idea of finishing this work, to fill them with enthusiasm for doing it. Enthusiasm is not something that can be drawn off to order. David said, While I was musing, the fire burned within me. That which breeds enthusiasm in missionary work is great missionary facts of the success of missionary enterprises. If a

man has no enthusiasm in this thing in his own soul, he can not possibly inspire enthusiasm in anybody else's soul. Our own hearts must first be filled with the conviction that this work must be finished in this generation, or we can not inspire anybody else to believe it. Then, and not until then, can we take that to their souls, and lead them to that experience.

We need money for many enterprises. If we will lift ourselves, it will give us strength to help another to lift. No man can get up much enthusiasm in pushing this work to foreign fields with a ten-thousand-dollar farm on his hands, or a five-thousand-dollar account in the bank. But let him put that amount into this cause, and it will give him more inspiration than he can get by talking to the people all his days. When there is something to do or some sacrifice to make, that is what God wants, and there is no amount of prayer or exhortation that will ever take the place of the thing that God wants done.

We have this message to give to the world, and you may talk everything else under heaven, but it will never take the place of giving this message. That thought must take hold of our very souls and hearts, and we must settle that in our souls before we can lift this denomination to a proper place before God. When this company consecrates what they have, and puts it into this work, this denomination will rise as one man, and carry this work to the ends of the earth. The thing is with us. If we are leaders of the people, under God, we must take hold of this work and do, and I am glad to see evidences that the people are rising to that thing. That is the key that will unlock every missionary enterprise that we want to enter.

J. N. Loughborough: I am glad to hear about closing up the work soon. I think if these principles are carried out, with the blessing of God, they will tell mightily in closing up the work. This day is an anniversary day, for it was just one hundred and twenty-five years ago to-day that the sun was darkened, when the Lord told us what to do: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Our redemption is very near. May the spirit of enthusiasm fill all our hearts, and the hearts of God's people, and the work will go. There was more done in three months in 1844 than had been done in all the preceding time of that movement. The mighty power of God went with that message like a tornado, and seemed to move independently of human agencies. They got the midnight cry in many places at the same time and in the same way. The Lord is not slack; one day with him is as a thousand years. I have thought that that meant that God would do in a day what you would think it would take him a thousand years to do.

R. A. Underwood read Eze. 12:22, 23, and stated that this work will be finished in this generation, whether we have a part in it or not.

O. A. Olsen: As I look over the fields, I see indications of a rising as I never witnessed it before. May God give us divine inspiration and the power of this message to go forth and close up this work in righteousness.

W. J. Stone: Much is being said in

these days about new light; but I want to say that unless the new light contributes to the old message, it is not light; for all the truth in the world to-day is in the third angel's message. All truth is in harmony with the third angel's message. All the light and glory of all past ages is focused in this message for this people. Nearly two thousand years ago John, in vision, saw this company here to-day, and this message going to every nation, kindred, tongue, and people. This is a definite message, and let us stand by it.

The Ministry and the Field

THE eighth session of the ministerial institute convened at 11 A. M., Sunday, May 21, for the purpose of considering the subject assigned, "The Ministry and Its Relation to New Fields at Home and Abroad." Elder L. R. Conradi was the principal speaker, whose remarks, in part, are as follows:—

Paul was hindered "many years" from visiting the believers in Rome simply because he felt it was his first duty to preach the gospel in regions where Christ had not yet been named and no church as yet founded. Pioneer work was his great aim. Pioneer work is involved in the great gospel commission to go into all the world and preach the gospel to every creature. But not until persecution scattered the early church, did they perceive the great task committed to them to expand their work, but they restricted their efforts "only among the Jews." The Lord selected Paul to bear his name before the Gentiles and kings and the children of Israel. The power of heathen Rome was shattered by the sturdy pioneer work of Paul and the early Christians; the throne of papal Rome trembled before the hardy pioneers of the Reformation, the darkness of the heathen world had to give way before the untiring efforts of the great mission movement inaugurated in close connection with the second advent message, while now from an opened book unwavering pioneers are to prophesy again before many peoples and nations and tongues and kings, and the whole earth is to be lightened with the glory of the threefold message of warning.

While Paul and Barnabas raised up a large church at Antioch, the Holy Ghost did not say unto them, Stay, else the church will go to pieces, but, "Separate me Barnabas and Saul for the work whereunto I have called them." The church did not keep them back, but "they sent them away." What shall become of the teeming millions in Asia, Europe, and Africa, if we do not move at a greater speed? An endless prairie of virgin soil spreads out before the pioneer of this message, the richest harvests reward the faithful toiler, golden sheaves are everywhere to be garnered in, and an eternal reward is promised to every faithful reaper. But where are the busy sowers? where the unfaltering reapers? More pioneer work in new fields, more energy put forth to raise up new churches, and we shall witness an endless flow of means into the treasury of God from liberal hearts.

The ministry is not to settle down as pastors, but are to be evangelists. While Paul had the care of many churches,

yet he settled nowhere as pastor. The world is our parish.

A field that is not worked as fully as it should be is among the foreign-speaking population in the United States. There are constantly coming to this country every month vast numbers of persons who are unacquainted with this message, and who must in some way be reached by this truth. One of the effective ways of presenting this truth to them is by means of the literature we have. This truth can now be had in about forty different languages. We should not overlook these strangers within our very doors, placed here by divine providence within our very reach, and knocking at our very door. Let us make a free use of all this literature, which, instead of lying idle on the shelves, might to-day be the living germ of an endless life in many a poor, benighted soul within our very reach. Let us work as never before, for soon the night cometh when no man can work.

We should also encourage competent help to enlist for foreign service. Our work is world-wide, to every nation under heaven we must carry this blessed gospel. Where can missionaries for all the foreign tongues be more easily secured than in those very fields? Recruits for those fields should be raised up from among those who are familiar with the language, habits, and customs of the people, and who can at once enter upon service among their own countrymen.

May Zion indeed awake, arise, and shine. May our young men and women become true pioneers in this vast field of untold opportunities. May our ministers bestir themselves as never before, and not be content to settle down as pastors of churches, or be tied up in institutions, nor much less be tied down to farms and business; but, constrained by love for Christ and love for souls, push ever onward into new fields to hasten the glad day of Christ's appearing.

C. Kahlstrom: When I came to this country nineteen years ago, a perfect stranger and having but a very limited knowledge of the English language, I finally went to St. Johns, Ore., and there I met a family of Sabbath-keepers who took me in, and did everything they could for me. At that time I was a professed infidel; but the consistent course of this family caused me to believe that there was something in the Christian religion, and I was finally led to the point where I accepted the Sabbath, was baptized, and began serving the Lord, and he has blessed me to this day. I went on the ship "Pitcairn" on her first voyage to the South Sea islands. Nine years ago I returned to my native country, Sweden, and have since been laboring in that field.

In regard to this question of working for unbelievers, I want to say that it was the kindly attitude of this Sabbath-keeping family who took me in and assisted me, that led me to accept this truth.

E. W. Farnsworth: Although there has been much work done in this country among the Germans, the Danes, the Norwegians, and the Swedes, yet there are other nationalities in this country for whom we have done but little, and I sincerely hope that earnest efforts will be made to reach these classes as well,

for I am satisfied that the efforts put forth will bring rich returns.

F. C. Gilbert: There never was a time in all my experience when the Jews were more hungry for gospel truth than they are to-day. We owe a debt to the Jews, and we must discharge it. And of all Christian people, we have the only message for the Jew.

The Jew to-day has practically little, if any, use for Christianity, but he is hungry for gospel truth. The Jews have been led to believe that Christianity permits the eating of pork, and the keeping of Sunday as a rest day. And so I say when the true position of this people on these points can be made clear to the Jews, they will be led to see that Christianity is something different from what they have believed it was. Think of the suffering and sorrow, the woes and the deprivations, the famine and nakedness, the destitution and the sword, the flame and the fire, and everything else conceivable and inconceivable in this world which the Jews have suffered to bring this blessed gospel to the Gentiles; but what have we as Gentiles even attempted to do for the Jews?

But when this blessed truth is clearly presented to them, and they can understand what it is, then they will say, "If that is Christianity, that is something we want."

G. I. Butler: I am satisfied that there was never yet anything brought into the world so well calculated, to reach the Jewish people as the truth which we possess. There are many pious and devoted people among that race who try to live out the truth as they understand it. I hope that we may be aroused to sense the importance of giving this truth to this people.

Tithing

THE subject of tithing was considered at the ninth session of the ministerial institute, at 11 A. M., May 24, 1905.

Elder R. A. Underwood was the principal speaker, and he spoke substantially as follows:—

Every intelligent Bible student must admit that the subject of tithing is referred to in 1 Cor. 9:13, 14. Not only here, but all through the Scriptures the duty of every individual—believer or unbeliever, agnostic or Christian—is clearly set forth; the same moral obligation rests upon all to whom God has given life; all alike are under obligation to return faithfully to God a tithe of all that he gives them.

This is a question of more than minor importance; it rests on moral principles involved in the law of God. A man can not disregard the most sacred, solemn obligations he has to his Maker, and claim to be loyal to God's law; for I read, "To defraud God is the greatest crime of which man can be guilty, yet this sin is deep and wide-spread."

These are the words of God. Shall we not hear his voice, and change the order of things and co-operate with Christ? I wish to read a statement or two from a recent Testimony concerning the use of the tithe:—

The Use of the Tithe

"The tithe is to be used for one purpose,—to sustain the ministers whom the Lord has appointed to do his work. It is to be used to support those who

speak the words of life to the people, and carry the burden of the flock of God.

"But there are ministers who have been robbed of their wages. God's provision for them has not been respected. Those who have charge of our church buildings are to be supplied with the means necessary to keep these buildings in good repair. But this money is not to come from the tithe.

"A very plain, definite message has been given to me to give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said the tithe is to be applied. Those who make this use of the tithe are departing from God's arrangement.

"God will judge for these things. One reason that the tithe may be appropriated for school purposes; still another would reason that canvassers and colporteurs should be supported from the tithe; but a great mistake is made when the tithe is drawn from the object for which it is to be used,—the support of the ministers. There should to-day be in the field one hundred well-qualified laborers where there is now but one. . . .

"The tithe is sacred, reserved by God for himself. It is to be brought into his treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed, because there are those who do not realize that the tithe is God's reserved portion.

"Many ministers are lying in their graves, brought there by sorrow and disappointment, and by the hardship brought upon them because they did not receive sufficient for their labors.

"Let us remember that God is a God of justice and equity. There would to-day be many more ministers in the field, but they are not encouraged to labor. Many workers have gone into the grave heart-broken because they have grown old, and could see that they were looked upon as a burden. But had they been retained in the work, and given an easy place, with a whole or a part of their wages, they might have accomplished much good. During their term of labor, these men have done double work. They felt so heavy a burden for souls that they had no desire to be relieved of overwork. The heavy burdens borne shortened their lives. The widows of these ministers are never to be forgotten, but should, if necessary, be paid from the tithe. . . .

"God has not changed; the tithe is to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury."

God's plan for the support of the gospel was perfect. If it was perfect, and if it included the tithing system (which all must admit), then the tithing system alone is sufficient to support the ministry.

Shall our ministers pay tithe? How can we tell other people to do a thing which we do not do ourselves? I say there is an evil among some of our ministers, for they do not pay tithe. If we are to have a reformation on this question, we as ministers must set the example; we must believe it; we must

practise it; we must preach it. And we must do more. We must lay the tithing question upon the Bible platform the same as we do all the other commandments. We would not take persons into the church who did not keep the Sabbath. God declares that the Sabbath is holy. It is a certain portion of time that God has reserved unto himself. And so with the tithe. He has reserved it unto himself.

We should consider not only the question of tithing, but the subject of offerings. God says we should not come before him empty; we should bring an offering when we come within his courts. How can we cause our brethren to enter upon a plan by which the tithe shall be looked upon as sacred and holy to God? In the first place, we must believe it; we must practise it; and we must teach our brethren that moral, sacred obligation rests upon them to pay their tithe, the same as they are required to keep the Sabbath. Underlying the tithing system are the same great principles that underlie the Sabbath. We must put men into the church as officials, and onto our conference committees, who practise what they preach.

This question is based upon the moral obligation that all humanity owes to God for redemption,—based upon the moral principles that are found in the commandment, "Thou shalt not steal;" and when a man takes that which God has reserved unto himself, and has set apart as his own, he is guilty of robbery against God. And this covers not only tithes, but offerings. When a man diverts either tithes or offerings from their sacred purposes, he is guilty before God.

Is it right to bring offerings on the Sabbath day aside from the tithe? We read in Psalm 96 that we should bring an offering when we come to worship the Lord. The same is stated in 1 Corinthians 16; and in Deut. 16:16 the Lord declares that the people were not to come before him empty; each was to bring an offering according to the blessing of God upon him.

I know that some are sensitive about giving anything on the Sabbath. They think they would violate the Sabbath by taking a piece of money in their hands. But they need to have their consciences educated by the Word of God. Upon this point we read in Lev. 27:28 that "every devoted thing is most holy unto the Lord."

Now here is a piece of money. I do not know how many have had it; I do not know how many times it has been used in double dealing. I want to give that money to God. I devote that to the Lord. When I consecrate that to the Lord, what does the Lord recognize in that money? Read the answer in Ex. 28:36-38. When they brought their gift that had iniquity upon it by double dealing or anything of the kind, that was offered to God, representing a type of Jesus Christ; and God said that it then became holy. So when you give your Sabbath-school offerings, your missionary offerings, on God's holy Sabbath, there is then a convocation of holy people, and there is no violation of God's holy law in making that offering, for God himself makes that offering a holy thing.

L. F. Starr: Since the origin of our message, we have been led more and more to believe that our work was

world-wide; and as the years pass, we are laying greater and stronger plans to hasten the message of God to the world. In order to carry this message to the world we must devote our means to this end.

Let us see what a full tithe would mean for the support of our work. I am satisfied that our people are not paying a full tithe. From our statistical report it will be seen that the average tithe of the denomination for the year 1904 is \$8.47 per capita. I am satisfied that our tithes should be increased to twenty dollars per capita. If this was done, we should receive in this country alone, in addition to the amount received for 1904, the enormous sum of \$942,243.13. With this amount we could put into the field 1,510 men, and pay them at the rate of twelve dollars a week; we could send to foreign fields 838 men, paying them at the same rate, and pay an average of five hundred dollars to send them to their fields.

What a mighty movement there would be if all paid a faithful tithe! If this were done, soon the whitening fields would be garnered. A mighty movement would be set on foot which would bring this about. That is what a full tithe would mean in the support of this work. This matter should be seriously considered by every loyal-hearted Seventh-day Adventist.

"Great objects are accomplished by this system; for if one and all accept it, each is made a vigilant and faithful treasurer of God; and there would be no want of means to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and contributors will not be left the poorer."—*Testimony for the Church,* No. 24, pages 83, 84.

D. T. Bourdeau: I regard the tithing system as an essential part of the gospel as a means of salvation; and therefore to regard this system, and to be exact and prompt in paying tithes, is to enforce God's law.

M. C. Wilcox: We ought to present the blessing side of the tithing system; for God has proclaimed that he will pour out a blessing upon those who thus prove him.

S. H. Lane: A minister will never be complete in his work until he preaches upon the tithing system; and every member of our churches should talk to others who are not paying tithes, and in that way endeavor to increase the tithe.

H. M. J. Richards: Regarding the question of whether a minister should pay tithes or not, I wish to read two texts: Num. 18:26, 27; Neh. 10:38; also 1 Cor. 6:13, 14. The same system exists to-day which existed anciently, and the Lord requires, as we have read, that the ministers pay tithe.

Others who spoke in favor of this plan and of making an earnest effort to increase the payment of tithe by the members of the churches were J. N. Loughborough, L. Johnson, G. F. Haffner, W. S. Hyatt, J. E. Jayne.

Recent Events in Washington and Their Significance

Extracts From a Paper Read Before the Religious Liberty Department
by J. S. Washburn

WONDERFUL have been the providences which have led thus far in the establishment of our work in Washington. The purchase of the land upon which this encampment is now pitched, and the erection of these buildings, is one of them. The providences that guided in the purchase of the land on the District line on Carroll Avenue for the building of the publishing house and General Conference offices also indicate God's will that our publishing house and headquarters should be actually within the limits of the District of Columbia, and therefore in the limits of the city of Washington. It seemed impossible for a time, owing to the contest of the heirs against the sale of the trustees to us of that particular property, that we should ever be able to obtain that situation within the District. We felt, however, that this was all-important, and that time would surely demonstrate the fact that it was the Lord's will that our headquarters should be actually within the city limits of the capital, that here the voice of freedom and the protest against persecution and tyrannical laws should be heard, not simply by the State legislature of Maryland, but by the central government of the United States. We patiently waited, however, for a few months, and then it was so arranged that we secured our building site. This was God's wonderful providence.

The earnest and liberal response of our people to the appeals for funds to build up our work, free from all indebtedness, here at the head of the nation, has been of God. From Australia, New Zealand, India, Africa, nearly all the nations of Europe, South America, Canada, the islands of the sea, donations have come for the building up of this important work. The Lord has surely moved upon the hearts of his people, and has indicated to them clearly that the building up of our work in Washington interests not only our people living in this country, but the dwellers in every land, that from this high mountain top the message was to be hastened to every nation, kindred, tongue, and people. In the last great nation, the cradle of liberty, the third angel's message—God's last appeal to a world in rebellion—logically finds its headquarters. The paramount reason that this is so is that this city represents the American government.

The office of the Review and Herald in Washington, D. C., was, and is still, located in a building which is but a minute's walk from the Capitol building itself, and looks into the Senate windows, and is in sight from all parts of the Capitol grounds.

But a few months after our headquarters had been removed to this city, a Sunday law passed the House of Representatives. We had made an earnest request for a hearing before the Committee on the District of Columbia of the House of Representatives, and this had been promised, but the very next word that came to us was the report that on the sixth of April, 1904, this Sunday law had passed the House of Representatives, had been twice read in

the Senate, and referred to the Committee on the District of Columbia. It seemed that this was about to become a law, and that right at the threshold of our work we should meet serious legal difficulties in our work. We immediately telegraphed to the officers of the Religious Liberty Bureau, asking them to telegraph protests, and secure signatures to a petition against Sunday legislation for the District of Columbia. Personal letters of appeal and protest were written to every member of the Senate Committee on the District of Columbia, and letters were also written to every United States senator.

The first vote of the committee on this measure was a tie. The bill was then postponed until time for further consideration. Shortly after this, Congress adjourned, leaving this Sunday law in the committee, it having not been reported to the Senate.

Before Congress convened in December, a series of religious liberty tracts was prepared, blank petitions had been sent out to all our people in all the American conferences, the Religious Liberty Bureau had been quite thoroughly organized, and we prepared for the winter's campaign. Thousands of signatures were secured to these petitions from the District of Columbia and from every part of the United States protesting against this measure. These were sent to all the senators and representatives. Several of the senators and representatives were interviewed. We found, among others, Senator Stewart, of Nevada, ready to oppose all Sunday legislation. A visit to the author of a Sunday law which was before the Committee of the House of Representatives, revealed the interesting fact that he himself and the members of Congress had come to know of the existence and the opposition of our people to religious legislation. He said that no Sunday legislation would come up because the seventh-day people were opposing it. For this we were very thankful.

When it became evident that it would be impossible to secure Sunday legislation direct, a movement was inaugurated by the ministers of Washington to secure better Sabbath (Sunday) observance. There is no doubt that this was the same thing in another form. Then our "Open Letter" to the ministers of Washington was published in the *Washington Post* in a very prominent position. This brought the matter directly before the people of this city, and we know that it was very widely read. The article was also republished in other newspapers. A reply to our "Open Letter," written by Bishop Satterlee, Episcopal Bishop of Washington, was published in the *Washington Post*. To this a strong but dignified and Christian rejoinder was made by the editor of the REVIEW. This was published in a prominent place in the *Post*.

The *Post* opens its columns on Monday morning to correspondence on all subjects of interest to the people of this city. Many letters on the subject of Sabbath observance have appeared on this page, and the truth has been brought most pointedly and practically before the people.

This second movement had just run its course, and we had come to the point where we could expect but little more space in the papers to publish the Sab-

"THE best stimulant for church work is missionary activity."

"God puts each fresh morning, each new chance of life, into our hands as a gift, to see what we will do with it."

bath truth, as it has gone overwhelmingly against the Sunday advocates, when an apparently new issue, but in reality the same one, appeared in the effort to secure religious teaching in the public schools. This was inaugurated by one of the prominent ministers of Washington in a sermon preached in his church. A committee of ministers and Washington's prominent men was appointed to formulate something to bring before the School Board, that a text-book on religion might be prepared, and distinctively religious teaching introduced into the public schools of this city. This subject was more widely agitated than any before it; in fact, one of the papers distinctly stated that no subject had so agitated the people in many years as the subject of the teaching of religion in the public schools. A leading attorney declared that if this measure became law, it would be taken to the Supreme Court of the United States.

A hearing was granted by the School Board to all those who favored this measure. A little later a hearing was granted to our people alone. We felt that the Spirit of the Lord guided in a very marked manner at this hearing. An earnest and powerful protest was made, yet in the most Christian and dignified manner, and was received with the utmost friendliness and apparent liberality by the School Board. We have been recognized in all this opposition as the leading opposers to this movement. Since this conference began its session, the Board has unanimously decided not to introduce the teaching of religion in the public schools. Thus at every step the Lord has given us wonderful and complete victory.

Every effort of the enemy and every opposition that is raised to this work will come to this people as a higher platform from which, as from a high mountain, Zion may say to the cities of Judah, yea, to all the world, "Behold your God! Behold, the Lord God will come." How blessed is the privilege of living in this the day of the Lord's power just before the manifestation of his glory!

The One Hundred Thousand Dollar Fund

Fort Calhoun (Neb.) church	\$ 10 09
Greater New York Conference	10 00
Green Spring (Ohio) church	10 00
A friend per Anna M. Nicholas	10 00
J. F. Beatty	10 00
J. H. Jennings	10 00
C. C. Thayer	10 00
A brother and sister	10 00
A friend	10 00
S. P. Smith	10 00
J. F. Burford	10 00
Mrs. R. M. Clayton	10 00
R. M. Clayton	10 00
Oliver Good	10 00
Sister L. L. Clapp	10 00
Mrs. E. W. Peck	10 00
Rose Lineweaver	10 00
Henry Gibbons	10 00
Mrs. M. M. Potts	10 00
Laura Larson	10 00
A. Marolf	10 00
A friend	10 00
R. C. Bostetter	10 00
C. A. Frederick	10 00
D. A. Ball	10 00
Mr. and Mrs. C. A. Cary	10 00

Austin	10 00
Mrs. C. Banforth	10 00
Maude M. Affolter	10 00
N. S. West	10 00
Mrs. H. C. Curtiss	10 00
Mrs. Amanda E. Parker	10 00
Catherine Clark	10 00
H. A. and D. F. Mead	10 00
A. Prieger	10 00
Mr. and Mrs. Romaine Saunders	10 00
Mrs. J. C. Kiggins	10 00
George W. Childs	10 00
J. C. Miller	10 00
Mrs. Nelson Strever	10 00
J. D. Hendon and others	10 00
Edward Annuson	10 00
Mrs. M. E. Young	10 00
Samuel Turman	10 00
E. Lawson and family	10 00
H. E. and M. Sauer	10 00
William Christopher	10 00
Mrs. Anna Hess	10 00
Mrs. L. M. Lesater	10 00
Harvey Industrial School	10 00
Woodstock church	9 50
Elk City (Kan.) church	8 75
Collins Center (N. Y.) church	8 55
Mrs. R. T. Strong	8 50
Sauk Center (Minn.) church	8 50
A friend	8 00
Sister M. H.	8 00
Virginia Conference	7 50
Williamsport (Pa.) church and Young People's Society	7 00
Silver Creek (B. C.) church	7 00
Vicksburg (Miss.) church	7 00
Clinton (Mo.) church	6 82
Evelyn Manter and friends	6 75
Torsney (Mo.) church	6 42
Ira Smith	6 25
Stockton (Cal.) church	6 15
Edward F. Hanson	6 00
Mrs. M. L. Rockwood	6 00
Mr. and Mrs. Geo. R. Manby	6 00
W. H. Foster	6 00
Eva E. Clark	6 00
G. F. Bowen	6 00
W. A. Johnson	5 75
A sister	5 25

FIVE DOLLARS EACH

Ida Parker, Mrs. M. C. Winchell, Vermont Conference, C. F. Ball and others, William Humphries, Olive P. Foster, Mrs. Ida C. Jaynes, Levi Turney, N. E. Schoff, George W. Crooker, Mrs. R. J. Richardson, Anna Green, Elsie A. Brown, Mrs. Edith McCloutick, Mrs. Dalie Claunch, George Smith, Mrs. M. E. Williard, Alice M. Cook, Mrs. L. M. Tate, A. Rutherford, Fritz Guy, E. A. Cogswell, Mr. and Mrs. William R. Williams, Chagrin Falls (Ohio) church, F. A. Washburn, W. Newton (Mass.) church, Ellen Bolser, E. R. and F. E. Payne, Agnes Gardner, M. A. Lamphire, Mrs. Emma Crissey, Mrs. L. E. Taylor, Norminda Rosebloom, Mr. and Mrs. A. D. West, Mrs. Addie Jersey, J. M. Hanley, A. T. and C. M. Morris, Polly A. Frizzell, Caleb R. Beeman, Joe Hedrick, Maria Beach, Sophia Britney, Nels Johnson, Elizabeth Cook, Mrs. Octavia, Will, and Frank Bowman, C. G. and Katie Cole, T. J. Eagle, Tom Hege, Mrs. L. M. Manfull, B. F. Hill, Trespass offering, Mrs. Lillian Stevens, Eliza Jones, A. W. Steeves, J. W. Felter, D. W. Randall, Mrs. Susie Andrews, Alice Kiehnhoff, E. A. Chapman and family, Lydia Johnson, J. J. Brown, A. Lenz, Eugene M. Cook, John W. McBride, Citronelle (Ala.) church, Herbert A. Walton, George Drear, L. B. McCullough, Mr. and Mrs. L. L. Stone, a	
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friend, Rosannah Grow, Mr. and Mrs. A. L. Deck, Julia F. Knox, John Franke, Mary Beck, L. E. Lamont, K. V. Bjork, H. A. Shreve, a friend, John Lindstrum, Mrs. John Lindstrum, Sam Welch, R. H. Schuler, William Pritchard and wife, Rue and Ella and Rex and Ren Aton, Mrs. John Thompson, Mrs. M. C. Weller, Mr. and Mrs. J. H. Smith, Minnie B. Johnson, H. Overmier, Sister E. A. Strode, Mr. and Mrs. J. H. Rhodes, Charles McGillwray, C. B. Rossier, Mrs. A. M. Wein, Carrie Kerns, Ella E. Merickel, Mrs. M. Marsh, Fred Johnson, R. O. Moore, Blaine (Kan.) church, W. A. Herald, Mr. and Mrs. E. F. Stone, H. C. Mathew, and family, Wm. Borman, J. W. and Lizzie Crum, Lizzie Wilkins, M. Mulhern, Mrs. Anna B. Kuehl, J. H. Davis, Robert Hall, Peterson, S. D. Rider, J. M. and E. Rogers, John Stranberg, Mary N. Cassell, O. Bugge, Mrs. Ida Bell, J. M. Stansbury and wife, Mr. and Mrs. A. W. Allen, Brother Gilkin, Sister Fountain, Charles Dunbar, Mrs. W. H. Armstrong, R. W. Patterson, Mrs. Clara Kahlstrom, Mrs. Olive Payne, N. T. Stucky, Mrs. E. J. Horind.

[NOTE.—The donations are coming in so rapidly, and our columns are so crowded, that we are able to print only a small part of the list now in hand. Besides the money received at the conference, the list furnished to us carries the grand total to \$87,602.72.—Ed.]

A further list will follow.

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

Field Notes

A SABBATH-SCHOOL of seventeen members has recently been organized at Wakeeney, Kan.

THE Indiana Reporter mentions that "five have recently begun to keep the Sabbath at Princeton as the result of personal efforts by Brother Hazleton."

ELDER BYRON HAGLE says in a report of work at Medaryville Ind., which was begun April 4: "We have organized a Sabbath-school of thirty members, and baptized eight precious souls into the faith, and others will follow soon. We have rented a permanent place of worship."

IN a report from Ithaca, Mich., Brother J. G. Lamson says: "The meeting at Ithaca, Sabbath, May 13, was a precious season for all concerned. The 'good news,' told in the old way, touched the hearts, and an earnest revival followed. Sunday forenoon four adults made a decided stand for the truth." Brother Lamson also reports the baptism of two academy students at Holly, April 29.

THE Nebraska Reporter says of the progress of the work in Lincoln, Neb.: "Several have taken their stand for the truth during the past winter as a result of the Bible work done by Sister Peebles, the missionary work of the church, and the public efforts put forth in the meetings on the Sabbath. Some of these have united with the church. We have reorganized our Young People's Society, and are planning for aggressive work."

The Last Sabbath at the Camp

It was a bright, beautiful Sabbath day. The congregations seemed larger than ever, overflowing the large tent. Friday evening Elder Haskell drew lessons from the experiences of Israel, called out of Egypt and delivered by mighty power and an outstretched arm, tested and tried in the wilderness, and led at last into Canaan. Just so the advent people were called out from the world, to pass through similar experiences, and soon the faithful who endure the test are to enter the heavenly Canaan.

At the early morning meeting the testimonies turned to recounting special providences of God in the experiences of workers in recent times. A spirit of joyful praise filled all hearts as tongues uttered the mercies of God. At the Sabbath-school hour, just before the offering for missions, Elder W. S. Hyatt told of the spirit of sacrifice among the native children and youth in the African missions as they devise ways of getting something to give in the Sabbath-school offerings. At the close of the school a double quartet sang an appeal from India, sent to the conference by one of our brethren there, who is shut in by affliction. For years he has rejoiced in this truth, and though suffering with the leprosy, a brighter, happier testimony than his one can rarely hear. The hymn is as follows:—

An Appeal

(Tune, "Will You Meet Me at the Fountain?" Moody and Sankey's Hymns, 259.)

Hopeless millions here are moving
On toward the great last day,
Poor and naked, blind and wretched
Worshippers of wood and clay.
They have never heard of Jesus,
Nor of his redeeming love,
How he shed his blood to give them
Life and rest in heaven above.

REFRAIN

Come; O, come and tell these heathen
How he died for sinful men,
How he's waiting to receive them,
How he's coming back again!

They have never heard of heaven,
Or the city over there,
With its golden streets and portals
And its walls of jasper rare;
Of the glorious, kingly mansions
That the saints will soon attain,
Where their Saviour, Christ, appeareth
Once again on earth to reign.

Brethren, come and tell these millions
Who are dying every day,
Lead them to the cross of Jesus,
From their gods of wood and clay.
Come, for time is quickly fleeting,
Come along without delay;
India needs more faithful workers,
Come for Christ's dear sake we pray.

At the morning preaching service Elder Butler spoke with fervor and power on John 17: 11, 20-24. The spirit of the world is strife. The great disturber of the universe is abroad stirring up trouble. But it is ours to work for union and to press together. He dwelt upon the spirit of love that should prevail, first in the family, then in the church, and then in the whole work of the message. Especially must this be seen in the remnant church, for they shall see eye to eye when the Lord brings again Zion. Illustrative texts used were Eph. 5: 21-28, 1 Cor. 12: 12-27, and 1 Peter

1: 18-23. In view of the conflict before us, the word is, "Close the ranks." All alienations, all resentments, all spirit of division, must be put away. The shaking time is upon us, and the only safety is in being bound up with one another and with the body in the bonds of the love of Christ. And we are to seek to help those that are out of the way, who need to be snatched from an evil course. At the close of the sermon, Sister McMillan, of the Southern field, sang a touching hymn, "I mean to be there, don't you?"

At the afternoon service Sister White spoke from 1 John 3: 1-9 and 1 John 2: 1, 2. The whole world is on our hands—we are to make known to it the saving grace of God. We were urged to be alert and open-eyed, with minds and hearts quickened, and characters fashioned after the divine similitude. Home religion is wanted. No middle ground is presented: it is the cross of Calvary, and we must begin to crucify self if we expect to join the heavenly family. The salvation of God is to be seen in our homes, and not an angry word heard; yet the wrongs of the children are not to be overlooked. The husband as the priest of the household, the mother as teacher of the children and queen of the home, have the sacred obligation of making the home a very house of God. He demands that they shall get the grace of God, which is beyond computation, and the power of God, which is without measure. Self-denial is to be taught, and the self-denial fund for work among the colored people in the South was urged. We are to overcome in a quiet, sober spirit. It is not to get up any excitement. While the church is to be one, it is oneness in the truth, even as Christ said in his prayer to the Father, "one in us." Stern warnings were given against the devisings of scientific sophistry, which seeks to weave the fine fibers of error into the plan of truth. We are not to sacrifice one thread or principle of truth. Evil is to be rebuked. Failure to do so means sharing the consequences of error. But we are to hold firmly to the pillars of the faith. Sound principles must be held first in the home, then in the church, and then taken into all our missionary work. Sister White called upon all who were ready to make a determined consecration to God to rise, and the vast congregation stood in testimony of a willingness to yield all to God and to go forth to seek for souls as never before. The time has come to work in towns and villages and on every hand, we were told. The Lord is moving upon Jewish hearts, and many will join in the work.

Following the sermon, a service was devoted to short testimonies on special providences in mission fields, in which the delegates from Japan, China, Africa, and South America took part. At the evening service Elder Loughborough brought out from the treasure-house of his long connection with this work many experiences and evidences of divine guidance from the earliest days of the advent movement to the present time, and dwelt upon the spirit of sacrifice which characterized those connected with the cause in the early days.

W. A. S.

"BEHOLD, I come quickly."

NOTICES AND APPOINTMENTS

Wyoming Mission Field

SINCE fixing the date of our camp-meeting to be held at Chadron, Neb., we have learned that an Old Settlers' Reunion, which is held annually at this place, has been appointed at the same time as our camp-meeting. In view of this fact, we have decided to hold our camp-meeting one week later, as follows: June 22 to July 2. Will all please note this change?
J. H. WHEELER, *Supt.*

North Michigan Camp-Meeting

THIS meeting will be held at Escanaba, June 23 to July 2. All who live in the northern part of the conference should attend if possible. Arrange your work at home so that the children can attend. Elders A. T. Jones and L. H. Christian expect to assist in this meeting, which will be conducted in both English and Swedish.

The camp will be pitched near the Chicago and Northwestern depot. Tents should be ordered before June 12, as they will be shipped about that date, and no tents will be pitched except those ordered. Tents rent for \$2.50. Send all orders to North Michigan Tract Society, Petoskey, Mich.

S. E. WIGHT, *President.*

Pennsylvania Sanitarium

NOTICE is hereby given that the first annual session of the Pennsylvania Sanitarium and Benevolent Association will be held at 9:30 A. M., Thursday, June 22, 1905, upon the Seventh-day Adventist camp-ground in Lancaster, Pa.

Officers will be elected, and other business will be transacted. Changes in the by-laws will be considered.

The constituency of the association is composed of the Atlantic Union and Eastern Pennsylvania Seventh-day Adventist Conference executive committees, the ordained ministers of the Eastern Pennsylvania Seventh-day Adventist Conference, and twelve persons to be elected by the delegates of the Eastern Pennsylvania Seventh-day Adventist Conference in session.

W. J. FITZGERALD,
Pres. Board of Trustees.

Eastern Pennsylvania Conference

NOTICE is hereby given that the Eastern Pennsylvania Conference will hold its second annual session in connection with the camp-meeting in the city of Lancaster, June 15-25. Officers will be elected, and other important business will be transacted.

Each church is entitled to one delegate for its organization, and one additional delegate for each ten members. A church of ten members should send two delegates; one of twenty members should send three delegates, etc. Let all the churches plan to send full delegations. We trust also that all members who possibly can will attend.

Able ministers of the Word will be provided by the General Conference. Everything will be planned to the end of making this conference and camp-meeting a real spiritual refreshing for all who may attend.

Will all intending to come be so kind as to inform V. H. Cook, 1809 Wallace St., Philadelphia, whether they desire to tent on the grounds or to occupy rooms. Those who send to office for card orders will be enabled to procure reduced rates on the railroads. When applying for card orders, state how many are desired.

The usual dining and grocery tents will be operated. Expenses will be made as low as possible.

W. J. FITZGERALD,
Conf. Pres.

**More Help For Wausau (Wisconsin)
Camp-Meeting**

SINCE the notice appeared in last week's paper regarding the Wausau, Wis., camp-meeting, we have succeeded in getting a promise that Elder W. S. Hyatt, who has been working in South Africa for a number of years, will attend our Wausau camp-meeting. We have also learned that Elder F. C. Gilbert, a converted Hebrew and ordained minister in the Seventh-day Adventist ranks, will attend the Wausau meeting.

We feel that the Lord is favoring us with excellent help in sending so many strong men to the meeting. We trust that our people in Wisconsin will appreciate this excellent opportunity for hearing the servants of the Lord, and that they will not only attend themselves, but will bring many of their neighbors with them to the camp-meeting. Please make an extra effort in this respect, so that our meeting may be all that the Lord desires it to be. WM. COVERT.

**Local Camp-Meeting for Southwestern
New York**

NOTHING preventing, there will be held a local camp-meeting on the newly purchased school farm near Tunesassa, beginning Thursday, June 15, and closing Sunday night, June 24. The station near the school farm is Quaker Bridge, on the Pennsylvania Railroad running from Rochester, N. Y., to Oil City, Pa. The station nearest the school farm on the Erie Railroad is Steamburg. Only two trains each way a day stop at Steamburg. All desiring to leave the train at Steamburg will be met by team if they will notify Lynn Bowen, Tunesassa, N. Y. Please notify him soon. The distance from Steamburg to the camp-ground is four miles.

Those coming on the Erie Railroad can ride, if they choose, to Salamanca, and there change cars to the Pennsylvania Railroad by changing depots, purchasing tickets to Quaker Bridge.

Tents can be rented. Those desiring them are requested to apply to the New York Tract Society, Rome, N. Y.

We desire that this camp-meeting shall constitute a workers' meeting as well as a spiritual feast. We expect to work several hours each day in clearing land for a fall crop. We ask all to bring a liberal supply of bedding and provisions. Bring enough for yourself and others. Bring a working suit of clothes, sisters as well as brethren, and if convenient bring working tools, hoes, spades, etc. We expect an excellent meeting.

S. H. LANE.

Business Notices

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

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

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

WANTED.—A young man of experience to assist in bath and treatment rooms. Address U. E. Whiteis, 112 E. Broad St., Columbus, Ohio.

WE will send a bbl. D. gluten flour for \$6 cash, and send, post-paid, a \$1.25 "Monitor of Health" or a \$1.50 "Studies in Home and Child Life." Food circulars free. Address New York Food Co., Oxford, N. Y.

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

WANTED.—A home for a deaf and dumb sister, thirty years of age, with a deaf and dumb family who are Sabbath-keepers. This sister is a neat worker and of pleasing appearance. She will leave her present place about the middle of June. Address Mrs. Lizzie Anderson, 15139 Somers Ave., Harvey, Ill.

Publications Wanted

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

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

Mrs. E. H. Dent, Eagle River, Wis., periodicals.

L. W. Felter, Jonesboro, Ark, REVIEW, Signs, Watchman, and tracts.

V. Dietrichs, 715 Schofield Bldg., Cleveland, Ohio, REVIEW, Signs, Watchman.

Mrs. M. Hall, Box 194, Globe Village, Mass., copies of the Watchman of Feb. 14, 1905.

Obituaries

BRETZ.—Died in St. Louis, Mo., April 10, 1905, of fibrous tumor, Sister Pauline Bretz, aged 68 years, 6 months, and 14 days. Sister Bretz accepted the truth in 1896, and remained faithful until death. She was the mother of three sons and one daughter, only one son of whom remains, with the father, to mourn her death. At the funeral the writer spoke words of comfort from James 4: 14, 15. H. GELLERT.

MAHAFFY.—Died at her home in Dryden, Mich., March 9, 1905, Betsey Mahaffy, aged 65 years, 9 months, and 26 days. She came into the truth under the labors of Elders Lamson and Corliss in the village of Dryden about thirty years ago. She left a foster son and daughter. The funeral service was conducted by Elder Wm. Ostrander. E. MAHAFFY.

TERWILLEGAR.—Died at his home, near Groton, S. D., Chauncey S. Terwillegar, aged 85 years, 8 months, and 21 days. He was born in Canada, where he made his home until he moved to this State in 1880. He was baptized by the Seventh-day Adventists in 1852, and died waiting for the realization of that blessed hope of Jesus' soon coming. A companion and one son survive him. C. A. BURMAN.

HILL.—Died near Wolf Lake, Ind., April 24, 1905, of cancer, Jacob K. Hill, aged 60 years, 6 months, and 20 days. For many years he had been an observer of the seventh-day Sabbath, but had never united with the church. A large congregation attended the funeral service, which was held in the Seventh-day Adventist church of Wolf Lake. Words of sympathy were spoken by the writer, from 1 Cor. 15: 21. JOHN W. COVERT.

HIBBEN.—Died in Sheridan, Ill., April 17, 1905, of tuberculosis, Varien V. Hibben, aged 24 years. Brother Hibben was a faithful member of the Sheridan church. For a year he had been a nurse in the Moline sanitarium, and when his health failed, his chief regret was that he could not continue his work for the Master. His sufferings were borne with a firm hope of sharing in the first resurrection. The funeral service was conducted by the writer, assisted by Elder L. H. Christian; text, 1 Cor. 15: 49. L. D. SANTEE.

HAMILTON.—Died at College View, Neb., April 19, 1905, Mrs. Clarinda Hamilton, aged 38 years, 1 month, and 25 days. She was a member of the College View Seventh-day Adventist church for twelve years. For several years she was a great sufferer, but she now sleeps in Jesus. She leaves a husband, one daughter, one brother, and her aged father and mother, Brother and Sister Nickel, to mourn. The funeral was conducted by Elder Hart and the writer; text, Rev. 14: 13. DANIEL NETTLETON.

GREENWOOD.—Died at Oakland, Cal., April 6, 1905, Mary Esther, daughter of John B. and Mary E. Greenwood, aged 2 years and 8 months. Baby Esther was taken suddenly ill, the symptoms indicating ptomain poisoning. Prompt and earnest efforts by loving parents and skilled physicians and nurses could not check the progress of the disease. She was the joy and comfort of our home, and it is hard to feel reconciled, but the promises of the Eternal Father have brought comfort to us. Elder A. O. Tait, of Mountain View, conducted the funeral service. J. B. GREENWOOD.

SCHAFFER.—Died at his home near Hagerman, N. M., April 23, 1905, of consumption, Adam H. Schaffer, aged 44 years, 3 months, and 7 days. At the age of fourteen he was converted and united with the Methodist Church. In 1890 he accepted the views held by Seventh-day Adventists, and entered the canvassing work. Although a constant sufferer during the last three years, he bore it all with Christian fortitude, and was resigned to God's will. A wife and one child survive to mourn their loss. Funeral services were conducted by the writer. M. C. CORBIT.

CHURCH.—Died April 9, 1905, of tuberculosis, after an illness of about six years, Dr. Lucius H. Church, in his forty-ninth year. Thirty-two years ago he accepted the glad message of the soon coming of Jesus, and in that blessed hope he fell asleep. His wife, Dr. Mabel Church, had hoped that God would restore her husband to health, that they might labor together for their fellow men, and though disappointed, she still trusts in the One who knows best. The funeral was held in the Seventh-day Adventist church in Fresno, Cal., and was attended by a large company of relatives and friends; text, Ps. 112: 6. H. G. THURSTON.

WIRE.—Died in Pomona, Cal., April 12, 1905, Jacob Wire, aged 77 years, 5 months, and 21 days. He and his wife accepted present truth about the year 1877, under the labors of G. V. Kilgore. He remained a faithful member of the Seventh-day Adventist Church till the day of his death. Many of the older Iowa brethren will remember having met him at the camp-meetings. He made his home in Pomona, Cal., during the last eleven years of his life. He was very active in all church work, and was specially interested in the education of the youth. He leaves a wife, three sons, and one daughter to mourn their loss. The funeral was conducted at the home. Words of comfort were spoken by Elder W. W. Simpson, the writer assisting in the services. P. P. ADAMS.

WILLIAMS.—Died at Rouseville, Pa., April 6, 1905, of heart failure, Mabel Williams, nee Bannon, wife of W. F. Williams, aged 34 years, 2 months, and 10 days. Sister Mabel accepted the message about fourteen years ago under the labors of Elders D. A. Ball and E. E. Franke, and remained faithful until death. She and her husband were united in marriage Aug. 24, 1893, and on the thirtieth of the same month they left New York for South Africa, where they remained in the mission work for nearly three years, when, on account of her failing health, they were obliged to return to this country. She fell asleep with the blessed assurance of coming forth in the morning of the first resurrection. A loving husband and one daughter are left to mourn, but not without hope. Words of comfort were spoken by the writer, from Rev. 14: 13. I. N. WILLIAMS.



WASHINGTON, D. C., JUNE 1, 1905

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

THOSE who are especially interested should notice the change in the time of the meeting in the Wyoming Mission field, as announced on page 30.

WE are glad to acknowledge the receipt of \$4.25 from "a friend" who desires it to be applied "to the cause of missions." We shall be pleased to comply with the wish of the donor.

A STEREOPTICON lecture was given at Pythian Temple in this city on Sunday evening, May 28, by Elder E. W. Farnsworth, of the British Union Conference. This was the third meeting held in the same hall during the conference.

THE following brethren have been elected trustees of the Washington Training College: A. G. Daniells, J. W. Lawhead, W. W. Prescott, I. H. Evans, G. B. Thompson, A. P. Needham, G. A. Irwin, J. R. Scott, W. T. Bland.

AT the first annual meeting of the constituency of the Washington (D. C.) Sanitarium Association the following persons were elected as trustees for the ensuing year: A. G. Daniells, I. H. Evans, G. A. Irwin, H. W. Cottrell, G. A. Hare, J. E. Froom, J. H. Neall.

QUITE a number of our subscribers have kindly responded to our request for copies of the REVIEW of July 14, 1903. We have now received a sufficient number, and shall not need to trouble our friends any further. We heartily thank those who have sent us the desired copies.

ON the first page of this issue will be found a photographic reproduction of the address presented to the President of the United States in behalf of the General Conference of Seventh-day Adventists. A report of the official call at the White House by a deputation from the conference appears on page 20.

PLEASE look at the date on the wrapper of your REVIEW, and if it reads June 1-05 or June 15-05, send in your renewal at once. Subscriptions may still begin with the first thirty-two-page General Conference number. No increase in price for the General Conference issues in six, eight, or twelve month subscriptions.

A FEATURE of the Sabbath services at the conference has been the singing by a chorus of sixty voices under the direction of Brother Walton John, instructor in music in the Washington Training College. This chorus has sung together more or less during the past winter, and they have rendered some difficult selections in a very creditable manner. There is nothing better in music than the singing of a large, well-trained chorus.

NUMBER one of volume one of the *Central Union Conference Bulletin* is the calendar of Union College, College View, Neb., for 1905-06. It is a pamphlet of one hundred and twenty pages, illustrated, containing full information concerning the equipment and plans of the institution. All prospective students and other persons especially interested ought to secure a copy of this publication. Address the president, C. C. Lewis, College View, Neb.

AMONG the visitors at the General Conference during the past week have been President Booth Colwell Davis, of Alfred University, Alfred, N. Y., the leading educational institution conducted by the Seventh-day Baptists, and Professor Charles B. Clark, of the same institution. Brother Clark will be remembered by many of our readers as at one time instructor in South Lancaster Academy, and later as having charge of the history department of Union College, College View, Neb.

THE International Publishing Association of College View, Neb., has published, in German, Danish, and Swedish, liberal extracts from "Testimonies for the Church," Vol. VIII. Each pamphlet consists of nearly one hundred and fifty pages, and contains those chapters which give instruction concerning the revelation of God in nature, God as a personal being, and other related topics. We are glad to know that this instruction is now being placed before the brethren and sisters of these nationalities in their own languages. The counsels and warnings found in these chapters are of the utmost importance at this time, and ought to be carefully studied by all. These pamphlets can be obtained by addressing the International Publishing Association, College View, Neb.

THURSDAY noon at the close of the ministerial institute the delegates and visitors at the conference were addressed by Mr. F. E. Cleveland, the secretary of Columbia Polytechnic Institute for the Blind, which is located at 1808 H St., N. W., in this city. For nine years previous to coming to Washington, Mr. Cleveland, who is himself blind, was the

secretary of the Board of Education for the Blind in the State of Connecticut. About four years ago he came to Washington, and opened this institution for the special purpose of giving to the adult blind a training which would prepare them for useful service and enable them to be self-supporting. Mr. Cleveland made a brief statement to the conference concerning the condition of the blind and the necessity for such work as he was attempting, and asked for the co-operation of delegates and visitors in his plan for the circulation of a book in behalf of the institute. The cause is a worthy one, the appeal for help was a practical one, and we doubt not that the institute will receive substantial benefit as the result of Mr. Cleveland's visit to the encampment.

Second Sabbath Mission Service June 10, 1905

No special second Sabbath reading will be sent out for the second Sabbath missionary service of June 10, from the Mission Board office, as so many good reports from our workers in the field have appeared in the REVIEW during the General Conference, which can be used in this meeting. We would suggest that the elder select different ones to present various items from these reports, which have especially touched their hearts, in the service. Let it be a testimony meeting from the waiting fields.

MISSION BOARD.

Washington, D. C.

BEFORE this number of the REVIEW reaches its readers, the present session of the General Conference of Seventh-day Adventists will have closed. Matters of great importance have been considered during the last days of the conference. History has been made. An authorized deputation visited the President, and presented an address, which is printed on another page of this paper. Documents which we believe will help our work in foreign lands have been received from high officials. Many other matters of great interest have also been considered, which will be reported in the REVIEW. The third "surprise" donation was made on Friday, May 26. It resulted in further gifts of over fifteen hundred dollars to the Washington fund. Altogether, these "surprise" donations have already brought into the Washington work approximately about ten thousand dollars, and we believe that much more will yet result from that special effort. Our list this week is again too long to be published entire at the present time. It amounts to \$87,602.72. We are yet hoping that we shall fully reach the amount of one hundred thousand dollars before the close of this conference. With what is actually supplied, we believe that the immediate payment of pledges made and of donations already planned will cover that amount. On each occasion when these offerings have been made, the meetings seem to have been greatly enjoyed by all present. Surely He who loves the cheerful giver will abundantly reward our loyal people for their appreciation of the situation in Washington and their liberal responses.

J. S. WASHBURN,