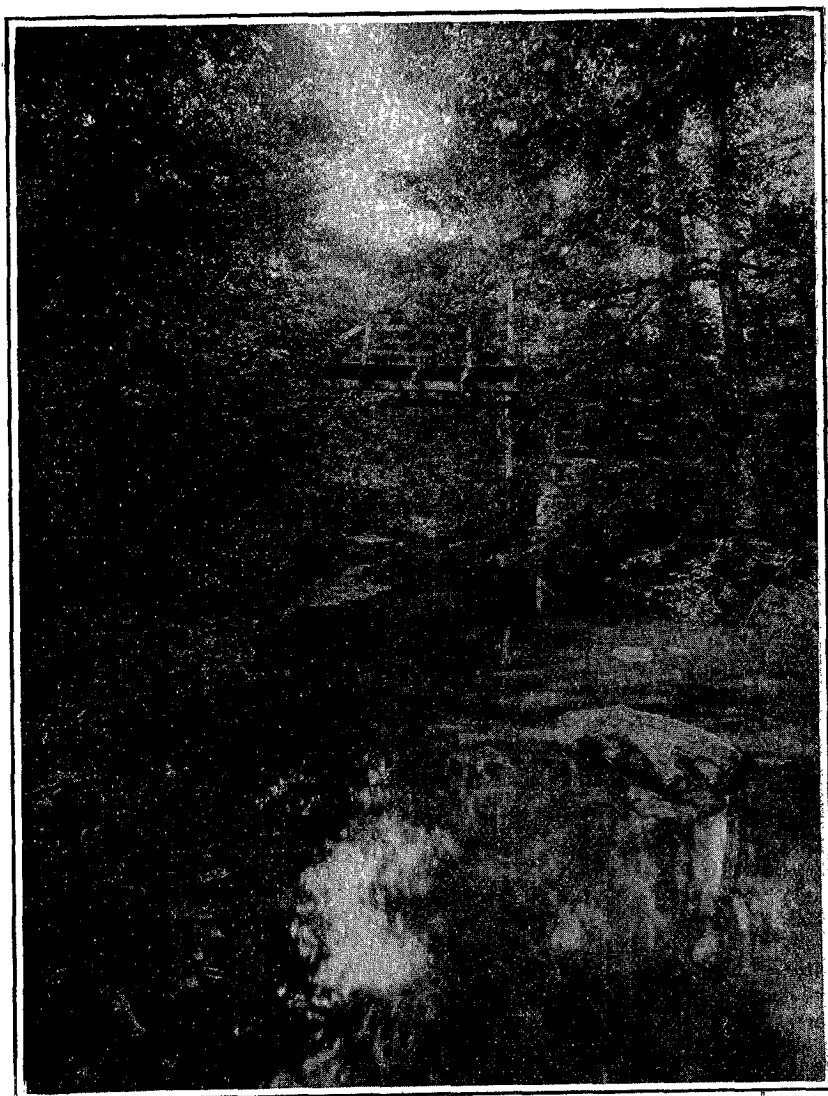


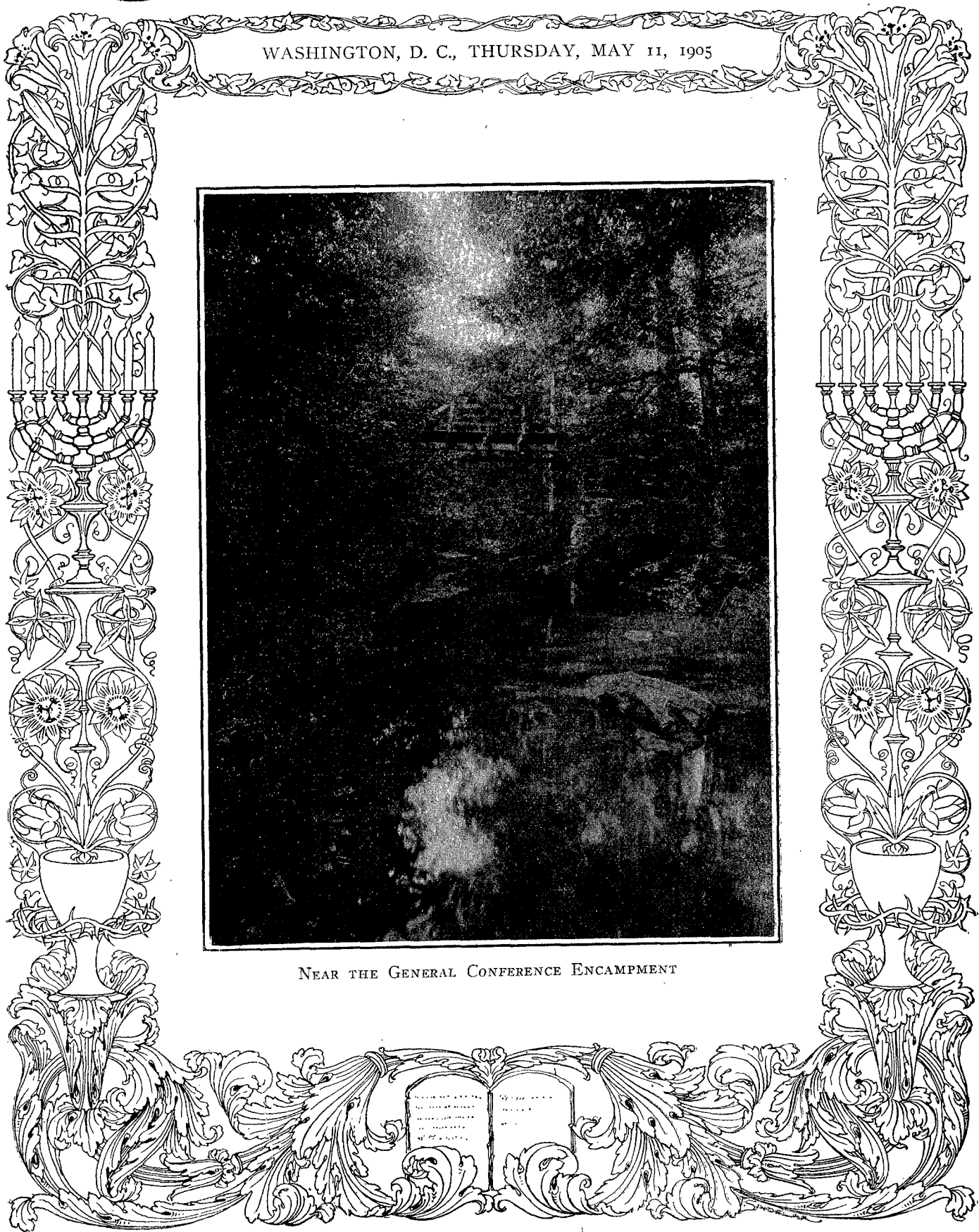
The Advent REVIEW And Sabbath HERALD



WASHINGTON, D. C., THURSDAY, MAY 11, 1905



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

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Editorial

A Spiritual Conference

THIS conference should be begun, continued, and ended with a deep sense of our need of the divine presence, and with earnest supplications that the Head of the church will order all things according to his own mind. "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah," should manifestly rest in every place of meeting, and the unseen Guest should be recognized in every gathering. Our message is the Lord's message, our work is the Lord's work, and our conference should be, in a special sense, the Lord's conference, in which his leadership and complete control shall be accepted in a practical manner. On such a plan as this the conference will be lifted above the plane of a common convention, and will be a place of heavenly light and power. It will then be indeed a spiritual conference.

A Missionary Conference

If this is truly a spiritual conference, it will just as surely be a missionary conference. The Lord is waiting to reveal his power, and to cut his work short in righteousness. His Spirit will be given for service, and not for mere emotional enjoyment. Our time and our situation call upon us to send the messengers with the last warning to every part of the world to prepare the way of Lord, and we have both money and messengers in our ranks, but the fires need to be kindled anew upon the altars of sacrifice. While we look upon the fields

as they are brought before us by those who have labored and prayed in them, and while we seek a refreshing from on high, we ought to be stirred by a mighty inspiration to say to all the world in this generation, "The great day of the Lord is near," "Prepare to meet thy God." O for more of that old-time zeal and consecration when men walked with God, and counted not their lives as dear unto themselves, so that they might finish their course with joy! The opportunity is offered to us to be the chosen instruments for a great work. Shall we avail ourselves of our privilege? Shall this be a missionary conference? Let all the people say, "Amen."

Our Watchword

It seems to be a fitting time to emphasize anew our watchword, "The Advent Message to All the World in This Generation." We are in the last of the last days. The duration of the third angel's message is limited to one generation, and that is now largely in the past, but it is nevertheless true that this message must be proclaimed "unto every nation and tribe and tongue and people." The time in which to complete this work is now very short, and the logic of the situation demands a most vigorous mission policy. A revival of the original advent spirit, and a practical consideration of the great extent of unworked territory "in the regions beyond," will certainly lead to the adoption of such measures as will take more money and more laborers from America in order to carry the message more rapidly to other lands. We shall be glad to share in the renewed hope and courage which this conference may awaken in the hearts of advent believers by sounding forth with a hearty voice the appropriate watchword, "The Advent Message to All the World in This Generation."

The School Question in England

DURING the recent discussion of the principles involved in the movement to secure the introduction of religious instruction into the public schools of the District of Columbia reference has frequently been made to the present situation in England, and to the troubles which have attended the administration of the Education acts of 1902 and 1903. The reply has uniformly been that the two cases were not parallel, and that

the non-conformists of England did not complain of religious instruction in the schools, and that they did not oppose the present Education act because they regarded it as bringing about a union of church and state; but that the whole difficulty grew out of the fact that the control of religious instruction was placed in the hands of the established church.

A recent number of the *Literary Digest* contained an article which reviewed the situation in England, and gave liberal extracts from a contribution on this subject to *The North American Review* from the pen of Dr. John Clifford, the London Baptist leader. Dr. Clifford sets forth the facts, and gives an interpretation of them, which shows clearly what the real issue is, and for what principle the passive resisters are standing. He says:—

At the beginning of the twentieth century Englishmen of high character and indisputable loyalty are being sent to prison for exactly the same reasons as those which were urged for committing John Bunyan to jail; for exposing Richard Baxter to the brow-beating of Judge Jeffreys and a sentence of eighteen months' incarceration; and for sending George Fox to the noisome dungeons of Carlisle and Derby, Lancaster and London.

According to the statement made by Dr. Clifford it appears that during the last year and a half nearly a hundred English freemen have been sentenced to different periods of imprisonment. One feeble old man, who had been a minister of the gospel for nearly forty years, refused to pay the tax for the maintenance of sectarian schools, and was imprisoned, "weighed and stripped, put on prison fare, and sent to a plank bed." One preacher has been sent to jail twice. Since June, 1903, there have been about sixteen hundred cases of the public sale of the furniture, pictures, and books of those who refused to submit, and no less than forty thousand summonses have been sent forth by overseers to compel recalcitrant rate-payers to appear before the magistrates and "show cause" why they will not pay.

In giving the reasons for the present wide-spread dissatisfaction with the educational system and the refusal to pay the taxes levied for its support, Dr. Clifford states that by the act of 1870 the "national system of education was made absolutely secular," and the principle was established that "the citizens, as

citizens, were not to pay for sectarian teaching." The change made by the Education acts of 1902 and 1903 are thus described by Dr. Clifford:—

Those acts destroyed the school board system of 1870, and opened the doors for the control of the clerics in what had been thoroughly democratic institutions; they continue and aggravate the wrongs inflicted on the teaching profession (and on the nation) by subjecting its members to ecclesiastical tests, and inflicting an injustice on citizens by making entrance into a department of the civil service impossible except by the avowal of particular theological opinions; thus sixteen thousand head-masterships are closed against all but Anglicans. . . . They place the sectarian schools of Anglicans and Catholics directly on the rates [that is to say, these schools are supported by general taxation]. Every citizen is forced to contribute to their up-keep. The payment of teachers, of "nuns" and "Christian Brothers," and Anglican teachers, is derived from the rates and taxes, just as the payment of the police or of the officials of the borough councils. Furniture, books, machinery, prayer-books, crucifixes, images, light, heat, are all paid from the rates. Some of the books our money provides charge free churchmen with being "schismatics," "heretics," and the teachers are trained to represent to the children of free churchmen that the churches of their fathers are not "churches of Christ at all;" and that their existence is opposed to the teaching of the Scripture and to the good of the country.

In summing up the situation, Dr. Clifford says:—

We seek the total separation of churches, as churches, and clerics, as clerics, from all state education, elementary, secondary, and university. The functions of the church and state must be kept apart, in control, in cost, and in every way. Let the churches do their own work at their own cost, and as they will; and the citizens do theirs in their way and at their cost, and without the interference of the churches. That is the one and only way to educational efficiency, social harmony, and national progress.

Although the local circumstances are somewhat different, it is perfectly evident that the general issue is the same in England as has been before us in Washington—the question of the union of church and state. The non-conformists of England object to being compelled to pay for the propagation of religious views which they do not hold, and which represent them as "heretics," and their religion as opposed to "the good of the country." They declare that "the functions of the church and state must be kept apart," and recommend that "the churches do their own work at their own cost."

This is exactly the ground which has been taken by those who have protested against the introduction of religious instruction into the public schools of the District of Columbia, and the sectarian

animosities and the religious persecution now in evidence in England are plainly suggestive of what we may expect in this country, if, at the demand of the church, the attempt is made to introduce religious teaching into the public schools. We agree with Dr. Clifford that the total separation of church and state in the management of the schools "is the one and only way to educational efficiency, social harmony, and national progress."

By Sacrifice

THERE is no easy way in which to advance the work for the salvation of souls. The progress of this work must be marked by continual sacrifice.

There was no easy way for God, omnipotent though he is, to provide for the restoration of lost humanity. He was obliged to sacrifice his only begotten Son, and he did this not without a struggle. He was called upon to endure suffering. Heaven was called upon to surrender its best Gift.

There was no easy way for Christ to carry forward the plan of salvation on the earth. No great wave of success carried him forward on its crest to the goal of his endeavors. No kings espoused his cause; no rich men poured a flood of gold into his treasury. Instead, his course was one of patient toil, of sorrow and disappointment, of enduring the contradiction of sinners against himself. The work of salvation was carried steadily forward, but it found no place of smooth, easy sailing. It moved forward step by step, unattended by anything which relieved its Author from the necessity of continual sacrifice.

As it was with the Master, so has it been with his servants. The cause of true Christianity has never become popular in the world. Its adherents have never been in the majority, have never held the reins of earthly power, or had the wealth of the world at their command. The treasury of the Lord has never been relieved of the necessity of receiving the widow's mites. His cause has never reached a stage where any of its adherents would have no more necessity of sacrificing for its advancement.

It is nothing strange that to-day, when a great advance move is being made by the establishment of a new and more prominent headquarters for this work, this step should demand a sacrifice on the part of those giving to the world this final gospel message. It is nothing strange that no rich man has come forward with the gift of a million dollars to carry it easily over the financial obstacles. It is the worldly project that receives such gifts. No one need expect that the cause of Christ will suddenly fall heir to a worldly fortune. Its dependence is the tithes and offerings, not

of a few, but of all its adherents, even to the humblest, and will be until the time is reached when it has no more use for means, and the wealth of earth's rich men shall have turned to dross.

There is a necessity for continual sacrifice, and it is proper that it should be so. God could provide gold in any quantity, if that were all that is needed in his work; but the means to carry forward his work must come by the humble gifts of his people, not for the sake of the money itself, but of the sacrifice made in its giving, which is the measure of his people's consecration. There is sufficient means in the cause to-day. There is abundance of means, but there is not sufficient consecration.

It would be a sad day for the cause of Christ if its adherents were now to be relieved from the necessity of sacrificing for its advancement; and it will be a sad day for those who have not done this when "our God shall come," and from his seat upon the cloud shall call, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." L. A. S.

Songs in Season

How an appropriate stanza of a good old hymn lifts in the prayer and social meeting. I am reminded of it by notes on an old envelope of a social meeting held one Sabbath afternoon at the foot of the Santa Cruz Mountains in the island of Jamaica. Our Jamaica brethren sing. They know our hymn-book better than we in America, I believe. Their devotional meetings are enlivened and deepened with hymns just to the point. Praise must be the keynote of the live prayer and social meeting. We praise too little. And when hearts make melody together praising God in testimony, it is good to hear the song of praise touching the very chord of the testimony before it ceases to vibrate. More attention may well be given to encouraging those who have the gift of song to freely use it for God's glory in the prayer and social service.

We were gathered in a two-days' general meeting at Santa Cruz. Brethren and sisters came riding and walking in from mountains and valleys. Many walked eight, ten, or twenty miles, and they came to receive a blessing. One rather frail young lady who had walked eighteen miles bore witness: "The Lord has given me strength physically and spiritually."

One said, "I know that this is a saving message, because it saves me." Then the hymn rang joyously out,—
"Saved to the uttermost, I am the Lord's;
Jesus, my Saviour, salvation affords."

A brother said, "This is the very day that I used to come into this district and

drink and swear. I thank God to-day for a part in his work." And all joined in singing praises for the changed life,—
 "My Jesus, I love thee, I know thou art mine,

For thee all the follies of sin I resign;
 My gracious Redeemer, my Saviour art thou;

If ever I loved thee, my Jesus, 'tis now."

Many were the thanks for the truth that had halted steps on the downward way. "God called me out of darkness into his wonderful light, and I shall never cease to thank him," was the next note of praise sounded, and they sang,—
 "The Light of the world is Jesus!"

"I have spots and wrinkles still, but I am trusting the blood of Jesus to make me whole," said one. Then,—

"The cleansing stream I see, I see,
 I plunge, and O, it cleanseth me!
 O praise the Lord! it cleanseth me,
 It cleanseth me, yes, cleanseth me."

Here, with faltering lips and swelling heart, one soul made her surrender to the truth: "I here give my life and strength, my all, to God, and ask God to take me and use me to his glory." From all hearts burst forth the words,—

"Just as I am, thou wilt receive,
 Wilt welcome, pardon, cleanse, relieve;
 Because thy promise I believe,
 O Lamb of God, I come, I come."

One said, "Five years ago this truth found me, and I have never regretted that I cast in my pilgrimage with the people of God." Some tuneful heart was ready with the hymn,—

"We're bound for the land of the pure
 and the holy,"—

and how the invitation of the chorus rang out from that little meeting-house,—

"O say, will you go to the Eden above?"

That was a good meeting, and throughout the songs came instantly and naturally to lift all hearts to purer heights of love and praise. "Thirty miles' journey is nothing to the blessings I have received at this meeting," was one brother's testimony. Another brother had walked sixty miles, from Falmouth, on the north coast. These brethren of Jamaica have their trials, within and without, common to us all. They bear something of scoff and scorn for the truth. But though the way may be rough, they know how to smooth it with song; and it is a blessed gift, well used. May the devotional services among us grow brighter and brighter with songs from the heart the nearer we get to the home land.

W. A. S.

READ thou, but first thyself prepare
 To read with zeal and mark with care;
 And when thou read'st what here is writ,

Let thy best practise second it;
 So twice each precept writ shall be,
 First in the Book, and next in thee.

—Peter Heylyn.

Note and Comment

"NEVER in the history of the pulpit," says the *Atlanta Daily Journal*, "has there been a greater call for a preacher with a message. He that can satisfy human heart hunger with spiritual bread, and spiritual thirst with the water of life, need not hesitate nor fear to preach. The crowds will flock to him."

More and more is it becoming true as time goes on that the only spiritual bread and water for a perishing world is the message which brings to view them that "keep the commandments of God, and the faith of Jesus." More and more is the chaff of fables and speculation being fed to the people by their religious teachers; but he who preaches the commandments of God and the faith of Jesus is most emphatically a preacher with a message. Never went a greater or more definite message to the world since time began. Upon those who know this truth rests the responsibility of standing between a lost world and its doom. "Arise, shine; for thy light is come."

Is it anarchy to refuse obedience and support to Sunday laws? By the following line of reasoning a bishop of the Methodist Church, Rev. J. N. Fitzgerald, attempts to show that it is:—

What is an anarchist? It is a man who defies and overrides the law. He says: "This law is not a good one, and consequently it ought not to be obeyed, and I will violate it. It is true it forbids my shooting down the president, but what care I for that? Shoot him down I will." And the voice of the nation goes up like the voice of one man in denunciation of that man's act.

Now why do we not follow the principle out to its logical conclusion? Why are we not consistent in our denunciation? Why is not the nation consistent? And why are not the authorities of the land consistent in this matter of anarchy? Go into any large city—go there next Sunday; ask what the law is with reference to the traffic in intoxicating drinks, and you will learn that one item of the law is that the saloon shall be closed on the Sabbath. There it is, just as positive and just as plain as it can be. Will the saloons be closed? Were they closed last Sunday? Will the law be executed next Sunday? Was it executed last Sunday? Is there not a large class of people who say, "We defy the law, and we override it; we care nothing for it; and though it forbids us to carry on this traffic on the Lord's day, we will carry it on, nevertheless?" This is anarchy.

Now if anarchy can do that, why can't it do the other? And, tell me, my friends, where are you going to draw the line?

This is suggestive of the line of reasoning that will be used in classing people as anarchists for their religious belief. Quiet, sober, law-abiding people will be

classed with those who defy and override law, because of their opposition on conscientious grounds to the legal Sunday. The trouble with the bishop's reasoning is that it puts the "Lord's day" in the civil statutes, where no religious institution belongs, brings civil law into the realm of conscience, where it does not belong, and fails to recognize the saloon as a natural outlaw, which it is, and therefore as not entitled to the protection of law on any day of the week.

ACCORDING to the *Chicago Record-Herald*, there are in this country, as shown by census returns, no less than 1,750,000 juvenile toilers, all compelled to work for a living. They form a part of the ten million people in the United States who, in spite of "national prosperity," are in almost hopeless poverty. The *Herald* says:—

They form more than six per cent of the total number of workers in this country, the boys outnumbering the girls three to one. When it is remembered that children are largely employed in the more menial forms of unskilled labor, it will be seen that they are much more apt to be exposed to unsanitary and unhealthy conditions than are the adults. They are also less able to enforce demands for more favorable conditions in the few instances where they are intelligent enough to see the necessity for them. They constitute a helpless and pitiful army of toilers, poorly paid, robbed of childhood, and stunted in physical, mental, and moral development—a reproach to our civilization.

THE religious schools controversy exists to-day, with some variation of form, in the United States, Canada, and Great Britain. The situation in Great Britain gives the advantage to the established church, and to this there has been "passive resistance" on the part of non-conformists. Referring to the agitation for greater religious freedom in that country, the *St. Paul Pioneer Press* says:—

There is really no hope for genuine and permanent religious liberty in England so long as the alliance is maintained between church and state—between anglicanism and authority. There is an absolute incompatibility between soul-freedom and the recognition by a nation, through its government, of one form of religious faith as entitled to greater consideration than another. The true route to a free-school system, such as England needs, is through a divorce of government and episcopacy. That would not only carry with it the abolition of sectarian control over the schools, but would place the disestablished church in England on the same high level of independence and usefulness that is occupied by the Protestant Episcopal Church in America. The American churches of the Anglican order are better supported, more progressive, are doing, numbers considered, a greater amount of Christian work than the government-endowed, government-ridden churches of England.

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

The President's Address

A Review and an Outlook—Suggestions for Conference Action

Elder A. G. Daniells Presents Matters of Interest to the Delegates

THE days that come and go with such rapidity, and the recurring seasons of the year, all bring to us varied and needed gifts of God's unmeasured and unchanging love. Without these blessings, we could not live. They should, therefore, call from us profound gratitude and unswerving loyalty to the beneficent Giver, the Sovereign of the universe.

So, also, the recurring weekly, annual, and biennial opportunities for God's people to meet together in the bonds of Christian love to worship him, and to plan for the extension and establishment of his kingdom on earth, call for acknowledgments of gratitude and obligations, and for the renewal of our vows of consecration, faithfulness, and zeal in the cause of our blessed Master.

First of all, therefore, we gladly acknowledge our Lord's sovereignty, and our own utter dependence upon him for life and every required blessing. And we record with pleasure our gratitude for the blessings that have been showered upon us since we were together in conference session two years ago, and for the privileges and anticipated benefits of this occasion.

In opening this session of the General Conference, it may be helpful to pause long enough to take a good look at the General Conference as an organization, — its territory, constituency, features of organization, and general plans and policies of operation.

Organization of the General Conference

The General Conference was organized at Battle Creek, Mich., May 20-23, 1863. There were twenty delegates present, representing five local or State conferences, and one State not having been organized.

Only four of the twenty delegates who organized the General Conference are still living and identified with this cause. They are our venerable brethren, J. N. Loughborough, Isaac Sanborn, C. O. Taylor, and Washington Morse. While

not an elected delegate, Sister White was very closely identified with the delegates and their work. We thank God that two of these beloved pioneers, Brother Loughborough and Sister White, are with us at this, the thirty-sixth session of the General Conference, which they helped to organize forty-two years ago.

Enlargement of the General Conference Committee

The first General Conference Committee had three members; the present committee has twenty-nine. The members of the first committee were all located in the State of Michigan.

The members of the present committee are located in all quarters of the globe. The first committee was a Mission Board. In Article V of the first constitution adopted its duties are defined as follows:—

"They shall take the special supervision of all missionary labor, and as a Missionary Board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same."

From this we learn that the most important duty of the first committee was to foster and advance missionary interests. That is the primary work of the General Conference Committee to-day. The membership of the committee has multiplied nine times, and has extended from one State to all the continents, yet its real aim, its most important work, has not changed.

Early Denominational Statistics

No statistics of the denomination were given when the conference was organized, but as nearly as can be ascertained from various reports and fragmentary statements in the REVIEW, there were six organized conferences, about three thousand five hundred Sabbath-keepers, thirty ministers, annual receipts approaching twelve thousand dollars, a small publishing plant, one weekly paper, one monthly, and a small assortment of pamphlets and tracts.

From the published sermons, articles, reports, and deliberations of the men who organized the General Conference, it is plain that they counted the world as their field, and that their aim was to proclaim the third angel's message to every nation, kindred, tongue, and people. At that time they had not gone west of the Missouri River, nor south of the Ohio. Such narrow limits could not long hold this little band of pioneers who believed with all their hearts that their message was to be given to the world. They pressed onward in all directions, crossing continents and seas, until to-day the third angel's message is being proclaimed in nearly every land in this world. Even the little, isolated, lonely Pitcairn was not beyond the loud voice of the third angel.

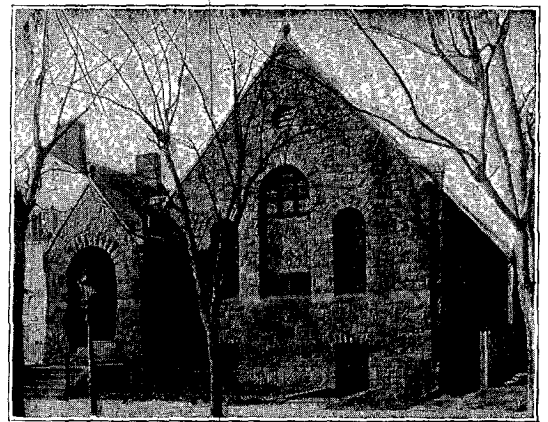
Thus this cause is now permanently established in countries representing fourteen hundred millions of the world's population. Only a few countries remain unentered, but a great work is yet to be done everywhere. Only a beginning has been made in these mission fields with their teeming millions. The few lone missionaries stationed in these fields, with standards erected and banners unfurled, must be joined by fresh recruits from the home land. The way has been prepared for a splendid work. And now, from this day, we should set our hearts on mightier conquests everywhere than we have yet seen anywhere.

Comparative Growth

It is our privilege to rejoice that the Lord has rewarded the efforts of his people to press on into new and distant fields. It would be sad indeed if all we could report were the sending out of messengers and the expenditure of money. The situation would be vastly different if there were no fruit for this sacrifice and toil. But wherever our missionaries have gone throughout the wide world, and put forth proper efforts in behalf of the people, there have been added to the cause loyal believers, ear-



TEMPORARY OFFICE OF THE GENERAL CONFERENCE AT TAKOMA PARK



MEMORIAL CHURCH, 12TH AND M STS.

nest workers, needed facilities, and a larger supply of funds. The records show that the membership, laborers, and funds have more than doubled every ten years since the organization of the General Conference in 1863. The 3,500 Sabbath-keepers have been increased to 81,-

721. The staff of ministers has been increased from thirty to nine hundred and sixty. The annual tithe has swelled from \$12,000 to \$691,819.33, and the annual offerings to \$144,712.20. Although there was no great noise nor blowing of trumpets, this cause gained as much in membership, laborers, and funds from 1893 to 1903 as it had gained during the preceding fifty years of its history. The six conferences have increased to thirteen union conferences, seventy-eight local conferences, three union missions, and fifty local missions. The one small printing and publishing house has increased to eleven publishing houses and forty-five printing-offices; the two papers to eighty-nine; and books, tracts, and papers are being published in forty or more different languages. The book sales reported average at least one-half million dollars annually.

Educational and Medical Missionary Work

Our denominational school work has been inaugurated since the General Conference was organized. There are now in operation 495 schools, with an enrollment of 10,982 students, under the care and instruction of 716 teachers.

The fundamental features of what we now call our medical missionary work were discerned and adopted by the pioneers of this cause at an early date in its history. At its fourth session, held in 1866, the General Conference recorded its acceptance of the light on health reform as given through the spirit of prophecy, and requested Dr. H. S. Lay to write articles on the subject for the instruction of the people.

At its fifth session, a year later, the General Conference made provision for the preparation of a book on physiology and hygiene, indorsed the steps that had been taken to establish a small sanitarium in Battle Creek, Mich., and arranged for the formation of a legal corporation to hold the property. The book asked for by the General Conference was written by Elder J. N. Loughborough. This was the beginning of our medical literature.

From that early period in our history, medical missionary work has been a prominent feature of this cause. To the one little institution established in 1867, has been added fifty-one sanitariums, twenty-nine establishments known as treatment rooms, and a large number of hygienic restaurants. Hundreds of persons as physicians, nurses, and health and temperance workers are now devoting their lives to the promotion of this important phase of the third angel's message.

[The plan of organization of the Seventh-day Adventist denomination, including the church, the local conferences,

the union conferences, and the General Conference, was quite fully considered in the president's address, but is omitted here for lack of space.—Ed.]

The Publishing Work

During the last biennial period, important changes have been made, and movements set on foot which are certainly of vital interest to this cause, and which we feel sure will render it more effective service as the end approaches.

In the Publishing Department some radical changes have been set on foot. One of these is the removal of the entire plant of the Pacific Press Publishing Company from the city of Oakland, Cal., to the rural district of Mountain View, forty miles in the country. Another is the decision and preparatory steps of the Echo Publishing Company to remove from the city of Melbourne, to a country location in Victoria. And another is the winding up of the old Publishing Association of Battle Creek, Mich., and the removal of the plant and business to a suburban location in the District of Columbia. The transfer is at present

they will be separated from the bustle and strain and allurements of the cities. They will have better opportunities for providing inexpensive homes, making gardens, growing fruits, etc.

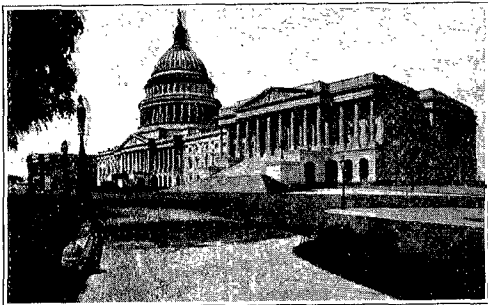
In eliminating commercial work, the entire investment and facilities of the plant, and all the time, energy, and ability of those in its employ, can be devoted to our denominational work.

Changing the ownership from a stock to a membership basis places the ownership of the institutions more fully and truly in the denomination, and protects us from the complications, dangers, and losses we have experienced from the plan of stock ownership and control.

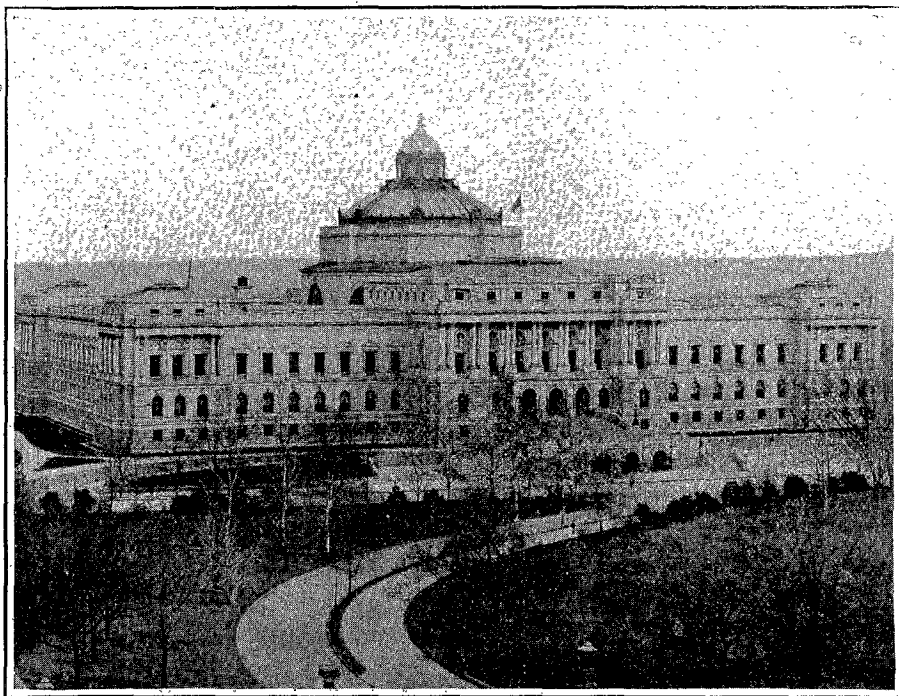
These changes are radical and vital enough, it would seem, to entirely revolutionize the Publishing Department of our cause. It is devoutly to be hoped that they will help to bring a revival of more earnest, determined efforts in behalf of a large distribution of our denominational literature, and a new and glorious era to this phase of our work.

Union Conferences

The past two years have further demonstrated the wisdom of organizing union conferences in different countries and different sections of North America. The Australasian Union, the first that was organized, is growing stronger and more effective every year in extending the work in the Southern Pacific. The unions in the General European Conference are doing most



THE CAPITOL, FROM THE NORTHEAST



THE CONGRESSIONAL LIBRARY

only partially made, but it is under way. In connection with these changes the commercial work is being largely eliminated, and the corporations are being changed from a stock to a membership basis.

The transfer of these large publishing houses from the cities to the country will materially alter and improve the surroundings of those directly connected with the institutions. In the country

excellent work. The great field which they cover presents the appearance of a thoroughly organized battle-field in vigorous action. There are as many Sabbath-keepers in that field now as were reported to the General Conference from all the world in 1876, and the tithe is much larger. The German Union alone reports a tithe as large as was reported by the General Conference in 1876.

Union Conferences Compared With the General Conference of Former Years

Some of the union conferences in North America report a larger membership and tithe than the General Conference reported for more than twenty years after it was organized. For instance, the Atlantic Union reports as many Sabbath-keepers as was reported by the General Conference in 1875, and nearly three times the tithe. The Pacific Union has a larger number of Sabbath-keepers than the General Conference had in 1875, and nearly four times the tithe. The Central Union has as many believers as the General Conference had in 1879, and double the tithe. The Lake Union reports as many Sabbath-keepers as the General Conference had in 1883, and a third more tithe. And to-day these unions have much more in the way of facilities, such as church buildings, schools, sanitariums, literature, etc., than the General Conference had twenty or thirty years ago. But in those days the General Conference had its eyes on the whole world, and it drew heavily upon its slender resources of men and means, and steadily forged ahead into new territory at home and abroad.

Those were days of life, growth, and development. Beginning with the year 1875, when the membership of the General Conference was reported to be 8,022, and the tithe \$29,000, the records show a growth of from 1,500 to 3,000 every year. This increase was almost wholly in the United States, for at that time we were just beginning to open mission fields in other countries. In 1904 all the North American union conferences combined, with a membership of sixty thousand, a tithe of over half a million, and with multiplied facilities, report an increase of only 845 church-members.

Reason for Decrease in Rapidity of Growth

Whatever the causes of this change may be, these facts call for serious reflection. It is my conviction that one of the principal causes is the gradual change of policy that has come into the conferences in North America. From twenty to forty years ago the one great aim of every State conference was to add new territory and new believers. The vision had long range, and there was a steady advance into unentered countries, States, and continents. Each new believer was taught not only to take care of himself, but to work for others.

But with the occupation of all the territory in the United States, with an increased membership and tithe, with the multiplication of local facilities, our vision has been shortened, our attention has been turned from the teeming millions beyond to ourselves at home. Like all who have preceded us, we have begun to nurse our churches, and to increase and foster local interests and facilities.

And like all other denominations, we have found enough at home and within to claim our attention, to occupy the time and energies of our preachers, and to absorb our funds. And further, like

all others, we are finding that this is not the road to progress, to growth, and development. Truly the secret of the vitality, and of the triumphant march of the church of Christ through the world, lies in its missionary endeavor. As soon as the church turns its attention, its efforts, and its expenditures from the great perishing world to itself, it begins to lose its vitality and power. It will be a great calamity to our cause and to humanity if our union conferences lose sight of their high calling and great responsibilities, and settle down to use in their own borders the resources provided by the sturdy pioneers of former days.

An Awakening Called For

There are great unused resources in men and means in our North American union conferences for which a lost world is calling, and without which it must forever perish. The message we have, the profession we make, the situation everywhere, call for a great awakening. Our large union conferences should be mighty factors in this world-wide movement. Each one should maintain a strong, wide-awake, progressive policy that will infuse life and vitality into every conference, every department of work, and every institution within its borders. And all this should lead to the pouring of its resources of laborers and funds into the great destitute mission fields of the world.

Departments

Our department committees have done some good work in behalf of the interests committed to their care. In June, 1903, the Educational Department conducted a very profitable convention at College View. The secretary has maintained an Educational Department in the *REVIEW*, through which many excellent suggestions have been given to both teachers and parents. Correspondence has been conducted with the educational secretaries in the union conferences, and with teachers also. This correspondence has been with foreign workers as well as with those in the home land.

The publishing committee has done earnest work in behalf of the production and distribution of our literature. Conventions have been held, new plans have been set on foot, important changes have been made, and vigorous efforts have been put forth to make this department of our cause as strong and efficient as it should be.

The Sabbath-school and Young People's Department has made important changes, and has done excellent work. The secretary's office has been connected directly with the general office, the *Sabbath School Worker* has been restored, and a chairman of the department has

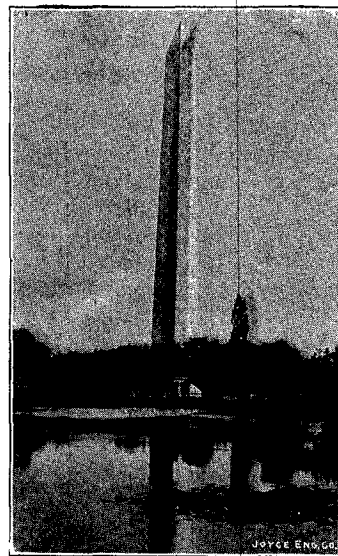
been secured, who can give his entire time to the great interests of that department.

The Religious Liberty Department has seen some radical changes. The *Sentinel of Christian Liberty* has been discontinued; there has been a change in the chairmanship of the committee, and the office of the department has been placed in Washington, in connection with the general office. But the best of all is the splendid work the department has done. It has brought out some good tracts, rendered helpful service in different States, and has conducted a very successful campaign in Washington, D. C.

These departments are among the most excellent features of the General Conference organization. They possess unlimited possibilities for advancing the interests of this cause. They represent the most important lines of our work, and are worthy of the best energies of their committees.

Foreign Missions

The most important feature of our denominational policy during the last two years is our foreign mission policy. Our duty is to press on to the ends of the earth. Not a single country should be without a representative of this message. But Madagascar, Greece, Sicily, Persia, and the Philippines, and a number of other governments and races on the continents have no worker. And there are teeming millions in the lands we have entered that we have not even



WASHINGTON MONUMENT

approached as yet with our message.

Comparison of the Home Land With Foreign Fields

In no part of the great harvest-field have such large results been produced from the expenditure of labor and means as in the new, unworked mission fields. In the home land, with a membership of over sixty thousand, with more than seven hundred ministers, with a tithe of over half a million dollars, with organized conferences equipped with printing houses, schools, sanitariums, and church buildings, our net gain in membership for 1904 was 845. This is a gain of 1.54 per cent with an expenditure of \$574.53 for every member added.

In all the fields outside of the North American union conferences, having a membership of less than 15,000, with only 240 ministers, with a local tithe of about \$155,000, and contributions and appropriations amounting to \$170,000, with few schools, few church buildings, and but few other facilities of any kind, there was a net gain in membership during 1904 of 1,974. This is a gain of 13.61 per cent, and represents an expenditure of \$165.14 for each member added.

Moreover, the records testify to the willingness of our people in the foreign lands to support the cause with their means. The average tithe per Sabbath-keeper in the North American union conferences for 1904 was 8.68, the average for 1904 in foreign union conferences was \$9.29, and in all the foreign mission fields it was \$4.17. The average for all the Sabbath-keepers outside of the United States was \$7.79,—only sixty-eight cents less than the average in America.

Taking the offerings to missions, we find that the average in the North American unions was \$1.82, in the foreign unions, \$1.73, and in the mission fields, \$1.27. The average offerings for all believers outside of the United States was \$1.59—only twenty-three cents less than the average offerings given by the Sabbath-keepers in North America.

When we consider the great differences in the financial conditions of the two classes, we must acknowledge that our foreign brethren manifest a liberality and loyalty to this cause that is truly wonderful, and that should call forth our sincere gratitude. All the facts regarding the foreign fields show that the gifts we have made of laborers and means to reach those people, have not been in vain.

An Equal Distribution of Facilities Required

Never since our first missionary crossed the Atlantic have more cheering reports come to us from the mission fields than during 1904. Everything invites and encourages this denomination to push on into the region beyond.

There surely must be a different, a more equal and consistent distribution of laborers and means. Who can tell why seven hundred and twenty of our ministers should be located in America among one-twentieth of the world's population, while only two hundred and forty of our ministers are sent forth to work for the other nineteen-twentieths? What good reason can be given for spending annually \$536,302.76 tithes among seventy-five millions, and only \$155,516.57 among fourteen hundred millions of the world's perishing?

New Mission Fields to Be Entered

We rejoice that we are able to name so many lands in which we have opened missions; but we deeply regret that in many of them our laborers are so few, and our efforts are so feeble. We should materially strengthen our missions in Nyassaland, Rhodesia, China, Korea, Ceylon, Turkey, and Egypt. We should not delay longer to enter such lands as the Philippines, Madagascar, Greece, Uganda, and Persia. All that started this movement at the beginning, and has urged it onward to its present position, urges us with increasing emphasis to press on until this gospel of the kingdom

shall be proclaimed in all the world for a witness unto all nations. Then, and not till then, will the end come, for which we so earnestly long. We rejoice that we have so many representatives at this meeting from our widely separated mission fields. We hope that their messages will be used of God to arouse this conference to a full, keen sense of its vast responsibilities.

Dividing the Tithe With Mission Fields

A movement which possesses great possibilities for good, and which has gathered considerable strength during the last two years, is that of dividing the tithes of strong conferences with the mission fields. In other words, it is a move to make the tithe the basis of support for the missionaries in foreign

Creek, Mich., to Washington, D. C., were then presented by Elder Daniells. As this matter has been treated so fully in the REVIEW from time to time we omit it from the address.—ED.]

Reports

Detailed reports will be presented to this conference by the presidents of union conferences, the superintendents of mission fields, the chairmen of department committees, the secretary for missions, the treasurer, and the statistical secretary. The last-named officer has taken great pains to secure full and accurate reports from the entire field. His report, including the comparative tables and explanatory notes, is full of interest, and is of great value to those who really care to think about the development of this cause.

Obituary

The ranks of our workers have been broken here and there, since we last met, by the death of some of our beloved fellow laborers. In all, twenty-nine ministers, missionaries, and wives of ministers have fallen, some in active service on the field of battle, and some in quiet, peaceful retirement. The loss of these workers seems heavy. Besides those who have passed away, other consecrated, unselfish workers have been compelled, because of failing health, to retire for a time at least, from active service. Some of these have given their lives to their fellow men as truly as have those who have died.

Of the twenty-nine who have fallen, eleven were ordained ministers, four were licensed ministers, eight were licensed missionaries, one was a retired missionary, two had devoted their lives to special lines of work in the cause, and three were the wives of ministers and missionaries, but not specially engaged in the work.

Nine of the ordained ministers died in the United States, and two abroad. Only one of the two who died abroad was sent from the United States, and that was our esteemed Brother J. H. Watson, who laid down his life in Nyassaland, Africa.

Of the licensed ministers who have fallen, two died in the United States, and two in other lands, only one of whom was sent from the United States. That one was our aged, faithful, beloved Brother A. La Rue.

Four of the licensed missionaries died in the United States, and three in the foreign fields, only one of whom was sent from the home land, and that one was Dr. Maude Miller, the sad news of whose death has just reached us. Her beautiful, brave, farewell testimony will be given to the conference.

One retired missionary who had rendered good service abroad, Brother A. Druillard, laid down the armor in the home land. Brother Quantock broke down in India, returned to this country for restoration, but passed away after a



LAFAYETTE MEMORIAL, LAFAYETTE SQUARE

mission fields, the same as in organized conferences in the home land. A number of conferences have deliberately and openly adopted the principle of sharing their tithes equally with the mission fields. Others have expressed their recognition of the correctness of the principle, and have gone as far toward an equal division as their present situation seemed to permit. The rank and file of our people are pleased with these arrangements. The idea has taken firm, deep root, and unless I entirely misunderstand conditions, the day is not far off when this will be recognized by all, and adopted as a part of our regular plan of administration. This arrangement alone will place at least two hundred thousand dollars annually in the treasury for mission fields.

[Experiences in removing the headquarters of the denomination from Battle

very serious operation at Boulder, Colo.

Both of the two workers who gave their lives to special lines died in this country. One of these was Sister Marian Davis, who for more than a quarter of a century worked with Sister White in the preparation of her writings for publication.

Of the three wives of our ministers and missionaries who have died, only one was in the mission field.

Thus the record shows that during the last two years only one ordained minister, one licensed minister, one licensed missionary, and one wife of a missionary sent out from the home land, died in the foreign fields. And only one returned missionary died from sickness contracted in the mission field.

But of all these sleeping saints, no matter where they fell, we rejoice to be able to say in the words of inspiration: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

I am sure that I voice the feelings of this conference in expressing to the bereaved relatives of our fallen comrades, our heartfelt sympathy, and our earnest desire and settled determination to render them the assistance and support our sacred associations, both past and present, call for.

Measures Recommended

In closing, permit me to suggest a number of measures which it appears to me should receive the serious consideration of this conference, and which, if adopted, will help to define and emphasize the policy to be carried out in the various departments of the cause throughout our world-wide territory:—

1. Give new, earnest, intelligent study to the unentered territory in both the home and foreign fields, and arouse both ministers and people to press on into the places where this message has never been proclaimed. This is a vital feature of the movement with which we are connected, and it must be made prominent until our work is finished.

2. Emphasize the high and sacred calling of the gospel ministry, lift our present ministry to a higher plane, and draw a larger number of our young men into this line of work. The ministry is the primary and most important order of gospel workers. Its neglect will imperil the highest interests of our cause.

3. Declare in unqualified terms the position of this denomination regarding the care and support of aged and infirm ministers, and also the widows and orphans of deceased ministers. Our sacred obligations to self-sacrificing laborers need to be made very plain in union and local conferences, and in the churches also. It should be clearly understood by our people that the tithe is the faithful minister's inheritance, and that in withholding this from God's treasury, we are robbing our ministers and those dependent upon them, of their living.

4. Indorse the principle that the tithe is the basis of the support of the ministry, whether located in home or mission

fields, and call upon well-supplied, self-supporting conferences to share their abundance with the destitute fields, regardless of location. There must surely be brought about a more equal and consistent distribution of laborers and funds. This is one of the steps that will accomplish it.

5. Inaugurate a campaign to secure the payment into the Lord's treasury of a full tithe by this denomination. I am satisfied that the tithes paid by our people should be twice what they are. I have worked on this from every standpoint I can think of, and the most conservative figures show that our annual tithe receipts should be doubled. This would place an additional half-million dollars into the treasury, and would furnish a good support for every minister in the denomination, and care for the aged ministers, and the widows and orphans of those who have died.

6. Appoint able, experienced men as superintendents of the work among the leading foreign nationalities in the United States. Our German and Scandinavian brethren naturally and rightly feel a deep interest in their countrymen in America. May not good leaders be chosen from these nationalities to aid in greatly increasing definite, practical work among the foreign population of the States?

7. Establish a strong, efficient medical missionary department of the General Conference. Such a department has been organized in a majority of the union conferences, and a few of the local conferences, but there is need of a general department to unify the interests of this line of work, and lead out in a vigorous, progressive way.

8. Arrange for experienced members of the General Conference Committee to visit the large mission fields, hold general councils in central places, and aid in developing and organizing the work. South America, Africa, and India should have such help in the near future.

What God Hath Wrought

Nineteen hundred years ago there was revealed to John on the Isle of Patmos, the message we are proclaiming to the world to-day. Six hundred years before John's time there was revealed to Daniel, the prophet of God and prime minister of the Persian empire, the time when this message would be due.

At just the precise time revealed to Daniel, God raised up a band of men to proclaim the message revealed to John. The special movement under the first angel's message reached its climax at the termination of the twenty-three hundred years of Daniel's prophecy. This was on Oct. 22, 1844. This brought the disappointment connected with the proclamation of the first angel's message as revealed to John.

With scarcely a pause after the terrible disappointment of 1844, the third angel's message began to be proclaimed by Joseph Bates and James White and his wife. These pioneers began their work in great weakness, and in the midst

of many perplexities. But day by day light came to them, numbers were added, and the cause grew.

And now, to-day, we see developed a group, or system, of the most beautiful, harmonious, consistent truths ever proclaimed to men. The little movement begun in New England in 1844, has extended to nearly every country on the globe. A body of loyal believers has been raised up in all parts of the world who are willing to give their lives in service or in death to finish this work for God. Every required facility has been provided for the speedy and successful extension of the work. Faithful, consecrated missionaries are stationed in nearly all the important centers of the world. They are meeting with encouraging success. Wherever their eyes turn, they behold open doors to enter. While pressing on with their work, they send back to the home land earnest appeals for more workers. Hundreds of consecrated hearts, fired by these calls, volunteer to go. Everything is ready for a great, strong forward movement. That movement is under way, and this conference ought to give it new life, power, and influence.

TIBET, refractory Tibet, can be reached and made to see and hear. Three years ago a Tibetan lama named Khomfel was converted through the preaching of Moravian missionaries from Leh, in Kashmir. He was an able man; was taught, and finally sent to preach Christ in Kalatse, near the Tibetan border, the very place where he used to serve Buddha. Now the Moravians tell us of the baptism, at Leh, of five Tibetans from Kalatse, converted through the preaching of Khomfel. "Be what you like; be a Mohammedan if you choose; but if you become a Christian, we will disinherit you!"—this is the threat hurled at one of these new converts by his friends. It was carried out to the letter, too.

THIS world would be redeemed to God in a very few years if all who bear the name of Christ knew the full meaning of the love of Christ,—the love that passeth knowledge, that conquers, that is irresistible,—the love which the human heart everywhere craves. May God fill our hearts with such a love now, and may our young people go out with something like a seraph's zeal and a Christ-like love, and hasten to the great nations sitting in darkness, waiting unconsciously for messengers to come from some place in the name of Christ. These messengers will not come from the skies; they will not come back from the dead. The people who are to save this world are living in it to-day, and Christ begs of us to take his name with his commission, and go forth in perfect confidence that the time is hastening on when all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ forever.—*Bishop Jas. M. Thorburn, of India.*

**Report of the General Conference
Treasury Department for the
Biennial Period Ending Dec.
31, 1904**

We herewith submit to the delegates of this conference the biennial report of the Treasury Department, covering the period from Jan. 1, 1903, to Dec. 31, 1904. We are sure that the report will not prove all that you might reasonably expect, nor that we would be most happy to render. It is, however, a statement of the actual situation in this department of the work. When we take into consideration the situation as a whole, and the basis of our organized work at the present time, we believe that the report gives evidence of the clearest indications of the Lord's watch-care, and the unswerving loyalty of the mass of our people.

From the College View Conference in 1897 to the Oakland Conference in 1903, the transactions of the General Conference, and those of the Mission Board Department were kept separate. After the Oakland Conference, the officers of the General Conference instructed the Treasury Department to close the accounts of the Mission Board into the General Conference books, and henceforth carry but one set of books, keeping the accounts, however, distinct.

This report is submitted upon this basis. We herewith render you a statement of the receipts and disbursements for the biennial period of 1903 and 1904:—

(See next column)

Income of the General Conference

It will be readily understood by those familiar with the organization of the General Conference, that the pay-roll of the General Conference has been considerably reduced since the complete organization of the union conferences throughout the world. Instead of the General Conference's auditing and settling with the union conference laborers, each union conference audits its own accounts, making a final settlement with its workers. Where the General Conference renders any assistance to the weaker union conferences, it is done by direct appropriations, rather than by control of the work or workers.

In this way the tithes of the General Conference have been greatly reduced. In the 90's, and down to 1904, from seventy to eighty thousand dollars a year was received, but since then only the tithe of the tithes from the union conferences, which aggregated approximately \$5,523.81.

It will be readily perceived from the itemized statement just given, that the receipts of the General Conference are not sufficient to carry on the work for which it is responsible. The question now arises, What is to be done? Shall the General Conference cut down its force of workers, drop its aggressive policy, and call in some of its men, and reduce its forces to within the compass of the funds which it is at present receiving? or shall there be an aggressive

**Statement of Receipts and Disbursements of the S. D. A. General Conference
for the Biennial Period Ending Dec. 31, 1904**

| | | Receipts | Totals |
|--|------|---------------|---------------------|
| Cash on hand January 1..... | 1903 | \$ 5,078 78 | \$ 5,078 78 |
| Annual offerings..... | 1903 | 22,001 13 | |
| Annual offerings..... | 1904 | 41,361 18 | 63,362 31 |
| First-day offerings..... | 1903 | 17,451 63 | |
| First-day offerings..... | 1904 | 20,521 91 | 37,973 54 |
| Sabbath-school donations..... | 1903 | 16,636 55 | |
| Sabbath-school donations..... | 1904 | 24,321 09 | 40,957 64 |
| Tithe | 1903 | 19,416 79 | |
| Tithe | 1904 | 5,523 81 | 24,940 60 |
| Second tithe..... | 1903 | 5,649 90 | |
| Second tithe..... | 1904 | 5,261 38 | 10,911 28 |
| Other donations and accounts..... | 1903 | 66,247 68 | 66,247 68 |
| Missions | 1904 | 11,684 55 | 11,684 55 |
| Midsummer offering..... | 1904 | 3,103 58 | 3,103 58 |
| For specific fields..... | 1904 | 9,037 75 | 9,037 75 |
| For specific funds..... | 1904 | 15,263 59 | 15,263 59 |
| From conferences for the support of foreign missions..... | 1904 | 8,088 31 | 8,088 31 |
| Washington Building Fund..... | 1904 | 45,249 58 | 45,249 58 |
| Other donations and accounts for..... | 1904 | 19,927 85 | 19,927 85 |
| Overdraft on General Conference Asso- ciation | 1904 | 3,693 57 | 3,693 57 |
| Total receipts | | | \$365,520 61 |
| | | Disbursements | |
| British Sanitarium..... | | \$ 10,000 00 | |
| Paid to missions, publishing houses, trust funds, and other accounts..... | 1903 | 130,038 92 | |
| Publishing houses..... | 1904 | 14,177 82 | |
| Special funds..... | 1904 | 7,732 29 | |
| To mission fields..... | 1904 | 83,290 51 | |
| To Washington Building Fund..... | 1904 | 42,806 37 | |
| To laborers | 1904 | 40,846 63 | |
| Miscellaneous donations, funds, and ac- counts | 1904 | 26,206 56 | |
| Cash on hand December 31..... | 1904 | 1,441 41 | \$365,520 61 |

**Statement of Actual Resources and Liabilities of the General Conference,
Dec. 31, 1904**

| | | Liabilities | |
|--|--|-------------|--------------------|
| Trust funds..... | | \$16,356 12 | |
| Personal accounts..... | | 11,788 79 | |
| Publishing houses..... | | 3,007 29 | |
| Tract societies..... | | 332 92 | |
| Atlantic Union Conference..... | | 4 30 | |
| Australian Union Conference..... | | 2,029 99 | |
| Battle Creek Sanitarium Co., Ltd..... | | 37 12 | |
| Battle Creek Sanitarium..... | | 38 40 | |
| Bermuda Mission..... | | 74 25 | |
| California Conference..... | | 7 43 | |
| General Conference Association..... | | 29,940 80 | |
| General Conference Corporation..... | | 3,500 00 | |
| Institut Sanitaire | | 31 48 | |
| Int. Med. Miss. and Ben. Assn..... | | 452 34 | |
| Int. Religious Liberty Assn..... | | 760 93 | |
| Scandinavian Relief Fund..... | | 45 26 | |
| Skodsborg Sanitarium..... | | 44 | |
| West Michigan Conference..... | | 30 00 | |
| Over-draft on Gen. Conf. Assn..... | | 3,693 57 | \$71,831 43 |
| | | Resources | |
| Bills receivable..... | | \$ 4,000 00 | |
| Personal accounts..... | | 2,566 01 | |
| Tract societies..... | | 1,339 26 | |
| Echo Publishing Company..... | | 12,061 08 | |
| Expense (inventory)..... | | 392 00 | |
| Fuel (inventory)..... | | 63 30 | |
| House expenses (inventory)..... | | 10 19 | |
| German Union periodical account..... | | 12 03 | |
| Honolulu Chinese Academy..... | | 4,000 00 | |
| Office fixtures..... | | 964 85 | |
| District tithe..... | | 115 90 | |
| Cape Colony Conference..... | | 37 40 | |
| Pacific Union Conference..... | | 48 56 | |
| Swedish Conference..... | | 4 28 | |
| Washington Training College..... | | 138 93 | |
| Cash on hand Dec. 31, 1904..... | | 1,441 41 | \$27,195 20 |
| Liabilities in excess of resources..... | | | 44,636 23 |
| | | | \$71,831 43 |

policy on the part of the respective fields in increasing the funds which fall into the General Conference treasury?

We believe this conference should give serious and earnest thought to the increase of the finances of the General Conference, and the support of missionary work in the regions beyond.

[The treasurer made a comparison between the amount of tithes and offerings paid in the United States and in the outside fields. The limits of our space make it necessary to omit this comparison.—Ed.]

Reduced Appropriations

The officers of the General Conference have been compelled, on account of a shortage of funds, to reduce the appropriations for 1905 to foreign fields, about twenty thousand dollars below the appropriations that were made by the brethren at College View in September of last year. This was not owing to the fact that the General Conference Committee was not exceedingly anxious to follow up the work in other lands, but because the income of the Mission Board did not warrant such a large expenditure. We believe this conference will look upon the work in foreign lands as of as much importance, and as deserving of the generous support of our people, as the work in the home land. A great revolution of feeling and sentiment has taken place during the last six years on the part of most of our people concerning foreign mission work. To-day I believe it has secured a place in the hearts of our people as never before, and many of our brethren are praying that more money may be spent in behalf of other regions, and less consumed upon ourselves at home. We do not believe that the home field should be robbed. We believe that the work should be carried even with a stronger hand, and with a more aggressive policy, than at present; but to carry on the work in the home land with a strong hand, means also that the work in foreign fields can and will be well supported. It is from the conferences where everything is well looked after, where the finances are kept in good shape, that the largest contributions for the foreign missions come.

This conference will undoubtedly take under advisement the best way and means to increase the appropriations that can be used in the prosecution of our work in other lands.

Sabbath-School Donations

You will perceive, when the Sabbath-school Department makes its report, that the Sabbath-school contributions have played no small part in the support of our foreign mission work. From the statistical secretary's report we find that in 1903 our Sabbath-schools contributed out of their total donations of \$55,823.25, an offering of \$34,779.85, while in 1904, from their total donation of \$60,460.80 they contributed \$40,278.05 to the foreign missions. In fact, the Sabbath-school has become such a strong adjunct in the sustaining of the foreign mission work that we can not state our appreciation

Statement of Cash Receipts and Disbursements for Year Ending Dec. 31, 1903

| <i>Receipts</i> | | |
|--|-----------|--------------|
| Cash on hand Jan. 1, 1903..... | \$ 5,078 | 78 |
| Annual offering..... | 22,001 | 13 |
| First-day offering..... | 17,451 | 63 |
| Sabbath-school donations..... | 16,636 | 55 |
| Tithe | 19,416 | 79 |
| Second tithe..... | 5,649 | 90 |
| Other donations..... | 66,247 | 68 |
| | | \$152,482 46 |
| <i>Disbursements</i> | | |
| Paid to missions and operating expenses..... | \$139,038 | 92 |
| British Sanitarium..... | 10,000 | 00 |
| Cash on hand..... | 3,443 | 54 |
| | | \$152,482 46 |

Statement of Receipts and Disbursements of the General Conference for the Year Ending Dec. 31, 1904

| <i>Receipts</i> | | |
|--------------------------------------|----------|--------------|
| Cash, Jan. 1, 1904..... | \$ 3,443 | 54 |
| Field funds..... | 9,037 | 75 |
| Special funds..... | 15,263 | 59 |
| Annual offering..... | 41,361 | 18 |
| Australasian Union Conference | 300 | 00 |
| District of Columbia tithe..... | 4,928 | 80 |
| District share of A. U. C. debt..... | 69 | 55 |
| First-day offerings..... | 20,521 | 91 |
| General Conference Association..... | 575 | 96 |
| General Conference Corporation..... | 5,000 | 00 |
| Lake Union Conference..... | 2,000 | 00 |
| Midsummer offering..... | 3,103 | 58 |
| Missions | 11,684 | 55 |
| Pacific Union Conference..... | 506 | 00 |
| River Plate Conference..... | 311 | 29 |
| Sabbath-school donations..... | 24,321 | 09 |
| Second tithe..... | 5,261 | 38 |
| Tract societies..... | 1,050 | 23 |
| Tithe | 5,523 | 81 |
| Washington Building Fund | 45,249 | 58 |
| Personal deposits | 2,892 | 19 |
| Miscellaneous laborers..... | 8,088 | 31 |
| Misc. donations and accounts..... | 2,293 | 83 |
| Overdraft on G. C. A. account..... | 3,693 | 57 |
| | | \$216,481 69 |

| <i>Disbursements</i> | | |
|--|-----------|--------------|
| Publishing houses..... | \$ 14,107 | 82 |
| Special funds..... | 7,782 | 29 |
| To mission fields..... | 83,290 | 51 |
| Expenses | 5,670 | 08 |
| Australasian Union Conference | 554 | 80 |
| Food companies..... | 458 | 07 |
| Christian Record..... | 180 | 00 |
| Dakota Conference..... | 1,500 | 00 |
| District Committee Account..... | 1,898 | 04 |
| Financial Secretary Account..... | 2,638 | 50 |
| Forwarding Agent..... | 895 | 00 |
| General Conference Corporation..... | 1,500 | 00 |
| General Conference..... | 265 | 70 |
| Int. M. M. Tr. School Association..... | 225 | 00 |
| Institut Sanitaire | 295 | 05 |
| Mission Board Fund | 4,211 | 36 |
| Pacific Union Conference..... | 506 | 00 |
| Southern work..... | 671 | 54 |
| Tract societies..... | 222 | 35 |
| Washington church..... | 634 | 31 |
| Washington Building Fund..... | 42,806 | 37 |
| Personal deposits | 2,892 | 98 |
| Laborers | 40,846 | 63 |
| Miscellaneous accounts | 987 | 83 |
| Cash on hand Dec. 31, 1904..... | 1,441 | 41 |
| | | \$216,481 69 |

| | | | |
|--------------------------|----------|----|--------------|
| Cash, Jan. 1, 1904..... | \$ 3,443 | 54 | |
| Receipts | 209,344 | 58 | |
| Overdrafts | 3,693 | 57 | |
| Disbursements | | | \$215,040 28 |
| Cash, Dec. 31, 1904..... | | | 1,441 41 |
| | | | \$216,481 69 |
| | | | \$216,481 69 |

for the help received from this source in too strong language.

We trust that everywhere the blessing and power of God may rest in abundance

upon this strong agency, not only in raising money for foreign fields, but in educating and rearing the young to take upon themselves the privilege of labor-

ing for lost souls in these distant lands.

Conclusion

Thus closes the most successful biennial period in the history of the General Conference work, taken from every standpoint from which it may be viewed.

The increase of our membership in 1904 was 4,167, while our tithes have reached the large sum of \$691,819.33, and special offerings for foreign missions have aggregated \$144,712.20, besides the Sabbath-school offering for 1904, which aggregated in its total collection \$60,460.80, making a grand total for the evangelical part of our work for the year 1904 reach the large sum of \$896,992.33, to say nothing of the amount of money that has been paid out for schools, sanitariums, and the publishing work.

We submit this report for the earnest consideration of the delegates of this, the most important of all our General Conference sessions, trusting that wisdom and grace from above may direct our councils, that what has been done may be but the beginning of that bountiful harvest which we hope to see prepared for the Master's coming.

A Glimpse of Takoma Park

A Brief Description of the Town in Which the General Conference is Held

DURING the next three weeks the attention of the readers of the REVIEW will be turned largely to the General Conference at Takoma Park, and it

seems appropriate to give in this issue some idea of the town itself. The article which follows is taken from an illustrated booklet issued by the Takoma Park Citizens' Association, and we are indebted to Mr. Ben G. Davis, the treasurer of the town, for the use of the accompanying illustrations. The writer of

the booklet says:—

TAKOMA PARK! There is a touch of nature in the very name itself—a suggestion of woodland and wild flower, of winding roads, of hill and dale! Each musical syllable brings forth a vision charmed with the song of the wild bird,

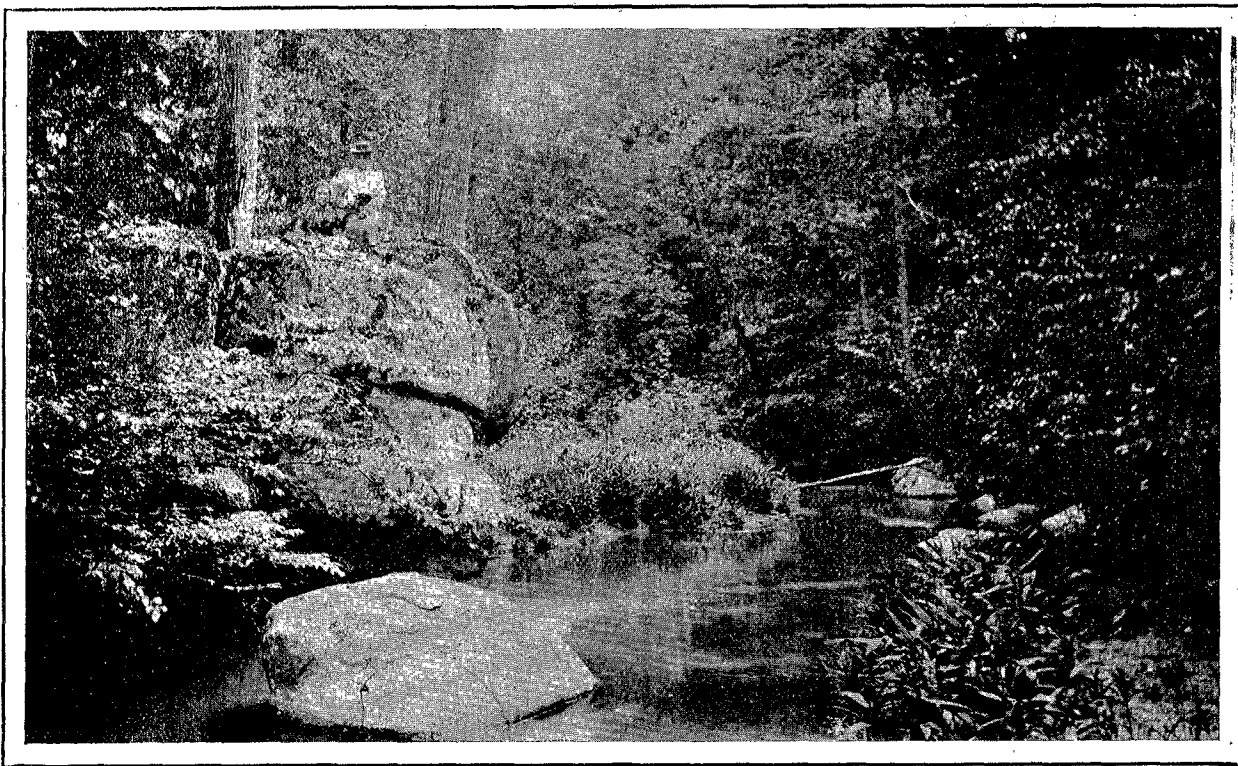
perfumed with the breath of the blossom, invigorated with the life-giving tonic of pure air! There is a dream of nature primitive, the forest trees, the giant oak, the sturdy pine, that, to the fragrance-laden atmosphere of spring adds its health-giving, balsamic breath! There is the rippling cadence of a crystal stream that leaps and dances over rock and boulder, laughing its merry way through sylvan depths, through gorge and field! And in the vista rises up the noble dome of the nation's Capitol!

The word "Takoma" is of Indian origin, and signifies "exalted," "a high place." And in this instance never was name more worthily bestowed. Nature, the greatest of landscape gardeners, the greatest of painters, seems to have concentrated her efforts upon the superb beauty she has bestowed upon this lovely region. The undulating character of the ground gives a diversity of scene that is enchanting and restful, especially to one whose vision has become warped and narrowed by the geometrical lines of city streets and squares. A summer walk or drive through Takoma Park is a positive pleasure. The scene is kaleidoscopic, ever changing, now amidst the brilliant greens of an almost virgin forest, an instant later enchanted by panoramas of field and glade, hill and sky, chasing away into the dreamy, hazy purples of glorious distance, while ever and anon beautiful villas and cottages, with well-kept lawns, peek out invitingly from bowers of shade and flower; evidencing

tint and color,—a picture that awes the artist who would copy it, but that glorifies and inspires the lover of nature whose privilege it is to dwell in its midst.

In the region of the Sligo, a stream of never-ceasing beauty that adds inimitable charms to Takoma Park, nature again shows her wonderful handiwork in a series of pictures that vary in tone and color and atmosphere with every glance. Wandering along the beautiful, shaded roads and paths that skirt the stream, charmed now by rocky heights, now by immense boulders against which the waters rush and foam or leap away in miniature cascades, one can easily imagine one's self in the heart of the mountains, away from civilization and care, in glorious contemplation of nature and her handiwork. The beauties of the Sligo are never-ending.

Takoma Park lies less than five miles directly north of the city of Washington, and so near the division line between the District of Columbia and Maryland that one portion of the town owes allegiance to the federal city and the other to the State of Maryland. It lies at an altitude above Washington that varies according to the locality, from three hundred to four hundred feet. The advantages of the greater altitude need no comment. It is a striking fact that during the most sultry and torrid days of a Washington summer, the thermometer at Takoma Park registers from ten to twenty degrees cooler, and the tempering influence of the luxuriant



ON THE SLIGO

the existence here at least of the true, restful, typical American home. In autumn, when the brush of Nature has scattered color with a lavishness that knows no bound, Takoma Park is indescribable. It presents a picture gorgeously hued in every conceivable

shade and pure air renders the difference even more apparent. Takoma Park is located within the very depths of a densely wooded country, and its dwellers have at the start that for which in less fortunate suburbs a generation of time is required—ample and abundant shade.

Along with its other bountiful gifts, nature has bestowed upon Takoma Park one of priceless value—water of the finest quality. It makes its appearance in springs that are crystal-like in their clearness, and from which sparkling rivulets flow down the valleys. Takoma water is noted far and wide. It is a fact that can be well attested that many invalids have been greatly benefited by its use. The virtue of the water simply consists in its *purity*. Those who live in health must have good air and good water. These two elements are pure and priceless at Takoma Park.

Another feature in which Takoma Park excels as a suburban town is that of easy access to and from the city of Washington. The resident who prefers has at his service the daily suburban trains of the Metropolitan branch of the Baltimore and Ohio Railroad, whose picturesque waiting station is one of the features of the Park. Or it is his privilege to avail himself of the more frequent service by electric car over the Brightwood electric road, a part of the extensive system of the Washington Traction and Electric Company. Over

cumscribed areas of sunless back yards; here their physical being is safe from accident, and their moral being from the uncertain and unpreventable association of undesirable companionship. Plenty of outdoor room, plenty of pure air, plenty of God's sunshine, broadens their chests, expands their lungs, and reddens



BALTIMORE & OHIO RAILWAY STATION

their cheeks, while contact with nature, the birds, the flowers, the rocks and rills, cultivates the brain, awakens the intellect, and forms the only true basis for a genuine and lasting intelligence.

A description of the homes of Takoma Park would fill a volume. In point of architecture they present a most pleasing variety, and evidence the exercise of much taste and pains in their construction. Whether cozy cottage or pre-

place of residence, briefly, as follows: Its especially advantageous location, being in the direct line of the wonderful growth of the national capital; its high altitude, lying, as it does, from three to four hundred feet above the city of Washington, thus insuring pure air and a much more comfortable temperature during the heat of the summer; its profuse shade and remarkable variety of trees; a wonderful beauty in natural scenery; absolutely perfect drainage, due to the contour of hill and dale; a well-established form of municipal government; a perfect system of water-works and sewers; and the cleanest, most healthful water in the world; gas, thus affording, with the water and sewers before mentioned, opportunity for all modern conveniences; churches, schools, and business houses; two means of frequent and rapid transportation to the heart of the city; three hundred homes, forming a sturdy nucleus for the greater growth that is coming—and finally, a population of intelligent, progressive, up-to-date people.

THE heart that loves, sets no time limit to its service, nor stays to measure its gifts; for LOVE *must* serve, and LOVE *must* give.—*Foreign Field.*



ATTRACTIVE HOMES AT TAKOMA PARK

this road passengers are carried from Takoma Park to any part of the city of Washington or of the District of Columbia for the same rates of fare as prevail in the city—five cents per trip, or six tickets, allowing six trips, for twenty-five cents. Thus in the matter of cost of transportation the citizen of Takoma Park enjoys equality with the resident of Washington itself.

Takoma Park is the ideal place for children. Here they are exempt from the narrow limits of streets or the cir-

tentious villa, there is the same inviting picturesqueness, enhanced not only by natural surroundings, but embellished by lawns and walks and flowers that give completeness to an ideal landscape. Add to these attractions the advantages and conveniences of modern improvements—gas, water, sewers—and nothing else need be said as to the desirability of Takoma Park as a place of residence.

A recapitulation of the well-authenticated facts herein presented sets forth the advantages of Takoma Park as a

A MISSIONARY in Japan (A. B. C. F. M.) says of the Japanese to-day: "I am glad it is my privilege to work among a people who have the ability to understand and apply great ideas, and who can be mastered by great ideals." The heart yearns to show such people Jesus Christ as the one great ideal, and to explain to them his ideas of what manhood is. Does not our duty to do this correspond, as Bishop Westcott once said, "with the grandeur of the truth which is placed within our reach"?

THE WORLD-WIDE FIELD

Good News From the Holy Land

L. R. CONRADI

WHILE we listen to the good news from the wide world, we are certainly cheered to find that the holy land of old is not missing. Our workers there had suffered considerable from fever, so that we were compelled to make an entire change. Brother and Sister Hoerner left Jaffa, and are now laboring in southern Germany. Brother Gregorios and his wife (both nurses) have taken their place. The three believers whom I baptized while I was there, attended

were obliged to leave Jerusalem on account of fever. They are now assisting in the school at Gland, and expect to connect with the sanitarium when it is opened at that place. Brother Teschner, who took Brother Jespersion's place, died, so that we had only Sister Mueller there for a time; however, a short time ago Brother Freund, who had just served his time in the German army, as a nurse, has gone there. He reports very encouragingly about the work. The health of the workers is good. They seem to find some interested souls in that city. One German lady, who has

questioned whether it would be best for us to attempt to do anything in their behalf; but they wrote us that it would not be wise, as any interference on the part of foreigners might create suspicion, and make the matter still worse. All we can do is to leave their cases with the Lord, asking him to turn the tide in their favor.

We should be only too glad if we were able to secure a good, promising young man, a minister of some experience, to go into Asia Minor and begin gospel work there. As soon as Dr. George opens up the treatment rooms in Constantinople, his hands will be full, and he will not be able to look after the evangelical portion of the work. Thus far, we have had no more promising field in Asia Minor than right among the Armenians. It seems a pity to have hundreds of believers there, with no one even to visit them.



THE JERUSALEM SANITARIUM

our Friedensau meeting last summer. One of these is now a teacher in the Friedensau school, while the other two have spent some time in the school, and have returned to their farm near Jaffa; they have now paid into the work four hundred dollars tithes upon their property. As they carried back such a good report of their experiences with our work and workers in Germany, another family, with whom we had been laboring for some time, began to keep the Sabbath, and are now ready for baptism. The little company in Jaffa was pleased to have Elder Quinn, who stopped on his way from Australia, celebrate the ordinances with them.

Brother and Sister Jespersion, nurses,

a home for girls in Athens, spent a week at the health institution in Jerusalem, and became much interested in our work. Her husband is working among the Greeks in America, and she expects to join him there. She is very anxious to see health work, similar to that carried on in Jerusalem, started in Greece, and offers her home for that purpose. Thus once more the light is breaking forth from the holy land and other portions of the Orient.

Brother Zarub, with another family, is located at Beyrout. Since Brother Krum left, we have found no one to take his place in this Syrian field. Farther up in Asia Minor our brethren are still in prison, awaiting their sentence. We

We have just secured Sister Adomeit, a German nurse of experience, who knows French and some English, to go to Constantinople, to assist Dr. George. God is blessing the German workers we have sent to the Orient. We are sure that if we could secure a good minister to go there, one who would not be afraid of hardships, persecutions, and difficulties, we should see a growth in Asia Minor and Turkey. Let us remember the holy land and the Orient in our prayers and gifts, that these fields may be again lighted with the rays of the everlasting gospel.

“LIGHT obeyed increaseth light;
Light rejected bringeth night.”

A Visit to Fiji

ANNA L. HINDSON

ON Monday, November 7, just one week from the day we left Sydney, the "Moana" pulled into the beautiful harbor of Suva, Fiji. The charming tropical vegetation and the nicely laid-out little town of Suva presented a very pleasing scene. It was about two in the afternoon of a beautiful day when we arrived.

Brother Arthur Currow and his wife were the first of our friends to reach the boat, and we were glad to return with them to Suva. On our way they pointed out Suva Vou, lying a few miles across the bay, and as we looked, we could see the mission launch just starting across to meet us.

While making a hurried tour of the little town, in which there was much to interest us, we were happily surprised to meet Sybil Read, who had come in search of us, and a little later, Brother Lou Currow and his family. Presently the mission launch arrived, bringing Brother and Sister Fulton, Sister Parker, and

Suva Vou is a pretty little native village, surrounded with an abundance of rich tropical vegetation, and is close to the bay. It was our privilege, for the first time, to see the native huts of which we have heard so much. We called upon a number of our native Fijian brethren and sisters in Suva Vou, and this indeed was a great pleasure to us.

In Brother Fulton's comfortable home we were very pleasantly entertained during the evening. A variety of choice native fruits was spread before us, which were very refreshing after a week at sea. One room in Brother Fulton's house is occupied by the printing-office. Here we saw the little printing-press, donated by the Avondale Press, where the *Rarama*, our monthly Fijian paper, is printed. The *Rarama* is doing a grand work in spreading the light (*Rarama* means light) of the third angel's message in the Fijian group. The type in the last number of this paper was set entirely by Sister Guilliard.

The new church building in Suva Vou is a very neat little wooden structure,

A Sabbath Meeting With Chinese Women

MAUDE THOMPSON MILLER, M. D.

[This report was written only a short time before Mrs. Miller's death.—Ed.]

To conduct a service for Chinese women is much more difficult than one who has never been in China would think. In the first place, a Chinese woman is not supposed to leave her home. Year in and year out, she remains at home, for some one must look after the servants and the home. She controls her daughter-in-law in the same stern way in which she was controlled by her mother-in-law, and as she can neither read nor write, her time is spent in gossiping with the other women of the home, or the compound, over the latest news the servants bring in from the street, or rehearsing a family quarrel which may or may not have resulted in a tragedy.

In a Chinese home husbands and wives are not expected to love each other, and having never seen each other before marriage, it is but to be expected that in many cases true love can not be found.

As the mother always takes the son's part, there is much contention and strife between her and her daughter-in-law.

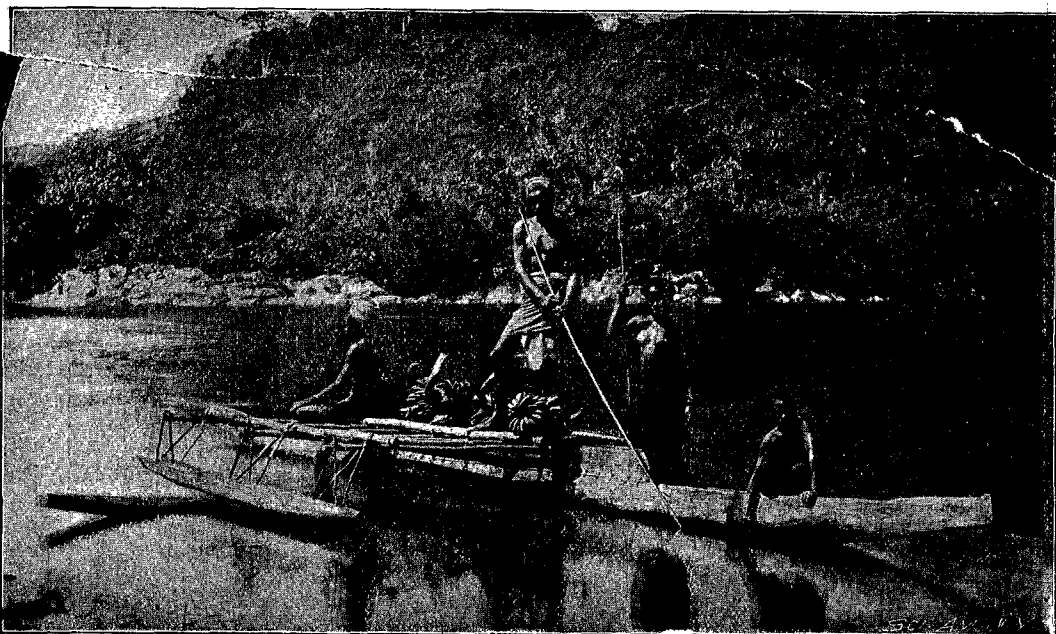
In passing through the streets of a city, one rarely sees a Chinese woman except of the poorer classes, and beggars in their rags, begging food; occasionally a woman will be seen in the door of her dwelling, or, passing on a back street, she may be seen in the narrow alley at her work or at a murky pool washing clothes.

While it is customary for a woman to remain at home, her tiny feet will not permit her to walk either long or short distances, because of the pain which these crippled mem-

bers constantly give their owner; so a Chinese woman in going anywhere must be carried in a chair, wheelbarrow, or cart.

With all these disadvantages, it is not to be wondered at that the Chinese women are rather timid in leaving their homes to attend church, and as our "worship halls," as they are called in Chinese, are not yet completed, when they come and find men assembled in the hall, they will not come in, or if they do, they stay only a few minutes, so the only way to hold services with them is to do it after the meeting for the men is over, and they have left the yard. When the repairs are finished, we shall have separate halls for the men and women to meet in, thus doing away with this difficulty.

Many times the women come, not to hear about Jesus, but to get a look at that curious-looking foreigner, who has large feet just like the men, and to see



From "The Scientific American"

A FIJIAN RAFT

Brother Carr. We can not express our pleasure at meeting all these dear friends.

Our boat was soon to start, but we learned that she was going a few miles up the coast to take on sugar, and that passengers would be taken on a launch to join the boat at 10 P. M. This was welcome news to us, and soon we were on our way in the fine little mission launch, to Suva Vou. On the way Brother Fulton pointed out the little cemetery, and the spot, as nearly as possible, where our dear Brother Tay lies sleeping. Brother Tay, of California, was the first of our brethren to visit the South Sea islands with the present truth. It was through his efforts that the inhabitants of Pitcairn Island received the message. While laboring in Fiji, he fell asleep. What will be his joy in the awakening to greet the many precious souls in these islands who have been won to the third angel's message!

which now does service also as a school-room. At the present time, including the youth and children who are keeping the Sabbath understandingly, there are about one hundred and fifty Sabbath-keepers in the Fijian group, with four organized churches.

Brother and Sister Fulton, with their two daughters, were just ready to start out in the little launch to visit an island eighty miles away. When the time came for us to leave, we joined in a season of prayer, and Brother Fulton, with three young Fijian brethren, took us (this time in their little rowboat) across to Suva, where we boarded the launch for the "Moana."

Let us remember the work in Fiji in our prayers. Our laborers there are carrying a heavy burden for the work, and are few in number.

Washington, D. C.

"THE isles shall wait for thy law."

how she talks and does; frequently they will climb on the benches in the rear of the hall, just for one glance.

As they have never attended a meeting, they feel free to talk whenever they please. Perhaps while we are singing, a newcomer arrives. They all greet her, and she says out loud to some friend, "Why, when did you come? How long have you been here?" The friend replies in the same loud tone, unless stopped by the Bible woman, who must constantly tell them not to talk, but to listen. During prayer, they usually remain quiet except for a mumble from one or two, and then, as we try to tell them of a loving Saviour who died to save them, and the hope of everlasting life to those who believe and obey him, they listen attentively for a time, but soon are more interested in my Chinese skirt, and ask, "How much did you pay for this cloth? How much did it cost to have this skirt made? Where did you have it made?" etc. But a reminder that this is a meeting brings us back to the subject again. Not being able to read or write, they are slow to understand, and when the meaning dawns on one, she must tell it to the rest so they will understand. Then all want to talk at once, so it is some time again before the speaker has the floor.

In this way much time is consumed, and little advancement made, and as the women are so restless, one-half hour is as long a meeting as can be held at one time. One day, when holding the meeting a little longer than usual, the entire audience except two women left, thinking they had stayed long enough, and were presuming upon my time. One who remained, having attended some meetings previously, said, "They have no manners, and do not know how to act at church." After attending a few meetings they learn how to conduct themselves, and are then as orderly as it is possible for Chinese to be.

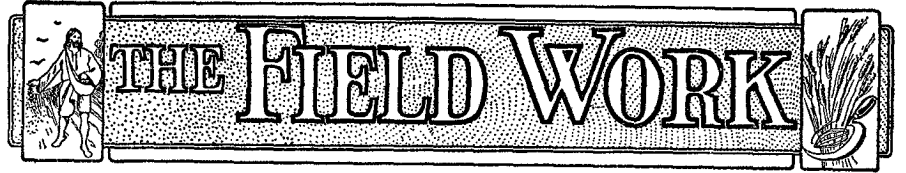
Probably not more than one woman in a thousand can read in China; however, this varies in different parts of the country. If a young lady is fortunate enough to have a kind father or brothers, and a desire to read, she may learn to read quite well, but these cases are very rare.

In this way, day after day, the seeds of truth must be sown in their hearts, which we trust will bear fruit for eternal life. A nation weighed down in heathen darkness for centuries can not be turned into a devout Christian people in a day nor an hour. We must be satisfied to do our part, and let God do the rest; it is only God who can change the heart.

We were made greatly to rejoice when the news reached us of the grand step Ohio has taken in donating one half of her workers and tithe to the General Conference.

May this mark an era in the advancement of the third angel's message, not only in Ohio, but in many lands, is our prayer. And do not forget China's millions.

Shang-tsai Hsien, Honan, China.



Germany

HAMBURG.—One conference after another passes, and each seems almost better than the other. They are all well attended. Our evening services are crowded. The utmost harmony prevails in all our councils, and prosperity seems to be with each field. So far as I can learn, our annual offerings must have doubled in a number of fields: I hope this is so throughout. In all our conferences a vote was passed to have a collection in every company in February, for the Washington enterprise.

L. R. CONRADI.

Central America

BELIZE, BRITISH HONDURAS.—One week ago last Sabbath we had baptism, when eight joined the church by baptism, and three by letter, which gives us a membership of twenty-six. Since then, two others have signified their intention of keeping the Sabbath—one a Spanish woman, the other the leading member, a deacon, in the Baptist church. Others are asking for Bible readings. Some of the members of this church are becoming interested in missionary work, and are visiting the people, reading and praying with them, and giving them reading-matter.

We have been saving, little by little, toward building a church. Last week we found a place for sale. We paid nearly half the price, and can have five years in which to pay the remainder. We hope to collect sufficient money to build a meeting-house on this place.

H. C. GOODRICH.

Porto Rico

MAYAGUEZ.—Our work is onward. We are taxed to our utmost to know how to fill the openings. I am enjoying my work. My heart is burdened for the educated and wealthy. We all realize that they must be reached by some other way than through preaching, because we can not get them out where they must come in contact with the common people. Caste seems as great a hindrance here as the colored question is in the South.

There is much to be done, and, being a woman, I am handicapped by some of their customs. But there is a place for every one; and if I do faithfully that which God has given me to do, he will bless it, and let it bring forth fruit.

MRS. IDA M. FISCHER.

ARECIBO.—I am helping to open up meetings in this place. Mr. Connerly was here, too, last week, and we found a good interest in the work. But there was an interest in San Juan which needed attention, and Mr. Connerly will be there a part of this week, while we continue the meetings here. The attendance is small, but the interest is good.

The conditions here are pitiable at present. It would seem that the curse of God is resting upon the island; for

nothing seems to prosper, and the people in general are living in poverty. Everywhere are seen ruins of beautiful homes, and wrecked fortunes. Our courage is good.

LILLIAN S. CONNERLY.

South Africa

PLUMSTEAD, NEAR CAPE TOWN.—I have been here at the sanitarium for about three months. I do praise the Lord for sparing my life, and for the degree of health which he has given me; but I hope to gain much more before I return to Basutoland. Plumstead has a delightful climate, and is a beautiful place in which to recuperate in summer. I am glad, too, that we have a sanitarium here. Dr. Thomason's coming to Africa has made our hearts glad, for we were in such need of a physician.

There has been a drought in Basutoland. But we have had some rain recently, for which we are thankful; but we hope for more. It is quite hot there in summer, and there are severe thunderstorms in that season. Soon after Mr. Chaney returned from Plumstead, there was a thunder-storm, in which the lightning struck our house twice, striking it in three different places. Remember us in your prayers.

MINNIE CORNWELL-CHANEY.

Chile

NUEVA IMPERIAL.—I am now down on the frontier of Chile, in the south, holding quarterly meetings with the brethren, and visiting the isolated ones. It is about fifteen months since I was in this part, and they felt as if they had been left nearly alone; nevertheless they are firm, and are helping what they can in tithes and offerings. I baptized five, all converted from Catholicism. In fact, out of the fifty-seven that I have baptized in Chile and Peru, about eighty-five per cent have been Catholics converted by the third angel's message, and a very small portion, as you see, were converted from the Protestant churches. There are fifteen or twenty more who have asked for baptism, but we have to go a little slow with the natives.

Notwithstanding the fact that we have had so few workers the past year, the Lord has blessed our work, and I had the privilege of baptizing eighteen. About twenty-five, in all, have been baptized. To the Lord be all the praise.

H. F. KETRING.

Nova Scotia

TIVERTON.—The latter part of January, Elder W. R. Andrews visited this place, and began a series of meetings in Temperance Hall, which continued for about ten weeks, the last three of which he was assisted by Elder Wm. Guthrie, president of the Maritime Conference. The hall was filled to its utmost capacity with attentive listeners for about three weeks; then the Disciples sent for an evangelist and started spe-

cial meetings in their church, which took many from our services. However, quite a goodly number still continued to come to the hall, and listened very attentively to the word of truth, which was faithfully and fearlessly, though lovingly, presented. Many of these listeners were convinced that we have the truth, and acknowledged it as such, but did not have the moral courage and faith to obey it.

Our faith and courage are strong in the message, which we believe will triumph in the near future. Paul may plant, and Apollos water, but God must give the increase.

AMOS E. OUTHOUSE.

West Indies

Two of our faithful canvassers preceded us to Grenada, and have quite thoroughly sowed the field with our good books, which will, of course, bear fruit. We find six persons more or less fully keeping the Sabbath, and others interested. We already have evidence that this is one of the difficult fields. But we are of good courage to push the work with all the strength that God shall give us.

We hope to remain here long enough to see the work firmly established in this stronghold of Catholicism. Grenada is the most picturesque and beautiful of any of the islands we have seen. There is an abundance of good water, and fruits of all kinds abound. It is said to be a healthful place. We are all enjoying perfect health, for which we daily thank God. We will report our work here as fast as it develops. We hope the interest and prayers of our friends will follow us in our new field of labor, that we may be strengthened and fitted for successful service.

W. A. SWEANY.

Argentina

THE Lord is blessing some of the aggressive moves that are being made in Argentina. After laboring in the Chaco awhile, which resulted in the baptism of eight souls, Brother Luis Ernst went into the province of Corrientes, where an interest had sprung up among the friends of those baptized in the Chaco. As a result of his work, about twelve persons have accepted the message at Empedradas. This is our first foothold in that province, and thus another large field is added to our entered territories.

At Concordia, in the province of Entre Rios, our canvassers have been working, with the result that quite an interest is awakened, and several are keeping the Sabbath. We are planning to send additional help. Concordia is an important point. Being located at the foot of the rapids in the Uruguay River, at the head of navigation, it, together with Salto, just across the river in Uruguay, is the doorway to a large part of northeastern Argentina, northwestern Uruguay, and southwestern Brazil. It has a population of perhaps fifteen thousand.

We have now purchased our printing-press. I succeeded in raising over five hundred dollars in Entre Rios, among our brethren, the last two weeks before I left home. Necessarily it will take a little time before we shall be ready for work. The total amount raised for the press is about eleven hundred dollars. We expect more to be given, but not a

great deal. Over six hundred dollars of this amount is paid. The most of the remainder will be paid soon. Our printing outfit will cost about twelve hundred dollars. We are well, and of good courage in the Lord.

J. W. WESTPHAL.

Washington Training College Close of First Session

It may be pleasing to the REVIEW readers to have a brief report of the first year's work of the Washington Training College, as this school is a kind of first-fruit of the generosity of the denomination, expressed in the gifts to the One Hundred Thousand Dollar Fund.

Owing to delay in the work of construction, school did not open till November 30, and, indeed, the buildings were far from complete at that time,



DORMITORY FOR YOUNG MEN

so that it has been impossible to receive many who would have been glad to attend, some of whom we hope to accommodate next year. The number actually received has been forty-nine, of whom four have been baptized during the year. This made every member of the school a follower of Christ; and, moreover, each one is desirous of having some part in the gospel work for these days. This spirit on the part of the students has made the work of the teachers a delight in almost every particular, and the blessing of the Lord has attended the work in a marked manner. For some weeks Elder Spicer met the school Mondays and Thursdays at the chapel hour, and gave most valuable talks on missions and mission work. The young people were not simply entertained, but they became deeply interested, and some have expressed a desire to have a part in the work beyond the seas. In fact, the privilege as well as duty of labor has been continually held in the foreground, and God has impressed hearts with a sense of the shortness of time, and with the need for an army of workers whose hearts the Lord has touched. The knowledge of movements both here and elsewhere, and the inspiration gained from contact with the leaders and officers of the denomination, have also contributed to a more thorough consecration and to a greater zeal for the work of our people.

The students will remain to attend the conference, after which a few will return to their homes, others will enter the field, and some will remain to help in the further building operations. The leading of the Lord has been marvelous,

and has shown us what may be expected when the college is fully equipped and prepared to receive the number of students which it is designed to accommodate.

We would express gratitude to God for what he has already wrought, and by his grace we shall strive to make this school one in which the divine impress may be given to every one connected with it.

J. W. LAWHEAD.

Portugal

LISBON.—If I could preach in Portuguese, I could open up work now, though it would be necessary to convince the authorities that we are not "socialists," but intend to do proper gospel work.

I am now attending three or four Portuguese meetings in as many places each week, and one Scotch Presbyterian meeting, giving away tracts as I have opportunity, without calling down upon me the wrath of the preacher. To one place I took some copies of the *Arauto da Verdade*, and after the meeting I handed one to a man, and lo! men, women, and children crowded around, reaching out their hands for the papers, some wanting two, until I gave away twenty-five in less than nine minutes. Many more could have been given. The people who can read are glad to read anything. We have given our vegetable dealer a copy of all the tracts and papers we have in the Portuguese language. But as to the inquiries and explanations, we can not follow the interest aroused as yet.

I do hope a man may be found who can help in this field without the hard work of studying the language. We shall keep our eyes open here for such. We surely shall be obliged to teach the people by preaching and reading to them, for, as I said in a former letter, eighty per cent of the people of Portugal can not read. If I could talk and understand the language well, I should be almost overwhelmed with work.

C. E. RENTFRO.

Barbados

SPEIGHTS TOWN.—We had our conference committee meeting January 14-16. The auditing work was attended to, and plans were laid for the work for the next six months. We expect to conduct tent efforts in Barbados, Georgetown, Demerara, Grenada, and in the country of Antigua, and institutes in Barbados, Demerara, and Trinidad. In these the whole work will be considered. Brother Enoch will assist in Demerara, and I will attend the institute in Trinidad.

The reports show that there have been 1,975 sermons preached, 1,669 Bible readings held, 1,339 other meetings, 6,870 visits made, and 113 persons baptized, in our conference in 1904.

Our work here in Speights Town is moving slowly, through much opposition. About twelve are keeping the Sabbath, and I believe a good work will be done. But we must stand by it, and push out into the country parts. We have organized a Sabbath-school with about twenty members, and we believe there will be a steady growth.

A. J. HAYSMEYER.

The School Question in Washington

No Action as Yet by the Board of Education

UP to the time of closing the columns of this paper no decision had been announced by the Board of Education concerning the matter of religious instruction in the public schools of the District of Columbia, and there has been little agitation of the question during the last week.

The responsibility of the family and the church for giving religious instruction was the subject of a sermon by Rev. L. D. Blakemore, of this city, which was reported in the *Washington Times* of May 1; and the *Washington Post* of the same date contained the following letter:—

"EDITOR POST: The pastors of the Methodist Episcopal Church South, who presented a petition to the Board of Education against the introduction of religious instruction in the public schools of the District, urged that their plea was not given that publicity which would have shown the reasonableness of their position. The petition was, in part, as follows:—

"We, the undersigned preachers, representing the Methodist Episcopal Church South in the District of Columbia, deplore the present unseemly agitation over the question of the proposed introduction of religious instruction into the public schools of the District, and respectfully submit our protest against the measure on the following grounds:—

"We recognize the moral and religious crisis now imperiling the country, and are ready to co-operate in all legitimate efforts to uphold law and order, stay crime, and improve morals and religion, through education or otherwise, on the basis of the 'golden rule' and the guarantee of civil and religious freedom to all alike. We heartily sympathize with the laudable aim, but question seriously the means suggested in the proposed action. It would be a step backward, not forward; and, by arousing sectarian prejudices and animosities, would defeat the very end sought, impair the confidence of the people in the schools, and ultimately destroy the American common school, or lead to an established religion and the reunion of church and state, a result that will be relentlessly opposed by every loyal American citizen.

"The proposed legislation proceeds upon these false premises: First, that the home and the church, set for the very work of imparting moral and religious instruction, recognized by all as necessary for American citizenship, have acknowledged failure; secondly, that since the regular agencies have failed, the state, in self-defense, is justified in assuming, and in duty bound to assume, the burden of the moral and religious instruction of her future citizens. In fact, the church and the home have not failed, nor has the American state any legal or moral right, under any circumstances whatever, to impart religious instruction in the slightest degree. . . .

"We stand second to none in our loyalty to the Constitution and the established institutions of our country, chief among which is the American common school, established on non-sectarian prin-

ciples by the separation of church and state. We deny absolutely the right or expediency of introducing religious instruction into the tax-supported school in the United States. We deny the principle that religious instruction, under any possible contingency, is a proper function of the American state, and brand all arguments and analogies drawn from the educational experience of European countries with a state church, as false and misleading for this country. We deny that the common school is responsible for the moral and religious crisis in the country, and protest against the proposed introduction of religious instruction into the public schools as reactionary, un-American, unconstitutional, illegal, subversive of civil and religious liberty, and, whether advocated wittingly or unwittingly of the vital principles involved, as inimical to the best interests of both church and state, and tending to aggravate rather than cure the ills of society. Such reactionary school legislation, we believe, would justly expose our honorable Board of Education and the citizens of the District of Columbia to the ridicule and contempt of leading educators and all fair-minded, liberty-loving American citizens the country over.

"The Constitution of the United States expressly forbids such sectarian teaching of religion and morals in the tax-supported school as is generally conceded to be necessary for complete moral character and American citizenship. The American common school was never designed to give complete preparation for American citizenship. No objection is made to the teaching of such a body of commonly accepted principles of morality as might be agreed upon. But we oppose thrusting upon the common school the extra burden of the home, the Sunday-school, and the church, in addition to its legitimate work as a branch of the state, as confusing and destructive to all. Such an educational policy would be suicidal. . . .

"We would respectfully call attention to the fact that this whole question of religious toleration in education was fought out by Thomas Jefferson and the framers of the Constitution in Virginia. The Bible and religion constituted the big end of the wedge in the colonial school. This was possible in New England, with a homogeneous population and one common religion. In Virginia, with the introduction of various nationalities and religious denominations, as well as in Massachusetts later, religious controversies began concerning education, and the secularizing trend set in that has gradually reduced the Bible and religion to a minimum in the tax-supported school. . . .

"Slight appreciation has been shown so far in this discussion of the contemporary movements in American educational history, nor of the existence since February, 1903, of the Religious Education Association, organized by leading educators and ministers of the United States, now numbering many hundreds of members, for the express purpose of solving this greatest question that faces our country to-day; namely, of determining the proper places, respectively, of the church and the state, and of their right correlation with all other moral and religious forces in the vast work of the moral and religious education of the American peo-

ple. This great organization seeks the solution of the crisis in morals and religion now facing the country, not in senile involution and reactionary returns to the primitive matter and methods of our colonial ancestors, but in development, the proper correlation of the common school, the home, the Sunday-school, the church, and various other social factors, to the end that a proper and harmonious division of labor may be secured, and the adequate physical, mental, moral, and religious development be guaranteed to the rising generation of American citizens.

"JOHN LEE BROOKS,
Emory Church;
WILLIAM F. LOCKE,
Mount Vernon Place Church;
D. L. BLAKEMORE,
Epworth Church;
W. H. BALLENGER,
West Washington Church;
J. C. HAWK,
Marvin Church."

Revival in the Lincoln (Neb.) Church

THE definite work of deliverance from sin and the reception of the Holy Spirit is going forward in the Lincoln church, as in all other places where the standard has been lifted. On a recent evening all who were present, except three, surrendered their lives fully to God, claiming by faith the power that saves to the uttermost.

There is a settled conviction taking hold of our people in this great center where this message is being given, that we are coming to a sharp turn in the fulfillment of God's plans, and by special manifestations of his power, he will cut the work short in righteousness. But this will not be done by the outpouring of the latter rain suddenly upon an unprepared people. Only "those who come up to every point, and stand every test, and overcome, be the price what it may, will receive the latter rain, and thus be fitted for translation." This brings every one connected with this last great movement face to face with the definite experience of Christian perfection,—perfection as pertaining to the conscience. Therefore, in order to receive the latter rain, we must receive the former rain. Let no man think that he will receive anything of God who does not first comply with the conditions upon which the "perfecting latter rain" is promised. To sin, wherever found, "our God is a consuming fire."

Before Elijah was translated, Elisha asked that a double portion of the spirit of Elijah might rest upon him. Elijah's reply to this eager aspirant was not arbitrary, but conditional: "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." Perhaps there was not another individual in all Israel pure enough to have lived amid the chariots and horses of fire that swept Elijah to heaven, or to have been sensible of this glorious visitation.

Our reception of the Spirit will be in exact proportion to the subjection of the flesh. Elisha met the conditions, and claimed the promised blessing, crying out, "My father, my father, the chariot of Israel, and the horsemen thereof." And his life ever afterward testified to the mighty workings of the Holy Spirit.

"Only those who are living up to all the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may fall on hearts all around us, but we shall not discern or receive it."

R. D. QUINN.

Ceylon

COLOMBO.—We are here in a new field, struggling to get our work opened up, with an absolutely empty treasury. We have felt this very keenly, and do feel that we need to have our hands strengthened by coworkers and means.

Since writing you, we have had to change our home, as the family with whom we were living gave up their house. This, of course, made another break in our work, and caused additional expenditure. We believe, however, that the little place we have taken will be better suited to our needs, and that we shall enjoy more freedom in gathering the people in. We had two little meetings on Sunday, and those who attended were much interested. We feel that the Lord requires of us faithfulness in sowing the seed, and that in due season we shall reap, if we faint not.

We shall do as much as we can with our literature in the homes of the people, and we know that the Lord will bless every effort put forth. We have just received a stock of books from Calcutta, and hope to get these out among the people. In this way we can help to bring money into the treasury, and so relieve the situation that hinders the progress of the work. While we were in Calcutta, our hands were full of work, and our hearts were full of joy, and I sincerely pray that God will open up for us here a field just as full of usefulness.

By the time the conference opens, we shall be entering upon our third year in the East. The Lord has been gracious to us since we came here, and to-day we are all enjoying perfect health.

The hot season is coming upon us very fast, and the people are leaving the cities for the hills, but we shall try to abide where we are. We sincerely trust that we may be allowed to remain here until we shall see a well-established church gathered out from the people of Ceylon. We send our greetings to all of like precious faith.

H. ARMSTRONG.

India

CALCUTTA.—The general meeting is past. The Spirit of the Lord was present, and it was the testimony of the workers that it was the best general meeting we have had in this field. Business was handled in a united spirit, and new plans were laid with the unanimous approval of all. We tried to keep before the workers the fact that Christ is coming soon, and that it is God's will that we should go forth unhindered and unhampered to proclaim the message of the hour to the people of India.

Brethren Votaw and Hansen, with their wives, were sent to Burma. Brother Mong Mong attended the meeting, and he and Brother Meyers made a strong appeal for that part of the field. Brother Hansen will canvass and do

health work, making his labors, as far as possible, self-supporting.

Brother Meyers will work in the canvassing field for the time being, in southern India, and when the tent arrives, will probably give Brother Armstrong a lift in Colombo. Sisters Orr and Meyers will locate at Bangalore, where an interest has developed from the work of Sister Orr.

We shall remove the printing-press to Karmatar, and connect it with our training-school. Brother Little will have the oversight of the press, and will assist on the paper. We believe it will be cheaper to operate the press there. The price of labor and rent will be less, and we shall be able to give more of our time to our own work, which will continually increase as we get out our literature in different languages. If we publish our tracts in Bengali, Hindi, Urdu, Burmese, and Santali, together with our work in English, we shall have all we can manage. This will give our boys who are attending school a chance to learn how to set type, and it will take more of our laborers outside of Calcutta, which will be better for their health. Brother Little will give what time he can to the study of the Bengali language. We hope to open up a school at Cora, a village four miles from Karmatar, where no missionaries have yet gone. It may be that Brother Mukerjee will locate there.

J. L. SHAW.

New Mexico

ROSWELL.—Since we came to New Mexico, we have been instrumental in helping thirty-six precious souls into the church through the ordinance of baptism. Several others have come in on the strength of their previous baptisms. The most of these are now members of the Roswell and Alamogordo churches, which have been organized during the past two years. Seed sown over a year ago is just beginning to yield fruit. During the past two weeks, two have united with the Roswell church, and five others give evidence that they will soon be ready for membership. Please remember them at the throne of grace, and do not forget to pray that we may have more of the power of God in doing his work.

MILO D. WARFLE.

A Church the Result

"THERE are many who, because of prejudice, will never know the truth unless it is brought to their homes. The canvasser may find these souls, and minister to them. There is a line of work in house-to-house labor which he can accomplish more successfully than others. He can become acquainted with the people and understand their true necessities; he can pray with them, and can point them to the Lamb of God, that taketh away the sin of the world. Thus the way will be opened for the special message for this time to find access to their hearts."

A number of instances, a few of which are most remarkable, have come to our notice recently which demonstrate the truthfulness of the statement just quoted from the Testimonies. About a year ago one of our faithful canvassers entered the field and placed a copy of "Great Controversy" in almost every home in

the community in which he worked. The Lord especially impressed the great truths found in this book on the hearts of the readers. At the request of the people interested, the president of the conference visited the community recently, and organized a Sabbath-school of twenty-five members. A minister has now been sent to give further instructions preparatory to church organization. The faithful canvasser is rejoicing to-day over the results of his first year's work. In writing to us a few days ago, he said, "The book work will be my life-work." This instance is quite remarkable, and certainly should serve as an incentive for others to enter this good work.

JAS. COCHRAN.

"There Are Last Which Shall Be First"

THERE are circumstances which arise in connection with the cause of God when Christ's statement, "There are last which shall be first," has a special application, although, as a rule, the converse of this is true. We have reached a period in the work of God where this scripture has an application.

Our people have watched with interest the development of events at the national capital since the removal of the Review and Herald and the General Conference offices to Washington. A call for one hundred thousand dollars was made to establish the work at the national capital. This fund has gradually grown from donations varying from twenty-five cents up to one thousand dollars, until over two thirds of this amount has been raised. Some have been impressed by the Spirit of God to give one thousand dollars, or more, but for some reason they have failed to act upon these convictions. The Lord has servants, stewards of his goods, who are impressed *just now* to give large sums to make up quickly the amount lacking of this fund. Great blessings will come to those who respond at once to the call of God. A spirit of hope and courage will go throughout the whole field if this fund is all raised before the General Conference closes. Who will *just now* improve the opportunity of being first in giving two thousand dollars, or more, of the means entrusted to them, for the work in Washington? Those who can not give this amount can add to the long list of donors of less sums. Carry out the conviction of your soul without another day's delay, and thereby receive the benediction, "The last shall be first," in the blessed work of this hour.

R. A. UNDERWOOD.

Field Notes

IN a report of meetings at Grafton, W. Va., which were begun April 8, Elder B. F. Purdham says: "The attendance was good from the first, and continues to increase. Five, all heads of families, have decided to keep the Sabbath, and many others are deeply interested and acknowledge the truth."

BROTHER J. G. SAUNDERS says in a report from Elk County, Pa.: "When I came here, there was one Sabbath-keeper who came forty miles to attend our meeting in Punxie. Though a Sabbath-keeper in theory, he was an un-

converted man. He was converted, and wanted to be baptized. I held meetings near his place, and he, his wife, three of his sons, and three others were baptized. There was a prospect that we might have a church organized. But this brother was called to New York State, and is now elder of our church where he lives. His son and wife have gone to Tennessee as teachers. Now there are eighteen Sabbath-keepers within a distance of twenty miles, and a score of others who believe we have the truth, but make no profession of religion. I held four Bible readings with one family recently, and they are now keeping the Sabbath, and rejoicing in the light, and there are eight others who I expect will step in soon."

THE Sabbath truth has recently gained four new converts at Leavenworth, Kan.

A SABBATH-SCHOOL of thirteen members was organized at Shreeve, Ohio, April 8.

FOURTEEN persons received the ordinance of baptism at St. Charles, Mich., April 15.

A SABBATH-SCHOOL of twenty-two members was recently organized near Gladys, Ohio.

ON a recent Sabbath six persons were added to the membership of the church at Sharpsburg, Iowa.

AT Medaryville, Ind., seven persons have accepted the message and received baptism, under the labors of Elder Byron Hagle.

ELDER A. R. OGDEN reports that ten or twelve have recently taken a stand for the truth at Glenelder, Kan., several of whom are awaiting baptism.

BROTHER C. A. PEDICORD, of the Cincinnati, Ohio, church, reports a good outside attendance at the Sabbath meetings there, as a result of which some have begun the observance of the Sabbath, and several have made a request for baptism.

A REPORT of the last quarterly meeting of the Altoona, Kan., church, held April 8, 9, says: "Church officers were elected, and three members received into the church. On the last night of the meeting, three more presented themselves for membership, two of them for baptism."

IN a summary of work for the past quarter in the Wyoming mission field, the superintendent, Elder J. H. Wheeler, says: "Brethren Kirkle and Porter held a series of meetings in a schoolhouse near Gordon. Although they met with severe opposition from the ministers in that field, the last report received from them stated that eleven had signed the covenant, two others were keeping the Sabbath, and nine were on the point of decision. There seems to be an interest all over the neighborhood. One encouraging feature of their work is that three whole families have taken their stand for the truth. Brother Garton has been laboring during the quarter at Hill City. He has met with much determined opposition at this place, which has made

the work move rather slowly. A number have taken their stand for the truth, and a Sabbath-school of fifteen members has been organized at that place. Several have begun to keep the Sabbath as a result of the personal work of our faithful members. One woman reports that her husband and all his hired help have begun the observance of the Sabbath. Brother Adkins has been laboring in Laramie, preparatory to a tent effort there in the summer. He reports three families greatly interested. He is holding cottage meetings at the present time."

General Conference Notes

THE delegates and friends from California started for Washington in a special car on Wednesday, May 3. In this party are Elder W. C. White and his wife, and Sister E. G. White. They planned to stop a day or two on the way, and to arrive in Washington, Thursday morning, May 11, the opening day of the conference.

AMONG the first things to occupy the attention of the conference will be the recommendation for creating a medical department, and for electing the members of this new department as delegates to the conference. This action will be suggested in order that the medical work may have a larger professional representation, although there are already twelve physicians among the delegates.

FOR several weeks the builders have been working overtime in order to complete the dormitories of the Washington Training College before the opening of the conference. During the last ten days an extra force of helpers has been employed in clearing the grounds, pitching the tents, and putting the camp in readiness for the delegates and visitors. The weather has been favorable, and willing-hearted workers have labored faithfully so that everything should be prepared in good time. The surroundings are all that could be desired, and there is every reason to believe that the experiment of holding the General Conference in camp will work out in a most satisfactory manner.

ON the program of the cantata "Saul, King of Israel," rendered at one of the Washington churches last week, there appeared the following paragraph with reference to the Takoma Park Chorus, which formed a part of the large chorus: "A number of Seventh-day Adventists, who have recently settled in the Park, have become identified with the work, adding greatly to the size and effectiveness of the chorus, which at the present time numbers upward of fifty." The Washington papers have already begun to publish articles concerning the General Conference. The *Evening Star* of April 6 contained an article occupying nearly a full column, dealing with the general features of the conference. The same paper in its issue of April 30 contained a statement of the plans for the erection of buildings for the use of the Review and Herald Publishing Association and the General Conference. It is expected that the city papers will give regular reports during the session of the conference.

Current Mention

—A constitution for the government of the Transvaal has been promulgated by the British government. It establishes a legislative assembly, all members of which, save executive officers, are to be elected. Negroes are excluded from the franchise; also those not included in the latest list of burghers who have not occupied for six months premises valued at \$500 or rented at fifty dollars or more per annum.

—The progress of the teamsters' strike in Chicago was marked by fierce fighting in the streets, May 1 and 2, in which scores of people were injured, and several were killed. A spirit of utter lawlessness possessed the mob of strikers and their sympathizers, and in many cases people in no way connected with the strike were made the victims of deadly assault. Prominent business men of Chicago sent an appeal to Governor Deneen for the presence of the State troops to restore peace, but this move was opposed by Mayor Dunne and the chief of police. Suits for damages have been filed in the superior court of Chicago, against President Shea of the Teamsters' Union.

—May day in Warsaw, the capital of Poland, was marked by a terrible tragedy similar to that in St. Petersburg a short time ago. A parade of workmen was fired upon by the troops, and more than one hundred persons, some of whom were women and children, were shot down. The shooting is said to have been entirely unprovoked, and public indignation in Warsaw and throughout Poland is intense. There were serious disturbances also at Lodz, four persons being killed there. At Militipol and Nizhni Novgorod, in European Russia, there were serious Easter disturbances. At the former place the mob held possession of the streets, and burned a portion of the town, and at the latter a pitched battle occurred between the mob and the troops, many persons being wounded by bullets, and one killed.

—Latest advices from the Eastern Asiatic coast report the Russian Baltic fleet as still hovering in the China Sea, south of Formosa, no fighting between it and the Japanese fleet having occurred. Two reasons may have influenced the Russian admiral to tarry in this position, one being the advantage of effecting a junction with Admiral Negobatoff's squadron, and the other, the advantage of being near a French port in case of disaster to his fleet, as it is certain more favor would be shown him by France than by the United States or Great Britain. The Russian admiral has apparently been waiting for Admiral Togo to come south and fight him near Kamranh Bay, and the Japanese commander, on the other hand, having made preparations to deal with the Russian fleet when it comes farther north, as it must do to reach its destination, is not going to depart from his plan of campaign by going south, away from his home base. It is reported that a letter written by Admiral Rozhdestvensky to his relatives in Russia pictures the situation as a hopeless one for himself on account of the lack of discipline among the sailors of his fleet.

STATISTICAL REPORT OF SEVENTH-DAY ADVENTIST CONFERENCES AND MISSIONS

Table with columns: NAME OF CONFERENCE OR MISSION, Organized, Area in Sq. Miles, Population, Number of Churches, Membership, Number of Congregations, Membership, Number of Isolated Sabbath-keepers, Total Sabbath-keepers, Tithe per Capita, Per Cent of Gain in Total Sabbath-keepers, Number of Sabbath Schools, Membership, Number of Church Buildings, Total Ministers Given Credentials, Licensed Ministers, Licensed Missionaries or Bible Workers, Canvassers, Total Laborers. Rows include Australasian Union Conf., General European Conf., Scandinavian Union Conf., British Union Conf., Latin Union Mission, Oriental Union Mission, South African Union Conf.

* Decrease. See footnote 3.

STATISTICAL REPORT OF SEVENTH-DAY ADVENTIST CONFERENCES AND MISSIONS

Main statistical table with columns: NAME OF CONFERENCE OR MISSION, Organized, Area in Sq. Miles, Population, Number of Churches, Membership, Number of Companies, Membership, Number of Isolated Sabbath-Keepers, Total Sabbath-Keepers, Tithe per Capita, Per Cent of Gain in Total Sabbath-Keepers, Number of Sabbath-Schools, Membership, Number of Church Buildings, Total Ministers Given Credentials, Licensed Ministers, Licensed Missionaries or Bible Workers, Canvassers, Total Laborers.

RECAPITULATION OF CONFERENCES AND MISSIONS

Summary table with columns: Conference Name, Organized, Area in Sq. Miles, Population, Number of Churches, Membership, Number of Companies, Membership, Number of Isolated Sabbath-Keepers, Total Sabbath-Keepers, Tithe per Capita, Per Cent of Gain in Total Sabbath-Keepers, Number of Sabbath-Schools, Membership, Number of Church Buildings, Total Ministers Given Credentials, Licensed Ministers, Licensed Missionaries or Bible Workers, Canvassers, Total Laborers.

*Decrease. See footnote 3.

Footnotes, Accompanying Table No. 1

1. THE population included in the territory of conferences in the United States is generally based on the twelfth census, taken in 1900.

2. The tithe per capita is based upon the total Sabbath-keepers, rather than upon the membership of churches, for the reason that the persons included in total Sabbath-keepers are the ones who pay the tithe. If the tithe per capita were based upon the membership of churches alone, the result in most conferences would be somewhat different; but the plan followed, as stated above, is doubtless as fair to all conferences as any that could be adopted.

The tithe per capita of union conferences is based on the total Sabbath-keepers and the total tithe for the union, and not upon the average tithe per capita of the local conferences, for the reason that the latter basis would represent only the average for the conferences in the union, while the totals represent the correct average per member for the union. The discrepancy in these two bases increases with the difference between the tithe per capita of local conferences.

3. Under the heading "Per Cent of Gain in Total Sabbath-keepers" is shown the per cent of increase or of decrease in each local conference and mission field, as well as in union conferences, for the year 1904, compared with the report for 1903. In every case

the decrease is indicated by a star preceding the numerals. This column is a truer index of the growth of the cause in the particular fields named than is presented in any other portion of the report. It should be observed, however, that the total of Sabbath-keepers is made up of members of churches, members of companies, and isolated Sabbath-keepers. Variations may occur in the two classes last named, and yet the church-membership may remain about as shown in former reports. But the method of basing the per cent of gain in total Sabbath-keepers on these three classes, is as fair and accurate as any other that could be adopted; for it shows the standing of the churches, and indicates what has been done during the year covered by the report

FOR THE YEAR ENDING DEC. 31, 1904.—TABLE No. I

| Total laborers on Conference Pay-Roll | Total Tithe Receipts | Amount of Tithe Appropriated to Fields Outside of Conference | Annual Offerings to Foreign Missions | Weekly Offerings to Foreign Missions | Miscellaneous Offerings to Foreign Missions | Total Sabbath-school Offerings | Sabbath-school Offerings to Foreign Missions | Retail Value of Book Sales | Number of Church Schools | Number of Teachers | Total Enrollment | Number of Intermediate Schools | Number of Teachers | Total Enrollment | Number of Colleges and Academies | Number of Teachers | Total Enrollment | Grand Total |
|---------------------------------------|----------------------|--|--------------------------------------|--------------------------------------|---|--------------------------------|--|----------------------------|--------------------------|--------------------|------------------|--------------------------------|--------------------|------------------|----------------------------------|--------------------|------------------|-------------|
| 9 | 3,005 39 | | 115 45 | 130 57 | 22 45 | 393 61 | 393 61 | 1,512 18 | 11 | 10 | 171 | 2 | 2 | 19 | | | | 190 |
| 11 | 3,747 60 | 374 92 | 329 73 | 75 62 | 145 46 | 440 29 | 440 29 | | 4 | 4 | 48 | | | | | | | 75 |
| 7 | 1,093 67 | | 121 84 | 57 87 | 161 37 | 164 72 | 155 52 | 747 30 | | | | | | | | | | |
| 27 | 7,846 66 | 374 92 | 567 02 | 264 06 | 329 28 | 998 62 | 989 42 | 2,239 48 | 15 | 14 | 219 | 2 | 2 | 19 | 1 | | 2 | 265 |
| 25 | 6,316 01 | 276 55 | 432 70 | 397 88 | 67 04 | 763 38 | 52 98 | 2,462 54 | 13 | 14 | 187 | 4 | 2 | 110 | | | | 297 |
| 2 | 1,530 65 | 98 37 | 134 32 | | 262 24 | 235 24 | 936 44 | | 2 | | 32 | | | | 1 | 2 | 27 | |
| 2 | 451 99 | | 36 68 | 11 90 | | 66 08 | 63 48 | 689 20 | | | | | | | | | | |
| 11 | 538 50 | | 93 15 | | 11 40 | 76 84 | 76 84 | 105 50 | 3 | 3 | 105 | | | | | | | 105 |
| 14 | 500 00 | | | 100 00 | | 16 00 | 16 00 | | 2 | 2 | 73 | | | | | | | 73 |
| 18 | 2,292 19 | | 252 46 | 56 14 | 193 35 | 306 91 | 163 59 | 1,600 00 | 3 | 3 | 70 | | | | | | | 70 |
| 20 | 2,047 30 | | 33 42 | | | | | 300 65 | 1 | 2 | 25 | | | | | | | 25 |
| 10 | 1,427 03 | | 175 00 | | | 216 50 | 21 50 | | 3 | 3 | 50 | | | | | | | 50 |
| 9 | 553 20 | | 180 77 | 144 96 | | 277 02 | 228 15 | 2,548 16 | 1 | 1 | 18 | | | | | | | 18 |
| 1 | | | 51 59 | 61 17 | | 32 55 | 30 80 | | | | | | | | | | | |
| 4 | 869 95 | | 162 04 | | 454 00 | 61 72 | 27 36 | 646 58 | | | | | | | | | | |
| 4 | 584 46 | | | 112 34 | 243 29 | 127 83 | 127 83 | 1,115 10 | 1 | 1 | 18 | | | | | | | 18 |
| 3 | 113 02 | | 16 02 | 12 20 | 17 25 | 10 81 | 10 81 | 30 97 | | | | | | | | | | |
| 88 | 9,387 64 | | 1,001 13 | 498 71 | 919 29 | 1,105 26 | 978 37 | 7,006 16 | 14 | 18 | 359 | | | | | | | 359 |
| 81 | 9,168 11 | | 473 19 | 819 24 | 1,239 18 | 873 85 | 440 10 | 11,112-00 | 15 | 17 | 334 | | | | | | | 334 |
| 7 | 219 53 | | 527 94 | | | 401 41 | 538 27 | | | 1 | 25 | | | | | | | 25 |

FOR THE YEAR ENDING DEC. 31, 1904.—TABLE No. I

| | | | | | | | | | | | | | | | | | | |
|-------|--------------|------------|-----------|-----------|-----------|------------|-----------|------------|------|------|-------|-------|----|------|------|------|-------|--------|
| 33 | 2,202 40 | | | | 2,623 84 | | | | | | | | | | | | | |
| 0 | 6,067 28 | | | | 10 66 | 414 92 | 151 12 | 400 00 | | | | | | | | | | |
| 141 | 79,238 91 | 5,227 54 | 7,040 70 | 4,313 44 | 2,283 69 | 5,452 31 | 3,461 31 | 30,586 63 | 20 | 22 | 281 | | | | 1 | 16 | 185 | 466 |
| 19 | 8,034 55 | | 888 85 | 605 42 | 21 43 | 825 97 | 513 00 | 5,688 89 | 5 | 5 | 97 | 2 | 2 | 24 | | | | 121 |
| 82 | 22,035 97 | | 1,746 50 | 539 35 | 230 11 | 2,068 20 | 937 08 | 48,597 14 | 31 | 36 | 702 | 1 | 2 | 25 | 2 | 14 | 222 | 949 |
| 255 | 133,521 11 | 14,110 89 | 7,717 27 | 3,677 22 | 5,730 86 | 11,351 55 | 6,017 16 | 37,200 78 | 105 | 112 | 1,513 | 6 | 26 | 431 | 3 | 47 | 367 | 2,311 |
| 82 | 45,998 66 | 8,833 05 | 2,002 78 | 485 62 | 5,721 36 | 3,904 42 | 2,597 11 | 18,283 87 | 30 | 30 | 448 | 4 | 10 | 144 | | | | 592 |
| 205 | 101,836 70 | 9,636 58 | 8,012 39 | 4,810 39 | 4,740 71 | 10,033 29 | 6,264 61 | 25,807 04 | 87 | 88 | 1,328 | 5 | 9 | 192 | 1 | 24 | 347 | 1,861 |
| 72 | 26,834 63 | 1,609 60 | 2,183 23 | 1,169 83 | 876 13 | 1,766 43 | 1,305 97 | 22,222 07 | 42 | 46 | 795 | | | | 1 | 7 | 116 | 911 |
| 156 | 110,512 55 | 29,668 04 | 8,376 56 | 4,671 23 | 4,296 99 | 9,572 26 | 5,791 39 | 29,285 37 | 72 | 84 | 1,560 | 4 | 6 | 84 | 4 | 25 | 402 | 2,046 |
| 1,054 | 536,302 76 | 69,175 70 | 38,668 86 | 20,575 08 | 26,535 78 | 45,389 35 | 27,039 65 | 218,161 79 | 392 | 423 | 6,724 | 22 | 55 | 900 | 12 | 133 | 1,633 | 9,257 |
| 1,030 | 550,154 08 | 68,979 07 | 34,809 49 | 18,505 44 | 35,829 81 | 43,300 75 | 24,463 41 | 256,968 90 | 378 | 410 | 7,072 | 13 | 48 | 737 | 11 | 135 | 1,763 | 9,572 |
| 24 | | 196 63 | 3,859 37 | 2,069 64 | | 2,088 60 | 2,576 24 | | 14 | 13 | | 9 | 7 | 163 | 1 | | | |
| 77 | 42,528 86 | | 2,563 28 | 51 66 | 2,802 89 | 5,222 83 | 4,056 11 | 71,867 35 | 16 | 16 | 264 | | | | 1 | 10 | 150 | 414 |
| 69 | 34,439 44 | | 1,525 48 | 305 62 | 809 77 | 4,356 48 | 3,321 50 | 56,840 36 | 15 | 17 | 272 | | | | 1 | 11 | 145 | 417 |
| 8 | 8,089 42 | | 1,037 80 | | 1,993 12 | 866 35 | 734 61 | 15,026 99 | 1 | | | | | | | | | 5 |
| 2 | | | | | | | | | | | | | | | | | | |
| 142 | 43,597 25 | 7,579 25 | 3,029 30 | 1,525 33 | 3,880 73 | 3,880 73 | 3,880 73 | 48,260 46 | | | | | | | | | | 75 |
| 36 | 13,984 35 | 1,398 43 | 902 56 | 128 82 | 466 59 | 1,063 38 | 1,058 55 | 37,612 95 | 7 | 6 | 91 | 1 | 1 | 15 | 1 | 5 | 32 | 138 |
| 58 | 15,909 49 | 2,174 24 | 986 07 | 139 80 | 165 48 | 798 81 | 798 81 | 30,749 72 | 1 | 1 | 28 | | | | | | | 89 |
| 27 | 5,802 76 | 783 08 | 967 23 | 76 16 | 110 32 | 569 43 | 569 43 | 3,322 28 | | | | | | | | | | 12 |
| 17 | 1,327 54 | 132 75 | 67 68 | 33 37 | | 62 39 | 62 39 | 5 57 | | | | | | | | | | 12 |
| 282 | 80,621 39 | 12,067 75 | 5,952 84 | 1,993 48 | 742 39 | 6,374 74 | 6,369 91 | 119,950 98 | 8 | 7 | 119 | 1 | 1 | 15 | 4 | 15 | 208 | 342 |
| 249 | 68,653 10 | 9,771 69 | 3,679 78 | 1,382 18 | 980 08 | 5,079 11 | 4,971 58 | 130,364 18 | 3 | 3 | 63 | 2 | 5 | 42 | 2 | 7 | 98 | 203 |
| 33 | 11,968 29 | 2,296 06 | 2,273 06 | 521 30 | | 1,295 63 | 1,398 33 | | 5 | 4 | 56 | | | | 2 | 8 | 110 | 139 |
| 28 | 15,132 02 | 1,412 74 | 341 53 | 716 87 | | 1,280 00 | 844 59 | 17,284 92 | 6 | 12 | 258 | | | | 1 | 8 | 87 | 345 |
| 27 | 7,846 66 | 374 92 | 567 02 | 264 06 | 329 28 | 998 62 | 989 42 | 2,239 48 | 15 | 14 | 210 | 2 | 2 | 19 | 1 | 2 | 27 | 265 |
| 88 | 9,387 64 | | 1,001 13 | 498 71 | 919 29 | 1,195 26 | 978 37 | 7,096 16 | 14 | 18 | 359 | | | | | | | 359 |
| 143 | 32,366 32 | 1,787 66 | 1,909 68 | 1,479 64 | 1,248 57 | 3,473 88 | 2,812 38 | 26,620 56 | 35 | 44 | 836 | 2 | 2 | 19 | 2 | 10 | 114 | 969 |
| 136 | 30,783 92 | 276 55 | 1,176 31 | 2,225 64 | 1,306 22 | 3,087 51 | 2,023 36 | 33,541 54 | 34 | 37 | 752 | 4 | 8 | 110 | 1 | 6 | 91 | 953 |
| 7 | 1,582 40 | 1,511 11 | 733 37 | | | 386 37 | 789 02 | | 1 | 7 | 84 | | | | | | | 16 |
| 1,556 | 691,819 33 | 83,031 11 | 49,094 66 | 24,009 86 | 31,329 63 | 60,460 80 | 40,278 05 | 436,600 68 | 451 | 490 | 7,943 | 25 | 58 | 934 | 19 | 168 | 2,105 | 10,982 |
| 1,484 | 684,030 54 | 79,027 31 | 41,191 06 | 22,418 88 | 38,925 88 | 55,823 85 | 34,779 85 | 477,714 98 | 430 | 467 | 8,159 | 19 | 61 | 889 | 15 | 159 | 2,097 | 11,145 |
| 72 | 7,788 79 | 4,003 80 | 7,993 60 | 1,590 98 | | 4,636 95 | 5,498 20 | | 21 | 23 | | 6 | | 45 | 4 | 9 | 8 | |
| 4,84 | 1,14 | 5,07 | 19,19 | 7,09 | | 8,30 | 15,81 | | 4,88 | 4,92 | | 31,58 | | 5,06 | 2,66 | 5,66 | .38 | |
| 1,391 | 643,747 83 | 65,450 29 | 29,566 22 | 18,461 18 | 25,778 49 | 41,038 70 | 24,339 99 | 430,027 71 | 354 | | 6,378 | | | | | | | |
| 165 | 48,071 50 | 17,580 82 | 19,528 44 | 5,548 68 | 5,551 14 | 19,422 10 | 15,938 06 | 6,572 97 | 97 | | 1,565 | | | | | | | |
| | 1,375,849 87 | 162,058 42 | 90,285 72 | 46,428 74 | 70,255 51 | 116,284 65 | 75,057 90 | 914,315 66 | | | | | | | | | | |

in the way of raising up new companies and bringing isolated individuals into the truth.

4. By "total laborers" is meant the number of persons employed in the conference or mission field, including not only the four classes named, but all other persons not specified.

5. Under the line of Union Conferences, in the column of Book Sales, is given approximately the retail value of book sales by the publishing house or houses operating in that union, direct to individuals, and is in addition to sales by tract society departments, as given in the table.

6. A thorough revision of church records during the past year accounts for the apparent decrease in the membership of the Vermont Conference. The same may be said of other

conferences. Most conferences, however, made quite thorough revisions two years ago, so that the records now are more nearly accurate than they have been for many years, probably more so than ever before.

7. The per cent of gain in total Sabbath-keepers in the North Michigan Conference may be partly accounted for by the fact that at the beginning of the fourth quarter, 1904, its territory and membership were increased by the addition of the Superior Mission field; hence that field now drops out of the report.

8. The miscellaneous offerings to foreign missions for Minnesota include also the annual and weekly offerings.

9. Wyoming was set apart as a separate mission field, Oct. 1, 1904; hence the financial returns are correspondingly low.

10. Having within its boundaries no mission field territory, as such, the Southwestern Union Conference has taken charge of the work for the colored people within the local conferences composing that union. This accounts for the figures given in the line for the union conference, as well as the decrease of Sabbath-keepers reported for the Arkansas Conference.

11. The Arkansas Conference includes the State of Arkansas and the northeastern corner of the Indian Territory.

12. The North Queensland Mission having been established during the year 1904, the tithes and offerings are correspondingly decreased. The per cent of gain during the year can not be shown for a similar reason.

13. The area of the South Russian Con-

ference, the Middle Russian, North Russian, and Trans-Caucasus Missions is given together, for the reason that the division of these fields is dependent upon the languages spoken, rather than according to territorial lines.

14. The one hundred and ninety-five canvassers reported for the British Union Conference are quite largely those engaged in the sale of denominational papers in that field.

15. Included in the total Sabbath-keepers of the Turkish Mission are fifty-six who as yet have not had opportunity to join formally. The number of Sabbath-schools is estimated for the Turkish Mission, as it is not possible to carry on this branch of work as in other fields.

16. The Cape Colony Conference includes also the Orange River Colony.

17. The area and population of the Gwelo and Matabele Missions are combined, being the same as that of Southern Rhodesia, in which they are located.

18. The total Sabbath-keepers in the South African Union Conference is given as 607. This includes 130 natives, who have practically no means on which to pay tithe. On that basis the tithe per capita of the remaining 477 whites would be \$30.11.

19. Attention having been called to the decrease of 7.97 per cent in the total Sabbath-keepers in the Central American Mission, those in charge of that field explain the matter by stating that there was an error in the report for 1903. The total Sabbath-keepers for 1903 should have been reported as 171, instead of 203, so that for the year 1904 the net gain would be 17, being a gain of 9.04 per cent.

20. Under General Conference are included those engaged in general labor, as well as the amount of tithes and offerings not accounted for elsewhere in this report.

21. The amounts given under totals for North America for 1903 include also the figures reported under General Conference in the 1903 report.

In addition to the full report presented under Table No. 1, there are several minor tables dealing with various features of that report, which are herewith appended. With a little study, these will be sufficiently clear, it is believed, without further remarks.

H. E. ROGERS,
Statistical Secretary.

Table No. 2, A Comparison Between 1903 and 1904, by North American Unions, Foreign Unions, and Missions Fields

| | Church-members | Sabbath-keepers | Ministers Licentiates | Tithes |
|---|----------------|-----------------|-----------------------|---------------|
| North American Un. Confs. | | | | |
| 1904 | 55,421 | 61,756 | 720 | \$536,302 76 |
| 1903 | 54,576 | 60,431 | 714 | 550,154 08 |
| Gain | 845 | 1,325 | 6 | *\$ 13,851 32 |
| Foreign Un. Confs. | | | | |
| 1904 | 12,145 | 14,119 | 155 | \$131,151 97 |
| 1903 | 10,717 | 12,237 | 151 | 113,200 61 |
| Gain | 1,428 | 1,882 | 4 | \$ 17,951 36 |
| Union and Miscel. Mission Fields | | | | |
| 1904 | 4,325 | 5,846 | 85 | \$ 24,364 60 |
| 1903 | 3,779 | 4,886 | 75 | 20,675 85 |
| Gain | 546 | 960 | 10 | \$ 3,688 75 |
| Totals | | | | |
| 1904 | 71,891 | 81,721 | 960 | \$691,819 33 |
| 1903 | 69,072 | 77,554 | 940 | 684,030 54 |
| Net gain | 2,819 | 4,167 | 20 | \$ 7,788 79 |

* Decrease.

Four reasons why foreign missions should be established and maintained:—

1. Because of the great need of over one billion people in utter moral darkness, whom we have as yet made no adequate effort to reach with this gospel message.

2. Because there are now only six per cent of both churches and Sabbath-keepers, and ten per cent of laborers, in fields whose popu-

lation represents eighty-five per cent of the world's dying millions.

3. Because the gain in believers is as ten to one, compared with the gain in older fields, for the expenditure put forth.

4. Because of the Saviour's final commission, "Go ye into all the world, and preach the gospel to every creature," and, "Lo, I am with you always, even unto the end of the world."

Table No. 3, Being a Statement Regarding the Financial Grand Totals

| Tithes | |
|--|--------------|
| Tithes paid by Sabbath-keepers in North American union conferences in 1904.. | \$536,302 76 |
| Tithes paid by Sabbath-keepers in all other fields | 155,516 57 |
| Grand total tithes paid in 1904..... | \$691,819 33 |
| Grand total tithes paid in 1903..... | \$684,030 54 |
| Average for each Sabbath-keeper in 1904..... | 8 47 |
| Average for each Sabbath-keeper in 1903..... | 8 82 |
| Net decrease in tithes paid by North American union conferences in 1904 from preceding year..... | 13,851 32 |
| Net gain in tithes paid by all other fields in 1904..... | 21,640 11 |
| Net increase of tithes paid in the entire world in 1904..... | 7,788 79 |
| The per cent of increase in tithes paid in 1904 is..... | 1 14 |
| The per cent of decrease in North American Unions is..... | 2 43 |
| The per cent of gain in all other fields is..... | 16 05 |
| Offerings | |
| Total annual offerings of the entire field for 1904..... | \$ 49,094 66 |
| Total weekly offerings of the entire field for 1904..... | 24,009 86 |
| Total miscellaneous offerings of the entire field..... | 31,329 63 |
| Total Sabbath-school offerings devoted to foreign missions during 1904..... | 40,278 05 |
| Grand total offerings from the four sources named above | \$144,712 20 |
| Of the foregoing amount there was raised in North America..... | \$112,819 37 |
| In all other countries | 31,892 83 |
| Total offerings in 1903..... | 137,315 67 |
| Net gain in 1904..... | 7,396 53 |
| Per cent of gain..... | 5 38 |
| Special Funds | |
| Tithes appropriated by North American Conferences for evangelistic work in mission fields | \$ 69,175 70 |
| Amount raised in all other countries, and appropriated to mission fields | 13,855 41 |
| Total tithes appropriated to mission fields..... | \$ 83,031 11 |
| Grand total offerings, as noted under "Offerings" above, and "Special Funds" used for evangelistic work in missions in 1904..... | \$227,743 31 |
| Total of similar funds in 1903..... | 216,342 98 |
| Net gain in 1904..... | 11,400 33 |
| Per cent of gain | 5 27 |
| Tithes and Offerings | |
| Grand total tithes raised in all the world, and of offerings received from the following sources: annual offerings, weekly offerings, miscellaneous offerings, and total Sabbath-school contributions for 1904 | \$856,714 28 |
| Of the foregoing amount there was raised in North American union conferences | 667,471 83 |
| In all other countries..... | 189,242 45 |
| The average for each Sabbath-keeper in North American union conferences is | 10 81 |
| The average for each Sabbath-keeper in all other fields is..... | 9 48 |
| The average for each Sabbath-keeper in all the world is..... | 10 48 |
| Total tithes and offerings in 1903..... | 842,390 21 |
| Net gain in 1904 (see note 22)..... | 14,324 07 |
| Per cent of gain | 1 70 |
| Expenditure of Tithes and Offerings | |
| Total tithes expended in North American Union Conferences | \$467,127 06 |
| Total tithes expended outside North American Union Conferences | 224,692 27 |
| Grand total tithes | \$691,819 33 |
| Total tithes and offerings expended in North American Union Conferences..... | \$485,476 76 |
| Total tithes and offerings expended in all other countries | 371,237 52 |
| Grand total tithes and offerings | \$856,714 28 |
| Sabbath-school Contributions | |
| Total Sabbath-school contributions to missions..... | \$ 40,278 05 |
| Expense of local Sabbath-schools, tithe and expense of State Departments..... | 14,300 25 |
| To Haskell Orphans' Home and James White Memorial Home..... | 5,882 50 |
| Total Sabbath-school contributions for 1904..... | \$ 60,460 80 |
| Total Sabbath-school contributions for 1903..... | \$ 55,823 85 |
| Net gain | 4,636 95 |
| Per cent of gain | 8 31 |
| Comparative Statement | |
| In 1894, after the General Conference had been organized thirty-one years, and the denomination had been in existence about fifty-one years, its membership was | 42,763 |
| In 1904, after a period of only ten years from the preceding date, the number of persons connected with the denomination was | 81,721 |
| The net gain during the ten years was..... | 38,958 |
| The per cent of gain was..... | 91.10 |
| In 1894 the amount of tithes paid by the denomination was | \$321,517 06 |
| In 1904 the amount of tithes paid by the denomination was | 691,819 33 |
| The net gain in the amount annually paid was | 370,302 27 |
| The per cent of gain was | 115.17 |

NOTE 22.—It should be noted in the preceding table that the net gain in "Tithes" and the net gain in "Offerings," under these respective headings, are not the same as the net gain under "Tithes and Offerings," for the reason that under "Offerings" only the Sabbath-school offerings devoted to foreign missions is given, while under "Tithes and Offerings" the entire Sabbath-school contribution is included in the amount compared.

In other words, the \$856,714.28 represents the entire amount of tithes, and offerings for evangelistic work, from all sources, raised by the Seventh-day Adventist denomination in all the world for 1904. Under "Offerings" is included only the amount of Sabbath-school contributions devoted to mission purposes, while in the grand total given above is included the additional amount retained by local schools.

Table No. 4, Showing the Sabbath-keepers at Close of 1904, the Net Gain and Per Cent of Gain During the Year, the Tithes and Offerings Paid, and tithes Per Capita, by Union Conferences

| North Amer. Union Confs. | Sabbath-Keepers | Net Gain | Per cent of Gain | Tithe paid | Tithe per Capita | Offerings Foreign M. | Offerings per Capita |
|-----------------------------------|-----------------|----------|------------------|--------------|------------------|----------------------|----------------------|
| General Conference | | | | \$ 2,202 40 | | \$ 2,623 84 | |
| District of Columbia... | 422 | 122 | 40.66 | 6,067 28 | \$14 38 | 1,374 94 | \$3 21 |
| Atlantic | 8,552 | 151 | 1.80 | 79,258 91 | 9 27 | 17,099 14 | 2 00 |
| Canadian | 990 | *149 | *13.08 | 8,034 55 | 8 12 | 1,818 70 | 1 84 |
| Southern | 2,817 | 291 | 11.52 | 22,035 97 | 7 82 | 3,453 94 | 1 23 |
| Lake | 17,095 | 683 | 4.16 | 133,521 11 | 7 81 | 23,142 51 | 1 35 |
| Northern | 4,703 | 124 | 2.64 | 45,998 66 | 9 78 | 10,806 87 | 2 30 |
| Central | 14,001 | 207 | 1.50 | 101,836 70 | 7 27 | 23,828 10 | 1 70 |
| Southwestern | 3,422 | 298 | 9.54 | 26,834 63 | 7 84 | 5,535 16 | 1 62 |
| Pacific | 9,754 | *402 | *3.96 | 110,512 55 | 11 33 | 23,136 17 | 2 37 |
| Total and Average.. | 61,756 | 1,325 | 2.19 | \$536,302 76 | \$8 68 | \$112,819 37 | \$1 82 |
| Foreign Union Confs. | | | | | | | |
| Australasian | 3,435 | 338 | 10.01 | \$ 42,528 86 | \$12 38 | \$ 9,473 94 | \$2 75 |
| German | 6,297 | 1,141 | 22.13 | 43,597 25 | 6 92 | 8,435 36 | 1 34 |
| Scandinavian | 2,416 | 145 | 6.38 | 13,984 35 | 5 80 | 2,556 52 | 1 06 |
| British | 1,364 | 184 | 13.49 | 15,909 49 | 11 66 | 2,090 16 | 1 53 |
| South African | 607 | 74 | 13.88 | 15,132 02 | 24 93 | 1,902 99 | 3 15 |
| Total and Average.. | 14,119 | 1,882 | 15.38 | \$131,151 97 | \$ 9 29 | \$24,458 97 | \$1 73 |
| Union Missions | | | | | | | |
| Latin | 683 | 32 | 4.92 | \$5,802 76 | \$8 50 | \$1,723 14 | \$2 52 |
| Oriental | 268 | *21 | *7.26 | 1,327 54 | 4 95 | 163 44 | 61 |
| South American | 1,706 | 229 | 15.50 | 7,846 66 | 4 59 | 2,149 78 | 1 26 |
| Miscellaneous | 3,189 | 720 | 29.16 | 9,387 64 | 2 94 | 3,397 50 | 1 06 |
| Total and Average.. | 5,846 | 960 | 20.16 | \$24,364 60 | \$4 17 | \$7,433 86 | \$1 27 |
| Grand Total | 81,721 | 4,167 | 5.37 | \$691,819 33 | \$8 47 | \$144,712 20 | \$1 77 |
| Comparative Recapitulation | | | | | | | |
| North America | 61,756 | 1,325 | 2.19 | \$536,302 76 | \$ 8 68 | \$112,819 37 | \$1 82 |
| Australasia | 3,435 | 338 | 10.01 | 42,528 86 | 12 38 | 9,473 94 | 2 75 |
| Europe | 11,028 | 1,481 | 15.51 | 80,621 39 | 7 31 | 14,968 62 | 1 35 |
| South Africa | 607 | 74 | 13.88 | 15,132 02 | 24 93 | 1,902 99 | 3 15 |
| South America | 1,706 | 229 | 15.50 | 7,846 66 | 4 59 | 2,149 78 | 1 26 |
| Miscellaneous | 3,189 | 720 | 29.16 | 9,387 64 | 2 94 | 3,397 50 | 1 06 |
| Total and Average .. | 81,721 | 4,167 | 5.37 | \$691,819 33 | \$8 47 | \$144,712 20 | \$1 77 |
| North America | 61,756 | 1,325 | 2.19 | \$536,302 76 | \$8 68 | \$112,819 37 | \$1 82 |
| All other Fields | 19,965 | 2,842 | 16.59 | 155,516 57 | 7 79 | 31,892 83 | 1 59 |

* Decrease.

Table No. 5, A Comparison Between Organized and Unorganized Territory

| | Organized Territory Local Confs. | Unorganized Territory Local Missions | Totals |
|-----------------------------------|----------------------------------|--------------------------------------|---------------|
| Population | 219,695,556 | 1,194,999,098 | 1,414,694,654 |
| Churches | 2,113 | 130 | 2,243 |
| Sabbath-keepers | 76,638 | 5,083 | 81,721 |
| Net gain in 1904 | 2,715 | 1,452 | 4,167 |
| Per cent of gain | 3.67 | 39.99 | 5.37 |
| Tithes paid in 1904 | \$662,836.29 | \$28,983.04 | \$691,819.33 |
| Tithe per capita | \$8.65 | \$5.70 | \$8.47 |
| Ordained and licensed ministers.. | 866 | 94 | 960 |

The One Hundred Thousand Dollar Fund

THE donation of ten dollars credited to Daniel Nelson in the Review of April 13 should have been credited to Daniel Nettleton.

| | |
|-----------------------------------|-------------|
| Amount previously received | \$67,557 48 |
| Mary E. Ayres | 500 00 |
| Mrs. M. J. Miller | 200 00 |
| Mr. and Mrs. N. G. B. Zollinger.. | 100 00 |
| H. Ferrett | 100 00 |
| John Vandegrift | 100 00 |
| Robert Patton | 50 00 |
| Mrs. Robert Patton | 50 00 |
| Mr. and Mrs. W. S. Jenkins | 50 00 |

| | |
|---------------------------------|-------|
| Laura S. Ransom | 50 00 |
| J. W. Chambers | 50 00 |
| Mary Buth | 40 00 |
| W. B. Conklin | 35 00 |
| Mr. and Mrs. C. A. Janson | 30 00 |
| Mrs. W. B. Wright | 25 00 |
| T. T. Heald | 25 00 |
| C. J. Lauterback | 25 00 |
| H. A. and D. S. Mead | 25 00 |
| Jennie E. Nelson | 25 00 |
| F. H. Davis | 22 00 |
| F. J. Nesmith, Treas. | 21 75 |
| F. M. Davis | 20 00 |
| Julius Bordo | 20 00 |
| Gurnie Young | 20 00 |
| James Butka | 20 00 |

| | |
|------------------------------------|-------|
| Elder and Mrs. William Covert .. | 20 00 |
| Mrs. E. D. Blackmer | 20 00 |
| Mrs. J. House and daughter | 20 00 |
| Mr. and Mrs. L. D. Pfender | 20 00 |
| Morris Caviness | 20 00 |
| William W. Loomis | 15 00 |
| Charles Erickson | 15 00 |
| Genoa Thaddeus Zollinger | 15 00 |
| Stephen Jacobs | 15 00 |
| Adelbert C. Fry | 14 00 |
| South Australia Conference | 12 50 |
| E. H. G. I. | 12 00 |
| Mr. and Mrs. T. D. Wallar | 11 00 |
| Mrs. W. H. Blankenbicker | 10 50 |
| A worker | 10 00 |
| F. H. Hicks | 10 00 |
| Mrs. M. L. Fry | 10 00 |
| J. W. Huddleston..... | 10 00 |
| Mr. and Mrs. F. A. Anderson | 10 00 |
| A. E. Devereaux | 10 00 |
| Louise Morrison | 10 00 |
| T. J. Handley | 10 00 |
| Odette Herr | 10 00 |
| Ida Wangerin | 10 00 |
| W. O. Martin | 10 00 |
| Emma Carr Norquist | 10 00 |
| A medical missionary | 10 00 |
| Mrs. Alta Carr Randolph | 10 00 |
| Lucinda Her | 10 00 |
| Paul E. Gros | 10 00 |
| Mrs. O. A. Gilbert | 10 00 |
| Mrs. C. E. Glover | 10 00 |
| Mr. and Mrs. George S. Zollinger.. | 10 00 |
| B. N. Berry | 10 00 |
| S. H. Smith | 10 00 |
| Miss H. A. Stone (England)..... | 9 74 |
| Cashion (O. T.) church | 8 71 |
| Steamburg (N. Y.) church | 8 45 |
| A friend | 8 20 |
| Katie Weibrecht | 8 00 |
| Choteau (Mont.) Sabbath-school .. | 7 75 |
| Byron (Cal.) Sabbath-school | 7 50 |
| Arizona | 7 00 |
| Mrs. C. T. Schwarz | 7 00 |
| Willie McCabe | 6 00 |
| Mrs. M. Harrie | 6 00 |

FIVE DOLLARS EACH

H. C. Miller, Delila W. McWayne, James Woodward, R. Vanderhook, Mrs. Henry Lambertson, Samuel Booth, Mrs. O. W. Bundy, L. A. Reed, Mrs. Sarah A. Crandall, Mrs. C. J. Lauterback, Mrs. Anthony Briggs, Mrs. L. J. Ross, Myldred Kelley, Cynthia Hutchins, Mr. and Mrs. Conrad Walter, Mrs. H. C. Cady, J. F. and Mrs. A. M. Balzer, Miss S. M. Lewis, Mrs. Edith E. Ellis, Acie Martin, Earl B. Carr, Mrs. N. D. Lewis, Mrs. E. L. Taylor, Mrs. Susannah Worick, Friend G., Mrs. Mary E. Hulse, a friend, G. L. and M. L. Edgerton, Mrs. C. E. Mansell, Mr. and Mrs. James S. Peterson, Lucinda Lunger, S. G. Cunningham, Vesta Cash, Carrie E. Williams, Mr. and Mrs. Robert Letterman, Eliza C. Nordyke, W. H. Newville, A. D. Renshaw, O. L. Nash, Mrs. George Babel, M. C. Wilcox, H. A. Vandegrift, Angie Vandegrift, Mrs. Emeline L. Smith, Mary Roseberry, Fr. Rosseau, Mrs. Isabelle R. Hall, Tom Hege.

Mrs. S. Phipson (England), \$4.87; a friend, \$4.50; Gravelford (Ore.) church, \$4.50; Martin W. Rathburn, \$3.50; C. M. Kinney, \$3.25; Friday Harbor (Wash.) church, \$3.25; Coquille (Ore.) church, \$3.25; Woodland (Cal.) church, \$2.80; Western Washington, \$2.59.

FOUR DOLLARS EACH

G. H. Cheek and Harris Peters, Mrs. Charles E. Fiske, Arapaho (O. T.) Sabbath-school, Cyrus Stoner, Mr. and Mrs. N. S. Hallock.

THREE DOLLARS EACH

Mrs. Charles McConnell, A. E. Crandall, C. E. Martin, Mrs. Annie Stone, Mrs. Celia Parsons, M. L. Andrus, Louie Spradling, Peter Peterson, Mamie Peterson, Mrs. Addie Smith, R. C. Bordo, S. Blackofur.

\$2.50 EACH

Mr. and Mrs. F. E. Pfeiffer, Sister Emilie, C. L. Davidson, Mr. and Mrs. A. M. Neff.

TWO DOLLARS EACH

D. S. Wheeler, T. H. Earnest, Claude McDonald, a friend, Mrs. M. B. Holt, Mrs. Lizzie Anderson, Mr. and Mrs. J. S. Jacobson, J. W. Brownley, Mrs. K. J., Mrs. Helen Moore, F. A., Slocumville (R. I.) church.

Irene J. Cady, J. Scott Moore, A. G. Lewis, T. H. James, M. D. James, A. A. Guthrie, N. M. Guthrie, Mrs. J. C. Slaughter, R. H. O. Ward, Ada West, Mrs. M. L. Vaughn, Moses C. Davis, W. C. and Sarah Larimer, Mrs. S. Hanson, Vacaville (Cal.) church, Walter Owen, Roland Peterson, Hyland Peterson, R. Winter, Jackson (Mich.) Life Boat Society, Whitewater (Wis.) friends, G. E. J., E. Spath, Rowena J. Mills, British Columbia.

Upper Columbia, \$2.25; Mrs. Birdie Smith, Sec., \$1.43; N. R. Pond, \$1.25; M. A. W., \$1.25; Mary Barker, \$.90; Mattie A. Price, \$.60; friends, \$.35; Mary L. Delano, \$.20; Arthur Putnam, \$.05; Ethel Rockwell, \$.01.

\$1.50 EACH

Amanda Boothy, D. Hildreth, Mrs. S. J. Collingwood, Mrs. J. A. Wallace, E. L. Hiatt, Mr. and Mrs. H. S. Brown, Thompson children.

ONE DOLLAR EACH

Mrs. H. W. Talbert, Mrs. J. P. Rogers, D. A. Hammond, I. M. Mathews, an isolated Sabbath-keeper, Lena Burdick, Mr. and Mrs. D. E. Youngs, A. Vantassel, Lester Page, Mrs. Miles, A. M. Holter, Sophronia Perry, Nettie B. Miles, Luella D. Gray, Darwin Dingman, Mary Shirley, Nathan Osborn, E. L. Pierce, E. Strother, Mrs. W. R. Ruff, Mrs. Daniel Cornell, Mrs. M. E. Frey, C. F. E., Mrs. E. Maloney, friends, Mrs. L. R. Beedle, H. F. S., Mrs. Emma Ross, F. B. Jewell, Mrs. Belle McCrillis, Mr. and Mrs. D. B. Walch, Mrs. E. F. Gardner, John Osterblom, Mrs. C. H. Reimers, J. William Sypher, Friend G., Mrs. A. E. Sturtevant, Mrs. Alice A. Algiers, Mrs. E. M. and Hattie M. Smith, Carrie Messmer, Otis and A. M. Lyman, George H. Moser, George W. Sumner, Ruth Sumner, Sarah J. Stoner, May James, Dow James, Herbert James, Jessie Craft, Russell Craft, Mrs. S. M. Wolverton, Mrs. L. E. Johnson, J. J. Olson, J. A. Cash, Mrs. J. A. Cash, R. W. Cash, Mrs. H. L. Horn, Mrs. Prudence Shafer, Mrs. Viola A. Phillips, C. J. Campbell, Ollie Spradling, Mona Spradling, L. E. Kingsley, Mr. and Mrs. Paul Shepler, Rufus Hallock, John and Minnie Hoffman (Sweden), L. E. Larson, Louisa Larson, Hanna Johnson, Sarah E. Ransopher, Woodburn (Ore.) church, George McCoon, E. E. Parlin, Mrs. M. E. Yingling, Jane Bralliar, J. A. Owings, J. O. Culver, F. J. Thompson, M. R. Thompson, Mrs. M. L. C. Davis, Mrs M. L. Stevens, M. H. Stout, R. G. Clark, Mrs. Ada Avery, Sister Starks, Sister Etta Gleason, Clara T. Proctor, "a cheerful giver," S. Throckmorton, Mrs. J. E. Youmans, Mrs. Darwin Dingman.

FIFTY CENTS EACH

Mary Clover, Arthur Taylor, Mrs. Sarah Ketchum, Lille Nixon, Vina McBride, W. P. McCrillis, Mr. and Mrs. J. R. Montanye, Abbie B. Gowdy, Mrs. Claudine Childs, W. R. Herring, I. I. Herring, Mrs. M. B. McCorkle, Lillian and Lila Mansell, Mrs. M. H. Gunning, A. Olsen, J. E. Hubbard, Viola Spradling, friends, Mrs. M. Kingsley, Frank Hotchkiss, Lulu Hallock, Alice Thorp, Zidney Thorp, E. R. Henderson, Bell Henderson, A. Everett, E. D. Tangenon, Herman Bradberg, William Jones, George Allgaier, R. H. Munts, William Krenner, William Avery, G. T. Youmans, F. J. Youmans.

TWENTY-FIVE CENTS EACH

W. R. Keyser, Henrietta Keyser, Thelma Keyser, Robert Keyser, George Lauterback, Alma Lauterback, Goldie Dingman, W. E. Lemon, a believer, Mrs. Annie Putnam, Ella V. Krom, Earnest Mansell, Montavilla (Ore.) church, Santa Cruz (Cal.) church, Eda Robson, J. B. Ross, P. Hampel, Frana Blanchard, L. E. Markin.

TEN CENTS EACH

Ivan and Keith Montanye, Willis Putnam, Annie Putnam, Lillie Putnam.
 Dr. J. Franc Haight\$ 10 00
 Walter Harper 10 00
 Ida M. Patton 25 00
 A friend (West Hartford, Conn.) 50 00
 Mrs. Kirstine Johnson 100 00
 Total reported\$70.41 53

A further list will follow.

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

Daily Program of the General Conference

A. M.

Morning service5:30 to 6:15
 Breakfast6:30 to 7:30
 Department committee meetings8 to 9
 Conference business9:30 to 10:45
 Ministerial institute11 to 12:15

P. M.

Dinner12:30 to 2
 Conference business2:45 to 4
 Department proceedings4:15 to 5:15
 Evening services7:45

Delegates to the Thirty-sixth Session of the Seventh-day Adventist General Conference, Convened in Washington, D. C., May 11-30, 1905

ATLANTIC UNION CONFERENCE: G. E. Langdon, J. W. Watt, J. E. Jayne, S. H. Lane, O. O. Farnsworth, S. G. Huntington, F. E. Painter, E. E. Miles, V. H. Cook, M. D. Mattson, A. E. Place, P. F. Bicknell, C. H. Edwards, W. J. Fitzgerald, E. J. Dryer, R. D. Hottel, W. A. Wilcox, Dr. C. C. Nicola, H. W. Carr, O. E. Reinke.

CANADIAN UNION CONFERENCE: W. H. Thurston.

SOUTHERN UNION CONFERENCE: N. W. Allee, J. E. White, S. B. Horton, J. E. Tenney, Smith Sharp, W. L. McNeely, D. T. Shireman, Dr. O. M. Hayward, Dr. M. M. Martinson, Mrs. N. H. Druillard, I. A. Ford.

LAKE UNION CONFERENCE: H. H. Burkholder, D. E. Lindsey, R. R. Kennedy, W. J. Stone, W. D. Curtis, L. H. Christian, Dr. S. P. S. Edwards, J. M. Rees, Wm. Covert, N. P. Neilsen, F. F. Petersen, R. T. Dowsett, A. G. Haughey, S. M. Butler, W. D. Parkhurst, M. N. Campbell, Joseph Smith, E. K. Slade, A. R. Sandborn, S. E. Wight, W. H. Edwards, N. W. Kauble, C. J. Herrmann, J. B. Blosser.

NORTHERN UNION CONFERENCE: H. S. Shaw, C. A. Burman, J. G. Walker, W. M. Adams, J. W. Boynton, O. O. Bernstein, C. M. Everest, F. L. Perry, A. E. Doering.

CENTRAL UNION CONFERENCE: L. F. Starr, N. C. Bergersen, Floyd Bralliar, A. T. Robinson, Lewis Johnson, R. F. Andrews, R. C. Porter, H. M. Stewart, C. McReynolds, I. A. Crane, J. G. Hanhardt, G. F. Watson, H. M. J. Richards, S. F. Svensson, Dr. W. A. George, Dr. H. F. Rand, Dr. J. E. Colloran, C. C. Lewis, B. E. Huffman.

SOUTHWESTERN UNION CONFERENCE: C. N. Woodward, C. B. Hughes, T. W. Field, G. F. Haffner, J. R. Bagby, U. Bender.

PACIFIC UNION CONFERENCE: W. T. Knox, J. J. Ireland, M. C. Wilcox, J. O. Corliss, H. H. Hall, J. N. Loughborough, M. E. Cady, Dr. W. R. Simmons, J. L. Wilson, A. Whitehead, F. M. Burg, E. L. Stewart, A. S. Kellogg, G. W. Reaser, C. E. Knight, J. A. Holbrook, A. J. Breed, L. M. Bowen, J. L. Kay.

AUSTRALASIAN UNION CONFERENCE: E. H. Gates, W. D. Salisbury, J. Hindson, Mrs. Anna L. Hindson.

GENERAL EUROPEAN CONFERENCE: O. A. Olsen, E. E. Andross, E. W. Farnsworth, Mrs. V. J. Farnsworth, W. C. Sisley, Dr. A. J. Hoenes, J. G. Oblander, P. A. Hansen, W. H. Wakeham, Charles Kahlstrom.

SOUTH AFRICAN UNION: W. S. Hyatt.

DELEGATES AT LARGE: A. G. Daniels, H. W. Cottrell, L. R. Conradi, Geo. I. Butler, Allen Moon, R. A. Underwood, E. T. Russell, N. P. Nelson, W. B. White, G. A. Irwin, J. W. Westphal, W. W. Prescott, W. A. Spicer, L. A. Hoopes, A. T. Jones, W. C. White, C. H. Jones, Dr. David Paulson, Dr. J. C. Ottosen, Dr. A. J. Read, Frederick Griggs, S. N. Haskell, R. M. Kilgore, I. H. Evans, F. W. Field, J. N. Anderson, J. L. Shaw, G. M. Brown, A. J. Haysmer, J. B. Beckner.

This list is compiled from credentials already filed with the secretary of the General Conference. Additions and corrections will be made in the next issue.

NOTICES AND APPOINTMENTS

Western Oregon Conference

THE third annual meeting of the Western Oregon Conference of Seventh-day Adventists will be held in connection with the camp-meeting which is to be held in Portland, Ore., June 8-18, 1905, at which time the officers for the ensuing conference year will be elected, and such other business transacted as may properly come before the meeting. The meeting will convene at 9 A. M., Friday, June 9.

F. M. BURG, President,
 W. C. RALEY, Secretary.

Western Oregon Conference Association of Seventh-day Adventists

THE second annual meeting of the Western Oregon Conference Association of Seventh-day Adventists, a corporation, is called to meet in connection with the annual session of the Western Oregon Conference of Seventh-day Adventists, at 9 A. M., Friday, June 9, 1905, in Portland, Ore. The meeting is called, according to the provisions of the Articles of Incorporation, for the purposes of electing a Board of five trustees for the ensuing year, and of transacting such other business as may properly be brought before the meeting.

F. M. BURG, President,
 W. C. RALEY, Secretary.

Minnesota, Attention!

THE forty-fourth annual session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Maple Plain, Minn., June 16-25, 1905, for the purpose of electing officers, and of transacting such other business as may be brought before the delegates. Each church in the conference is, according to the constitution, entitled to one delegate regardless of numbers, and one additional delegate for every fifteen of its membership. All the churches are hereby respectfully requested to elect their delegates as early as possible, and send the names of those elected to the secretary of the conference, E. W. Catlin, Box 989, Minneapolis, Minn.

H. S. SHAW.

Business Notices

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

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

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

WANTED.—A gentleman nurse who has had experience in sanitarium work, to take management of sanitarium. Address Newark Sanitarium, 103 East Main St., Newark, Ohio.

WANTED.—To buy 20 or 40 acres of improved land with buildings, near church or industrial school. South preferred. Address Mrs. Alice Doss, New Virginia, Iowa.

EGGS.—White Leghorn; prize pedigree; greatest layers; don't sit; rose-comb, does not freeze. Lay a month earlier than heavy

fowls. At market prices, I clear \$10 a month from 50 hens. Send \$1.50 for 30 eggs; or \$1 for 15, carefully packed and delivered to express company, Battle Creek, Mich. Address F. E. Belden.

WANTED.—A place to work on a farm for a Seventh-day Adventist (Wisconsin preferred), by a boy nearly 16 years of age, where he will be under Christian influence. Address A. C. Allen, Portage, Wis.

FRIENDS, do you think of persons who might want a fruit canner to save their fruit? We will send you \$1 each for buyers' names. 5 sizes; \$15 and up to factory size. Honey and olives for sale. Address W. S. Ritchie, Corona, Cal., or Bridgeport, Ala.

FOR SALE.—Five acres of fine navel oranges and lemons; also figs, peaches, apples, and pears; pumping plant; plenty of wood; small cottage; one mile from Fernando College. Price, \$1,800. Address Jennie B. Robinson, Fernando, Cal.

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

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

WANTED.—Physician, A. M. M. College, S. D. A., good standing. Requisites: Christian, laboratory work, all our sanitarium methods, optimist, a growing man, a live man, non-migratory. An excellent opening; salary or interest. Address at once, Garden City Sanitarium, San Jose, Cal.

FOR SALE.—A Seventh-day Adventist bakery,—five miles from Graysville school, and church,—doing wholesale and retail business. No other bakery in town; population about 3,000; good shipping facilities. A good hustler can make a living. Reason for selling, I want to attend to other business. Address Jas. W. Cozart, Dayton, Tenn.

Publications Wanted

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

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

E. C. Stopp, R. F. D. 1, Monclova, Ohio, tracts.

Miss Nettie Brown, 206 Monroe St., Joliet, Ill., *Instructor*, and *Little Friend*.

Maud Warren, 709 Florence St., Fort Worth, Tex., periodicals and tracts.

Mrs. M. A. Tucker, Cor. 4th and D St., Lawton, O. T., *Signs, Instructor, Life Boat*.

Judson A. Baker, Uphill, Ontario, *Signs, Life and Health, Bible Training School*, and *Watchman*.

Alma Haggard, Mulberry, Kan., *Signs, Instructor, Little Friend*, and tracts on the Sabbath.

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

Obituaries

SINN.—Died at Reedley, Cal., April 20, 1905, of heart failure, Elizabeth Sinn, wife of Henry Sinn, aged 49 years, 4 months, and 2 days. She accepted present truth eighteen years ago, and joined the Grandville church. She was a consistent Christian. The funeral

service was conducted from her home by the writer, a large company of neighbors being present. ANDREW BRORSEN.

PETRE.—Died in Kampsville, Ill., April 2, 1905, of heart failure, my dear husband, P. Petre, aged 65 years and 3 days. He accepted present truth under the labors of Elders S. H. Lane and G. B. Thompson, at Nebo, Ill., in 1891, and his love for it remained constant until death. One son is left to mourn with me. The funeral service was conducted by the Methodist minister.

STEPHENS.—Died in Fresno, Cal., April 12, 1905, after suffering for several months with a complication of diseases, our much-esteemed sister in Christ, Clarissa Church Stephens, aged 71 years. For many years Sister Stephens loved and faithfully served God, and her hope was firm unto the end. She had but one child, Dr. Wm. H. Stephens. She was a devoted worker, and true Christian. Rev. 14:13 was chosen as the funeral text. H. G. THURSTON.

HOR.—Died at Jersey City, N. J., April 19, 1905, Mrs. Lucretia Hor, aged 53 years. Sister Hor accepted the third angel's message about eleven years ago, under the labors of Elder E. E. Franke. The friends and companions of her later years will ever remember her as a true Christian friend, a devoted wife and mother. Sister Hor's husband was laid to rest just seven weeks before her demise, making the bereavement doubly hard for the six children who are left to mourn. The funeral service was conducted by Elder J. C. Stevens, assisted by Elder A. R. Bell.

GEO. A. ROHDE.

UPSON.—Died at her home, near Locke, Cayuga Co., N. Y., Feb. 25, 1905, Mrs. Ann, wife of Luther Upson, in her seventy-fifth year. Sister Upson, with her husband, was a faithful member of the Locke church of Seventh-day Adventists for thirty years. She died of a complication of diseases,—dropsy, erysipelas, and gangrene,—and the last five months of her life were filled with intense suffering. In all her sufferings, in a most calm and submissive way, she would repeatedly say, "Bless the Lord, O my soul: and all that is within me, bless his holy name." And thus she fell asleep in Jesus. And while the dear ones are left to mourn the loss of a loved wife and mother, it is not without hope. The funeral service was conducted by the writer, remarks being based on 2 Cor. 1:3, 4. J. W. RAYMOND.

CHESEBRO.—Died near Darian, Wis., April 27, 1905, W. E. Chesebro, aged 86 years, 6 months, and 4 days. Father was converted in early life, and united with the Baptist Church, with which he remained an honored member until the summer of 1861, when he heard the truths of the third angel's message preached by Elders Loughborough and Sanborn. He then joined the Seventh-day Adventist Church. He attended the first camp-meeting held in Michigan. He was a firm believer in the spirit of prophecy, and was always ready to do all in his power to advance the Lord's cause.

Also: died at the same place and on the same day, of pneumonia, Isaac W. Chesebro, son of W. E. Chesebro; aged 41 years, 7 months, and 25 days. He leaves a wife and four children to mourn the loss of one on whom they could lean. Thus in one day, April 27, father and son fell asleep,—the son in the early morn, and the father in the evening. A short service was held at the house for both, conducted by Elder Hobbs (Baptist). J. H. CHESEBRO.

FOSTER.—Died at her home in Bass River, Mich., April 22, 1905, Martha Foster, aged 66 years, 11 months, and 13 days. At the age of twenty she united with the Seventh-day Adventist Church, of which she remained a faithful member until her death. Her works testify of her love for her Saviour, and by them she, being dead, yet speaketh. She was the mother of four children, who, with her husband, mourn the loss of a loving wife and mother. A funeral service was held at her home in Bass River, words of comfort being spoken by the writer, from 1 Thess.

4:13-18. The remains were then removed to our church at Wright, where a large company of people listened to remarks based on Rev. 14:13. J. W. HOFSTRA.

MURFET.—Died at Little Hampton, Tasmania, Feb. 14, 1905, of heart failure, Brother Edward Murfet. Brother Murfet was born in Soham, Cambridgeshire, England, in the year 1830, consequently was about seventy-five years of age. He landed with his parents in Tasmania when six years old, and was a colonist for nearly sixty-nine years. He accepted the truths of the third angel's message in 1895 under the labors of W. H. L. Baker. He had formerly been a strict observer of Sunday, but when he embraced the Seventh-day Adventist faith, he was just as conscientious in the observance of the Sabbath. He was a man of integrity of character, and when once he made a promise, his word was always kept. The last few years of his life he gave freely to the cause of God, besides loaning large sums of money to the needy institutions among us. He leaves a wife, a son in the faith, and other relatives and friends to mourn their loss. He will be missed not only by those in the State in which he lived, but throughout Australia, and his death will bring sorrow to the hearts of those in America and England who were acquainted with him, but we believe he sleeps in Jesus, and that God will bring him with him when the voice of the Archangel shall call forth the dead in Christ. He died suddenly, being ill but a short time, so there was no opportunity to secure a minister of our faith. The funeral was conducted by the minister of the Wesleyan Methodist Church. He gave a most excellent, comforting discourse to a large congregation. E. HILLIARD.

HOBBS.—Died in Kingsville, Mo., Feb. 7, 1905, Adalina T. Hobbs, aged 82 years, 11 months, and 4 days. Her Christian experience began in early youth, and she united with the Christian Church. In 1840 she was married to Solomon Hobbs. To them were born ten children, six of whom survive her. In 1870 Elder R. J. Lawrence preached the third angel's message in their neighborhood, and the whole family accepted the truth, being among the first Sabbath-keepers in the State. Mother Hobbs was eleven years old when the stars fell. She had a vivid remembrance of this event, and the signs which showed the nearness of the coming of her dear Lord were always a delight to her. On the old Hobbs' farm near Kingsville was held the first Seventh-day Adventist camp-meeting of the Missouri Conference, and their home was always a stopping-place for the ministers, and weary laborers and canvassers were ever welcomed. It was mother's delight to serve others without thought or regard to her own comfort or convenience. Hers was a life of unselfish and tireless labor, for the cause of God first, then for her children, for neighbors and friends, and for strangers. She was a great sufferer for many years, yet she bore it with such faith and patience that her life was a bright testimony to the grace of God, and her faithfulness to the truth for these last days was an inspiration to believers and a witness unto all about her. While she gladly gave some of her children to the work of the Lord, which she loved so much, she had the constant, faithful help of the others through the increasing sufferings of her last days. As the end drew nearer, she delighted to talk of the short rest that awaited her, and of the glorious resurrection and the lovely home she confidently expected to enjoy in a little while with all her loved ones and her blessed Lord. She was laid beside her husband, who died in the faith in 1873, there, with him and other members of the family, to await the coming of the Life-giver. Three aged sisters are still living, and of her own there are six children, twenty-five grandchildren, and twenty-six great-grandchildren. The funeral services were conducted by Elder H. K. Willis in the Christian church in Kingsville, Mo. A mother in Israel is gone, but we have hope of soon seeing her again. E. W. WEBSTER.



WASHINGTON, D. C., MAY 11, 1905

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

THE believers in Washington desire to co-operate heartily with their brethren and sisters of the other churches in this country in responding to the appeal for a special effort in behalf of the Washington building fund and the Mission Board treasury, and a collection was therefore taken in all the churches in this city on Sabbath, May 6.

THE annual report of the statistical secretary, Brother H. E. Rogers, which is printed in this issue of the REVIEW, is the product of much painstaking labor, and is both complete and reliable. This report is worthy of careful study on the part of every Seventh-day Adventist who desires to be intelligent concerning the denominational work. The information contained in it will furnish food for much profitable reflection. Do not pass it by carelessly.

IN the village of Hadley, Saratoga Co., N. Y., near the lake and village of Luzerne, and within full view of the Adirondack Mountains, a new health institution known as the Upper Hudson Sanitarium has just been opened by Dr. Elmer F. Otis, formerly connected with the New England Sanitarium at Melrose, Mass. An illustrated booklet of attractive appearance gives full information concerning the location, equipment, and general plan of the institution. We extend our best wishes for the success of this latest addition to the family of sanitariums.

WE hope our readers will agree with us in thinking that our first-page design is artistic in appearance, and that the symbols are expressive of gospel truths. In setting forth his own thought of the design, the artist says: "My scheme is after the renaissance style, and starts at the bottom from the commandments. The scroll starts full, and blends into the cup of sorrow and thorns. From the cup unfolds the passion-flower into the candlestick, into ivy, and topped by the emblem of purity—the lily." With very slight changes the same characteristic heading of the paper is retained, so that the essential individuality is preserved, while, in our estimation the general appearance is improved. We trust also that the contents and make-up of this issue will be acceptable to our largely increased circle of readers.

THE secretary of the General Conference, Elder W. A. Spicer, spent last Sabbath and Sunday at South Lancaster, Mass., speaking at different times to the church and the students of the academy. On Monday Brother Spicer delivered the address at the closing exercises of the academy.

FOR some weeks after the burning of the printing plant at Battle Creek, and again when we first began to print the REVIEW in Washington, we were compelled to issue a sixteen-page paper. Our subscribers appreciated the embarrassing circumstances in which we were placed, and made no complaint because of the reduced number of pages. We are pleased now to furnish to our readers for several weeks a thirty-two-page paper without extra charge, and to provide them with the only complete report of the General Conference, which begins its thirty-sixth session at Takoma Park this week. We shall make every effort to give a comprehensive report of this meeting, and shall make it as full as our space will permit.

BESIDES adding eight pages to the usual size of our paper, we omit some of the usual departments this week, in order to provide room for special matter pertaining to the conference. Many of our readers will have the privilege of reading the address of the president of the General Conference at the same time that the delegates are listening to it. This address will repay a careful reading. The report of the treasurer should not be cast aside merely because it contains some tabulated statements. This report gives a carefully prepared statement of the finances of the General Conference, including a full summary of all receipts and disbursements. These two articles will introduce our readers to the real work of the conference.

WE wish to share with the many friends of the REVIEW the satisfaction which we enjoy in view of the rapid growth of our subscription list since the opening of the general missionary campaign last October. The actual net increase in the size of our edition during the six months ending with the issue for May 4 was 4,300 copies, an average of over 150 copies a week. To supply our regular list and to meet the special demand we shall print an edition of twenty-one thousand each week while the report of the General Conference is appearing. We take this occasion to express again our appreciation of the earnest and faithful efforts of our fellow workers in the field who have co-operated with us in the campaign to place the REVIEW in every Sabbath-keeping family in the United States. We believe that we are nearer the realization of that purpose than ever before in the recent history of this paper.

It was certainly a happy idea—the suggestion that the delegates to the General Conference from the conferences in this country should bring gifts with them for the Washington work and for the Mission treasury. The presidents of union and State conferences and other leaders in the field have responded heartily, as is shown by their most encouraging letters, and the brethren and sisters in the churches are providing the gifts with loyal liberality. There is every reason to expect that the total of these donations will be a goodly sum, and the help will be most timely. We hope that this movement will make it possible to go forward immediately with the erection of the other buildings required in the establishment of the denominational headquarters in Washington, and also relieve the strain upon the Mission Board due to a depleted treasury. For such results as these we should be deeply thankful. In due time we shall give a full report of this "surprise party," in which we know that our readers take a most hearty interest.

Washington, D. C.

WE have passed another waymark in raising the Washington building fund. Seven tenths of the one hundred thousand dollars which was to be devoted to the building up of our institutions in Washington, D. C., has now been supplied. The list, as published on page 29, stands at \$70,415.53. We are glad to head our list this week with a donation of five hundred dollars. There are also five donations of one hundred dollars or more each, and a large number of smaller donations. There is a stir among our people and a determination to complete this work before the close of the General Conference, May 30. To accomplish this there should be an average of ten thousand dollars a week supplied. This certainly means that beside the smaller offerings, which are now flowing in a strong tide, there should be five donations each week of one thousand dollars. For the sake of the greatest truth on earth, now in its greatest crisis, in the name of Him who was rich and gave all for us, we appeal to our brethren and sisters of means to place their money now in the bank of heaven. Soon every earthly financial enterprise will be swept away by the flood that will drown the world in destruction. Brethren and sisters, shall we not make the one safe investment?

The servant of the Lord has sent us this appeal:—

"Our heaviest burden at the present time is for the work in Washington. Angels of God are co-operating with those who are lifting the standard of God's holy law in this important place. Will you help these faithful workers? Will you send in the means that is needed in order for the necessary buildings to be erected. Let the members of every church now do all in their power to raise the fund necessary for the completion of the buildings that are so much needed in Washington. The work must be quickly established at the capital of our nation. Will you not, my brethren and sisters, see that the necessary means is supplied for the accomplishment of this work?"

Surely the Lord's people will respond to the earnest appeals which have been made to them. J. S. WASHBURN.