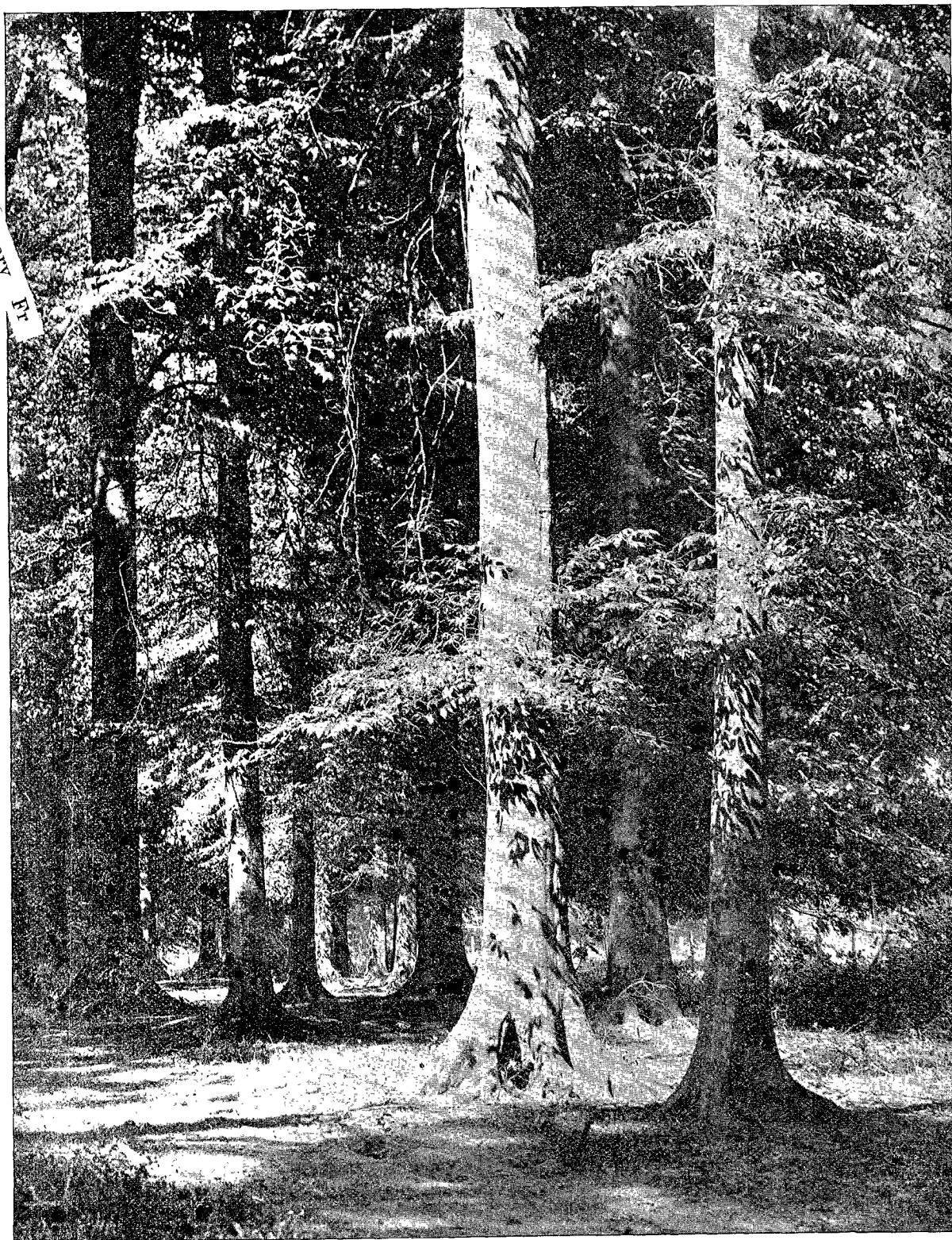


The Advent REVIEW And Sabbath HERALD

Vol. 80

BATTLE CREEK, MCH., TUESDAY, APRIL 21, 1903

No. 16



LIGHT IN THE DARKNESS

Publishers' Page

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The Advent REVIEW And Sabbath 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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No. 16.

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

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Editorial

Examine the Foundation

THE day is at hand which will try every foundation upon which men stand, whether connected with the church, or otherwise. Not all foundations that are thought to be secure now, will be found so then. Many an individual is supported to-day not by a solid foundation, but by props in which there is only human strength. Many lean upon the friendship of those about them, or upon the example of certain ones to whom they look as spiritual guides. When all these props are removed, as they will be in the trying times before the end, such will find that their foundation was not the solid rock, but the sand. Their dependence was upon the word of man rather than the word of God. The sudden falling of the props upon which they leaned will take them by surprise. Those whom they have made their spiritual guides may themselves make shipwreck of the faith. "Lights which have been admired for their brilliancy will go out in darkness." Little do many anticipate the sudden giving way of human supports which they will meet in the days to come, or the unexpected pressure which will be brought upon them to cause them to yield their faith. At that time, unless they have built upon the true foundation, they will give way to discouragement and despair, and it will seem to them that it is of no use to try longer to stand with the peculiar people who keep God's commandments. Like Esau, they will lose sight of the value of heavenly things in their fear of the calamity which seems about to overwhelm them unless they shall yield their ground. Many who confidently assert

their firmness in the faith now, will be found wanting then. The only safety lies in knowing now that our foundation is the Word of God alone. Every other foundation, of whatever sort, is soon to be swept away.

L. A. S.

Seeing His Face

IN the day of the revelation of Jesus Christ in the clouds of heaven two classes of people will be living upon the earth who will view his coming with widely contrasted emotions. To the one class there will be nothing so joyful as the sight of his face, and they will exclaim, "Lo, this is our God; we have waited for him, and he will save us." To the other class there will be nothing so terrible as that countenance, and they will exclaim to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." The one class have become acquainted with him; the other class have shunned his acquaintance. To the one class he comes as a friend; to the other he comes as an awful stranger. To the one class he is "Jesus Christ the same yesterday, and to-day, and forever." He is the same Jesus when sitting upon the throne of his glory, and coming in flaming fire at the head of the armies of heaven, that he was when he was simply Jesus of Nazareth, the meek and lowly teacher. He is the same that he was when, coming over the waves of Galilee, he spoke those words of cheer to his troubled and fear-stricken disciples, "It is I; be not afraid." Amid the terrors of that scene of flaming fire, of shaking heavens and reeling earth, there comes to them that same message, "It is I; be not afraid." If we long to see him now, we shall with joy behold him then. Is this the longing of your heart to-day?

L. A. S.

Love Is the Test

MANY are the delusions with which the enemy of righteousness counterfeits the work of God in these last days; but there is one thing which he can not counterfeit, and that is Christian charity, or love. Where this is, there is the Spirit of God. Satan may be transformed into an angel of light, or he may move with new power upon his agencies in the world, as he is indeed

doing at this time; but he never breathes forth the spirit of love. The genuine work of God will be characterized by God's spirit of love for lost humanity. At the last day, when the destiny of each soul shall be made known, many will plead the mighty works which they have done in Christ's name as evidence that they are his followers; but they will receive the answer, "I know you not; . . . depart from me, all ye workers of iniquity." Their wonderful works, by which they had heralded their names abroad in the earth and passed as God's chief servants before men, fail entirely as a test of their discipleship before God. "Love is the fulfilling of the law," and they are lacking in love; therefore they are reckoned with the transgressors. Love is the test of discipleship. By this "we know that we have passed from death unto life, because we love the brethren." Only those who receive the love of the truth will be safe from the lying delusions that are to sweep over the earth as the end draws near. If it were possible, the very elect would be deceived by the signs and wonders which the enemy of the truth is able to show; but they will not be deceived; for they are kept by the love of God. It is the love in the voice of the Good Shepherd which makes his voice recognized by his sheep. "He that loveth not his brother abideth in death."

L. A. S.

The Time and the Work*

(Concluded)

ONE special prophecy which I wish to emphasize is the oath of the angel who stood with hand uplifted, with one foot upon the sea, and one foot upon the earth, and swore by him that liveth forever and ever, that "there shall be delay no longer; but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets."

Two years ago, when this General Conference opened its sessions, that message came to us with great distinctness, and with a power witnessed of God, "There shall be delay no longer." And there was a response to that message;

*Sermon preached by the editor at opening of the General Conference in Oakland, Cal., March 27.

there was a stirring of the hearts; there went forth from that an inspiration which has been with us during these two years; and over and over again, as we rehearsed the prophecies, as we noted the time where we stand, we have said within our hearts, and we have said to the people, "The hour is come; there shall be delay no longer." And the people's hearts have been made glad when they have heard that word; and the people's hearts have responded to that idea, and there has been a revival of the advent faith, a revival of the advent hope, in the hearts of many where the hope was almost dead, and where the faith seemed to be flickering.

Now we have compassed another two years, and I invite this Conference to listen to the remainder of that prophecy, and put the two together, and make them one, as the cry of this message: "There shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, **THEN IS FINISHED** the mystery of God."

And I invite this Conference to face very clearly and very distinctly the issue that presses itself upon us at this time. These prophecies all emphasize to us that this is the last generation; but how long shall this generation continue? Shall those who are mere children now take up the cry, and expect to come upon the stage of action, and say, "In this generation;" and their children come on, and say, "In this generation"? Where shall we draw the line that shall mark any sort of a limit to this time? Let us see.

When our Saviour gave his prophecy, in the course of which he used this expression, "This generation shall not pass away, till all these things be accomplished," he told them very definitely of the overthrow that was to come upon their nation and their city; and he marked the experiences that were to follow immediately after his crucifixion; and he told them of a turning away; he told them that after they had rejected him, false messiahs would come in their very day; and then he closed his statement to them concerning the limit of their own national existence, when he said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And the end that was to come then was the end of their national life, the end of their existence as a separate people. The prophecy was definitely fulfilled; the false christs came forward when the true Christ had been rejected. There was a turning aside from the message that had been given; and, on the other hand, there was the complete, definite fulfillment of that prophecy of our Lord, that that very gospel, that very gospel whose basis was a Messiah crucified, risen, ascended into heaven, the High Priest in the heavenly

sanctuary,—that definite gospel should be preached in all the world for a witness in that generation in which it was uttered.

That generation in which it was uttered witnessed its fulfillment. Those who lived and were the active leaders at the time when John the Baptist gave his message, turned from it, and raised the cry, "Crucify him, crucify him." Their children came upon the stage of action, heard the gospel message of that Messiah, and were given their opportunity to accept or reject it from an intelligent hearing of that gospel message, and then the end came. But the end came before those who were strong in middle life, and who crucified the Messiah, passed off the stage of action. That generation witnessed the fulfillment of that prophecy, and Jerusalem was in ruins.

Now, all that was a true picture, and a typical picture. All that had its definite fulfillment in relation to Jerusalem. It has also its definite fulfillment over again. And this generation is, as it were, the second edition of the first generation. And the prophecy of that generation belongs to the prophecy of this generation. In that time those in active life rejected the message from God, crucified the Messiah, and then their sons and daughters came to middle life, years of responsibility, were given an opportunity to accept or reject the Messiah, the gospel of the kingdom was preached in all the world for a testimony, and that generation saw the end. Just so, in this time. Those who heard the message when it was first preached, calling upon them to fear God and give him glory, because the hour of his judgment was come,—those who were told of the coming of the Lord, near at hand, and who treated the message and the messengers just as the people of God anciently treated John the Baptist and his message, and who just as really crucified the message in that time, in the same spirit also as did the professed people of God in that first generation crucify the Messiah and reject the message,—their children have lived to come upon the stage of action as the responsible workers in this day, and they are given the opportunity to hear this threefold message, and to decide intelligently whether they will accept it or whether they will crucify it. But before that generation shall pass off the stage of action, which both preached and heard that first preaching of the message,—before that generation passes off the stage of action, the gospel of the kingdom, the gospel of the judgment hour, the gospel of the soon coming of the Son of man, will be preached in all the world for a witness unto all nations, and the end will come.

Now, see where we stand. I appeal to these men with gray hairs, who have known this message from its beginning, and who are becoming few among us,

who at times, perhaps, have almost wavered in their hope that they should see the end of this work. I ask, How much longer can we of middle life so conduct this work as to delay, and delay, and delay, and yet bring the end in this generation? I ask you to face it, not as a theory to teach, but as a fact which you and I ought to face this very first meeting of this Conference. And I want every one to examine himself, whether he is in the faith, and to know whether he has, at this hour, that courage which is born of a faith in God's divine Word, in prophecies fulfilled for all these centuries. Who will be willing to take his stand anew upon this definite platform, that this generation shall see the end? I say we do not face any theory about this matter. I say it is a terrible, in one sense a terrible, situation that faces us. And I ask you to face it. I ask you to look at the facts of the prophecies; I ask you to look at the whole situation, set forth in God's Word; then I ask you to reckon up with me, that for ten, and twenty, and thirty, and forty, and fifty, and sixty years, and more, this work has been going on, and where do we stand in this generation? Every one who faces that truth, with confidence in God's Word, has got to say to himself, "It is the last hour."

All Bands Must Be Broken

I do not see how any true Advent believer can face this situation without being most deeply impressed with the call that is in the very situation itself. And the call that is in the situation certainly emphasizes two things: First, all the hindrances must be removed; all bands must be broken; this message must go free. Second, No human power or human wisdom is sufficient to grapple with the situation now, and there must for this service come upon the servants of God in this generation what came upon the servants of God in that first generation, that they might do the work in their day, and that is the fullness of the Holy Spirit. Two things are emphasized by the very situation itself that we face: First, hindrances must be removed; bands must be broken; this message must go free; and, second, there must come upon those who hope to see the end before this generation passes from the stage of action, the endowment of the power of the Holy Spirit.

It is utterly useless for us to repeat phrases, to reiterate sermons, to speak again those same words, as we have spoken them over and over again. There must be the dawning of a new day in this message. There must be a new experience. There must be a vitalizing power of the Spirit of God upon the servants of God, or it is hopeless. Now, what is the responsibility that rests upon those who profess to be the servants of God, called to do God's work in

this generation? If anything ought to bring us down before God, that we may be endued with power from on high, it is the very situation that faces us this very night. I am not conjuring up things for a scare. I am speaking words of truth and soberness. But I want this Conference to be willing like men of God to face that situation, and know what it means to each one individually.

Now, further: I must tell you that to-day there are being urged upon this people interpretations of this message that will throw it beyond the limits of this generation. I must tell you that there are plans, methods of operation, policies, being urged upon this people now, that, if accepted, throw it beyond any possibility of finishing the work in this generation. And I say to every one that we stand now facing a situation where we must do one of two things: We must take our stand in a clear and definite manner upon a definite message to be finished in this generation, or we must back off from the ground we have been attempting to occupy for these years. It is too late in the day now to occupy any longer an inconsistent position concerning this message and its work. And I urgently ask this General Conference to face this matter in all its deliberations, in all its plans, in everything which is brought before it. I ask them to keep in mind this one idea,—the hour of his judgment is come. This is the last generation, and this is the last end of the last generation. Anything that tends to delay longer, anything that tends to confuse the mind, anything that tends to wreck faith in this message, anything that will interfere with a clear-cut, definite work in a clear way, must be set aside at this Conference.

This is our only hope, and I plead for it, not in order to deliver a sermon, but in order to deliver my soul.

Turning Back the Hands

There is a scene that is often acted in the Senate of the United States. When the closing day of the session comes, and the hands of the clock begin to approach twelve o'clock, one watching might see the ancient doorkeeper of the Senate noting how the business is progressing, noting whether important measures that must be passed before that Senate adjourns have been passed, and, as he sees that the hands of the clock are getting up toward twelve, one might see that man turn back the hands; and they will go on with their business, and he will watch again to see if important measures that must be passed before the Senate adjourns at twelve o'clock have been passed; if not, he will go again and turn back the hands, and it never gets to be twelve o'clock in the Senate until they have passed those measures.

Now, I want to say to this General Conference that time and again have pol-

icies come in, have interpretations come in, have methods come in, which have turned back the hands of the clock, and we are to-day living on fictitious time, just as they do in the Senate; it is past twelve o'clock, but the clock does not say it. The hands have been turned back. We are living and acting on fictitious time. The clock of this message ought to have struck twelve long ago, and might have struck twelve long ago, if methods had not been allowed to come in, interpretations adopted, policies followed, that set the hands back, and I want to tell you that to-day we are facing a choice between interpretations, methods, plans, policies, that shall finish this important work, and let the clock strike twelve, or that shall put it back again. And I say, Let nothing interfere with the clock again. Let no methods or plans or principles or interpretations again be fastened upon this message that shall prolong our fictitious time. Let the clock strike, and let the end come.

But before the end comes, this gospel of the kingdom must be preached in all the world for a witness. Our work is not simply negative; it is not simply to keep free from something that hinders; it is to lay hold of something that helps, forgetting the things that are behind, and pressing forward, and it is in the very light of these facts that I urge this Conference to keep in mind the time, the hour, and the situation that we face.

There is only one message to be given in this generation. There are not several messages; there is only one complete whole, which includes all the parts of this message. There are no separate parts, each one equal to the other. That one message is the message that will prepare a people, body, soul, and spirit, for the coming King; a message that will gather out a people, and prepare a people completely, that they shall be ready for the coming of the Lord, and that work prepares the way for his coming. That is the message, and it is all summed up in this. It is not necessary to carve it off and dissect it, and label it. There is one living message when it is not dissected, and that message finds its keynote, that shall sound through every part of it, in the truth that the coming of the Lord draweth nigh. The day of the Lord is near; it is near, and hasteth greatly; prepare to meet thy God. And that is the message which the watchmen are to take up with one voice, so that, going out from this Conference, scattering to all parts of the world, there will yet be heard in every land, and in every nation, one voice sounding, one voice rising higher and higher, one voice speaking louder and louder, one voice thrilling the hearts of the people who hear it, one voice bringing conviction upon hearts. The coming of the Lord is near; the hour of his judgment is come;

prepare to meet thy God. That is the inspiration that ought to take hold upon this people at this time, and this Conference should mark the turning-point; this Conference should mark in a special way a stepping forward, a definite move, that shall show to fifty or sixty thousand Advent believers in this country, and to the thousands in other countries, that this advent message still lives with power in the hearts of believers, and that there is a solid platform upon which some are willing to take their stand, and call to others, and raise the cry, that they, too, shall join us, and not get down off the platform to look to see if it is the true platform.

Eyes from all parts of the world are turned toward this Conference, and thousands of hearts are waiting to see how this Conference faces this very problem which I have put before you.

Let us be hopeful and of good cheer. In all this that I have said, there is nothing that need discourage the faith of the believer in God. The hour is late; but little time remains; but our God is able to do exceedingly abundantly above all that we ask or think, and only waits for human instrumentalities, and only waits for human channels through which he may pour the abundant tide of his power, that his work may be cut short in righteousness.

Who Condemns Us?

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8: 33, 34.

The gospel of God is not a means devised by him for the detection and punishment of sinners. The purpose of the gospel is not to condemn the sinner, but to save him.

In the natural blindness of our minds we have accustomed ourselves to think of God as a condemner, when his whole desire and aim is to be a justifier. Between the Father and his Son, our intercessor, is no conflict of desires, but "the counsel of peace" is "between them both." Zech. 6: 12, 13.

There was one who sought to condemn, and to lay things to the charge of God's elect, and that one was Satan. He "accused them before our God day and night." But his accusations did not prevail. God vindicated his office as a justifier, and the accuser of the brethren was cast down.

Who, then, shall lay anything to the charge of God's elect? Who shall force God to condemn when it is his purpose to justify? What can prevail against the work of him who died and is risen again, and is at the right hand of God to make intercession for us? For our offenses

was Christ delivered and put to death. But the purpose of God appeared in that he was raised again for our justification.

Many, it is true, will be condemned in spite of the gospel provisions in their behalf. But who will condemn them? Not Christ; he is their intercessor. Not God; his office is that of justifier. Not Satan; he has tried it and has failed. Ah, they will condemn themselves! The individual who is lost is condemned by himself. His own hand it is that signs his death warrant. Like the unbelieving Jews from whom Paul and Barnabas turned away, he judges himself to be unworthy of everlasting life. God can not save the one who condemns himself.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Men turn away from the light; they refuse the light of the Word of God. And "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Only believe, and God himself is your justifier. Only refuse to believe, and you condemn yourself in spite of all the grace of heaven. Believe, and you have nothing to fear. No one can lay anything to your charge, for God himself is your vindicator, through Christ's own merits, before all the worlds.

L. A. S.

Catholic Federation

IN a recent issue of the *New York Sun* a half column is devoted to an announcement of a "giant Catholic federation" which is to be formed at a national convention of Catholic societies, to be held in Atlantic City, N. J., the last week in April. Either Cardinal Gibbons or Mgr. Falconio, the "apostolic delegate" from the pope, will preside over this convention, and a Catholic membership of more than one million will be represented. As there is already in existence one great American federation of Catholic societies, it seems probable that no second organization is contemplated, but rather a great extension and strengthening of the federation movement.

"The work it contemplates," says the *Sun*, quoting a Catholic authority on the subject, "may be summed up thus: in religious action, it will tend to propagate Catholic schools, colleges, and universities; to uplift and encourage Catholic literary societies, periodicals, and books; to establish Catholic homes and to encourage colonization; to bring about Catholic conventions and demonstrations, Catholic congresses, State and national.

"In a social way it will deal with marriage rights, and attack the divorce laws, lax Sunday observance, obscene litera-

ture, and gambling, and will deal with the subjects of labor troubles and strikes.

"The nearest approach to politics the federation will reach will be in what might be termed civil work; that is, in regard to the religious rights of Catholics, in State institutions, in the public schools, in the army and navy, and in regard to taxation of church property; support of sectarian institutions and protection of Catholic civil rights. This is the line of work already mapped out by the leaders."

The federation "will not enter politics"—so its promoters are careful to announce. That is, it will not put a Catholic political party in the field, nor will it be allied with any particular party. But it will do more: it will by consolidating Catholic political power in this country so that it can be brought to bear effectively at any time, force the leading political parties to do its bidding. It "will not enter politics," but it will dictate politics to the parties already in the field.

It is interesting to note that Catholic writers are beginning to boast of what the federation has already done in a political way. One who signs himself "Dominicana" says:—

It is needless to assert that since the inception of the Federation movement, Archbishop Ryan, of Philadelphia, and Mr. Bonaparte, of Baltimore, have been appointed the first Catholic members of the Board of Indian Commissioners; that a Catholic has been appointed for the office of assistant postmaster general; that a graduate of the Georgetown Catholic University has been appointed one of the private secretaries of President Roosevelt; that several Catholic chaplains have been appointed in our army, and that other notable personages have deservedly received positions of trust. Do not these results, speaking louder than words, tell us what united action—what a Federation of Catholic societies—can accomplish?

Notice that among other things, the federation will lend its power to the suppression of "lax Sunday observance." Doubtless the Catholic attitude on this subject will become more positive at no distant date.

L. A. S.

Note and Comment

THE public schools of Chicago were ordered by a committee of the school board to be closed on "Good Friday." A school trustee named Stolz, a Jew, remonstrated against the action, pointing out that it was contrary to the fundamental principles of the nation, which separate church and state, and was also in violation of a rule recently passed by the school board, which declares that "in the theory of the separation of church and state the board of education has no right to take official recognition of any religious holiday." The board, he said, never recognized Jewish holidays.

Chairman Harris, of the committee, says the *Chicago Tribune*, in reply stated that he did not think it would be best to depart from precedent in this matter, the schools having been heretofore closed on Good Friday, and besides, there was a difference between the observance of Good Friday and of Jewish holidays in this country, since *the United States is a Christian nation*. Nearly all denominations, he said, now recognize Good Friday. On motion of Trustee Brennan, seconded by Mrs. O'Keefe, the schools were ordered closed.

What kind of a "Christian nation" is it—Protestant or Catholic—which in recognition of its Christianity closes its public schools on *Good Friday*?—A Catholic Christian nation, evidently. Any nation which unites church and state by ordering the public observance of religious festivals proclaims thereby that its Christianity is of the Catholic stamp; and it is then only natural that Catholic festivals and fasts are the ones to receive the nation's homage.

THE increasing prevalence of drunkenness among women was the theme of some remarks made by the Rev. L. A. Banks, D. D., at the recent Methodist State conference at Poughkeepsie, N. Y., which greatly surprised the members of that body. Mr. Banks is the pastor of Grace Methodist Episcopal Church in New York City, and is therefore in a position to know something of the conditions of which he spoke. He said:—

I have looked into this question, and some of these days I will give some startling facts. The most dangerous drinking by women is in the better and middle classes. In New York City women, members of the churches, drink whisky cocktails in public on Sunday. I say nothing but what I can prove in court. American civilization is like a pie. The top crust, or the "four hundred," is steeped in champagne, while the bottom is soggy with beer. The middle class, until recently, has been fairly good.

"Dr. Banks," it is stated, "asked why Methodist women, Baptist women, Presbyterian women, and those of other denominations have the punch bowl in their houses beside the lemonade bowl. Why do prominent Methodist laymen ignore the license system? And he explained that in his opinion it was because the pulpit had ceased to preach the gospel that a drunkard will never enter the kingdom of heaven."

A TOPEKA, Kan., dispatch states that Dr. Chas. Lowry, secretary of the Kansas State board of health, has gone to Rice County to investigate some suspicious cases of sickness showing symptoms of bubonic plague. Nine men have died from the disease in that locality.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praiseworthy thing, think on these things." Phil. 4:8.

No More Delay

WILLIAM BRICKEY

WHEN this gospel of the kingdom shall be preached in every clime
For a witness to all nations, we shall reach the end of time:

Christ will come in all his glory, down the shining heavenly way;
He is coming for his people, there will be no more delay.

Are you looking for his gracious revelation?

Are you ready for the end of your probation?

Are you longing for the day
When our great High Priest will say,

There will be no more delay,
It is finished?

In this present generation, to the earth's remotest bound,

Must this threefold gospel message with a mighty voice resound.

In the spirit of Elijah, with a martyr's zeal we pray,

Even so come, blessed Jesus! come, and make no more delay.

We can see the harvest fields already whitening;

Brethren, let us send the message with the lightning;

Send the steam ships on their way
With the message for to-day,
There must be no more delay
'Till it's finished.

All the elements are preaching that the day is just at hand,

Floods and flames and epidemics almost desolate the land.

Wars and pestilence and famines preach, and earthquakes plainly say,

He is coming, he is coming! there will be no more delay.

Nahum's chariots rage and jostle one another

In the streets, and in the Broadway, where, my brother,

They emphatically say,
'Tis God's preparation day;
There will be no more delay
'Till it's finished.

Gather up the silent messengers, prepared for men to read,

Send them forth on Nahum's chariots, with almost lightning speed.

Send along the living preachers, let them lift their voice and say,

He is coming, he is coming! there will be no more delay.

Wake and rouse thee for the conflict, O my brother!

Do not trust the living issue to another;

Tarry not another day,
You have heard the Master say,
There will be no more delay
'Till it's finished.

Words to Our Workers

MRS. E. G. WHITE

It is by bearing much fruit that God's workers testify to the power of his word. The tame, spiritless efforts that produce no fruit are an evidence that there is no living connection with God.

"Herein is my Father glorified," Christ declared, "that ye bear much fruit."

In order to labor successfully for God, there must be in the heart an all-absorbing love for him. Heart-religion must rule in the life. Until the heart is humble and contrite before God, until the sins which his word denounces are put away, his blessing can not be given. Those who win sinners to Christ must cherish the principles of Christianity. Those who do not love God with heart and soul and strength and mind might better go apart and rest awhile. They might better take up some other work, until they breathe a higher, purer atmosphere; for God can not work with them until their hearts are purified through obedience to his word.

True workers will put away all self-exaltation and self-sufficiency. It is those who have the least evidence of the power of the Spirit of God in their labors who feel the greatest self-exaltation. These will try to repress those to whom God has given the precious truths for which his flock is starving,—the bread of life, which will satisfy the hunger of the soul.

The Lord calls for workers, not sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work that we have done in this life. Then every man's work will appear at its true value. Those who have souls to show as the result of their labor will receive recognition from God. And I have been instructed that not a few, but many souls will be saved through the labors of men who have looked to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master.

There are thousands upon thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for these souls? God calls for workers who will labor for those who know not the truth, who will go forth to rescue those who are out of the fold. Many to-day are rejoicing in the truth, full of thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a desire to save souls.

When our ministers and teachers breathe the breath of God, a high and holy consecration will be manifest. The Holy Spirit must come to every gospel worker, to every church member, if those who are perishing in sin are saved to Christ. The crown of life is gained by those who run with patience the race set before them. Brethren, God forbid that you should lose this prize. But there are among our workers those who are doing little to gain a high, noble spirituality. The torpor of spiritual death has been long upon them.

It is not orthodox theories, not membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life. In an ancient tower in Switzerland I saw the

image of a man that moved as if it possessed life. It looked like a living man, and I whispered when I came near, as if it could hear me. But though the image looked like life, it had no real life. It was moved by machinery.

Motion is not necessarily life. We may go through all the forms and ceremonies of religion; but unless we are alive in Christ, our work is worthless. The Lord calls for living, working, believing Christians. There are hundreds who, though professedly following the Lord, have no light from heaven to reflect to the dark places of the earth. O, if we realized how sadly the Lord looks upon the attitude in which some have stood for years, we would change at once, and earnestly seek the Lord! In the name of the Lord I call upon those who are offering God nothing but profession, to repent. They are in need of power from on high.

There are in the ministry many who are consumers and not producers. They have been bought with a price, and they should use in God's service the strength and energy that he has entrusted to them. God calls for sincere, earnest, persevering laborers. His delegated servants should look upon no work that he gives them as too taxing. Those who would be successful laborers in his cause must put to the tax brain and bone and muscle.

Improvement is needed in many departments of God's work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers are to dig in God's Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect.

"Search the Scriptures," said the divine Teacher; "for in them ye think ye have eternal life: and they are they which testify of me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our ministers and teachers, are content with surface truths.

The Bible is compared to treasure hid in a field, "the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren to allow nothing to hinder them from a daily study of God's Word.

To us to-day comes the message to the church in Sardis: "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will

come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Making Shipwreck

W. T. BARTLETT

If you have ever seen a shipwreck, you will be better able to understand why Paul should speak of some who went astray as making shipwreck of faith. He himself knew what it meant. "Thrice," he says, "I suffered shipwreck," and this was written before the shipwreck which occurred on the voyage to Rome, described in Acts 27.

A few weeks ago I was walking by the seashore, near one of our Western ports, when I was surprised to see before me the stern half of a large steamer lying propped up on the beach. There seemed to be nothing much the matter with it, except that one half was missing, and the iron plates were jagged and rough where the ship had been divided. Some of the iron masts had been taken out, and lay, with heaps of rusting chain, on the pebbles. The bulk of the great vessel towered high above me, and it seemed a thousand pities that so much valuable material, which had taken so much skill and strength to put together, and which ought to be plowing its way to distant lands in the service of man, should be lying rusting there, a broken wreck.

On inquiry I learned what had brought the steamer to its end. It had been purchased by a foreign merchant, and was just leaving for the port where he lived, with a heavy load of machinery. The pilot had been warned that the water of the dock in which the vessel had been lying, had washed out for itself a narrow channel for some distance, pushing the sand to either side, so that it would be unsafe for him to attempt to turn the steamer until he had gone straight ahead for some distance. For some reason this warning was not sufficiently regarded, and soon after leaving the dock an attempt was made to turn the steamer, with the result that it grounded on one bank of the sandy channel.

No one thought the mishap would prove serious, expecting to float off with the next tide. Being so near the shore, the pilot put off in a boat, and went back to his friends for a few hours, but during his absence, the tide ran lower, and the steamer, not supported by sufficient water, and heavily laden with machinery, broke in halves on the bank, so that when the pilot returned, his vessel was in two pieces.

It seemed a small mistake to make, but it was a very great one when it came to be measured by its consequences. Yet how many people are treating their lives, which are much more valuable and im-

portant than many ships with their cargoes, as if it were a small matter to take them into dangerous places. All around us are the poor, broken lives that have made shipwreck, some seemingly empty and worthless, but others laden with precious merchandise, and when we come to inquire how it is that these will never reach their desired haven, we generally find that it is on account of some small thing that could have been got over very easily if any one had known that it was so important. It needs only a little leak to sink the largest and finest ship ever floated, and it needs only a little carelessness to bring to a hopeless ruin a life that might have been filled with the glory of God, and have been a blessing to many.

Paul might well think of a shipwreck when he thought upon the lives of those who had failed because they had left off to be conscientious, for it does not matter how rich a cargo is carried, or how powerful and magnificent the vessel, or even how numerous and skillful the men who guide it, if there is not the most careful attention to the chart and the guide-marks, all the rest will not save the vessel from shipwreck. The ship that I saw had hardly begun her voyage, yet she needed as much watchfulness as if she had been long on the journey. The evil always comes just when we are not watching for it, so we must watch always, from first to last, if we would endure unto the end.

Experience of God's Prophets

J. N. LOUGHBOROUGH

"WHICH of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7:52.

There are individuals who claim that the gift of prophecy can not be genuine if many of God's professed people reject or oppose its teaching. They reason thus: "If this manifestation and teaching be genuine, all the Lord's people will indorse it." If such were the case, the people of this age would be far different from those of past ages, whose course was "written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Our initial text states how the Jewish people anciently treated God's true prophets, and other scriptures confirm the statement: "And the Lord God of their fathers sent to them by his messengers, rising up betimes [often], and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:15, 16.

In our Saviour's discourse on the mount, he said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your re-

ward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11, 12.

Who were the actors in that persecution? we inquire. They were professedly in the fold—in the church. This is vividly set forth in our Lord's parable of the householder, where he says, "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. . . ."

"And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." Matt. 21:33-38, 45.

In 2 Chron. 24:20, 21, is found a record of one who suffered such persecution. "And the Spirit of God came upon Zechariah the son of Jehoida the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye can not prosper? because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord." See also Matt. 23:35.

Jeremiah the prophet also suffered persecution at the hands of those who professed to be God's people, as the following scriptures show: "Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18.

Not content with simply using their lips, they next took a course to make him a "gazing-stock" to the people: "Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord." Jer. 20:1, 2.

And this severe treatment of the prophet Jeremiah was all because he continued to speak to them of the things that the Lord had shown him would come upon Jerusalem and upon that people. These reproofs and warnings they would not accept nor believe. Yet he still earnestly entreated them, which only increased their hatred. Hardening their hearts, they were prepared for greater cruelty to the prophet, as is recorded in the twenty-sixth chapter of Jeremiah:

"Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets [false prophets] and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord. . . .

"Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." Jeremiah then said to them, "Know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears. Then said the princes and all the people unto the priests and to the prophets: This man is not worthy to die: for he hath spoken to us in the name of the Lord our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people," saying that Micah, in the days of Hezekiah, had made predictions similar to those of Jeremiah; but Hezekiah did not put Micah to death. They spoke also of one Urijah who prophesied similarly to Jeremiah in the days of Jehoiakim, and that Jehoiakim had him put to death. With this pleading and the favor of Ahikam the son of Shaphan, Jeremiah was kept from the death which the priests and false prophets had planned.

Notwithstanding the angry attitude of Jeremiah's persecutors, he tenderly entreated the priests, rulers, and people to heed the Lord's counsel. This only vexed them the more, and strengthened their determination to destroy him. "Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison." Zedekiah, wishing to consult him, took him out of the dungeons, and had a private interview, whereupon Jeremiah showed him that his predictions were already fulfilling against those false prophets who had said, "The king of Babylon shall not come against you, nor against this land." Jer. 37: 15, 19. So Zedekiah took him out of the dungeons, and put him in the court of the prison, and provided him with food.

Jeremiah faithfully instructed the people as to what course they should pursue when the king of Babylon should return with his army to take Jerusalem. The people reasoned with Zedekiah that Jeremiah's words weakened the people by teaching them that they should surrender to the Chaldeans. This reasoning so weakened Zedekiah that he said to the people, concerning Jeremiah, "Behold, he is in your hand: for the king is not he that can do anything against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of

the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire." Jer. 38: 5, 6.

Ebed-melech, an Ethiopian, "spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. . . . So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison. . . . Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken." Jer. 39: 8, 9, 13, 28.

Notwithstanding the fact that what Jeremiah had predicted was being accomplished before their eyes, the king left Jeremiah in bonds. Nebuzar-adan, the captain of the Babylonian guard, after taking Jerusalem, said to Jeremiah, "The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as he hath said. . . . And now, behold, I loose thee this day from the chains which were upon thine hands. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee. . . . Whither it seemeth good and convenient for thee to go, thither go. . . . So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land." Jer. 40: 2-6.

(To be concluded)

The Labor Problem

E. J. WAGGONER

THE highest hopes of the most unselfish philanthropist can not embrace so much for mankind as is offered in the gospel of Jesus Christ, which it is the mission of his church to proclaim. There is therefore no need for any such organization as a trade union, to bring men to love their neighbors as themselves. I can quite understand the call for something of the kind, by well-disposed men who do not know the gospel; but when Christians enter into such organizations, they thereby bring a charge of inefficiency against the gospel which they profess.

Moreover, however zealously men labor to spread the spirit of brotherly love, they can never accomplish it except through the preaching of Christ, in whom the love of God is revealed; for the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" and the commandment, "Thou shalt love thy neighbor as thyself," is secondary to this, and grows out of it.

"We love, because he first loved us." It is only as the love of God is shed abroad in the heart by the Holy Spirit, that any man can love his neighbor as himself.

The brotherhood of man can exist only when God is recognized and honored as the Father. Men are *born* brothers, not made so by contract or agreement. It needs no argument to show that there is not a state of brotherhood now existing among men; therefore it is self-evident that this desirable state can be reached only through the new birth. The only solution of the labor problem, and of the unrighteous strife between capital and labor is found in the re-creating, regenerating cross of him who cries, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 28, 29.

"They All With One Consent Began to Make Excuse"

E. T. RUSSELL

As people excuse themselves from giving their hearts to God, so in like manner many who profess to love him excuse themselves from laboring with him to save souls. Some excuse themselves from labor because they see something in the way. "The slothful man saith, There is a lion in the way; a lion is in the streets." Like Christian in Bunyan's "Pilgrim's Progress," we need to surmount all difficulties, and pass the lions; for when we reach them, we shall find them chained. In order to be successful in working for Christ, we shall have to overcome all obstacles, and not allow obstacles to overcome us.

Some reason that they will do something sometime in the future in the work of soul-saving; but does not the Lord say, "Now is the accepted time; behold, now is the day of salvation"? And he plainly tells us not to put off the day of labor. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 25. Souls are going down to ruin all around us on account of our spiritual indolence and indecision. We reason that we will go to work sometime; but when the Lord says, "Now is the accepted time," and, "Look on the fields; for they are white already to harvest," why not take him at his word, and now gather fruit unto life eternal?

Others reason that they have but one talent, and therefore they are satisfied to bury their talent in the earth. But why do so? Why not with that one talent work for God? Would it not be better to use the one talent in serving God rather than mammon? If we continue to serve the world, in the reckoning day the Lord will say unto us, "Thou wicked and slothful servant." Matt. 25: 24-30. Some one may say, "I am too weak; I can not do anything for

the Master." But suppose you are weak, Jesus is anxious to help you, and he says, "My grace is sufficient for thee." Through him your strength will be made perfect in weakness. 2 Cor. 12:9.

Others excuse themselves by saying, "I would take hold of the work if I only knew that I could be successful." You can do all things through Christ strengthening you. Phil. 4:13. The Lord says, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

As servants of the Lord, we should not excuse ourselves from labor. God has called us to service, and only those who work faithfully will receive the "Well done" at the coming of the Master. As a people, we need a baptism for service. In fact, this is one of our greatest needs. We need a definite, soul-saving conversion.

Gospel Finance

A Second Tithe

WILLIAM COVERT

(Concluded)

In addition to the first tithe and the offerings previously described, there was a second tithe devoted to sacred uses. A liberal portion of it was given for two years to the priests to provide a fund for hospitality and charity.

Of the first tithe, the Lord said, "I have given the children of Levi *all the tenth* in Israel." Num. 18:21. But another tithe is described by Moses in the book of Deuteronomy, which was used in a different manner from that which is mentioned above. Of this it is said, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose. . . . And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee." Deut. 14:22-25, 27.

This tithe, or its value in money, was to be taken for two years by the people to the place where the sanctuary was located, and there used according to the following directions: "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your

hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. . . . Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: but thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto." Deut. 12:5-7, 17, 18.

The reader is asked to notice that the tithe herein named was to be shared with the Levites and many persons of all the tribes attending the annual gathering of the season. The event was to be a season of rejoicing for all. The tithes and the offerings brought, at the same time supplied the needs of the occasion, and provided for the necessities of others.

Every third year the second tithe was laid apart by the people in their homes, to be given to the Levites, the strangers, the orphans, and the widows. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14:28, 29. "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them." Deut. 26:12, 13. This could not possibly have been the tithe of which Levi was to have "all."

When these instructions were faithfully carried out, the wants of every person were well supplied. The gospel workers were all made comfortable; the poor were clothed and fed, and the stranger made a welcome guest at the home of every Israelite.

On condition of obedience, the Lord's providential blessings were to be visited upon the land, and his cause and people richly sustained by special care. "If ye walk in my statutes, and keep my commandments, and do them; then I will

give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. . . . And ye shall eat old store, and bring forth the old because of the new. . . . And I will walk among you, and will be your God, and ye shall be my people." Lev. 26:3-5, 10, 12.

Support for Aged Laborers

If the Bible plan of finance were heeded, there would be no anxiety felt among ministers about support in old age. The system of tithes and offerings made ample provision for every person in the list of workers. Old and young were supplied from the funds thus secured. There was no refusing support to minister or priest because he had grown old. If such things do occur among any people, it is because the Lord's plan of gospel finance has not been fully carried out.

The time of manual service in the sanctuary was to cease at the age of fifty with priests and Levites, but this limit did not apply to official service, or the performance of sacred rites. Aaron, the first of his order, was one hundred and twenty-three years old when he died, but served as high priest from the day of anointing until the time of his death. According to the plan, the priest's office continued as long as life lasted. For this reason the priesthood of Christ has no end. "By so much also hath Jesus become the surety of a better covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth forever, hath his priesthood unchangeable."

In this prayer, David expressed a sentiment to be found in the heart of every one who is approaching old age: "Cast me not off in the time of old age; forsake me not when my strength faileth. . . . When I am old and gray-headed, O God, forsake me not." Ps. 71:9, 18. Why should one who has given the strength of his life to the service of the Lord be cast aside when he is old? Surely the Lord will not forsake a faithful laborer who has grown old in his service. As the tithes and offerings constitute the Lord's fund for the support of his workers, he certainly intended to continue to them their patrimony while life should last.

The labors of some men have yielded bountiful harvests when they were old. The Lord speaks of this result as if it were a matter to be depended upon. He says, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92:13, 14. However, as matters now stand in the Christian world, and even in our own denomination, there is a question as to how the aged ministers are to be supported. It was the Lord's plan that they should be supported to the end of their days from the same fund that they

drew from in the prime of their lives. If the churches and conferences have neglected to do the Lord's work in the right way, then they should make special provision for the aged laborers. It is not the province of these articles to tell what that provision should be.

Giving

Giving to the Lord's cause is designed to bless the giver, while it bestows funds to maintain the work. It is enumerated among the gifts of the Spirit, and attention is called to the beauty and liberality in the gifts. Rom. 12:8, R. V. There is a general anxiety on the part of mankind to receive gifts, and to have them come in large amounts. A better thing, however, than receiving is proposed by the Lord to his people; for he says, "It is more blessed to give than to receive." In this manner the Lord makes it possible for his children to get the greatest blessing. Even the poor who give all do more than the rich who give from their abundance, and yet withhold a larger sum. The poor widow who gave two mites, cast in a greater gift than the rich man who placed a thousand dollars in the treasury, and yet had an abundance left. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12:41-44.

It is the effort on the part of the giver, and the spirit of love and cheerfulness with which the gift is offered, that gives it worth. The liberality in a gift makes it sweet with the fragrance of love. The Lord owns all the gold in the vaults and the ore in the mines,—even the world with all its fullness is his,—and he could cause the rich to turn billions of dollars into his treasuries if that were for the best; but his people can not afford to have the supplies come in that way. Even though it should require all they possess, it would be far better for them to supply funds for gospel work, to give, than to have the world's millionaires come forward and lift all these burdens.

There is no more serious mistake being made by the Lord's people than the effort they are making to accumulate riches. Nothing else holds a man to the earth like a desire for property. Our Saviour in his sermon on the mount earnestly cautioned his people against trying to become rich in this world's goods. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6:19, 20.

It is not the design of the Lord that his people or his cause should suffer for lack of means. He has therefore given them property enough to supply every need. All that is necessary is for Christians to comprehend the true situation of things, and act with consistency. It is inconsistent and unwise for Christians to withhold means from the Lord's cause. The Lord's design is to make them stewards of his property. The financial condition of things pertaining to the Lord's cause could be very greatly improved within a month if clearness of conception and consistency of action were secured. The bountiful way in which God gave to man is set forth as an example to man, so that the Christian worker is admonished to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

The works of God are so ordained that all things receive in order to give. That only can be kept and enjoyed which is given away. Thus the richest are those who have given most, and those have least who are grasping to retain the greatest amount. The giver shares in the joys of all who by his bounties are blessed, and so he multiplies his possessions only through his liberality.

Lessons of Providence

God teaches men by his providence. Happy is he who learns the lessons which God designs to teach. But, alas! how slow is fallen human nature to learn.

All that we have is the Lord's. We are only stewards of the gracious gifts of God. We ourselves are not our own. Our being is of his bounty; and, besides this, after we had forfeited life, we were bought with a price. By sin we lost all claim to life and all its blessings. But these have been purchased by the blood of Christ; therefore we owe all to the favor of God through our Lord Jesus Christ. Then it is, as the apostle says, our reasonable service not only to hold the gifts of Providence as stewards, but to present our persons a living sacrifice. All that we have should be held upon the altar, ready to be used in the cause of God—the benevolent work of human salvation.

But when the cause of God calls for means, we are apt to say, We would like to help, but we can not spare the means. We see no way that we can spare five or ten dollars, and meet the calls and just demands against us. But Providence, perhaps, soon demonstrates to us that we can spare ten times as much. Lightnings, tornadoes, and hail may burn or demolish our buildings, destroy our crops in the field, or our beasts. Sickness in our families may hold us from our labor, and bring additional expenses. Other

calamities may befall us. In such ways we may be taught that we *can* spare hundreds, instead of tens. Still we may live and lack none of the blessings that are needful for us.

The design of God's adverse providences is to teach us benevolence and liberality. Those are happy who learn the lesson and heed the instruction. But sad is the case of those upon whom it has the contrary effect.—*By the late Elder R. F. Cottrell.*

In the Morning

THE morning is the time of preparation. Each fresh morning brings the opportunity for a fresh start. How the morning opens largely determines not only the character of the day's work, but also its end. The coming of morning furnishes the outlook for the day. Nor is this all. The light of morning is peculiarly exact. It is cold and penetrating. The love that can stand the light of morning is a love indeed. Evening is always more or less fevered. The lengthening shadows, the artificial light, and a score of other things lend enchantment to many things that the morning shows up in all their reality. Many things that appear valued and precious in the evening can not stand the cold stare of the morning light.

One thing, however, is perennially the same. The "loving-kindness of God" is suited to all lights and all seasons. It can check the fevered scenes of evening, and flush with rosy warmth the cold gray of dawn. It is the loving-kindness of One to whom the darkness and the light are both alike. It is the ministering care of a shepherd who neither slumbers nor sleeps.

"Well begun is half done," says the proverb, and a morning that awakens within us a consciousness of the divine loving-kindness is a fitting start for any day. Its warm love can transform the hardest duty, and its assurance of a kindness born of love and sustained by love makes every burden light. This assurance transforms all work into a service for our Beloved, and love ever makes work light, and even pain a joy.

So real and lasting is the loving-kindness of our God, that no morning dawns without it. It "prevents" the night watches, and the trusting soul can say, "When I awake, I am still with thee." Doubt in this matter is an impossibility for the thoughtful heart. The very fact that morning comes proves the loving-kindness of God. We can neither bring it to pass nor hasten its coming. Each recurring day is a gift of God, telling us in no uncertain tones that he loves us with an everlasting love.

Let each recurring day, then, find us wrapped around with the loving-kindness of God. Let us gird it about our loins, let us bind it as frontlets between our eyes. Let us bind it as sandals on our feet, for this alone makes walking safe and easy.—*Selected.*

"Bless the Lord, O my soul, and forget not all his benefits."



Idle Words

Words are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand
Witnesses at God's right hand,
And their testimony bear
For us, or against us, there.

O, how often ours have been
Idle words, and words of sin;
Words of anger, scorn, or pride,
Or deceit, our faults to hide;
Envious tales, or strife unkind,
Leaving bitter thoughts behind!

Grant us, Lord, from day to day,
Strength to watch, and grace to pray;
May our lips, from sin kept free,
Love to speak and sing of thee;
Till in heaven we learn to raise
Hymns of everlasting praise.

— Selected.

The Value of Exercise

A. M. WINEGAR-SIMPSON, M. D.

FEW people really appreciate how much they might accomplish for themselves by exercise. Most people think they get sufficient exercise while doing their work. When speaking to women especially about exercise, they say, "I do my housework." While this is good as far as it goes, there are muscles that are scarcely brought into play. If you should tie your arm up so it could not be used, the muscles would after a time become useless, weak, and flabby.

The reason for using the strength-test machine is to ascertain the strength of the various muscles of the body, in order that we may know what parts are weak, and prescribe exercise accordingly. With many people the arm and leg muscles are strong, and the back and abdominal muscles weak; other muscles may be weak, each case being influenced more or less by the manner of life and occupation. The dynamometer reveals the weak parts, and the plan of the exercise should be to develop these weak parts.

Some patients become discouraged because they lose flesh. It is not of great importance if a person does not gain in flesh. You have your ordinary weight, and keep to that usually from year to year. You may lose a little in summer and gain a little in winter, but a gain in flesh is not an indication that you are actually making progress in your case, neither is a loss of flesh necessarily an indication that you are losing. You might gain fifteen pounds in flesh, and yet the strength not be any greater than before. There are very few who will not gain in strength after taking systematic exercise. A man often gains more rapidly in strength than a woman, because his muscles are already better

developed; but even in women we have seen a gain of one thousand pounds of strength in a month's time. If you gain that many pounds, you are making an actual gain.

Patients come to the sanitarium and take treatments, such as massage, for the muscles. These are all passive exercises, and somebody else is doing the work. When you go to an institution and have to pay for all you get, it may seem too bad to have to work your way, but it is the only way to receive a benefit. You can not have some one do it for you. Massage is good for one who can not take exercise; but exercise taken in the gymnasium or outdoors is far more beneficial than any passive exercise.

In some cases, of course, walking would be impossible. It is best to use care in beginning a course of exercise, especially in cases of heart trouble. In dealing with such cases it would be impossible to give gymnasium exercises, but there are special exercises for persons with serious heart trouble. We begin by letting the patient lift one arm above the head, and then lower it. That is all for one day. The next day the other arm may be raised, and the following day the two arms may be raised. This may seem a very simple exercise, but some patients can not do more than this. Then they begin to exercise the lower extremities, and after a time the heart and other parts of the body begin to gain strength from the exercise. It is a wonder how much can be accomplished for such patients by working carefully and gradually. There are very few patients who come to us who are not able to take exercise of some kind. Patients can take exercise in their wheel-chairs, or even in bed if necessary.

When the abdominal muscles are weak, or there is bowel or stomach trouble, and where the exercises have to begin in bed, it is well to use the arms in some exercise that will cause the abdominal muscles to contract, gradually increasing every day, until the muscles are strengthened. After a severe illness a person has to learn to walk again. So it is with the muscles that have not been used for some time. If patients would take exercise that way, they would be surprised how quickly they would be up and walking.

Many of our troubles may be relieved by systematic exercise, and many cases of lung disease may be avoided, or even cured when begun in time, by systematic exercise. This has been demonstrated in some cases where persons have had tuberculosis. They have devoted themselves to exercise out in the open air, breathing full and deep. I know a gentleman who four years ago was pro-

nounced incurable with tuberculosis, and the physician thought he could not live more than six or eight months. The physician told him that his case was really incurable, and that if he had any business arrangement to make, he had better attend to it at once. This seemed to stimulate him to action. He said he was not ready to die. He went to his home in the country, and began working in the field, taking all the exercise possible; and in two years from that time he was well and strong, with no lung trouble whatever. It was the determination that he put into his efforts to get well that brought about this good result. Many persons in his condition would have given up in despair.

There is another reason for taking exercise, aside from gaining strength, and that is to increase the circulation over the whole body, so that the broken-down tissues may be eliminated from the body. So we see that exercise increases the circulation, develops the muscles, and causes the poisons of the system to be thrown off.

Women, particularly, never take exercise enough. They usually do not take other than walking, and the difficulty with the majority is that they walk so lazily and leisurely that they are not benefited. It is not enough to walk out around the grounds. If you walk for exercise, you must walk fast and hard enough to feel that you are getting a little tired, and then it will do you good. When you are out for exercise, walk erect. One purpose of the gymnasium is to teach you correct habits of standing and walking. Do not let the abdomen protrude, but keep it well back, head and chest well up. If you do not cultivate this position, you will find that the exercises are accomplishing little or nothing. When you are out for exercise, walk vigorously, and take deep breaths of air, so you can feel it in every part of the lungs. When you do this, the walk will do you good.

A short time ago we had two patients here treating for obesity, and they were practically on the same treatment. One went into it as if she meant business, and walked vigorously, and lost flesh. The other patient did not have ambition enough to go at it as the first one, but walked back and forth leisurely, and hardly raised a perspiration. The first lost twenty pounds, while the other did not lose more than two pounds. The difference was that one put force and vigor into the exercise, and the other walked about in a leisurely sort of way; so when you take exercise, take it vigorously. If you are not able to take all the exercise at once, take the breathing exercises, and then rest a little while. Then take a little more exercise, and rest again.

Our purpose in taking a test of the patient's strength is that we may know how much exercise he can take. It is well to know where he is the weakest, then he can take exercise for that part, and thus gain in strength. There are some patients whom I would not advise to go into the gymnasium, and some of these

same patients would not be able to take the strength test.

Daily exercise is just as important as treatment or diet, and you will find, when you follow it out, that you will gain much more rapidly than without exercise. You should walk out every day. While you are taking your walk, you are accomplishing two things,—getting the exercise, and at the same time taking in deep, full breaths of fresh air. When you go out alone, you perhaps are not able to accomplish so much, because you are thinking about something else, and almost forget to breathe.

Breathing exercises are very important. You should use the lower part of the lungs when breathing, as well as the upper part. Many women breathe only with the upper part of the chest, because their clothing is so constructed that it will not allow the free movements of the chest. Many of the physiologies make the statement that in man the respiration is abdominal, while in woman it is costal. If we observe a child, we shall see that it breathes correctly. Boys and girls breathe alike until the girl is about thirteen or fourteen years of age. If they breathe alike up to that time, what has happened to bring about the change?—It is simply that at this time the girl's clothing is made to constrict the body, and it interferes with the respiration. If you should put the same kind of clothing on a boy, he would breathe the same as the girl does. It is correct to breathe with the abdomen. We should breathe with the whole chest, and then we are breathing in the natural way.

Increase of Inebriety Among Women

No greater problem faces people than how to arrest the alarming increase of inebriety among women. We can not be blind to the fact that England stands in the unenviable position of being almost the only nation that has a drunken womanhood.

Woman has been specially associated hitherto in England with the sale of intoxicants, and the fact that her presence is to be found in every drink-shop has caused the safeguards that surround her in other countries to be set aside; but the hour has come when more people have begun to think, and it is to this arrest of thought that I believe we owe the legislation that has been granted to us during the last few years.

Some time ago short penal sentences were the only means by which habitual drunkenness was dealt with. It was looked upon wholly as a moral crime, and men had ceased to remember that from a moral crime it passed into a physical failing, that the habitual drunkard was utterly unable to resist the craving he had created when he came face to face with temptation, and that consequently when the term of imprisonment was over, the wretched inebriate went back to his former life as certainly as he was turned once more upon the world.

It was in order to meet this great evil that the farm colony at Duxhurst was

started; but since that day, now nearly eight years ago, the eyes of many have been opened. The habitual inebriate act has been several times amended, and this year we have at last arrived at the point where the drunkard is no longer free to ruin his own life and the lives of those who belong to him, but his personal liberty is sacrificed for the benefit of humanity at large. The great question comes, however, What are we to do with inebriates? And this is where the homes at Duxhurst have, I believe, been a pioneer work.

Our farm home consists of a colony village, built on the slopes of the hills of Surrey. Far up the road in its own grounds is the manor house, which has been opened as a sanitarium for ladies. The most important feature of the scheme is the arrangement for the recognition of the individual among the patients. Each little cottage contains from seven to ten inhabitants, and a nurse sister who superintends the small family.

We long ago realized that to deal with large bodies of people suffering from one disease—a disease both mental and moral—was to court failure. The influence of thought would be far too strong to overcome, and it was impossible to contemplate housing so many people together who were likely to harm one another.

Part of the success of the scheme has unquestionably been due to this system of dividing the colony into these small sections, where normal home life can be maintained, and where each individual feels herself of importance in her own small circle.

The cottages are simply furnished with just such utensils as every self-respecting laborer ought to have at home,—clean, dainty, and pretty,—and the women take immense pride in what they call “our little homes.”

The occupation that is given to them is almost entirely out of doors, for we have realized that we are combating an evil which is not only moral, but which is physical also, and that therefore it is absolutely necessary to give them an antidote for the poison which has destroyed their lives. Nothing better can be found than the wholesome outdoor work on the lawns, among the flower beds, in the vegetable garden, and in the forcing houses; and the way in which the women who have come to us utter wrecks are built up, the manner in which they regain their youth, proves the theory.

Early tomatoes and cucumbers are grown for the market, under the superintendence of a lady gardener from Swanley. All the vegetables for the colony are grown by the women themselves, and I think that we shall be able to prove that gardening is not only a healthful occupation, but a good opening for the industries of women.

We have had most encouraging cases, we have also had some bitter disappointments; but I may safely say that when the women leave us, it is sometimes impossible to believe that they are the same who came to us twelve months before,

and parting with the patients is so sorrowful a scene that we realize, at any rate, that happiness has come to them during their stay with us.

When we met together at Easter time to celebrate the resurrection festival, many women who had left asked leave to come back. In one instance a woman was to come with her husband, another was to bring two or three of her children, and the eagerness with which they desired to be with us showed that their residence with us had been something more to them than mere hospital treatment: it had brought them an understanding of the happiness of being cared for, and the realization of home.

Individual dealing with women, the influence of individual character, individual happiness, and individual thought must in the end tell for nothing but good.

The women that come to us are the wives of artisans who earn small wages,—women who perhaps have not been taken before a magistrate, but whose homes are desolate enough through drink; servants who have lost their characters, and consequently their situation; young women who, on account of hard work and late hours in shops and other places of business, have begun to drink, and are ruining their lives at the outset.

All these come to us voluntarily, stay a year, and put themselves of their own free will under restraint; and the letters we get from husbands and brothers, fathers, mothers, and sisters are heart-rending. Their willingness to pay all that they can toward the maintenance of the inmate, and their eagerness to cure those who are bringing wretchedness and degradation into their lives, show us daily the necessity of such a home.

In one year we refused three thousand cases; and since we opened, we have been obliged to deny over ten thousand women admittance, for want of room. It is, however, cheering to know that our medical man gives it as his experience that sixty-five per cent of our cases are standing well to-day.—*Lady Henry Somerset, in Chicago Sunday Tribune.*

How to Sweep an Invalid's Room

WE all know how untidy a sick room becomes, and how annoying the dust of the sweeping is to the patient. “To remedy this,” said a trained and capable nurse recently, “I put a little ammonia in a pail of warm water, and, with my mop rung as dry as possible, go all over the carpet first. This takes up all the dust, and much of the loose dirt. A broom will take what is too large to adhere to the mop, and raise no dust. With my dust cloth well sprinkled I go over the furniture, and the room is fairly clean.”—*Doctor's Magazine.*

“HUMANITY stands all around thee,
And holds its waiting, weary hands;
And God with richest gifts has crowned thee,
Go forth to heed his high commands.
Go, let his love thy footsteps lead;
No day without its crowning deed.”

THE WORLD-WIDE FIELD

Openings in Mexico

A. G. BODWELL

HAVING received a large number of letters from our brethren and sisters in the States, inquiring about Mexico, I will give a brief sketch of a portion of the country through which I passed on my trip through the southern part of the republic.

Beginning at Oaxaca, in the State of Oaxaca, and traveling south to Tehuantepec, the country is quite mountainous until the town of Tequistlan is reached, which is about forty miles from Tehuantepec. But scattered all through the mountains are towns, the natives of which speak the Spanish and the Zapoteca (Indian) language. A great deal of mining is carried on in these mountains, and farming on the hillsides and

rivers. The people in most of these towns speak the Spanish and the Zapoteca. As a rule they seem liberal, and the power of the Catholic Church is broken to a certain extent. This strip of country is well adapted to farming and stock-raising, and land can be bought for one dollar an acre, Mexican money.

Between Tonalá and Tapachula is a country that has wonderful resources, which as yet have not been developed. Passing through this section, one crosses rivers and creeks every few miles, which come rushing down from the mountains with sufficient force to run almost any kind of machinery. These usually have rock bottoms, and the water is clear and cold. The forests produce mahogany and cedar, and many other kinds of timber, the names of which I do not know.



1474 A. Mexican Indian Traveler in Chiapas, Mex.

Wells Photo

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along the banks of the creeks. But there are not any large tracts of tillable land. Stock is also raised.

Between Tequistlan and Tehuantepec the country is quite level, and in some places very sandy. For several miles before reaching the latter place the plantations are very beautiful, abounding in tropical fruits.

The town of Tequistlan would be a good place for some one to locate. Many of the people are liberal, and seem to be open to conviction. Tehuantepec would also be an excellent place. But I shall probably have something to say about it in another article.

Leaving Tehuantepec, and traveling south to Tonalá, there is a beautiful strip of country between the Sierra Madre Mountains and the Pacific Ocean. I should judge that it is between twenty and thirty miles wide, in some places wider, in others narrower. At some points the land is covered with timber. At others there are large tracts of prairie, with timber on the creeks and

In some places I saw the largest trees I have ever seen, with the exception of the big trees of California.

The land is well adapted to stock-raising and farming. A German living near Mapastepec told me that he could raise three crops a year without irrigating. The tropical fruits also do well in this section. There are also some large forests of date-palms. There are many tigers, monkeys, parrots, large reptiles, and other animals of the tropics. Just before reaching Tapachula, I traveled through a somewhat level country. The land was black and sandy. There were good wagon roads, and barbed-wire fence.

A railroad is nearly finished to Tonalá, and is to be extended to Tapachula. This will open up all the country, and raise the price of land. In this part of Mexico transportation is not difficult, the land being near the coast; and the new railroad will connect Mexico City with Guatemala. So there will be transportation both by water and by rail.

The district of Comitán, on the other side of the Sierra Mountains from Tapachula, is also a very desirable place for families to locate. While the opportunities for making money may not be so great as on the other side of the mountains, on account of transportation being more difficult, the climate is delightful, and the soil quite rich, being of a black, waxy nature. The country is thickly settled, and land can be bought very cheaply. In or near the towns of Comitán, Pinola, Tuxtla, Gutiérrez, and San Cristobal would be excellent situations in which families could settle and do self-supporting missionary work. Through this section horses, cattle, and sheep are raised. Corn, cotton, oats, wheat, barley, vegetables, and fruits are also produced.

Any persons who are thinking of coming to Mexico ought first to know that this is the place where the Lord wants them. Then one or two of the company ought to come and select a place. They should then make an application to the government under the colonization act, giving the number expecting to come, their names, age, nationality, etc., also a list of the articles they wish to bring. If the application is approved by the government, it will notify the custom-house officials to let the party, with all of their freight, pass without having to pay duty. Under this act a person can bring furniture, wearing apparel, machinery, food, horses, cattle, mules, and almost anything needed, free of duty. He is also exempted from all taxes, except stamp and revenue, for ten years.

Port Simpson, British Columbia

O. E. DAVIS

PORT SIMPSON is the most northerly town of British Columbia immediately on the seacoast. It is about seven hundred miles north of Vancouver, British Columbia, and has a population of eight hundred, about forty of whom are white people; the rest are Indians of the Semalia nation. This nation and the Haida of Queen Charlotte Island are the most clever of all the nations of the coast. The Haidas are distinguished for their sculptural ability, while the Semallias are noted for their musical talent.

The large timbers of only one of the old-fashioned structures remain as a witness to the advancement that has been made in civilization and in the style of building in the last forty years. The old-style house was from thirty to forty feet wide and from sixty to eighty feet long. Large posts two or three feet through were set in the ground, and were eight or ten feet high. On top of these were placed immense timbers, while small logs and slabs split from cedar formed the roof and sides. In the center of the roof a large square opening was left to admit light, and for the smoke to escape from the log fire that was in the center of the building, there being no floors or partitions, only one door, and no windows. In these structures several families lived, usually relatives or of the same tribe.

Later these buildings were replaced

with smaller structures of about the same style, to accommodate each family; these were made from smaller timbers and boards split from cedar logs. Many of this style still remain, but the principal portion of the town to-day consists of houses of modern architecture.

The custom of erecting totem-poles was long ago abandoned, but many of these poles still remain in the village, some of which were erected on the bodies of slaves taken from other nations. Also many tombstones are to be seen at the doors of the natives as memorials of departed ones. The deceased having been interred in the burying ground, the stone was placed at the house; but this practice is now discontinued.

The old heathen "potlatch," so called in the Chinook jargon, meaning giving away of goods or money, accompanied with great feasting and the working of magic and trickery, was abandoned in Port Simpson many years ago, and only the feasting is practiced. Many times at the potlatch hundreds of dollars' worth of furs, blankets, etc., were committed to the flames, the object being to convey to the minds of the spectators the impression that the chief or person so doing was so wealthy that money and goods were of no value; however, the goods were mostly furnished by his tribe.

In dress the Semallias are tasteful, considering their former customs, many now adopting some of the late fashions.

When the Hudson Bay Trading Company first established their post at Fort Simpson (later called Port Simpson), in the year 1831, they cleared about three acres of land, around which were built double barracks, the outer one being from four to six feet high, and the inner one from ten to twelve feet high, with a watch-house at each corner, and a sentinel on watch both night and day; also a squad of forty armed men was constantly employed by the company. At present only a small portion of the old barracks remains as a witness of those perilous days.

In early years Port Simpson had a population of more than seven thousand Indians, but it now has less than eight hundred. The great decrease in the population is due to two causes,—the small-pox epidemic about 1850, which swept away hundreds of the inhabitants, and the frequent wars between different nations, as well as tribal outbreaks in each nation. While talking with a native who had seen many years of heathenism, he told me that scarcely a night used to pass without one or more persons being shot in some dispute, but that the cruel and bloody struggle among this people ceased many years ago, and now the country is blessed with peace and quietness; also many have become Christianized by the various denominations that have started missions along the coast. Yet many of the old heathen customs are still practiced by some of the so-called Christians. The younger portion of the population have more or less desire to develop their mental faculties, and many are earnest adherents of the religion they have been taught.

As before stated, the white population of Port Simpson numbers about forty, twenty of whom are engaged directly or indirectly in missionary work. The Methodists have twelve workers, the Church of England has three workers, the Salvation Army has two, and the Adventists have one. Notwithstanding the thirty-five years of teaching from other denominations, together with the present large force of workers who oppose the truth, also the natural disposition of the native to shun the stranger, there has been much more accomplished than I had hoped for in so short a time. Four of the Indians have taken their stand for the Sabbath, and I think that several others will soon do so. We hope to see marked advancement of the message among this people in another winter's work. We are now entering the fishing season, in which they scatter to various portions of the coast for fishing.

As yet there is but one worker in British Columbia laboring for the Indians. Are there not others who will come and help in this work? God is no respecter of persons. He does not look on complexion, features, or mental ability, but upon the sincere desire of the heart. He gave his Son not only for the comely and learned, but for the uncomely and ignorant as well. Let us make no discriminations in our efforts to labor for all. I am of good courage in the service of the Master. Will some of the readers of this article please send me English tracts and *Signs of the Times* to be used among this people?

Forward in the Sudan

A FEW weeks ago the daily papers printed in large type: "British at Lake Chad. How the Union Jack Was Hoisted. Capture of the Mallam Gibrella. Reception of Our Troops in Bornu." A dozen officers, a medical staff, and a number of non-commissioned officers led the expedition, whose work lasted nearly six months, and resulted in the suppression of the most notorious slave-raider in the region (Mallam Gibrella), and the deliverance of thousands of people from the tyranny of his rule; the establishment of a chain of posts between the Niger and Lake Chad. The people were not only friendly, but overjoyed at their arrival. On all sides there was the greatest rejoicing at the capture of the Mallam. In some cases, as the latter rode through the villages beside the captors, the whole population turned out and cheered.

Among semi-Moslem, semi-heathen, wholly non-Christian people, what does this cheering for the white man mean?—Simply that in the greatest, darkest, most suffering of all lands ruled by Islam, Islam can rule no longer. The hand of God is taking it away. As a governing force the power of Islam here is broken. As a spiritual force it remains. God waits for that other conquering army, the soldiers of the cross, to enter and occupy this land.

Alas! that greater army sends no such expedition, stands for the most part idly,

ignoring its Leader's command! Mr. J. D. Aitken, of Lokoja, at the junction of the Niger and Benue, writes:—

"Are not the fields here already white unto harvest? At present they are open to us. The people hate Mohammedanism, because thousands of their friends and villages have been enslaved under its direct law. If, however, we do not quickly step in, from constant intercourse with Mohammedans under English rule, they will soon forget their old wrongs, they will embrace the religion of the false prophet, and be no longer open to us as now. When I came out in 1898, there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, and at the present rate of progress there will scarcely be a heathen village on the river banks by 1910. Then we shall begin to talk of Mohammedan missions to these people, and any one who has worked in both heathen and Mohammedan towns knows what such a work means."

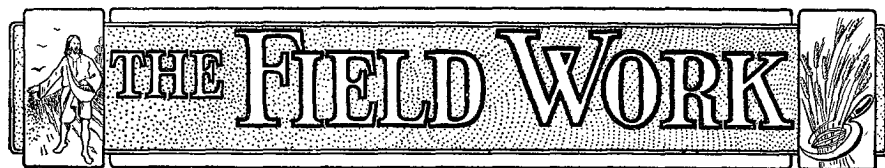
No mission has worked at Ibi, none have ever gone to the Bautchi hills, none to Bornu, none since the dawn of the Christian era anywhere near Lake Chad. Beyond Lokoja but one station in all Northern Nigeria (Gierku, near Zaria) is occupied. Three men of the Church Missionary Society laboring here represent the entire force of the whole Christian church working among 25,000,000 souls in Northern Nigeria only, and among 50,000,000 to 80,000,000, reckoning the whole sweep of the Sudan across to the few and far-off points of light on the Upper Nile.

The Sudan Pioneer Mission has been formed to begin work up the Benue River, where at present no mission exists, aiming at the inland mountainous country of Adamawa, south of Lake Chad, as the most healthy part of the Western Sudan known. The headwaters of the Benue flow from this region, whose highest elevation is from eight thousand to nine thousand feet, and whose capital, Yola, possesses a British resident.

Convinced that it can not be according to the will of our Lord Jesus Christ that from fifty to eighty millions in the Sudan should be left without the gospel, we send forth in his name this statement, seeking for fellow laborers, to pray, go, give, help, send.—*Selected.*

SEVEN years ago in Korea a winter training-class of native Christians, numbering thirty, was organized for the study of the Bible preparatory to active Christian service. During the last winter this class numbered six hundred men.

It is estimated that the population of our world is 1,500,000,000, one billion being non-Christian, and only 150,000,000 Protestant. Annually Protestants are giving to foreign missions fifteen million dollars to support a missionary force of 14,200 and 54,000 native assistants. How much are we sacrificing to give these people the last message of mercy?



THE FIELD WORK

The General Conference

Twelfth Meeting

MONDAY, APRIL 6, 9:30 A. M.

The first part of the session was occupied with a discussion of the report of the Committee on Institutions, which was printed on the last page of the REVIEW of April 14. Following this a further partial report of the Committee on Plans was presented for consideration, as follows:—

FURTHER REPORT ON PLANS

G. E. Langdon (reading): "Your Committee on Plans and Constitution would respectfully submit the following further partial report:—

"We recommend,—

"9. That the General Conference Committee hereafter be the Mission Board of the denomination.

"10. That the General Conference Association reduce its number of trustees from twenty-one to seven."

The Chair: Now we will call up the motion found on page 67.

The Secretary (reading): "8. We recommend, That the General Conference offices be moved from Battle Creek, Mich., to some place favorable for its work in the Atlantic States."

It was moved and seconded to adopt the partial report, including resolution 8, motion to adopt which did not appear in preceding minutes.

W. C. White: Can not we have an outline from some one who has been studying this question?

The Chair: As this is requested, we will ask Elder Daniells to explain.

A. G. Daniells: This proposition has been under consideration by different members of the General Conference Committee for many months. It has been quite thoroughly canvassed from time to time in our councils. It has seemed for some time that God was calling us to get out of Battle Creek, as far as possible, and decentralize.

Now, with reference to making the General Conference Committee the Mission Board: As the work is now shaping, the province of the General Conference Committee is of an advisory character to a large extent—not altogether, by any means—and it is of a missionary character or phase. The organization of the union conferences has taken the administrative work from any central place, and located it in the union conferences, and placed the responsibilities upon the shoulders of those different unions.

One who has not been in our office can scarcely realize what a complete change has been wrought at the headquarters of the General Conference. The details of the work of every character have been swept away, and the secretary has had very little to do along those lines. Of course, there has been some statistical work and some detail work with reference to transportation and collection of reports and work of that character, that must always be done. But the administration in the United States has all been taken away, and is

now placed in the hands of scores of men who have been appointed to that work in the East, and the North, and the South, and in the Central and Western States. But while that has been going on, our missionary problems have been greatly increasing. More workers than ever before are being sent out, and contributions for missions have doubled in the last few years. This has increased the work of the Mission Board. And as I have studied it, I have become convinced that one of the great purposes of the General Conference Committee would be to deal with these world-wide problems everywhere. I believe that the committee ought to be composed something like this: That the president of every union conference and the chairman of every union mission field in the world ought to be a member of that committee. This will give us a larger and more representative committee, even, than we have to-day. We get the whole world directly represented on the General Conference Committee. Then add to that the heads, the leading men in special departments, such as education, publishing, and medical, and put on a few men of special experience, and special ability from their experience, and you have a thoroughly representative committee, representing all interests of this great work in all parts of our little world. And that will give us a truly representative and General Conference Committee, a World's Conference Committee.

Now, that, to my mind, brethren, is what should be the Mission Board of the Seventh-day Adventist denomination.

Further, it appears to me that that committee can only meet about once a year; and that as soon as you have appointed it, and this Conference closes, that large committee should take time, a week, or two weeks, if necessary, to thoroughly study, as well as it can, with the data it may have, all the field that it represents. And let it then, as a result of that study, come to an agreement regarding fundamental and general principles by which it will be governed in its administration during the year. Then the members of the committees can go to different parts of the field, working harmoniously, every one, though separated, to carry out this policy. Now, there must be some executive body appointed to carry out the policy. Now, that, I have thought, ought to be appointed like this: There should be two sections, we will call them, one in the United States and one in Europe. Here is the recruiting-ground for mission fields. The work of the section in this country will, as I view it, be to work among our people to raise funds and secure laborers of every kind for the needy and destitute fields in all parts of the world. I would blot out the word "foreign" from our board, and have it understood that a destitute and needy field in the United States, whether it be Mississippi, or Virginia, or Greater New York, or Canada,—I would have it understood that that

field is a mission field, the same as Africa or other fields with the same needs. Then I would have this section in the United States work in behalf of these needy parts here, and visit them, and unite with the conferences in charge of those fields in getting hold of the needs, and unite on a general policy, and then have them work through this country to get hold of the kind of men that these fields need and the money they require to prosecute their work. In addition, this committee will have a great problem on its hands to furnish supplies for the front.

Now, the section on the other side of the Atlantic will be not so much a recruiting section to get men and means (that will be some of its work), but it will be, rather, a distributing section. As the laborers pass through Great Britain, on their way to Africa, South America, India, and the Orient, and to the Mediterranean fields, let there be a committee over there who will look after this, who will be strong to direct, to administer, and to assist those people in reaching their fields, and prosecuting their work when they have reached them.

Now, where are the two points that these sections can be located to work advantageously?—As far as I can see, those points are New York City and London. New York City is the point from which our missionaries go to all parts of the world, to the East, at least. London or Great Britain is the point at which they land. It is a great highway. It is the highway to all the countries of the world; and Great Britain is a natural half-way house to India, Africa, Australasia, South America. Now, brethren, the temper of the British people is such that any man going to those fields from this country can well spend a few months in Great Britain. God has blessed the British people for a period of three hundred years in their stalwart effort to place his word in the hands of all men, and to go as missionaries to all the benighted lands of the world. God has blessed that people because of the stand they have taken in this thing. And there is no place in the world where the missionary spirit burns so mightily in the hearts of men as in Great Britain. The European section, with headquarters in London, can operate in various parts of the European field, as the committee may direct. And when you get your offices located in the East, among those large cities, you will find great opportunities for missionary enterprise by the people that are connected with the office. When Sabbath comes, the workers can scatter out and go and work for somebody else. I should be in favor of their giving up Sunday to missionary labor, too, and have two days to labor for others, and throw out the fire, and gather in life—come in contact with people who need salvation—and then spend the other days in the week doing warm-hearted Christian office work.

Meeting adjourned.

H. W. COTTRELL,
Chairman.

H. E. OSBORNE,
Secretary.

Thirteenth Meeting

MONDAY, APRIL 6, 3 P. M.

After a further report of the Committee on Plans and Constitution, the conference proceeded to the considera-

tion of the question of removing the headquarters of the General Conference. The recommendation favoring the removal of the denominational headquarters from Battle Creek was read by the secretary.

C. W. Flaiz: I am in harmony with the first part of this recommendation. I do not see how, understanding the situation as we do, we can do anything else than act in harmony with the proposition to remove the General Conference offices from Battle Creek. However, I am not so clear with reference to the latter part of the recommendation, that the General Conference offices shall be located on the Atlantic Coast.

The Chair: Are there any further remarks?

S. H. Lane: Oftentimes when a change is made, some will say, "If I had understood fully the significance of the change, I would not have voted as I did." And I think that, before such a move as this is made, we should understand very thoroughly every bearing of the move.

E. T. Russell: I am in favor of this recommendation to move the offices from Battle Creek. I am not sure as to whether I am in favor of their going to the Atlantic Coast or not.

Another thought that suggests itself to my mind is this: Naturally the REVIEW AND HERALD, our denominational paper, ought to be where the headquarters go. This seems self-evident to me. I do not know who could better inspire the right kind of life in our good REVIEW AND HERALD, a true missionary spirit, than those who are in touch with missionary problems; and therefore it seems natural to me that our denominational paper should be located where the headquarters are located; and, as has been stated, if the REVIEW AND HERALD is taken to the Atlantic Coast, the extreme eastern portion of this continent, it would not reach the readers in the West until the news had become, to a great extent, stale, that is, a portion of it.

W. C. White: I hope I may express the few thoughts I have, without consuming too much of your time. For some years I was foreign mission secretary of the General Conference, and for some years secretary of the Foreign Mission Board, therefore have had some opportunities to study these questions; and what I say will be based upon the supposition that we all are agreed in the fact that we have a General Conference which is a world's conference. It was always intended to be such, yet for a time our foreign work was so little that we talked about "home work" and "foreign work;" but you remember that about six years ago we decided to drop that term "foreign," and have been working upon the basis, for about six years, that our General Conference is a world's conference. Therefore I think we may safely base our propositions and our plans upon that basis.

Now, if we have a center, a headquarters, where the officers, where the secretaries and the treasurers, shall be, where correspondence shall come for the world's work, where should it be? Should it be in the interior of one of the sections? or should it be in one of the world's great centers of travel?

Again, in sending forth missionaries to foreign fields, nineteen-twentieths sail from New York City; and in the return of missionaries and of representatives from foreign fields to the United

States, nineteen-twentieths come through New York City.

As regards the proposition that the work of our people in America is largely that of recruiting missionaries, and the advantage of a recruiting center being in the center of the territory: It is plainly evident to my mind that economy demands that the headquarters of the General Conference, operating in all the world, should be either near London or near New York. "Why would you choose New York above London?" may be asked. Because a larger number of our people are at the present time located in the United States. As to the exact location, I do not think we need to deal with this question.

The Chair: Any further remarks?

R. C. Porter: I would like to ask if we are to understand by this discussion that, if we pass this recommendation, we virtually in our minds assent that the REVIEW AND HERALD is to go to the same place.

The Chair: I do not think we are dealing at all with the REVIEW AND HERALD. It might go there; I wish it might; but it is not in this.

R. C. Porter: Then I would like to say a word about the proposition before us. If it is divorced from the other, I have quite different ideas toward it than if the two were to be considered together. I have been in the East, and have seen the needs of the Eastern work. We have many large cities all through the East that I feel ought to be considered in connection with our general work. And locating our office in that part of the field would place the general officers in touch with this needy part of the work,—the large cities. They abound in that section of the country. It was one of the greatest problems we had to face when I was there,—how to reach them. We have had our attention called again at this time in the testimony borne to us that these general men should come in touch with these cities. Being right in their midst would throw them in touch with them. They would see their needs more, and that would make it easier for them to become interested in laying plans to help develop the work in these cities. And that makes it, to me, more clear that it would be well for the General Conference offices to be located in that part of the territory, and I would therefore be in favor of that; and then sending out workers in different parts of these cities, near where the offices are located, from time to time, would certainly be a very helpful missionary work. And I say that part of it I am very clear upon, that that would be an excellent thing, but when it comes to the REVIEW AND HERALD part, perhaps I would not be so clear upon that.

H. Shultz: I have listened to everything that has been said. There is one point that I think we ought to consider in this matter, that one speaker merely touched, and no other one touched it, and that is the expense of this thing. How much is there to be removed from Battle Creek? How much does the General Conference own there? What will they have to do with it?

R. A. Underwood: I want to suggest a few thoughts on that, one or two of which have already been mentioned. The advantage to our foreign work, to have the Mission Board in the East, is not only that they will be in touch

with all the foreign mails and the point where all our missionaries, or most of them, will pass through to other countries, but there is a vast population on the Atlantic Coast of almost all these foreign fields; and it seems to me, if the Mission Board is located adjacent to New York, Philadelphia, or other large cities on the coast, they will be able to bring from the recruiting territory in the United States men of all nationalities, and they will also be able to send out, perhaps, a better class of workers, and fewer who will return after going abroad.

A. G. Daniells: Some minds seem to be running on the question of our debit and credit features, the question of a cash policy or debt. I would like to read these recommendations for adoption right here before we launch this other question.

[These resolutions relating to the financial policy of the denomination were printed in the summary of proceedings given in last week's issue.]

Now it seems to me that these recommendations give us a guiding policy, something to help us, and to lead us, and I move their adoption.

A. G. Haughey: I second the motion.

The Chair: We will waive the further consideration of the former question, and consider this question of privilege. It has been moved and seconded that these resolutions be adopted. They are open for remarks.

The question was called.

The Chair: All in favor of this question, this cash policy, please rise to your feet. [Nearly all the delegates arose.] Any opposed may manifest it by the same sign. It is carried unanimously. The other question is now called up, and open for further remarks.

Watson Ziegler: I believe, when we do anything like this we have under contemplation at this time, that we ought to have a reason for doing it. I believe that there has been a good and sufficient reason brought before us for moving the General Conference offices somewhere near the Atlantic Coast. It seems to me that the greatest reason advanced is with regard to the missionary work that we are doing, and we are going over the territory where the work has not been done.

The question was called for.

E. W. Webster: I would like to ask a question, something about the expense of this matter.

The Chair: I think we decided the financial question just a moment ago by the vote of the people. No debt will be incurred by this move.

The question was called.

The Chair: The question is called. All in favor of the motion make it manifest by the uplifted hand. Any opposed by the same sign. It is practically unanimous. I saw but one opposing vote.

The next resolution may be reread.

The Secretary (reading): "We recommend that the General Conference Committee hereafter be the Mission Board of this denomination."

The Chair: It is open for remarks.

W. C. White: For myself, and in behalf of the other members of the committee that passed in this recommendation, I wish to request that its consideration be deferred until other matters connected with it can be further considered.

J. E. Jayne: I second the motion.

The Chair: If there is no objection, the question will be deferred.

The secretary may read the next recommendation.

The Secretary (reading): "We recommend that the General Conference Association reduce its board of trustees from twenty-one to seven."

The Chair: It is open for remarks.

The question was called for.

The Chair: The question is called. All in favor of the motion manifest it by the uplifted hand. Any opposed, manifest it by the same sign. The motion is carried unanimously.

The following recommendation was then taken up:—

"That the Treasury and Finance Department of the General Conference be broadened and strengthened by the selection of a treasurer of wide experience in the field, and the appointment of a sufficient staff of clerical help to do the office work."

The Chair: It is moved and seconded that this report be adopted. The question is open for remarks. The question is called.

H. Shultz: I should like to ask for information if it is proposed that this treasurer shall travel all over during the immediate time between meetings, and thus spend more money than he will collect.

A. G. Daniels: No, sir. It does not mean that he shall spend more money for himself on his traveling expenses than he will collect for the field. I think you will all see, after a moment's reflection, the value of such an officer in the General Conference. I do not believe that the treasurer of this denomination ought to be simply a book-keeper in the office. I believe that he ought to be one of the clearest-headed, natural-born business men that we have in our denomination. He should be a Christian, a man who loves God, and is full of the Holy Ghost, a man like Stephen, and he should give his time up entirely to these great interests that we have.

The question was called for, and the motion, being put, was carried unanimously.

G. G. Rupert: Mr. Chairman, I move that we adjourn.

W. C. White: I second the motion.

W. T. Knox: I should like to crave the indulgence of the Conference, and call attention to a matter. Two important committees are each short one member, the Committee on Finance and the Committee on Institutions. The personnel of both of these committees is almost identical. Brother Parsons was chairman of one, but he has left Oakland. I should like to move, if you will allow me, that the name of C. W. Flaiz be added to both these committees.

Lewis Johnson: I second the motion.

The Chair: Are there any remarks?

The question being called, the motion was put, and prevailed.

Benediction by E. J. Waggoner.

H. W. COTTRELL,
Chairman.

H. E. OSBORNE,
Secretary.

Fourteenth Meeting

TUESDAY, APRIL 7, 10 A. M.

This session was occupied with discussions and reports relating to the educational work, a statement of which was given in our summary of proceedings last week.

Fifteenth Meeting

TUESDAY, APRIL 7, 3:15 P. M.

Mrs. L. Flora Plummer, corresponding secretary of the Sabbath-school Department of the General Conference, submitted her biennial report, as follows:—

Sabbath-School and Young People's Work

REPORT OF THE CORRESPONDING SECRETARY,
MRS. L. FLORA PLUMMER

At the last session of the General Conference, the Sabbath-school work was made a department of the General Conference. In July, 1901, the Sabbath-school office was removed from Oakland, and established in Minneapolis. The office has consisted of one pleasant room, and the office force has been the corresponding secretary and one stenographer.

REORGANIZATION

We are glad to report that during the reorganization period, which involved the relationship of each school to the church, and changed long-established customs in the handling of Sabbath-school finances, yet there was no serious confusion. Some of the conferences made modifications in the plans suggested, so there is not yet as complete uniformity as might be desirable.

The organization of a number of new conferences in the Southern field has been of great benefit to the Sabbath-school work there. Formerly one secretary had the oversight of all the schools in the mission-field portion of the South, but since the creation of conference Sabbath-school departments in Alabama, Carolina, Georgia, Louisiana, and Mississippi, much more direct work with each school has been possible, and Sabbath-school interests have prospered. The force of active Sabbath-school workers has also been increased materially by the divisions made in the California, North Pacific, Dakota, Illinois, and Michigan Conferences.

IN OTHER LANDS

A persistent effort has been made to get in touch with the Sabbath-school work in other lands. In the Australasian Union Conference the work is well organized. In each of the seven conferences there are efficient Sabbath-school secretaries. Many of the plans that have been followed in this country have been successfully carried out in that field. Reports have also been received from the Raratonga, Fiji, and Tonga mission fields,—island territory belonging to the Australasian Union Conference. In each of these places one of the workers has consented to fill the office of a mission field Sabbath-school secretary, and is laboring directly in behalf of this work.

In the Society Islands, the secretary, Mrs. B. J. Cady, has done much to build up an interest in the Sabbath-school lessons by translating our senior and primary lessons into the native tongue, duplicating them, and sending them to each of the five schools in that group of islands.

We have received no word in the last two years from the school on Pitcairn Island, although several efforts have been made to get a letter through to the friends there.

For a time it seemed impossible to establish any degree of co-operation between our office and the larger part of the European General Conference. This was due to the different languages

of that large field, and to our entire inability to understand any but the English. However, that difficulty has been nicely adjusted by the appointment of union conference Sabbath-school secretaries in the Central European and German Union Conferences. These two secretaries understand the English language sufficiently well to enable us to correspond satisfactorily, and the result has been full and regular reports from that field, and an interchange of plans and methods that has been mutually helpful. We are able to correspond directly with the secretaries in Norway, Sweden, and Denmark. With the regular report of the British secretary, that of Sister Minnie Hoffman, for Finland, and an occasional report from Brother Guy Dail for the Oriental field, we have felt that the entire European field has been quite well represented in our general summaries.

In the South African Conference, the secretary reports regularly. Efforts are being made there to bring the schools into greater conformity with the general plan of our work. Basutoland and Matabeleland are the only African mission stations that have yet reported.

In South America the advancement in this work has been quite marked. Sabbath-school secretaries have been appointed in several of the conferences and mission fields that heretofore had no such worker. Judging from the letters and reports, the work of these secretaries is greatly appreciated by the schools. The mission fields located along the northern coast report through the secretary of the West Indies. The secretaries in Brazil, Argentine Republic, and the West Coast mission field report direct to our office.

Japan reports five schools, India two, China one. It is with a thankful heart that these vast empires have been added to our Sabbath-school general summary, thus indicating the establishment of centers of light in these heathen lands. The figures, representing the progress of the Sabbath-school work in other countries, contrasted with those which represent the work here, preach a very effective missionary sermon.

PLANS OF WORK

Turning from this general survey of the Sabbath-school field, we shall next present the plans of work which have been made prominent. The first is that of the study of the little volume, "Testimonies on Sabbath-school Work." This study began before the last General Conference, and has continued with increasing interest during the last two years. Believing that our schools could not, without peril, pass by unheeded, unstudied, perhaps unread, such instruction as has been given them through the Spirit of God, our efforts in this line have been unceasing. As an aid in this study, suggestive outlines have been sent out each month to the State secretaries, to be passed on to the local schools. When the April study is completed, we shall have gone through the book page by page, and also have spent four months in a topical review of the same. These outlines of study have also been used in Australia and in other countries where there are English schools. It has cost considerable in time and money to prepare these and send them to all the schools, yet we feel that the real benefit gained can not be estimated at a money value.

CONVENTIONS

1902 was the banner convention year. The schools were urged to depart from the popular custom of waiting for a minister or Sabbath-school worker to visit them and hold a convention for them, and to undertake a convention themselves. Appropriate subjects were suggested, and instruction given to enable inexperienced workers to plan a successful convention. Two efforts of this kind were made, one in the spring and one in the autumn of 1902. The secretaries of a long list of States report that the majority of their schools held the conventions as planned. The reports from some portions of the Southern field, from mission fields, and from the schools that have had but few advantages, were particularly gratifying. Reports from some of the schools stated that not one of their members had ever attended a convention, but that they followed the instructions given, and enjoyed a most profitable and blessed time. Usually the letters closed with an inquiry as to when they could have another convention. Certainly so universal a consideration of practical Sabbath-school topics can not but be fruitful of results.

THE HOME DEPARTMENT

A study of the statistics of the denomination led to the creation of the Home Department of the Sabbath-school. The membership of our schools has been about one-fourth less than the church membership. It should be considerably larger, as such a large proportion of the Sabbath-school membership is made up of pupils too young to hold church membership. By the formation of the Home Department division, the isolated, the feeble, the aged, and all who are really unable to attend the Sabbath-school may be provided with the lessons, study them at their homes, keep their individual record, and report once a quarter to the nearest school or to the State Sabbath-school secretary. This work has naturally divided itself into two divisions,—the State Home Department, which is made up of isolated persons encouraged to join by the correspondence of the State Sabbath-school secretary, and the Home Department of local schools, composed of persons who can not attend the school, but who become members at the solicitation of workers in the school. This plan has been in operation for two quarters, and the last report gives an actual Home Department membership of 1,196 persons. No more cheering letters have come to our office than those that relate to the Home Department work. The State secretaries are getting in touch with our isolated members. Many of them had not been studying the lessons at all, had not been making missionary offerings, some not even paying tithe, nor taking our papers. Through the Home Department plan they have been led to do all these things. Their hearts have been encouraged by the connection thus made between them and the general work. The local Home Department work affords an excellent opportunity for real missionary work. I recently learned of one of our young people's societies connected with one of our city churches that has made that their special work. They are meeting with good success, and expect at the close of the quarter to have a large Home Department membership to report. There is no question but what there are great possibilities for good in the Home

Department work. There is no reason why it should not be as permanent as any other division in our schools, as the conditions which created it will always exist. The development of this work will be a source of strength to every conference. A State Home Department that takes in every isolated member in the conference, and a well-looked-after Home Department in every school, will cause the uplifting of thousands of hearts now heavy, and the changing of what is now an element of weakness to the denomination to an element of strength.

BRANCH SABBATH-SCHOOL WORK

A most interesting feature of the work of the Sabbath-school Department is now known as the branch Sabbath-school work. These branch schools are held for the children of those not of our faith, and are truly missionary schools. This work has not been taken up generally throughout the States, but in a number of the cities branch schools have been established. The success of the endeavor demonstrates the value of the plan as a means of developing workers and as an effective missionary method.

Last winter about one hundred and forty children attended the different branch schools held in Des Moines, Iowa. The schools were conducted almost entirely by the young people of that church. Miss A. Helen Wilcox, who was then the Iowa Sabbath-school secretary, thus summarized the direct results of that work: "Regular Sunday evening meetings in one locality; one church-school attended by the branch school children; hundreds of articles of clothing distributed; one Sabbath-keeping Adventist reclaimed; increasing cleanliness in the homes of the people in the poorer districts where the work has been done; an excellent missionary garden planted to defray the expenses of one school; seventeen other branch schools started in the State; new spiritual life developed in those who have engaged in the work; increasing confidence gained by timid workers; greatly increased interest in the young people's meetings."

The reports of the four branch schools which have been held in St Paul, Minn., are equally encouraging. One sister there gathers into her home every Sabbath afternoon from forty to seventy children of the neighborhood. About six weeks ago there was a most urgent call by the parents of these children for a series of meetings. A successful Sabbath-school is also held in that city by a colored sister for colored children. She has by this means gained an entrance into the homes of many of her people, and is carrying the truth wherever she goes.

Three branch schools have been started in Lincoln. These are all successful, and, like those already mentioned, open up the way for definite work in making known the advent message.

The same experiences are reported from a number of other places. All these seem to be a most complete fulfillment of the words of the Testimony: "Parents who can be approached in no other way are frequently reached through their children. Sabbath-school teachers can instruct the children in the truth, and they will in turn take it into the home circle."

MISSIONARY EXERCISES

Great as are the possibilities of the Sabbath-school work in the home field,

our schools need the blessed inspiration of a real burden for the souls in mission fields. If our Sabbath-schools are not mightily moved by a revival of the missionary spirit that takes in the whole world, they will lose much. What is the Bible study worth to our schools, if they do not learn the lesson that what they receive they must pass on to others who have it not? In nearly all the regular missionary meetings that are held, the services are not such as would appeal especially to the children. There is no service that is better adapted for the instruction of all ages than the Sabbath-school. It seems very fitting that at least an occasional exercise be conducted in the Sabbath-school which will emphasize our duty to give this world-wide message to the wide world. Five missionary exercises have been sent out to the schools in the last year. These have met with almost universal favor, and many letters have been received asking that this plan be continued. The secretaries write that the Sabbath-school offerings have been materially increased thereby. The North Dakota secretary wrote this concerning an exercise furnished by Sister Anderson, in China: "The letter, 'Children of China,' was much appreciated by the different schools. In one school the little ones were so interested, and the parents so pleased to see their interest, that a donation of \$6.82 was taken up for the work in China." On one quarterly report which showed a special donation to missions, the statement was made by the secretary, "Had the letter, 'Children of China,' not been sent, this \$12.82 would not have been donated." Special donations were also reported after the exercise, "Children of Japan," was sent out. When such exercises are held, the impression naturally left upon the child's mind is that his Sabbath offering will be sent across the water to carry the gospel to the children about whom he has heard. It would probably be something of a disappointment to him if he realized that at the close of the quarter his pennies would be used for the purchase of lesson quarterlies or song books, or other supplies for his own school. If some definite plan were adopted which would enable the members of a school to know when they were contributing for supplies, and when they were giving to missions, it would save us from inconsistency in an important matter.

THE ADVOCATE OF CHRISTIAN EDUCATION

With the December issue of 1901, the *Sabbath School Worker*, which for sixteen years had been the organ of the Sabbath-school work, was discontinued as a separate publication, and was united with the educational journal, under the name *Advocate of Christian Education*. It was thought that the close relation necessarily existing between the church-school and the Sabbath-school made this combination a natural and helpful one. It seemed a needless expenditure of energy and money to endeavor to keep two general educational organs in the field when one might serve the purpose.

The first number of the *Advocate*, as the organ of the combined educational interests, was published in January, 1902. Since that time we have worked unceasingly to place this journal in clubs in the Sabbath-schools. We have found it a difficult matter to overcome the sentiment that the *Advocate* is pre-eminently a church-school paper. There is a very

large army of Sabbath-school workers whose educational advantages have been limited, and who have never had a day's training such as is given to church-school teachers, and this army is helpless when asked to adapt broad, general principles to specific needs. Yet these brethren and sisters must, of necessity, carry on the Sabbath-school work in the majority of our schools. The problem of giving these faithful, willing, yet untrained workers just the help that will make them efficient is not an easy one to solve. It ought to receive the most careful consideration of all who are interested in the Sabbath-school work.

At the beginning of this year there were 412 Sabbath-schools in this country taking clubs of the *Advocate*, and about 463 single subscribers on the Sabbath-school list. We have over 2,000 schools, and more than 6,000 teachers, in this country, so we have only been able to reach about one fifth of our schools through the medium of the Sabbath-school organ.

Possibly, if the Sabbath-school department in the *Advocate* were strengthened, the needs of our Sabbath-school workers more carefully studied and more fully supplied, and all would unite to increase its circulation, a more encouraging report might be made at the end of another two years. The strengthening of the Sabbath-school department in the *Advocate*, or the establishment of a separate organ to represent Sabbath-school interests, should be carefully considered.

THE YOUNG PEOPLE'S WORK

The last General Conference laid the foundation for an organized movement in behalf of our young people. The General Conference Committee later connected this work with the Sabbath-school Department. It seemed quite clear that the plans for our work should not follow the idea of an organization independent of the church, but rather that it should bear the relation of a department to the church work. A very simple plan of organization was outlined. This connects the entire movement with the church by placing it under the direction of the church and Sabbath-school officers. The societies have almost universally adopted the plan suggested. There is not a wonderful growth to report, yet surely a substantial beginning has been made. The system of reporting recommended has not been well carried out, yet we have an actual record of 186 societies, with a membership of 3,478. In addition to these societies, the State workers report that about 1,000 additional young people have been brought into touch with the movement by personal correspondence. This number includes many who are isolated, and others who are so situated that they can not connect with a regular society.

The *Youth's Instructor* has been the recognized organ of the young people's work. A special department has contained Bible and missionary studies well adapted for use in young people's meetings. Reports from societies, and much interesting general matter pertaining to this work, have been given. The help thus afforded has been invaluable, and the majority of the societies have made use of it.

The influence of this movement is being felt in some conferences. The conviction is deepening that our young people have been called to do a definite work. The avowed aim of the young

people's organization is declared to be, "The Advent Message to all the world in this generation." Faithful endeavor has been made to bring the work up to a high standard. We have constantly urged that every meeting that is held, and every plan that is laid, should be wholly in line with the object of the movement. Every discouragement has been given to that which is light and frivolous, merely entertaining, or only social in its nature. We have felt that the distinct call to our young people is made in the words of the Testimony: "Will the young men and women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?" The banding together of our young people for anything else than mutual help in Bible and missionary study, and for missionary service, seems a deviation from the pattern placed before us.

We are glad to report that some magnificent work has been done by our young people's societies. Their efforts have extended into almost every line of missionary work. Books, tracts, and papers have been sold; branch Sabbath-schools held; jail work done; Christian Help work of all kinds undertaken; Bible readings and cottage meetings conducted; money collected for church debts, church repairs, and local missionary enterprises; the young people of Iowa have collected \$372.85 in support of the work in France; the Battle Creek society has raised a fund of over \$400, for the purpose of supporting one of their number in the Syrian field; the Upper Columbia societies are supporting a native missionary in China, \$183 having been contributed already for work at home and abroad. In the aggregate, the societies have accomplished much that is worthy of commendation. We can all rejoice because of what has been done, and in our rejoicing we do not lose sight of the difficulties. We know that societies have been formed that were afterward discontinued from lack of interest. We know that some have been conducted in a way to bring reproach upon the work. Nevertheless, the movement is advancing, and is gaining in strength and power. What it needs is more general personal labor and encouragement from workers in the field. Secretaries may correspond and advise and suggest, but the need of the societies is personal contact with wise helpers. If the ministers in every conference would make the young people's work a prominent part of their work, many of the discouraging features would melt away. We sincerely hope that this conference may make such recommendations as will strengthen and establish this branch of the work.

CLOSING WORDS

In closing, I wish to call attention to this statement in "Testimonies on Sabbath-school work:" "The Sabbath-school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth."

The Sabbath-school work is so old and well established that some feel that it is in no special need, but if our Sabbath-schools ever fulfill their mission, there must be a great improvement in the quality of the work the schools are now doing. What course of training can be placed within reach of Sabbath-school officers and teachers that will help them to become more efficient workers? How

shall we make real Bible students of Sabbath-school scholars? What missionary work can our schools do at home and abroad? How can the work of the General Conference Sabbath-school Department be strengthened and conducted to better advantage? What are helping and what are hindering policies in the conducting of conference Sabbath-school departments? These are live Sabbath-school questions. Upon their solution depends, to a large extent, the advancement of this work throughout the field for the next two years. As it is a work that touches our nearest and dearest interests, reaching every home and every member of the home, its influence extending into all lands, we most earnestly ask that it receive your careful consideration.

Following this report, the Conference asked for recommendations prepared by the informal Sabbath-school Council, which has been meeting from day to day. The secretary of the council presented the following:—

RECOMMENDATIONS ON SABBATH-SCHOOL WORK FINANCE

We recommend,—

1. That the needs of the mission fields be kept before our Sabbath-schools, as an incentive to liberal contributions.
2. That our Sabbath-schools set apart the contributions of one or more Sabbaths in each quarter, as may be necessary, for the expenses of the school, all the contributions of the remaining Sabbaths to be given to missions. It is understood that this does not affect the established plan of giving to the Orphans' Home two yearly donations.
3. That Sabbath-school contributions be not used for local church or church-school expenses.
4. That the office expenses of the State conference Sabbath-school departments, exclusive of salaries, when not entirely met by conference funds, be paid for from the Sabbath-school donations, such sum to be not more than a tithe of the donations.

LESSONS

5. That a series of Sabbath-school lessons be prepared for the senior and junior divisions, which will present the distinctive points of our faith in a simple, direct, and concise manner.

Whereas, The South is expressly a field peculiar to itself; and,—

Whereas, The spirit of prophecy has stated that it should have a literature prepared especially to meet its peculiar needs; therefore, *We recommend,—*

6. That our laborers in the South be permitted to adapt our future Sabbath-school lessons to the needs of their field, by simplifying the same, and by adding such helps and explanatory notes as in their judgment may seem advisable.

LOCATION

7. That the headquarters of the General Conference Sabbath-school Department be connected with the headquarters of the General Conference; also,—

ORGAN

8. That the Sabbath-school department in the *Advocate of Christian Education* be discontinued, and that the *Sabbath-school Worker* be re-established as the organ of the Sabbath-school work, and connected with the Sabbath-school Department of the General Conference.

It was moved to adopt the report.

Now is it absolutely necessary that the Sabbath-school Department should be connected with the general office of the General Conference Committee? We have been thinking of advising the distributing of responsibilities, and creating centers in different parts of the field. Is it not possible that the Sabbath-school work could make one such center? But, in any event, I do believe that if you expect success in this line of work, those bearing the responsibility must be located where they can counsel together frequently.

S. M. Butler: It does not appear to me that it is necessary for the headquarters of the Sabbath-school Department to be in New York City. There are two reasons which appear to me to be against this. In the first place, we have been endeavoring to distribute these centers of influence. Why could we not let the General Conference headquarters go East, as is proposed, and then move the headquarters of the Sabbath-school Department to some place in the middle West, where it could be more closely in communication with all the schools of the country? If it goes to New York City, undoubtedly those connected with the General Conference offices will be put in charge of the work. Now, everybody knows that the great missionary problems that we have on hand, which actuated us in moving the headquarters to New York City, will absorb their attention and their energies, and the consequence will be that they will not be able to give the attention, and enter into the sympathy with the Sabbath-school work that they would otherwise. Hence it would not be looked after as well as it would be to have some different arrangement.

M. C. Wilcox: I move that the seventh recommendation be referred to the incoming General Conference Committee.

Upon second, the motion was put and carried. The report as a whole was then adopted, and the meeting adjourned.

W. T. KNOX,
Chairman.

H. E. OSBORNE,
Secretary.

Current Mention

—A fire in the oil wells at Beaumont, Tex., April 15, started by the overturning of a lantern by a careless workman, caused a loss of a million dollars before it was extinguished, and threw twenty oil firms into bankruptcy.

—A cyclone which visited Burnt Corn and Peterman, in Monroe County, Ala., April 13, killed nine persons and did vast damage to property. A cyclone swept over Logan, De Witt, and Piatt Counties, Ill., April 12, causing two deaths, and destroying property for fifty miles.

—A very different answer from that of Vermont to the question of the efficiency of prohibition as a means of restricting the liquor traffic, has just been returned by the State of Kansas. Returns from a vote taken April 7 gave the most overwhelming majority for prohibition in the history of the State, and this was in spite of special efforts on the part of its opponents to make a good showing against it, and thus pave the way for resubmitting the question to the people.

—The city of Omaha is facing a great labor war, according to press telegrams from that place. One report says: "The coming of May 1 is expected to bring on one of the greatest labor wars in the history of the city, and the merchants are secretly organizing to fight the unions. Already building operations are at a standstill, owing to the walk-outs of the employees in this line, and it is said that part of the plan of defense by the employers will be to refuse to use any goods made by union men. Employees in the mills are at work only on goods to be shipped out of town. Building is at a standstill."

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

Work Where You Are

PERHAPS you can not go away
To some far-distant clime,
To preach the glorious truth of God,
The message for this time;
But then your own dear little home
Can be your mission field.
Just work for God where'er you are,
Let love her scepter wield.

Perhaps you can not preach like Paul,
In language clear and plain;
But you can live the truth of God,
And work in Jesus' name.
Perhaps you can not do great things,
Nor mighty deeds each day;
But you can speak of Jesus' love,
Or give a tract away.

—N. P. Neilsen, in *Wisconsin Reporter*.

DAVID T. JOHNSON and James McKay passed through Battle Creek, April 13, en route to Scotland. These brethren leave their friends and native home to enter the canvassing work in this foreign field. They were full of courage, and expressed a hearty appreciation to be counted worthy to go as messengers to a needy field.

LET there be no hesitation now. Those who expect to enter the canvassing work *sometime* should not set the time too far ahead. The time limit is drawing near. The fulfillment of the decree, "There shall be delay no longer," is seen in the turning of the minds of the people toward the truth. Calls for the truth are heard on every hand. Opportunities and openings are numerous. To-day is the time for our people to enter the field with our silent messengers.

EVERY day letters are received at this Office from various parts of the globe, from those not of our faith, asking for an agency to sell our books. These letters are mostly written by apparently intelligent people, and they bear a spirit that impresses us with the conviction that God is turning the minds of those who make no profession to the importance of the books containing the message for this time, and that if our people do not speedily take up the work for the books, he will call for the work to be done by others, and we shall lose the blessing, and maybe our part in connection with the work of the message.

If the stones would have cried out in fulfillment of prophecy upon the triumphal entry of Christ into Jerusalem had the disciples failed in their high privilege, is it not possible that in this most important day and age, when the message is long overdue, and our people are failing to proclaim it, that others will be called to do the neglected work?

THE call for this time is for our old canvassers to come back to their work, and for new volunteers, who will consecrate all their powers for the enlightenment of the world through God's ordained plan of presenting the message through the printed page. Workmen are needed, and they will be provided. "There shall be delay no longer" is the promise for the present time, and the call, "Whom shall I send, and who will go for us?" may be answered by the old canvassers and new volunteers from among the rank and file of our people; but they failing to respond, those from outside may answer, "Here am I; send me;" and "the call of the hour is answered by the coming of the man," and imputed fitness for the work graciously bestowed. There is great danger at this time that others will take our crowns, and we fail to discern the golden moment. The message is due, and the world must hear the warning. If God's own people will not give it, he will raise up hitherto stony-hearted men of the world, and send them forth as messengers to the honest in heart, that they may hear and be saved.

THE special effort put forth to circulate the five new tracts has greatly revived the missionary spirit in the churches participating in the work. In many places a regular, systematic campaign was inaugurated, and is being faithfully executed. All have not followed the same plan in placing the tracts in the homes of the people, but each locality is being worked as the judgment of the workers suggests under the existing circumstances, and the Lord is giving success in all the ways.

The twenty thousand of the first four tracts of the new series which the Battle Creek church has so far distributed has resulted in interesting many in the subjects treated in the tracts, opening the way for Bible readings, special meetings, the sale of many other tracts and books, and a continually increasing correspondence with interested persons on subjects pertaining to the various phases of the message. The church is now in the midst of the tract work, and all the members who have taken part in this work are spiritually revived and greatly encouraged.

The last tract, "The Perpetuity of the Law of God," by Spurgeon, is the best of the series for general circulation. The subject of this tract is no more important than the others, but the author of it being well known, it will have a welcome to the homes of the people that the other tracts will not receive, and as it is a tract that will not create prejudice,—an excellent treatise on the law, and effectually establishing the Sabbath,—it ought to be circulated by the hundreds of thousands. It is impossible to estimate the value of a tract of this kind freely circulated.

Let all the people, and especially the canvassers and tract society workers, join in a vigorous campaign for the circulation of this tract.

Resolution 1 was passed without discussion.

The secretary read the second recommendation.

Explanation was called for.

W. A. Spicer: There has always been more or less discussion about the Sabbath-school donations for missions. Some have said that the Sabbath-school contributions should be used for local expenses; others, that, as the children give for missions, the contributions should not be used for local work, but for missions. In our council, Sister Graham, of Australia, explained the working of the plan which they have followed there, the same plan here recommended. It is to name one Sabbath in a quarter, or two, if necessary, and then specifically give for local expenses. Then it is understood that every penny given on other Sabbaths goes direct to the mission fields.

Recommendation 3 was read and passed.

J. N. Loughborough: When this was read, another thing was called to my mind. Not long ago I was in a church at a time when they were circulating their *Quarterlies* for the Sabbath-school. I held out a nickel, and said, "I should like a book, please;" but they said, "O, you needn't pay for this; none of us pay for them; they are paid for out of the contributions." Pointing to the line of print on the margin of the lesson pamphlet, I read, "The contributions this quarter are for the most needy fields;" and then I said, "I beg to state that I am not the 'most needy field.'"

L. R. Conradi: In Europe we have educated our people, poor though they are, to pay for their *Lesson Quarterlies* and Sabbath-school papers and helps and running expenses, and we let them understand that all the contributions go directly to missions.

G. F. Haffner: I am in favor of these recommendations. I am always in favor of giving the money for the purpose for which it is donated.

The question being called for, the secretary read the fourth recommendation. The question was called on this, whereupon the secretary read Recommendation 5. The question was called, and the sixth recommendation was ready. The question was likewise called on this. Recommendation 7 was read and question called for on it.

The secretary then read No. 8.

W. A. Spicer: We all expected to see great advantages in uniting the Sabbath-school organ with the educational organ, but in the working out of the plan have found that the schools really demand an organ that will put the department in closer touch with all the details of Sabbath-school work. The educational journal is necessarily conducted as rather a high-class educational organ in the lines of Christian education. It is desired to circulate the magazine among teachers of the world, and use it as a missionary organ, to some extent. Therefore it would not seem best to put into the *Advocate* the class of detail and personal matter which the Sabbath-schools seem to demand. So, while the plan of a united organ seemed an ideal one, we have found it unsatisfactory.

Recommendation 2 was called for, and was again read.

H. Shultz: Our German Sabbath-schools throughout the United States, so far as I know, have never taken out one penny; everything was given to missions, excepting two Sabbaths for the Orphans' Home. And now, when

they get this thing, they will say that is the ruling, and consequently they will take out one Sabbath's donations every quarter. I don't like the recommendation. I like to give all to missions, and pay our running expenses out of our own pockets afterward. We educate our children to donate to the mission work, and consequently they learn to love it. This money ought to go to fields where the people are in darkness. The men in those fields where Christianity is not known can not "cut their own fodder," as we say. They must be helped, and I don't like to take this money out of the contributions.

N. P. Nelson: When we first started Sabbath-schools, all the donations were for local use. Now let us not drift over to the other side, and lose sight of home altogether. I believe it will do children good to educate them to contribute also for home needs, for blackboards, maps; or other helps, as well as to give to missions. I believe the plan will work well.

G. A. Irwin: The outworking of this plan in Australia has been to increase the Sabbath-school donations. We have not found the difficulties that seem to arise in Brother Shultz's mind. The resolution itself, or series of resolutions, is endeavoring to inspire the missionary spirit in the minds of our schools. That is the one thought that I see in the resolution. But rather than bind any school by a hard and fast recommendation, it was thought best to give liberty. There might be circumstances where it would be necessary for more than one Sabbath in a quarter to be devoted to this.

C. McReynolds: It seems to me that it might be an easy matter to educate our schools to the point where they would make a sufficient contribution on one Sabbath to cover the needs of the home schools, and if this could be done without oppression of any school, it seems to me it would be a very good idea.

An amendment to this effect was moved.

R. A. Underwood: Now if we make a rigid law, it seems to me we would make a mistake. I believe that more will come into the school if we leave the plan as recommended by the committee, and educate our brethren to come up to the plan just as far as possible. There will be occasions when more will need to be used in starting new schools. I think there are conditions when we should use a little leniency, or have a little freedom, and if our good brethren in any church or conference can bring all the churches up to that point, I say, Amen.

M. C. Wilcox: I hope, brethren, we shall not try to pass any hard and fast laws in regard to this matter. I am sure a suggestion on this question, worked out by a competent, faithful secretary, will do a great deal more than any hard and fast regulations that we may pass here. I am sure that the home work of the Sabbath-schools is not altogether outside of missionary operations. Home Sabbath-schools are doing missionary work when they are furnishing papers for the poor. I believe that advantages will come from the original recommendation in the very fact that we make a difference between the two donations. We have not often specifically mentioned this in the past. Now when it is said, This donation will be used for our supplies; we want a good, liberal donation; we want so many *Little Friends*, so many *Instructors*, they will respond liberally. And when we say the next Sabbath that we want a good donation for the mission field, and that it all

goes there, you will find a more liberal donation still.

The amendment was lost.

H. W. Cottrell: I would like to hear again the reading of the resolution referring to the removing of the headquarters of the Sabbath-school Department East, to connect with the General Conference headquarters.

Recommendation 7 was read.

H. W. Cottrell: I suppose the committee has quite thoroughly considered it; nevertheless I question whether it would be wise to do that, as, if I understand it, it would necessitate a change in the present secretaryship, a change we would all regret. I could not let the vote pass without mentioning it, and stating that I am not altogether clear that that would be the best thing to do.

Mrs. L. Flora Plummer: It is with some embarrassment that I speak to you upon that point, but, as Brother Cottrell has introduced the question, I feel that it would only be right for me to say a few words upon the matter, that you may understand something of the situation that has brought about this recommendation.

As has been stated, the office of the corresponding secretary has been located in Minneapolis. It was located there because I live there, and I was appointed to the work. I have been in Minneapolis; the active members of our Sabbath-school Committee have been in Battle Creek; the organ of the Sabbath-school Department has been in Berrien Springs; and the separation of these Sabbath-school interests has worked materially against the advancement of the work. I do not feel that we ought to consider this upon a personal basis at all, but we should consider the advisability of so centering our Sabbath-school interests that the plans are workable.

I have not had the privilege of frequent personal counsel with members of the Sabbath-school Committee. I have been separated from the Sabbath-school organ, so that I have not felt that the Sabbath-school Department could use that organ to advantage, under the circumstances. The headquarters of the Sabbath-school Department really belong with the General Conference. It is a department of the General Conference; it works the same field; the reports come from all parts of the field; and if the resolution concerning the establishment of the Sabbath-school organ should be passed, every advantage would be gained by associating the Sabbath-school interests closely together. It is not a question of the location of any one worker. It seems to me that the department should have all the advantages of a permanent location, and then associate with it a working force of the members forming the Sabbath-school Department, and connect with it a Sabbath-school organ, if you expect the Sabbath-school Department to do effective work.

R. C. Porter: I would like to say that it was with much mental reservation on the point that Elder Cottrell raised that we passed the recommendation in our council. We decided to bring it in, however, for this body to consider.

C. H. Jones: We all recognize the fact that the Sabbath-school work among us is a very important work; and in order for that work to succeed, it must have close attention. It seems to me that the Executive Committee, the corresponding secretary, and the Sabbath-school organ should be located where workers could have counsel together.

NOTICES AND APPOINTMENTS

International Medical Missionary and Benevolent Association

THE regular annual meeting of the International Medical Missionary and Benevolent Association for the year 1903, will be held at the Seventh-day Adventist Tabernacle, in Battle Creek, Mich., Wednesday, April 22, 1903, at 3 P. M., standard time, for the election of trustees, and the transaction of any other business which may properly come before the meeting.

By order of the board of trustees.

GEORGE THOMASON, Secretary.

Notice!

THE fourth annual meeting of the New England Sanitarium and Benevolent Association, for the purpose of electing five members of the constituent body, and eight trustees, and transacting any other business that may properly come before the meeting, will be held on Monday, May 11, 1903, at 10 A. M., in the sanitarium building, in the township of Stoneham, Mass.

W. M. LEE.

Notice of Annual Meeting

NOTICE is hereby given that the annual meeting of the Iowa Sanitarium and Benevolent Association will be held at Colfax, Iowa, in connection with the Seventh-day Adventist camp-meeting, at three o'clock, Wednesday, June 3, 1903, for the purpose of electing trustees and transacting such other business as may come before it.

C. H. PARSONS, President,

EMMA A. PERRINE, Secretary.

Notice!

ON account of failing health, I am obliged to stop field work for a while, and take up manual labor. I trust the Lord will raise up some one to take my place. I think I shall be able, however, to attend the quarterly meetings in the district (No. 3). My address this summer will be McCook, Neb.

GEORGE H. SMITH.

Absent Members, Notice!

THE West Superior church desires to hear from the following-named persons: Roy Burke, Cassie Best, Sidney Best, Mrs. Steinhilb, Julia Carpenter, Lou Jordan, Minnie Gruel, Margaret Colvin, H. O. Halverson, Mrs. Watson, Mrs. H. O. Halverson. It will be necessary to drop from the church record the names of persons failing to report. Address Mrs. A. L. Stanchfield, clerk, 2212 Banks Ave., West Superior, Wis.

Business Notices

BRIEF business notices will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—A number of good strong men to work in and around a sawmill. Address W. H. Kynett, Mellen, Wis.

WANTED.—Men to work in woods and in lumber and lath mill and yard. Good wages to good workers. Address L. M. Richards, Spencer, Mich.

WANTED.—In family of two, where other help is employed, a Sabbath-keeping woman for housework. Comfortable situation. Good wages. Address, with full information, Miss Anna Frazier, 175 S. Lake St., Aurora, Ill.

WANTED AT ONCE.—Head sawyer, engineer, and setter, and several other men to work in and around sawmill and in woods. Would like sawyer to give reference; must be S. D. A. Address, stating wages and experience. Enterprise Lath and Lumber Co., Deer Park, Wash.

Publications Wanted

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

Wilber H. Phillips, Jr., Mondovi, Wis., *Instructor* and *Little Friend*.

Miss Ruth Phillips, Mondovi, Wis., *Instructor* and *Little Friend*.

Julian C. Colby, Union Grove, Wis., *REVIEW*, *Signs*, and *Good Health*.

C. A. Johnson, Colfax, Iowa, *Signs*, *Sentinel*, *Life Boat*, *Instructor*, *Little Friend*, tracts.

Miss Mabel Amidon, Mondovi, Wis., S. D. A. publications, especially *Instructor* and *Little Friend*.

Obituaries

MESERVE.—Died at College View, Neb., April 3, 1903, J. M. Meserve, aged 69 years, 3 months, 13 days. He accepted present truth under the labors of Elder Hill. He was the father of ten children, six of whom are living, and were at their father's funeral. The deceased was a kind husband and father, and was loved and respected by all his neighbors. The funeral services were conducted by the writer, from Isa. 25:8, 9. I. G. COLCORD.

McKENZIE.—Died at his home, in Larose Sta., Quebec, March 18, 1903, of heart disease, George McKenzie, in his seventieth year. Brother McKenzie came into the light of present truth about thirteen years ago, and remained a faithful witness to the Sabbath truth until his death. His hope of a blessed resurrection at the coming of Christ was firm to the end. He was a Bible student, a kind husband and father, as well as a good neighbor, respected by all who knew him. He leaves a wife, four sons, and two daughters to mourn their loss. Funeral services were held by a Methodist minister. ANNA McKENZIE.

CHESEBRO.—April 9, 1903, Sister Charlotte E. Chesebro, of Darien, Wis., fell asleep in Jesus, at the age of 82 years, 2 months, 25 days. She was born at Aurelius, N. Y., Jan. 14, 1821, and spent her early years in that State. She joined the Baptist Church at the age of seventeen years, and about the year 1853 moved to Wisconsin. About forty years ago she accepted the advent message, and remained faithful to the end. She leaves one son and five stepchildren to mourn their loss. She was a loving wife and tender mother. The funeral discourse was preached by the writer. C. W. OLDS.

McCOLM.—Died at Grants Pass, Ore., March 29, 1903, Emily McColm, née Thomas, aged 66 years, 6 months, 3 days. Sister McColm was born in Shropshire, England, in 1836. In 1851 she came to America, and was soon after converted and joined the M. E. Church. Two years later she came to Quincy, Ill., and was afterward united in marriage to James H. McColm. In 1887 they moved to Oregon, soon after accepting the Adventist faith. Her life was beautiful, and her death a glorious triumph. She leaves a husband, two sons, and one daughter, besides many friends, to mourn their loss. Words of comfort were spoken by the writer. C. J. COLE.

AYERS.—Celestia A. Ayers, née Hendryx, was born in Defiance County, Ohio, Jan. 29, 1842, and died of cancer of the liver, April 1, 1903, at her home, near Centerville, Kan. With her parents she moved to Kansas in 1857, where she was married to S. N. Ayers. To this union five children were born, three of whom are now living. Sister Ayers united with the Seventh-day Adventist church of Centerville in 1870, at the time of its organization. Her influence as Sabbath-school

teacher did much to guide the writer through that critical period of a boy's life when so many go astray. After the funeral services, which were conducted by Elder L. J. Rich (First-day Adventist), from 1 Cor. 15:26, the remains were interred by the side of her two children, to await the first resurrection.

B. E. HUFFMAN.

DARLING.—Died in Worcester, Vt., Horace P. Darling, in the sixty-fourth year of his age. He received internal injuries, the result of an accident, which terminated fatally April 4, 1903. During the three weeks of painful illness, through the ministrations of his wife and his only child, he was led to see the great love of God for him, to confess his sins, and to accept the righteousness of God through faith in the atoning blood of Christ. Sister Darling and her daughter rejoice even in affliction because of the promises of God and the firm belief that their loved one rests in hope. Funeral services were held by the writer; text, Luke 23:43. T. H. PURDON.

ENGLISH.—Died in East Middlebury, Vt., March 22, 1903, Sarah R. English, aged 60 years, 11 months, and 20 days. Sister English was converted and united with the M. E. church in early life. About fourteen years ago Elders H. J. Farman and Charles L. Kellogg pitched a tent near her home. She heard and joyfully received the message, and united with the Middlebury church. She suffered with inflammatory rheumatism for about twelve years, being confined to a wheel-chair nearly all the time. She fell asleep with a bright hope of the soon coming of the Lord. A husband, one son, and three daughters mourn the loss of one who, through the sustaining power of God, was able to leave them an example of patience through long years of suffering. Funeral services were held by the writer, assisted by the pastor of the M. E. church; text, John 11:25. T. H. PURDON.

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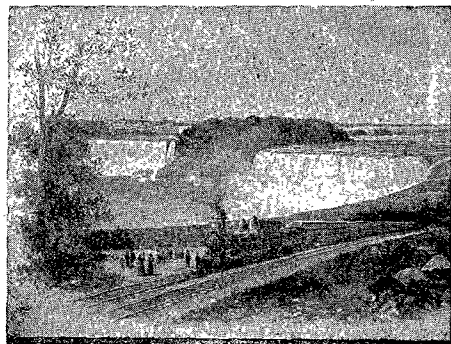
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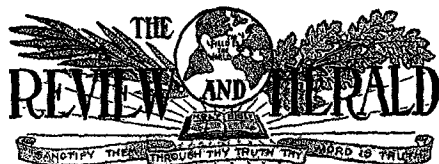
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BATTLE CREEK, MICH., APRIL 21, 1903

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

THE *Outlook* notes as one of the signs of the times that "in many churches of Puritan origin the Week of Prayer is being supplanted by Holy Week, and this in turn expanded into an observance of Lent;" that "Good Friday is becoming more and more a day of general solemnity, and that other portions of the Christian year are becoming more and more widely adopted."

ON Monday forenoon, April 13, the General Conference adjourned at Oakland to meet in the Tabernacle at Battle Creek, Wednesday, April 22, at 9 A. M. The trustees of the General Conference Association and of any other legal organizations of the Conference, must be elected at a meeting held in the State of Michigan. The recently elected Executive Committee of the General Conference will hold a council meeting in Battle Creek, which will begin this week.

THE stockholders of the Seventh-day Adventist Publishing Association will hold their annual meeting in the Tabernacle on Tuesday, April 21, at 10 A. M. The General Conference will meet, according to adjournment, in the same place on Wednesday at 9 A. M., and the annual meeting of the International Medical Missionary and Benevolent Association is called to meet at 3 P. M. of the same day and in the same place. The annual meeting of the Michigan Sanitarium and Benevolent Association was called Wednesday, April 8, but adjourned from that time to Monday, April 20, without transacting any business.

THROUGH two men of note in the two English-speaking nations of the world—Dr. I. K. Funk, of the firm of Funk & Wagnalls, in this country, and Sir William Crookes, the well-known scientist in England—spiritualism has been brought again into sudden prominence before the world. Press dispatches inform us that Dr. Funk is to ask the noted English scientist, who is also a spiritualist, to "find the spirit of Henry Ward Beecher," and learn how the "ghost of the noted preacher" knew the location of the coin which Dr. Funk unconsciously had in his possession, as he was informed at a recent seance. Dr. Funk states that he has since that date received a large number of letters from persons who have lost friends or relatives, asking him for the names of "reliable mediums," through

whom they may be able to communicate with those who have died.

WE printed in full last week the remarks of Sister White at the General Conference, relating to the question of the removal of the Review and Herald Office from Battle Creek. We present below the resolutions adopted by the Conference itself in the meeting held Sunday evening, April 12:—

1. *Resolved*, That it is the opinion of this Conference that the Seventh-day Adventist Publishing Association ought not to rebuild its factory in Battle Creek.

2. *Resolved*, That favorable consideration should be given to proposals which may look to the transfer of the REVIEW AND HERALD and the *Youth's Instructor* to some publishing concern organized in the Eastern States according to the counsel of the General Conference Committee.

3. *Resolved*, That if the stockholders should deem it advisable to wind up the business of the corporation, such action would meet with the approval of this Conference.

At the meeting of the General Conference which was held on Friday afternoon, April 10, the following resolutions were adopted, relating to the work in the Southern field:—

Whereas, We have been told that there should be a publishing house in the South, with facilities adequate to produce the literature for that field; and,—

Whereas, The plant of the Southern Publishing Association is not, as it now stands, adequate to do the work economically; and,—

Whereas, That association also labors under the embarrassment of being without necessary working capital; therefore,—

Resolved, That we give the Southern Union Conference our moral support and active co-operation in making an appeal to our people in America to raise a fund of \$10,000 to complete the equipment of the Nashville office, and to provide that office necessary working capital.

Whereas, The Southern Publishing Association was brought into existence for the express purpose of publishing tracts, papers, and books especially adapted to the needs of the Southern field; therefore,—

Resolved, That the influence of the General Conference be and is hereby given toward securing to the said publishing association the entire denominational printing and publishing work of the Southern field, so that the Southern Publishing Association shall produce practically all the publications circulated in the South through denominational agencies.

Whereas, Our constituency in the Southern field is comparatively small, and the number of canvassers there entirely inadequate to do the work that ought to be done; therefore,—

Resolved, That an earnest and continued effort be made to secure to the Southern field a large number of successful canvassers, and that to this end we solicit the active co-operation of the presidents and canvassing agents of all our Northern and Western conferences.

THE following is a complete report of the Material Fund of the "Christ's Object Lessons" campaign from July 1, 1900, to March 1, 1903, as submitted to the General Conference by P. T. Magan:—

Total cash received on material fund.....	\$53,271 92
Total paid to publishing houses.....	44,506 89
Total paid for freight, express, and general expense, such as typewriter supplies, stationery, telegrams, telephone and cable messages, boxes for shipping "Christ's Object Lessons," taxes and expenses on Gregory and Eastman property.....	445 38
Traveling expenses.....	224 26
Donation to England.....	500 00
Postage.....	1,082 22
Office fixtures and expenses, including desks, typewriters, chairs, tables, filing cases, rent, fuel, etc.....	615 77
Total paid for salaries, two years and eight months....	2,758 15
Total charged to General Conference as its proportion, on postage, and general expenses.....	157 87
Paid for translation.....	141 88
Paid out, donations incorrectly credited to material fund in office of General Conference.....	1,038 77
Cash invested in Search System, to be refunded as system is used by other branches of the work.....	470 78
Cash on hand March 1.....	151 52
Cash in bank March 1.....	1,100 92
Bills receivable.....	77 48
	<hr/> \$53,271 92

REGARDING the official observance of the Catholic fast day, Good Friday, in New York City, we note the following, in the *New York Sun*:—

This is the form of the ordinance adopted by the board of aldermen on March 24, and approved by the mayor on March 30, as to the official or quasi-official observance of the religious fast of Good Friday:—

"*Resolved*, That the heads of the several departments of the government of the city of New York be and they are hereby requested to close their respective offices on Good Friday, April 10, 1903, and all other offices not by law required to be kept open for the transaction of public business to be closed on said day."

Practically, except as prevented by State or federal statutes prohibiting the closing of public offices, banks, or courts to-day, Good Friday will be observed in New York by the general suspension of official business.

In the field of trade and finance, except in banks and by transportation and telegraph companies, Good Friday will be observed, if not generally, at least in so many individual cases as greatly to diminish the volume and restrict the character of the business done.

The observance of Good Friday by the churches will be more general than ever before, even religious denominations which formerly paid no heed to the fast joining in it. The solemnity of the fast will rest over the whole town, and profoundly influence the voluntary or involuntary conduct of the great mass of the citizens.

SUPPLEMENT TO REVIEW AND HERALD

VOL. 80.

BATTLE CREEK, MICH., TUESDAY, APRIL 28, 1903.

No. 17.

Review and Herald Publishing Association

Stockholders' Forty-Third Annual Meeting

ACCORDING to legal notice printed in the REVIEW AND HERALD for three consecutive weeks, the forty-third annual meeting (twelfth under the new charter), convened in the Tabernacle, April 21, 1903, at 10 A. M., local time.

The president, I. H. Evans, was in the chair.

Meeting was opened by singing, and prayer was offered by G. A. Irwin.

The reading of the minutes of the last meeting of the previous session was waived.

The secretary then proceeded with the roll-call, which developed the fact that there were 1,543 shares represented in person and by proxy.

The chairman then made a few remarks concerning the work during the year, stating that it had been one of the most prosperous, with the probability of a large gain. About three hundred employees were connected with the institution, and there were bright prospects for a busy year in 1903, more work being offered than the institution would have been able to handle. The catastrophe which occurred on the evening of December 30 could not have happened at a more disadvantageous time for the publishing house. No one could determine the cause of the fire, every precaution being taken to prevent any such occurrence. After the fire, it was decided not to take any action in regard to rebuilding until the council of the General Conference could be secured, and the matter placed in the hands of the stockholders. Not having attended the General Conference, the chairman stated that he could only know indirectly the sentiment of that body. From the REVIEW AND HERALD he read the following quotation from remarks made by Mrs. E. G. White:—

"The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. I must say to our people that the Lord would have that institution established in an entirely new place. In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes, let the General Conference offices and the publishing work be moved from Battle Creek. Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it."

The following resolutions that were adopted by the delegates at the General Conference were also read:—

"1. *Resolved*, That it is the opinion of this Conference that the Seventh-day

Adventist Publishing Association ought not to rebuild its factory in Battle Creek.

"2. *Resolved*, That favorable consideration should be given to proposals which may look to the transfer of the REVIEW AND HERALD and the *Youth's Instructor* to some publishing concern organized in the Eastern States according to the counsel of the General Conference Committee.

"3. *Resolved*, That if the stockholders should deem it advisable to wind up the business of the corporation, such action would meet with the approval of this Conference."

The chairman then continued, stating that the situation is now in the hands of the stockholders to act upon, and to give such instructions to the incoming Board as might seem best.

At the close of the chairman's address it was moved by G. W. Amadon that the Chair appoint the usual committees.

Seconded by H. W. Cottrell, and carried.

The treasurer then submitted the following report:—

Financial Statement of the S. D. A. Pub. Assn.

FOR THE YEAR ENDING DEC. 31, 1902

	RESOURCES	LIABILITIES
Real Estate	\$ 50,000 00	
Personal Property	2,301 55	
Notes Receivable	30,954 14	
Cash	7,175 96	
Cash in Banks	16,699 47	
Accounts Receivable	138,090 28	
Stock in Wholesale Department	56,978 56	
Stock in Retail Department	3,598 67	
Insurance Contracts	100,000 00	
Notes Payable		\$136,226 03
Demand Notes		21,269 37
Capital Stock		149,460 00
Accounts Payable		98,843 23
Stock not Issued	\$ 61,647 27	
Surplus	78,373 93	
	\$140,021 20	
Net Loss	140,021 20	
	\$405,798 63	\$405,798 63

Present Worth \$149,460 00

After some explanations, and the answering of various questions, the auditor, Mr. R. H. Cadwalader, submitted his report, which is as follows:—

Mr. I. H. Evans,

President Review and Herald Board.

DEAR SIR: After completing audit of the accounts of the Review and Herald

Publishing Association, as authorized by you, I hand you herewith statements and balance sheet for the year ending Dec. 31, 1902. With the closing of the year's business an inventory was taken of the cash on hand, which amounted to \$7,175.96. The bank balances were \$16,699.47, making a total amount of available funds on that date of \$23,875.43, which agrees with amount that appears on balance sheet. The bank accounts have been carefully checked and verified, and found to agree with statements furnished by the banks.

A comparative statement has been made showing the loss and gains of the different accounts for the year 1902; this, when compared with 1901, shows a total loss of \$158,779.69, due to the loss sustained by the fire of December 30. There are also itemized statements of the Notes Receivable and Notes Payable accounts, which have been prepared for the purpose of giving information that might be desired.

It has been my part to do this work in a manner that would testify to the correct condition of the Office. I find the accounts to be as represented, having been kept in an intelligent manner, the cash balanced each day, and the accounts correctly balanced at the close of each month. In submitting this report I feel free to say that it is true and correct according to the records of the Office.

Very truly yours,

R. H. CADWALADER,
Auditor.

Motions were then made and adopted accepting the treasurer's report and report of the auditor.

The chairman then announced the committees as follows:—

On Nominations: G. A. Irwin, M. J. Cornell, E. T. Russell, E. R. Palmer, Joseph Smith.

On Plans: W. T. Knox, W. C. White, R. A. Hart, Geo. I. Butler, L. R. Conradi, F. D. Starr, J. D. Howell.

Meeting then adjourned to April 22, 1903, 10:30 A. M., standard time.

I. H. EVANS, Chairman.

C. D. RHODES, Secretary.

Second Meeting of the Forty-Third Session

I. H. Evans in the chair.

Minutes of first meeting were read and approved.

The Chair: We call for the report of the Committee on Nominations. Is their Chairman, or any of the members present?

E. T. Russell: We are not prepared to report.

The Chair: Have any of the stockholders any business they would like to introduce?

I might say that a few weeks ago we received news of the death of Elder Uriah Smith. Brother Smith has long been in the employ of this institution; has given his life to it, really, and has done the most faithful service, perhaps, of any man in the institution or in connection with our work. The trustees adopted some resolutions immediately after his death, offering the same to the family, and we thought perhaps it might be well for the secretary to read the same here to the stockholders, and either you might appoint a special committee to draft others, or adopt these, or in some way express yourselves in behalf of the bereavement of the family, and the loss we have sustained as an institution.

The Secretary: These resolutions were adopted by the Review and Herald Board, March 11, 1903:—

"Whereas, In the providence of God, our beloved brother, Elder Uriah Smith, who has from the incorporation of the Association been an esteemed member of the Board, and for nearly half a century editor of the REVIEW AND HERALD, has suddenly been removed by death from his place and work among us; therefore,—

"Resolved, That we recognize the loving-kindness of our God, through whose sparing mercy there was granted to our brother a well-rounded life of threescore and ten years, the whole strength of which was devoted to the kingdom of God in the earth, and the proclamation of the coming of our blessed Lord.

"Resolved, That we hereby express our high estimate of the Christian character and faithful labors of Brother Smith, and our deep sense of the personal loss which we have sustained in his death.

"Resolved, That we extend to the family of our deceased brother our sympathy in this bereavement, with the prayer that the Father of mercies, and God of all comfort, will sustain them in their affliction.

"Resolved, That these resolutions be spread upon our records, and that a copy of them be transmitted to the bereaved family."

W. W. Prescott: Acting as a stockholder, I move that this meeting express its appreciation of the sentiments set forth in these resolutions, and adopt the same as its own expression in regard to this bereavement.

The motion was seconded.

Elder Evans: You hear this motion. These resolutions are now before you. Are there any remarks? Do you wish them read again?

W. W. Prescott: It may be felt that in a certain sense the adoption of these resolutions at this time would be a mere matter of formality, inasmuch as the same resolutions were adopted by the Board, and inasmuch as expression has already been given in a very public way in this place to the general sentiments of this body, both by the associates of Brother Smith and by the community at large. At the same time I would not like to have these resolutions acted upon merely as formalities. I would like the privilege of expressing what I believe

to be the general sentiment of the meeting, that while no extended remarks are made at this time, in view of the fact that services specially devoted to these have already been held, yet I believe I can safely say that I do express the hearty sentiments of this body, that their adoption is not a mere formality, and that it is simply putting on record their sentiments, which have already been fully expressed on proper occasions heretofore.

Elder Evans: All in favor of the adoption of these resolutions please manifest it by rising to your feet. Opposed by the same sign. Unanimous. I would ask if the Committee on Plans is now ready to report. Brother Knox is the chairman.

Elder Knox: Our secretary will render the report.

Elder Starr: Your Committee on Plans for the Seventh-day Adventist Publishing Association would most respectfully submit the following:—

1. *Whereas*, At the late session of the General Conference held in Oakland, California, it was recommended concerning all our institutions which the denomination is supposed to sustain and patronize,—

"(a)" That all institutions created directly by the people, through General Conference, union conference, State conference, or mission field organization, to be owned by the people through these or such other organizations as the people may elect.

"(b)" The electors or constituents of each institution to be the membership of the denominational body owning the same.

"(c)" Where possible under existing corporation law, the controlling body of all institutions to be elected by the conference."

And further, *Whereas*, at the same session of the Conference it was unanimously resolved,—

"(a)" That it is the opinion of this Conference that the Seventh-day Adventist Publishing Association ought not to rebuild its factory in Battle Creek.

"(b)" That favorable consideration should be given to proposals which may look to the transfer of the REVIEW AND HERALD and *Youth's Instructor* to some publishing concern organized in the Eastern States, according to the counsel of the General Conference Committee.

"(c)" That if the stockholders should deem it advisable to wind up the business of the corporation, such action would meet with the approval of this Conference;" and—

2. *Whereas*, The late disaster by fire which has come to the Seventh-day Adventist Publishing Association, completely destroying its manufacturing department, has made it possible for the Seventh-day Adventist Publishing Association, together with all its interests, to be transferred to some other State; and,—

3. *Whereas*, The removal of the Seventh-day Adventist Publishing Association will remedy to a certain extent the congested condition that exists in Battle Creek, and meet with a hearty re-

sponse by the denomination throughout the entire world; therefore,—

Be it resolved,—

1. That the General Conference of Seventh-day Adventists be requested to provide for the establishment of a printing plant in the East, in harmony with the recommendations of the General Conference concerning the control and ownership of all denominational institutions.

2. That our trustees are hereby instructed to as rapidly as possible transfer all the interests of the Seventh-day Adventist Publishing Association to the General Conference, or to a new corporation to be created, including all of its assets and liabilities of every nature whatsoever.

3. That we ask the General Conference to make an earnest appeal to all stockholders in the Seventh-day Adventist Publishing Association to assign said stock, without consideration, to the corporation to be created by the General Conference.

4. That our trustees are hereby instructed to speedily collect all outstanding accounts and settle all bills now contracted by the Seventh-day Adventist Publishing Association.

5. That if necessary to effect these purposes above mentioned, a branch institution be temporarily established at such point in the East as the General Conference may select, until such time as the Seventh-day Adventist Publishing Association can legally transfer its assets and interests to the General Conference, or to the corporation to be created.

6. That the conditions of this transfer be such that the new corporation shall be a non-dividend paying and non-stock company, and that all earnings of the new association shall belong to the General Conference of Seventh-day Adventists for the promulgation of the gospel in all parts of the world.

7. That the trustees are hereby instructed to as rapidly as possible dispose of all real estate and other properties that are not needed or can not be used by the General Conference or by the new corporation that is to be created.

8. That our trustees are hereby instructed to execute or to assist in executing the above plans with all due dispatch.

W. T. KNOX,
GEO. I. BUTLER,
L. R. CONRADI,
F. D. STARR,
H. W. COTTRELL,
A. G. DANIELLS.

This is the majority report.

I. H. Evans: What is your pleasure with this report?

R. A. Hart: I am unfortunate enough to be placed in the hardest place that I ever was in in my life. I was placed on this committee, and it has rendered this report, and of course I stand as approving this report unless I make some objection. Now I really feel, brethren and sisters, while I have but little interest as far as dollars and cents are concerned, in the institution, I really feel this morning that we are coming to, and are liable to take one of, the greatest steps we have ever taken in this denomination. I look

over the past fifty years, and see our center here, and see the large expense we have been to, and see the buildings that are left, and see this large Tabernacle, and now to have this left for our enemies to take possession of, perhaps, in the future, and to be handed down as a monument of our failure,—it hurts me, and I can hardly contain myself; and if our corporation moves away from here to the Atlantic, as you have read in the *Bulletin*, there is not a State there where we can run a press and do printing on Sunday. I think Sister White said, if I am correctly informed, that Michigan was the most favorable place, the most favorable State there was, for this message to be closed up in; that it would be the last State to pass laws against us; and that the city of Battle Creek would be the last city to oppose us; and that our printing could be done here until the seven last plagues should fall. The interests of many of our people have been centered here. Men have spent their lives here, and now to break up entirely means not only, I fear, a loss in dollars and cents, but I fear in my very heart, brethren, that it is opening up the greatest avenue that has ever been opened among us for a division of sentiment to arise. Now here is our metropolis in this city, and there is a demand for the exponent organ of the denomination belonging to our people here, and when you take into consideration the many perplexities and the division of sentiment, and the spirit that has risen among us in the last year here, and throughout our denomination, in regard to our sanitarium, it does seem to me that this is the most unwise time, at least, that there ever was in the history of the denomination to take such a step; and I believe that if we should take more time to consider this thing, and what its results will be, it would be far better; and as far as I am concerned, I can not stand and approve of this, for I feel that we are making a mistake. Of course I know that I am simply one member of this committee. I want to express myself kindly in regard to it. My brethren are in earnest. They really believe this is right, and they are honest in it. I am alone, but I believe we are making a mistake. I simply desire to submit this as my opinion, for I can not approve of the report as rendered, nor do I believe it best for the prosperity of the cause financially or spiritually. Our enemies will take advantage of this move. They will say that we had an institution here, but it burned down, and that what was left of it was transferred down to the East. They will make a handle of this against us as a people.

R. A. Underwood: I move that we adopt the report.

E. T. Russell: I second the motion.

I. H. Evans: The report of your committee is now before you, open for remarks. Would you like to have it re-read?

W. W. Prescott: It seems to me that it would be only a proper thing that we should give a little attention to the matters placed before us in the remarks of Brother Hart. I do not see how any one who has been associated with the work

here, who has known of its history and growth here, and all the circumstances to which very brief reference has just been made, could reasonably take any other view than that those who are opposed to this work will make a "handle" of it. I do not see how any one who senses the situation could expect anything else. I think it is not necessary for us to infer that this will be so. It is already being done. But, Brother Chairman, I think we ought also to look at the other considerations in the case. For my own part I am well satisfied that if such a course had been taken with our work and our institutions as God has over and over again said should be taken, we should not now have an institution over here in ruins, and a recommendation from Sister White herself and from the General Conference, that this institution should be moved out of Battle Creek. You have only to recall some of the principles brought out in the history of God's people to remember that this is not the first time in the history of the work when God's people have been obliged by circumstances to suffer a reproach that they never need to have suffered if they had taken the course that God opened to them. But after the course had been taken which brought the circumstances, which brought upon the people the situation, there was no other way out than that the people should bear the reproach, a reproach that need not have been brought upon them if they had taken his counsel earlier. But after the counsel had been rejected and the course taken that brings a certain set of circumstances, then the outlook is entirely different than it would have been under different circumstances. Therefore, while I recognize as true what has been placed before us, that the destruction of this institution that has stood so long here, and has gained for us and for the denomination an enviable name, and the removal of what remains will be looked upon by the world, as being evidence of failure, evidence of backward steps in this work; yet under the circumstances in which we are placed, and in view of the whole combination that has brought about the present situation, I am unable to see how we can take any other action now than that just recommended in this report.

Brother Booth: I am one of the original stockholders of this institution. I have lived in Battle Creek, and been a member of this church, for thirty-eight years. I can say myself, by my age and my connection with this cause, that I have taken great pride in this institution, and also in the one on the hill. But with my own eyes I watched those fires. I have been watching the thing ever since, and although I have to stand humiliation and scorn, yet I want to tell you, as I expressed myself to my wife, as we were going out yesterday, I would not dare to vote my stock to keep this institution here. God has spoken, and he has spoken time and again. Now let us heed.

Sister Risley: I represent the stock of my husband. We have always been very conscientious in every step that has been taken in regard to the Review and Her-

ald, for the reason that we knew God established this institution. God has planted it; and if he says take it out, then let us take it out. But let us not do it until he wants us to take it out; and his opening providence will be the evidence. I was glad to hear read in the resolution that it should remain here until the interests in the East should be so presented that there would be a call for it to move it East. Now if there is anything that God's people are to be guided by, it is by his opening providences. I have not seen that Sister White has said that it has been shown her that this Office should be transferred to the East, but she says, Let us have a new imprint. That means go out of Battle Creek. But whether it is to go out of Michigan, to go East or not, seems to me to be a matter for prayerful consideration. I am with Brother Hart on a number of points about being careful how we move in this meeting.

H. C. Winslow: I would like to say a word. While there is no question in my mind but that this institution should be removed from Battle Creek, I would inquire, Why should we move it from the State of Michigan? We have the organization in this State, and it is going to be an expensive process to close it up and then reorganize. Why not move it to some other place in this State? Certainly no one has spoken against the State of Michigan. This State has been as favorable to us in its laws as any other State in the Union. It seems to me, from all that has been said, that there has been no good reason presented why it should be removed to the Atlantic States. Why not remain in the State of Michigan? This is a question I would like to have answered.

D. T. Bourdeau: On account of my disposition it is very difficult for me to make changes, and it always has been so. Nevertheless, God has spoken. When he speaks, what he says is worth our consideration. I have put myself down for many years as a believer in the Testimonies. I remember the starting of this institution in Battle Creek. I was an original stockholder, and gave my influence, as far as it went, to the starting of this institution. At that time we were told that this was the best place for the establishment. I remember thirty-seven years ago, when a crisis came in Battle Creek in connection with our beloved Brother White; when wrong views were taken of that dear brother, and when he was accused of being guilty of things he was not guilty of. I remember, for I was here at that time, and spent one week in standing up for Brother White, and for a while I had but one other man to stand by me in favor of that dear brother. I was then young, but I took a broad view of this subject, and although I did not reprove other ministers directly, I would have done so if I had been as old as I now am. Yet I stood for this man.

But the point I want to touch now is this one: At that time Brother and Sister White spoke strongly in favor of moving the Office to some other point unless changes occurred. And there are some

persons here who well remember that. I was here, and my memory does not fail me. I will not go into the minutia and mention the many points which have occurred to me in regard to the workings of the Office here. I do not wish to attack any one who has been managing the institution recently, for I honor them, and I believe they have done the best they could. But many things have occurred in connection with this institution which have grieved me to the heart. As God has suffered his protection to be withdrawn for wise reasons, I dare not say, Hold the institution in Battle Creek. God has spoken. As far as moving it out of Michigan is concerned, it seems to me that the fact that the work is moving eastward, and is doing much good and prospering in that direction, and is connecting with the work in the Old World by being nearer the Atlantic, is one good reason for moving the Office to some Eastern point.

If God had not spoken, I would have taken my position that the institution should remain here in the city. But as it is, although Sister White did not say in so many words, "I was shown so and so," when she speaks, I believe that God does influence her mind. If I were to take my position as some have, that they were afraid Sister White was being influenced by this one and that one or the other one,—if I were to take that position, I would renounce my views and all my faith in the Testimonies. God has not released Sister White from the gifts he has laid upon her, and I believe that what she said was in harmony with the leading of the Spirit of God. If God has not withdrawn her from that position, he has not only given her views of things, but he has guided her in the expression of these views. And she has been shown again and again concerning the errors in connection with the management of this institution. I believe that the judgment of God was in our fire. I do not believe that he who numbers the hairs of our heads, and knows all about our trials, would have suffered such a fire unless his hand was in it to teach us a lesson. Since God has spoken to us, I am the last one to say, Let us hold the institution here. I take this position before you to-day.

Elder Geo. I. Butler: The question before us, brethren and sisters, is indeed, as has been stated, a very important one. This is sort of a turning point in our history as a denomination. I do not know but it is worthy of the name of a crisis in the history of our denomination. I did not care to speak, and would not wish to speak, but perhaps there are certain reasons why it would be proper for me to speak in this connection. I was one of the committee chosen to consider these matters, and my name was signed, as you have noticed, to the report.

I have been thinking over these matters for some time in the past. At one time it was my privilege to serve for nine or ten years as the president of this association, and I can heartily enter into the feelings of Brother Hart at the present time. I feel that this is something that ought indeed to touch our

emotions. It certainly is touching to those of us who have been connected with the Review and Herald, and have had much to do with it, and have devoted our best efforts to its furtherance and success. I do not know how we could be expected not to have emotions of sadness. When I came here for the first time since the fire, a day or two ago, and saw in ashes and ruins that great institution for which we have labored, and in which we have taken such an interest, it was indeed a sad sight. I have wondered many, many times how this thing could come about. I have noticed in the past history of the work, in not only the Review and Herald Office, but in the Sanitarium, fire after fire has started and threatened to ruin these institutions, but they were saved. These fires which have recently occurred, and which have resulted in the destruction of the buildings, were not stopped. There was no power on earth that could stop them. They seemed to be under a powerful influence, and scarcely could those who were in the buildings get out before they were burned to the ground, and both of these fires came in one year. I remember very well when the news first reached me of the burning of the Sanitarium. I was in southern Florida. One afternoon I went after my mail, and although I was a stranger to the postmaster, as he handed out my mail he gave me a paper, the leading topic of which was the account of the destruction of the Sanitarium. Of course I took it, with feelings of great sadness, and read the article concerning the destruction caused in that fire. I thought to myself, What can this mean? I wonder if Sister White has ever been shown anything in regard to this. Afterward I was in California last May, as some of you know, and we were out looking at the flowers together by ourselves, and I said to her, "Sister White, were you ever shown anything about the burning of the Sanitarium?" She looked down for a moment, and said, "Brother Butler, I do not wish to talk on this subject." I afterward learned that she said she thought the Review and Herald would go first. And as was stated in the *Bulletin*, she was shown that there was a fiery sword hanging over the institutions here. There were some reasons, I suppose, why these things have come. And it is a fact, as has been referred to, that I was here when these matters were agitated thirty years ago. Elder Andrews was here, and Elder Waggoner, and Brother Smith, and the leading brethren at that time were here. It was presented to our people here that if there were not great changes, calamities would come upon us here. And I remember one night as I went to my room, I expected that the Review and Herald and the other institutions would surely be moved out of this place the next morning; but for some reason they were allowed to remain. For twenty or thirty years I have been expecting that calamities would come here in Battle Creek. I was, of course, in constant communication with Sister White. While I was in the Office as president of the General Conference, I never made any important

movements without consulting with the one whom I believed God led. I knew that I was not competent to fill such a position, and I felt that my only safety was in being in close touch with the revelations of the Spirit of God to our people. I have always been a firm believer in the Testimonies, as some of you know.

Our people have been pouring into Battle Creek, until they are in one another's way. While I was conversing with one of the brethren here, he said that there are about eight hundred members of this church living in Battle Creek, and about seventeen hundred Adventists who have no membership here whatever. Just think of such a condition. And yet God has been calling us for the last ten or fifteen years, and pleading with us, and telling us to get out of Battle Creek, and go to work in the needy fields for the cause of God. Now these great calamities have come upon us here, and what does all this mean?—It means, not that God hates us, nor that he wants to do us any injury, but I think perhaps it means, for one thing, to give us a little help to get out of this place and go to work for God. In all parts of the field, souls are perishing for help, while here at this great central point there are thousands of people burdening down and congesting things, and we can not get them out, can not move them. I think it is time some of the attractions of Battle Creek were moving out. God looks with disapprobation upon the state of things that has existed here in Battle Creek for so many years. God wants many of these persons who have been here, to go out into the fields where there is nobody to present the truth. There are hundreds of people right here in Battle Creek who are qualified to go out and work successfully in this message, brethren. God wants them in his work. And our young people are congregating here in Battle Creek. My dear friends, there are fields all white for the harvest, and no one to go in and reap! May God help us to look around us. There are fields everywhere, with no laborers. Why should not they have the help of those who are standing in one another's way in Battle Creek?

As I realize what is coming in the future, and the importance of the times just before us, I fear exceedingly for Battle Creek. I feel it, brethren; I can not tell you all I feel. I believe that the great storm-center in our denomination is going to be right here in Battle Creek. Do you ever remember hearing about the shaking time in this cause, brethren? I have heard about it for thirty or forty years, and it is going to come. I never before saw things shaping themselves in a way that looked so threatening as they do at the present time. I think I have the honor of being considered one of the pioneers in this cause. I have been connected with the work for a good while, and I feel, brethren, in view of these things which are thus shaping themselves, that it is high time that we should be considering these things very carefully.

Now in regard to one other point that

was referred to, about going to the Atlantic Coast. Why is this? This was carefully considered at the General Conference. Now the old members in the cause know that the work started on the Eastern coast. But the people there had become hardened. The ground had been burned over by the great Advent movement until an impression could scarcely be made upon the people who had heard William Miller, and Brother Himes, and others of the leading members in the Advent cause. The people thought that this movement was all fanaticism. I remember very well that the word came to us from the Lord that we must move West with this cause, where the people were unprejudiced, where they had moved from their homes and churches, and there was a favorable opening for our work. That weak cause, struggling for a mere existence, was largely transferred into these great Western States, Michigan, Illinois, Indiana, and Minnesota. But the servant of the Lord said also that the work would return to the East to be closed up. Well, we have about reached that time, and let us close up the work of this message. There are twenty-seven million people, quite a large proportion of the entire population of this country, concentrated in the cities in this comparatively limited territory along the Eastern coast,—such cities as Boston, Philadelphia, Washington, and many other large cities, Greater New York alone containing 3,500,000 inhabitants. And what has been done for the truth in those cities?—Scarcely any of them know anything concerning it. Here we are in the State of Michigan: it has been necessary to divide this great conference into three conferences. We are just a great body here, almost tumbling over one another, filling this great building almost full every Sabbath. And what are you doing? Has the missionary spirit almost died out? How is that, brethren? Is that so or not? I was talking with a brother the other day who said it was so. Very well. It is time something was done, brethren and sisters. At the General Conference, after spending days in the consideration of these matters, we felt that it was time to begin to move. The servant of the Lord came into the public assembly, and stated plainly that we must get all our institutions out of Battle Creek, and she also told me the same in a private conversation. I was not present at the beginning of the meeting, and did not hear the statement that she made concerning this in public. But the brethren who were there did hear it, and she has told me the same thing in private conversation. She made this statement clearly and emphatically, that the time had come to move out of Battle Creek.

Now we want to secure a new place in some of those large cities. It will take a careful examination to find the best place. When we are located there, we shall be much more favorably situated to carry on the foreign work. The work is moving well in Europe. And I am truly glad to see how the work is prospering and being blessed in Europe. Our work is moving East largely. It

is high time to throw the burden of the work onto the Atlantic Coast.

I do not wish to prolong my remarks. I have said perhaps enough. You can see how the matter appears to me.

L. McCoy: I do not know the exact nature of the question before the meeting, but from the remarks I have heard I can guess pretty well. I am very sorry indeed that this step is being taken. I can see no light in it whatever. I have been a resident in Battle Creek for about seventeen years, and I have been connected with this institution as a member of the Board of Directors for a number of years, not, however, for the past three or four years. But I want to say to you what I do say plainly; for I generally speak my mind so that I may be understood. I have great respect for the venerable brother who has just taken his seat, and I ought to have, for it was through him that I learned the truth. But I must dissent from some of the positions laid down. Now I want to say to you that I look upon this step as being one that is taken hastily, and it is a step backward. It marks the decline, in my opinion, of the prosperity of this association. You have not thought of it rightly; have not looked into it. I have no sympathy with this idea that the burning of the Sanitarium and the burning of the Review and Herald was a judgment from God. That is heathenism. I do not believe in any such idea. You know that the heathen, whenever they have any calamity or pestilence, think their god is angry with them, and they go to work to do something to appease his anger. They have no such thing in their theology or religion as tenderness, love, mercy, and forgiveness. They have not even words to express those ideas in their languages. According to that, whenever any calamity befalls me, the Lord is angry with me. When my wife dies, God is angry with me. When my little child dies, or my house burns down with everything I have, then it must be all attributed to Providence. I tell you I do not believe in any such idea, and I do not like to have this applied to this institution. I feel very sorry that it has been applied to this institution, brethren. I do not think God wanted it to burn. I do not give God credit for bringing upon us all the sorrow and troubles that come to us. I think we bring it upon ourselves by our wickedness and wrong-doing. I can account for the burning of the Sanitarium, and the burning of the Review and Herald. They were magazines, so filled with combustibles and such material that they would burn like tinder, and only needed to be touched with a match, and that match might have been the crossing of an electric wire, and the only wonder to my mind is that they were not burned long ago.

Now suppose we move this association away to some city in the East. The same men who have been managing it here for these years will go there and manage it; and what difference will there be? They are here this morning telling us about how wicked this city is, and it is charged up to the people who

have come to this place and lived here for a while, and because the Review and Herald was not properly managed, and the Sanitarium was not properly managed, that God burned down these buildings. Now I do not like to have any connection with this kind of work. I believe that God planted these institutions in Battle Creek, and that they should last here until the close of time. It seems to me that to pull them up and abandon the field is saying to the world that we do not believe in this work. I do not suppose that what I say will do any good, but I want to say this morning that I am sorry that we should make such a record. I am sorry to say to the business men of this city, when they ask me if the Review and Herald is going to rebuild, that we have been so unfaithful and so perverse that God had to burn up our institutions, and that they will be removed to some other place. After all the accumulation of these years of work, and gaining the standing and reputation that we have here with the business men of this city, it is sad indeed to lose all this confidence. Only a few days ago one of the prominent business men of this place, a banker, one who controls capital, said to me, "Are you going to rebuild?" He said, "If you can not see your way clear, if you lack means or assistance in any way, we will be glad to give you every attention we can, for we want to see you prosper. And if the association can not be retained, then let some private parties secure the institution to the city. We would like to see it prosper. It has been these institutions largely which have made the city what it is to-day. We do not like to see you distressed or crippled in any way. If there is anything we can do with voice, or pen, or money, we are ready to do it." That is the result of the reputation we have made in this institution. We have the confidence of business men here, and I would like to know, brethren, if this is not something that is worth being proud of. I ask if it is not worth something. If we wanted to get a loan of money here, we could get it. The managers of this institution are regarded as being honest men, men of integrity and standing. Now what would they think if we should take this step? The same argument would apply to the Sanitarium.

It seems to me that the Adventist people ought to cling to these institutions. Their accumulations of fifty years have been placed in these institutions, building them up. And now we are told that it was all wrong, that it was wrong for them to be here, and that they have been a hindrance and stood in the way of the work of this denomination. If this is so, we have been deceived all the way along. Now when it comes to taking this step, I feel very sad about it. It almost breaks my confidence in the message. I can not say that God sent this fire as a judgment to this place. I would rather say that the devil burned the Review and Herald, brethren, than to say that God did it. The devil never liked the Review and Herald, and he never liked the people here. I want to

say to you that if there is a hard time coming here in Battle Creek, if the devil proposes to disturb the people here, and this is to be the storm-center of the denomination, I want to be in the midst of the fight. I entered this work to remain until the end of time, and what ambitions I have had have been to forward this cause. When I see it languishing, it pains my heart.

I dislike very much to differ from these my brethren, whom I certainly highly esteem. But I have known great bodies to make great mistakes. I ask you to consider this matter very carefully, and see if moving this institution to some other point would not be a repetition of the fire as far as the financial consideration of it is concerned. This institution lost \$150,000 in the fire, and if this move is made, it will have to sacrifice \$50,000 or \$100,000 more. It will be a very expensive thing to move this institution.

John I. Gibson: I indorse fully the remarks of Elder McCoy. I wish to be put on record here as a stockholder, and as a former member of the Board of Directors of the Review and Herald, as being entirely opposed to this move. I feel pained and sad that we allow ourselves to be moved by the impulse of the moment to do a thing of this kind. I was talking to a man the other day, and he said that this was because we had been doing too much commercial work. I suppose the stockholders know that Brother Nelson was the one who had charge of soliciting this commercial work for the Review and Herald. He was doing that when I came here. Now Brother Nelson has been sent down to Nashville, Tenn., to help that printing establishment there to secure commercial work to help pay its debts. Now it occurs to me that if it is wrong to do commercial work in Battle Creek, it is also wrong to do this same kind of work in Nashville. I also know of several other institutions where commercial work is done, and the proceeds used to help the work. And another point which struck me very forcibly is the legal view of this question. As nearly as I can ascertain, this institution can not be moved legally without a very seriously complicated arrangement being entered into. I wish to call the stockholders' attention to that. It is a matter that should be thoroughly looked after and attended to.

And further, like Elder McCoy, even in the past few days I have talked with several business men in the city who have expressed to me the same sentiment that the banker expressed to him. If there is any money wanted, or any influence wanted, they are willing to give it.

And in another thing, brethren, I am like Elder McCoy. I do not want to be put down as one who will run away from a fight. You will find it the same every place you may go. You will find it the same any place on the Atlantic Coast. You will have to meet the same temptations, and contend with the same things. I admit that Battle Creek is a bad place, maybe it is the worst place in the world. But let us stay right here, stick to our colors, and win; do the work of the Lord

right here where we are. Do not run away because it is a bad place. Let us stay right here, and show the people we are Christians.

W. W. Prescott: I do not wish to make any further statement or argument concerning the question of the removal of the institution, one way or the other, but I would like to enter my public protest against an interpretation of gospel principles which has been set forth here, and which I could not allow to pass. When a calamity comes upon a heathen, he says, "My god is angry with me," and he proceeds according to his best light in doing that which will appease his god. His method of doing that is simply his method of self-justification; his method of dealing with his god is not to receive or accept any rebuke, nor to receive forgiveness, and draw nearer to God through a change of character. His effort is to change the character of his god, and maintain his own character. That is heathenism.

When upon the Christian comes what seems to be a calamity, the Christian says: "My God loves me, and my God does not wish me to do anything to appease his anger, but he is calling upon me to come into harmony with his character, and with his justice. He is speaking to me in love, and dealing with me as a Christian;" and the Christian who takes that view, which is the only right view of the principles of Christianity, does not attempt by anything that he does, to justify himself, and to make his God come into harmony with his views; but he justifies his God, and submits all to be brought into harmony with his God's views. That is the difference between Christianity and heathenism. I would like to say this one word further: The fundamental principle of Christianity, and the principle which must always be recognized by the Christian, is that God is love, but the love of God is not sentimentalism, and the love of God is not to take human views of human character or of human events, but the love of God is just as clearly revealed in his justice and in his judgments as in any other way. The Christian who does not recognize that truth does not know his God and the fundamental principles of Christianity which he professes. I wish, therefore, to make these remarks, not as bearing especially upon the removal of this Office, but as bearing very directly upon the question of our common Christianity.

D. T. Bourdeau: I wish to make a remark upon one point. I do not impute to God the direct act of the burning of the Sanitarium or the Office. But I do say that God permitted these things, that he withdrew his power to protect these institutions, for wise reasons, although there may have been wrong agencies set at work to bring about these results. Therefore I exonerate God from being the direct author of those calamities. But he was the one who permitted it, as he permitted also a great many things in the Dark Ages, although not being guilty of those things. And I could not before you take a different position with-

out renouncing my faith in the Testimonies, after what Brother Butler has told us that he heard from Sister White.

There is one other point on which I wish to touch. That is in regard to the extent to which we suffer the sayings of the world to move our course and mold our actions in determining what should be done. If you suffer that principle to rule you, there will be no end to the terrible results awaiting you. This would be to assume a position which is clearly dangerous. Let us stand by what God has said.

As I said in my speech before, many years ago the Lord said that the Review Office would be removed unless there was a change. There was a change for the time being, and it was not removed. God was waiting, and has been waiting, for these things to be brought into the position where they should be, but now he has suffered the stroke to fall. He withdrew his protection on account of these continued mistakes of the past.

When our institution was burned, I felt it keenly. I was bound up in it, and I am still. The thought of its removal causes me to feel sad. When coming to this meeting, I told my wife that I felt as if I was coming to a funeral; but I believe that God can give this work a resurrection. He can add his blessing, and his blessing is worth more than all the praise of the world. Upon what do we depend? Do we depend upon the world?—No. It is right to have and to keep a good reputation as far as we can have it and please God. That is the principle to follow. As far as we can maintain a good reputation before the world, and please God, have it. But the moment we disobey God for the sake of having a worldly reputation, that moment we depart from God. Which do we want, the power of God or the power of man? I would rather have the power of the Most High.

A. G. Daniells: It is after quitting time, and I suppose that we should not hold the audience very much longer. It may be necessary to have another meeting for the consideration of this question before it is finally decided. But I would like to say a word or two. I am a little surprised that any one should represent this action proposed by the committee as a hasty action, based on sentiment. I do not know on what ground any man can make such a statement as that. The building was not burned yesterday, nor last week. It has been weeks and months since the fire occurred. We have purposely delayed, and deferred the holding of this meeting, to give us plenty of time to consider the question, and to counsel together, and to get the opinion of our people generally throughout the country; so the action is not a hasty one. We deferred holding this stockholders' meeting until after the General Conference, when we could have the presidents of all the conferences, and the delegates from all the various parts of our field together, and thoroughly consider this question. So it is not hasty. It is a very deliberate action we are taking, very deliberate indeed. And then again

regarding sentiment. On what ground can any one charge this action, this recommendation, as being based on sentiment? To my mind the sentiment is on the other side. We are tied to an institution. We are wrapped up in an institution, and in a city, and in a reputation, and in what the people will say about us. To my mind there is where the sentiment exists.

But why do we talk about moving this institution? Is it not to place ourselves where we can do the work intrusted to us to better advantage? Is it not to place ourselves where hindrances will be removed? where difficulties which stand in our way will be taken away, and we can hasten on to the whole wide world with our message, and bring the glorious consummation of this work? Now, to my mind that is the consideration that moves us in this thing. Of course to go into all the details of this question and to develop them, and show how this step of moving out of Battle Creek would lead to that, would take more time than I have at my disposal. I know that just on a superficial view of the question any one would say, Why can not you hasten this work and stay right here? There are many reasons, my friends, why remaining here, and why developing another institution here, would surround us with difficulties and obstacles that would bind and tie us down, and stand in the way of doing that thing. Brethren, it is not the great and grand institutions that hasten this message, and that accomplish this work which we are to do. We were called out from the world half a century ago by a mighty truth, by a mighty message, that was to be carried to the uttermost parts of the earth to warn humanity of the greatest of all the events that will ever occur in the history of man. We have not done that work yet. That is the work we are committed to, and the publishing house, the Sanitarium, and the school, or any institution whatsoever, is simply a facility created for this one great end. And just as soon as that institution gets in the way of the accomplishment of that purpose, then it is a hindrance, instead of a facility, and a benefit, and a blessing. Now we have been told repeatedly that the centering of great facilities in this place has brought great injury to the work of God. Do you doubt that? Do you disbelieve that? Do you think that it is not true that the centering of institutions and large facilities in one place creates a situation that really binds us down, puts bands upon us, and hinders us in the development of the work? I do not doubt that a particle. I know that this is precisely the situation. The object of moving this facility is to relieve the cause of one of these difficulties, one of these hindrances. Some who have spoken here spoke as if the removal of this institution, or the failure to rebuild this institution, was striking a blow at the cause of God, to which we are committed. Why, my friends, I look at it in just the opposite light. To my mind the removal of this institution will strike a blow for the advancement of this work.

It will change the situation so that we shall be able to do our work better than we are able to do it now, or than we shall be if we rebuild here.

As has been pointed out, there is a vast population on the Atlantic Coast. There this truth had its birth, there this message was started. And we can see now how the providence of God directed those pioneers to the West, to gain a hold among the people of these States, and to give backbone, and strength, and foundation to this work. Now they have done that. All over these Central States we have a constituency that brings great resources to this cause. And the spirit of prophecy has plainly pointed out that the time would come when the message would return in power to its birthplace, and then the work of the Lord would be finished. Ever since the fire, this has been the constant direction, and the constant counsel given, that we should face toward the East, and go among those people, and do the work that was pointed out years ago.

The next day after the fire occurred, I wrote to Sister White about it. I know some people have said, I would not depend for all my light upon one individual, or, I would use common sense. Now, my friends, it seemed to me perfectly proper and perfectly right that when this institution was destroyed, we should have the counsel of Sister White, who was one of the founders, one of the first to help plant these institutions here, and one who has labored more than any of us, and probably more than all of us. I believe it was right that she should be consulted about this thing. She is the one through whom God has given great light in many times of perplexity and difficulty, the one who all through these years has been directed regarding these things. Surely she should be carefully consulted in this matter. It seemed to me perfectly proper that I should do that, and that all the rest of us should. In reply to my first letter, there was no positive position taken as to where we should go, but it was pointed out that God had a controversy with us here in Battle Creek.

I do not believe, friends, that this is heathenism. I do not see how our brother can say such a thing in the light of what the Bible tells us concerning the experience of Israel. God did all that in love to humanity. While he was displeased with the course that was taken, he brought judgments upon Israel, that they might be brought out of that situation, and that he might save them, and through them save the world about them. Of course the papers will not put it that way, and the world will not look at it in that way. But are we to govern our policy by what the reporters write up for the papers, and what the mayors, and bankers, and prominent men of affairs say about our movements? My friends, we have our eyes on a different country. We are reckoning from a different basis. We are dealing with this problem from another standpoint entirely. If I were to be governed by that, I certainly would not be doing what I am doing in the world.

What we want is for this message to go with power to the world, and not to rally around an institution and battle with all the perplexities there are in connection with these things. As far as I am concerned, it is not a matter of sentiment, but a desire to place myself in a position, and to see this denomination take a position, that will greatly advance the cause of God, to which we are giving our lives. My friends, if we will be true to this work, it will not be long that we shall have any of these institutions to deal with. We will finish this work that God has given us, and we will bring the end which we have been delaying by our false views and by our wrong course. And brethren, to me the delay of this work in the presence of these Battle Creek citizens, contrary to the teachings we have been giving ever since we came to this place fifty years ago,—to me the delay in this work is a far greater humiliation than the humiliation in the removal of this institution from Battle Creek. We came here about fifty years ago telling these people that the end was coming, that we had a closing message to the world, but by our foolish course, by our failure to discern God's providences and his teachings, we have been delaying this message, and this event; and to me this delay is a greater humiliation than anything else. Now let us turn our steps, and face about, and take the course that God directs, and let the world say what it will, but let us give to the world the light that God has given us, finish up this work, and receive the reward that he has promised.

L. McCoy: Now it seems a little strange that just a few words thrown out by myself should cause such a response. I was just thinking of taking up the last remark made, as I will not have time to take up more. From what has been said, one would think that these institutions have been running diametrically opposed to the cause of truth all these years, and then brought us to one stupendous calamity. Now it is proposed to turn the tide some other way. You have noticed in all these remarks that they are telling us what they are going to do. We are going to build this up some place else. We are going to get away from these foolish people in Battle Creek, where this cause has been hindered and held back by these institutions. The Review and Herald has been really a hindrance to the work all these years, so much so that God has permitted it to be burned. Now that is strange, isn't it? They say this is a judgment of God upon this institution. Now as I understand it, judgment has not very much mercy in it. What is judgment?—It is the sentence of a judge; and the sentence of a judge is generally pronounced against some wrong-doer. Consequently this fire was a judgment of God, not a permission of God. By this argument you could justify every murderer and every burglar, because God permits their evil deeds. Thus indirectly you make God the author of all confusion. Now my friends, that is heathenism. I want to get away from it. I do not believe

that these things are the judgment of God. I can not consent to say this.

Now they tell us that all this work here in the past has been wrong, but that they are going to get out of here, and that they are going to do better when they get away from the wickedness of this city. What hope have I, what assurance have I, that these same men will take this institution to some other place, and manage it in any different way than it has been managed here? What hope have I that it will be any better? The Testimonies say that it was not in the providence of God that these institutions were located here. Then what providence located the Review Office in this place? Who put the institutions here, if they were not placed here in the providence of God? Who located the College here? Was not the locating of the Sanitarium here in the providence of God? If the locating of these institutions here was contrary to the providence of God, then they have all been contrary to his work, and a hindrance to it all these years, and they do not amount to anything. As has been said, this idea of removing the institution from here was hatched up many years ago. And then just after the fire some persons got the idea that it must go away. They went over to the General Conference, and this sentiment was talked up, and resolutions were passed concerning it. Now they come back here all prepared for it, and of course this thing will be done. It is a very sad thing. It almost breaks my heart. I did believe, and have believed all along, that God was with the Review and Herald. It has been the stand-by of the Adventist people all the way along. When they needed money for something, it carried them along. When some other institution got into a tight place, it paid their debts for them. It has been the banking house of this people, where they could place their money and know that it was safe. Now you are going to move it away to some other place, and where its influence will be gone. Why should you break its credit? Why say it has been a wicked thing all these years, and at last God had to burn it? I feel sad indeed. It is like a funeral for me.

A motion to adjourn to Thursday, April 23, at 9 A. M., prevailed.

Current Mention

—The czar's coming visit to Rome was postponed, it is reported, on account of the discovery of a plot to assassinate him while on Italian soil.

—A dispatch from southern Russia says that general and copious rains have fallen in that district, and have removed the fears for the safety of the crops, which had been aroused by a long-continued drought.

—According to Senator Cullom, of Illinois, the recent decision of the United States court against the railway trust known as the Northern Securities

merger, means that all trusts in restraint of trade can be suppressed by the government.

—The latest step in the coercion of Finland is a Russian decree which has been published in Helsingfors, prescribing measures for the "maintenance of order" in Finland. The governor general is empowered to close hotels, shops, and factories, to prohibit private meetings, and to expel from Finland all persons who are considered undesirable.

—The reported Russian demands on Turkey are that Turkey pay compensation to the amount of \$24,000 to the family of M. Stcherbina, the Russian consul at Mitrovitz, who was shot and killed by an Albanian soldier; that Turkey build a memorial chapel at the scene of the murder, and that she send 20,000 Anatolian troops to repress the Albanians.

—Not for many years have large icebergs been sighted so far south in the North Atlantic as they are this spring. The new "Kronprinz Wilhelm" on her last trip westward passed within a few miles of one that was estimated to be 300 feet tall above the water and 600 feet long. Atlantic liners have been warned to take a course sixty miles south of the customary route, to avoid the danger of a collision.

—Another obstacle in the way of acquiring the lands of the Philippine friars has been encountered. The friars demand an exorbitant price for their real estate. The government, says a Manila dispatch, regards the preliminary estimates submitted by the friars as excessive, and private corporations which have acquired interests in the church lands by consent of the friars demand even a higher price than the latter. Consequently, we are informed, "the negotiations are at a standstill."

—A new way of attempting to reach the north pole is to be tried soon by two German explorers, says a Berlin telegram. With the exception of the unfortunate Andree, who tried to reach the pole in a balloon, arctic explorers have always been stopped in their northward course by encountering a barrier of ice. It is proposed now to build a submarine boat that will go under the ice, and thus be able to reach the pole, provided the pole is surrounded with water. Drs. Scholl and Kuempfe are the names of the adventurous characters who will lead the undertaking. Wireless telegraphy is to be employed, by means of which communication will be maintained between the boat and a station which is to be established between latitudes seventy-eight and eighty degrees north. By the same means the results of the voyage will be communicated to the civilized world.

—The question whether King Edward VII will, on the occasion of his coming visit to the Italian court, also pay his respects to Pope Leo, is at present the chief topic of conversation at the Vatican, says a Rome dispatch. A very difficult point of etiquette, it appears, is involved in it. The king will go to the

residence of the British ambassador to the Quirinal, and from there set out on his visit to the Vatican, if such a visit is made; and it will then devolve on Cardinal Rampolla, the papal secretary of state, to return the visit, to do which he must go to the house of Great Britain's representative at the Quirinal, and this would be paying too much respect to the Quirinal. Papal diplomacy will, however, no doubt be found equal to the emergency.

—In making mention of the medical surprises which follow one another so rapidly these days, a prominent Eastern journal inquires, "Who would have thought that the foremost cause of leprosy, the most dreaded of diseases, is the eating of unwholesome fish? And yet, when this cause is once suspected, a multitude of proofs seem to support it, and an investigation made in India brings back the report that such is probably the fact. It seems that where leprosy prevails, as in Palestine, Norway, Nova Scotia, and Hawaii, fish is a large item of food." More and more are medical discoveries showing the dangers to which people subject themselves by the use of a flesh diet. The only sure way to avoid "unwholesome meat" is to exclude meat from the diet.

—The largest cargo and passenger ship in the world—the "Minnesota"—was launched April 16 at the Croton ship yards in New London, Conn. The ship was built by the order of J. J. Hill, the railway magnate and president of the Great Northern Steamship Company, and is one of several which will be run by the company on the Pacific, the intention being to capture the trade between Western North America and the Orient. The ship is 630 feet long, 73½ feet wide, and 56 feet high to the upper deck. The hull and decks of the "Minnesota" contain a greater total of steel strength than is possessed by the largest battle-ship. The vessel's cargo capacity is equal to that of a railway train seven miles long. The nearest competitor of the "Minnesota" in size—the "Cedric" of the White Star Line—has less dead weight carrying capacity by 9,000 tons.

—The facts connected with the assassination of Governor-elect Goebel at Frankfort, Ky., in 1900, seem finally to have come to light in the testimony of Henry E. Youtsey given before the court at Frankfort, April 16. Youtsey was brought to court from the penitentiary, to which he had been sentenced for complicity in the crime. He declared that the fatal shot was fired by Jim Howard, who knew Goebel only as the latter was pointed out to him a moment before the shooting, and whose price for doing the deed was that he be pardoned for a previous murder of which he feared conviction. The whole plan, he declared further, was executed under the direction of Governor Taylor, to whom Youtsey was a political rival. Governor Taylor was regarded as the leader, and knowing, he said, that the governor and the pardoning board were behind them, the conspirators had no fear of the consequences of their crime.