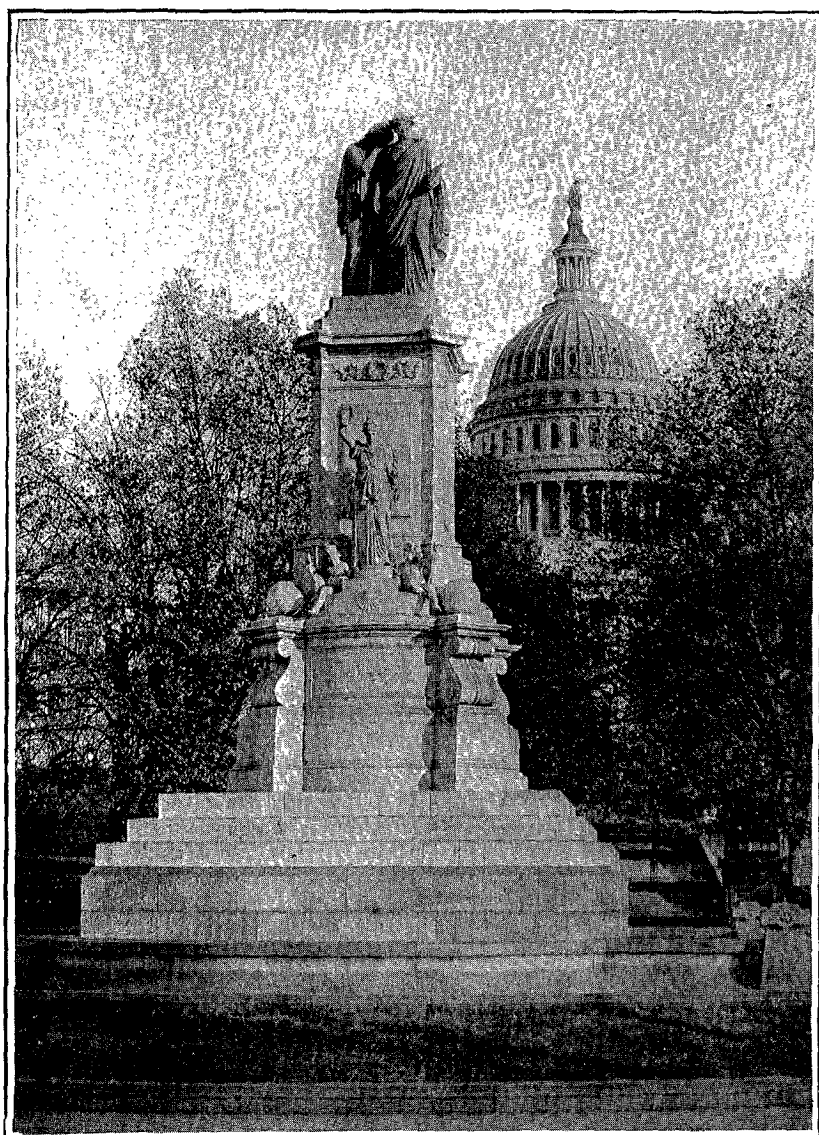


The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, MAY 18, 1905



THE PEACE MONUMENT — DOME OF THE CAPITOL IN THE BACKGROUND

Publishers' Page

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

The Desire of Ages

BY MRS. E. G. WHITE

AN interesting, instructive, and thrilling volume on the life of Christ, magnifying the truth that "God was in Christ, reconciling the world unto himself."

The purpose of "The Desire of Ages" is to set forth Jesus Christ as the one in whom every longing may be satisfied, to present the life of God as revealed in his Son, and the divine beauty of the life of Christ, of which all may partake; not to satisfy the desires of the merely curious nor the questionings of critics.

The work will interest all classes; for they were all represented in the various individuals who received help and encouragement from the great Consoler while he was here upon the earth.

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THOUGH this little book is only about a year old, 60,000 copies have been sold, and still the demand for it is good. Wherever it is offered for sale, it is readily received. People who read it speak highly of it. It is just the book to purchase and loan to neighbors. Many of the readers of the REVIEW have sold it in their localities. Some one in all the churches should make a house-to-house canvass for it. Thousands should be sold during the present season.

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BY MRS. E. G. WHITE

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THE REVIEW AND HERALD

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

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No. 20.

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Editorial

Two Important Questions

WHAT is the real message which this people has been raised up to give to the world? What policy shall be followed in order to give this message to the world in the shortest time? These questions confront this conference.

In One Generation

SOME who are in attendance at this conference have been connected with this advent movement from its beginning. Some who were living when the seventh angel of Rev. 11: 15 began to sound will live to see the finishing of the mystery of God. One generation is the time allotted for this closing message, and the work will be cut short in righteousness. How stirring is the thought! What an incentive to broad plans and to earnest endeavor! Let the successors of the early pioneers in this movement prove themselves worthy of their opportunity. "This generation shall not pass away, till all these things be accomplished."

Revealed Righteousness

THERE is so much form, so much mere profession, in the religion of the present day that many have been driven into skepticism and infidelity. There is great demand now for that righteousness which consists in more than being a member of a Christian denomination and assenting to the prescribed creed. What the world need to behold, and Christians ought to reveal, is a righteousness which is manifested in such uprightness of dealing as scorns to benefit one's self at the ex-

pense of others; in such unselfishness as prefers to suffer inconvenience and loss rather than to cause trouble to others; in such devotion to principle as leads one to maintain the right because it is right, regardless of circumstances or surroundings. This is the practical meaning of that experience set forth in the words, "Christ liveth in me." This powerful testimony of a transformed life ought to be the fruit of sound doctrine. This is more than talking the gospel; it is being the gospel. This is more than professing religion; it is revealing religion.

A World-Wide Message

In the early days when believers were few and resources were very limited, the leaders in this advent movement firmly believed, and unhesitatingly declared, that the message which they were proclaiming was to be given to all the world. Their only, and their sufficient evidence for this position was the statements of the prophetic Word. In this conference are gathered witnesses to the fact that this message has been planted in all the leading countries of the world and in many islands of the sea. Although there is yet to be done in this generation a work which seems impossible when looked at from a merely human standpoint, yet those who attended the first General Conference in 1863 and have been spared to attend this thirty-sixth session of the conference then organized, are now permitted to see concrete evidence of what was then to them purely a matter of faith. And those of us who have come into the work later may share with them in the satisfaction and the assurance arising from these tokens of progress. But the same faith and zeal which have brought the message to this degree of development are still needed, and in an increasing measure. Some great countries have merely been entered, and are still unworked. Many millions have never heard of this message. There is a great work to be done and the time is short. "Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord." "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right

hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited." In the plans for the distribution of laborers and means, and in determining the general policy for the future it should be remembered that this is a world-wide message, and that it will not be finished anywhere until it is finished everywhere. The Spirit of power is needed for a world-wide work.

Declarative Justification

ALL evangelical Protestants hold the doctrine of justification by faith as a prominent article of their creed. They declare with great vehemence that we are "not under law, but under grace." As a result of a one-sided, and consequently false, view of this fundamental truth of the gospel, many have come to treat justification by faith as an excuse for sin, rather than as a means of deliverance from sin. To such we commend the following clear statements concerning justification: "We are justified by faith *instrumentally*; by the blood of Christ *meritoriously*; and by works *declaratively*. To be justified at all is to be justified in all three ways." "Faith alone justifies, but faith which justifies is never alone." Justifying faith is "faith working through love." We are told that "Abraham believed God, and it was reckoned unto him for righteousness," but we are just as plainly told that "faith wrought with his works, and by works was faith made perfect." We should not be so fearful of the heresy of justification by works that we should discard the works of faith. Against the Pharisees Jesus brought the charge, "They say, and do not." In Paul's day some used the doctrine of the coming of the Lord as an excuse for idleness. For such the apostle laid down the rule, "If any will not work, neither let him eat." The only legitimate use of food is to supply strength to be expended in working, and the refusal to work is a sufficient reason for cutting off the food. The gift of that faith which works can be received and retained only by permitting it to work in the life those fruits of righteousness which reveal the presence of Him who said, "My Father worketh hitherto, and I work." In teaching the doctrine of justification by faith we should not forget to make it clear that the genuine experience is revealed in works such as Jesus himself

commended. The righteousness of Christ is imparted, as well as imputed. We work out the salvation which he has worked in. Declarative justification means Christian character.

Christian Unity

WHILE the cry of "federation" is being raised in the vast camp of nominal Christianity, the assembly of those who "keep the commandments of God, and the faith of Jesus," is characterized by Christian unity. This is the "unity of the Spirit," the fruit of which is harmony and peace.

"Let nothing be done through strife or vainglory," wrote the apostle Paul to the Philippians; "but in lowliness of mind let each esteem other better than themselves." This is the rule of Christianity for all the deliberations of Christian bodies. The councils of heaven are unmarked by strife, and no more can there be a place for this element where heaven's purposes are carried forward on the earth.

It is recorded of an important council of the Christian church in the days of the apostles, that "when there had been much disputing," Peter rose up, and addressed the assembly, setting forth the view which was later approved by Paul and Barnabas, by James, and by the council. What was said during the progress of the dispute is not recorded. It was not essential that it should be recorded. No progress was made toward the settlement of the question at issue while the dispute was continued. But when the disputation was ended, Peter began to speak under the influence of the Spirit, and there was no further discord while the council was taking action upon the question.

A short time ago an organ of a leading denomination in this country, immediately following a session of the denominational general council, published a series of articles considering the "storm-centers" which had at frequent intervals marked the progress of the session. There could be no better evidence of the absence of the guiding Spirit of Christianity and the presence of the spirit of worldliness, in the deliberations of a body, than such "storm-centers." They are characteristic of the world, of politics. They come from the desire for self-exaltation and a struggle for supremacy. Because of the presence of this spirit of strife Christian unity has become impossible in the leading factions of a divided Christendom, and there is left in its place only the hope of a federation,—a worldly means of union from which only worldly power can be derived. But to those now bearing the special closing message of the gospel to the world, the privilege remains of giving to

the world that proof of their divine calling and mission which will be in fulfillment of the Saviour's prayer for his disciples: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." L. A. S.

At South Lancaster Academy

THE South Lancaster Academy sent out its first graduating class in 1888. Every year since, it has been bidding Godspeed to a little band of young men and women going forth to service. This year's class was the largest in the history of the academy—an even score of youth, I believe, and almost if not quite without exception, these young people plan to engage directly in the cause of this advent message.

New England and the East may well take honest pride in this institution. No one could mingle in the life of the school, as I did in the closing days, without recognizing the warm, healthy spiritual atmosphere, and the strong missionary spirit.

The presence of the Holy Spirit, setting the seal to the year's efforts, was manifest in social meetings, in chapel conferences, and in all the gatherings. On the last Sabbath a company of students was baptized by Professor Griggs.

The populous States of New England and the North Atlantic afford needy fields that can quickly take up the output of the school, but both the school and the field it serves desire to join in supplying workers for the lands abroad.

W. A. S.

In the Country

FROM the beginning God has called his people to the country, where, in the quiet of nature, they can listen to his voice talking to the soul.

Abraham, the father of the faithful, was called to the country, while Lot departed from him, and chose city life, to the ruin, financial and moral, of his family. His only surviving descendants became an object-lesson of the grossest immorality, and enemies to both God and man. Jacob tried a city life for a short time, but it resulted in the ruin of his only daughter, Dinah, and became an occasion for the sins of his sons, which caused their long Egyptian bondage. The associations of city life are not good for the soul. The habits of city life do not give a divine mold. This truth is learned by many, when it has become too late to save themselves from the ruin that has come upon them.

Duty may call men to the city, as

Jonah was called to give a warning, but when that duty is done, the country is the place for solitude and meditation. It was there that John received his fitting-up for his work. So with Moses and other men whom God has used. The Spirit of God has instructed his people to locate their schools and institutions in the country.

Forty years of country life fitted Moses for his great work. Daniel, who had his vision in Shushan, the palace, was taken to the country to behold one of the most wonderful visions on record. Dan. 8: 1-3. On another occasion he quietly retired to the great river Hiddekel to be alone with a few friends and with his God. Daniel 10. When God gave the wonderful prophecy of Revelation, he placed his prophet on a lonely isle away from even his friends. While it is true that the Lord goes with his messengers to the cities, the home in the country is the place to educate the children and commune with God.

S. N. HASKELL.

Note and Comment

A PRESS telegram of recent date from Rochester, N. Y., gives the following information regarding the work of one of the agencies which is pushing the movement for Sunday legislation in this country:—

Better observance of the Sabbath and more rest for the workingmen were the subjects of discussion at the executive conference of the International Federation Sunday Rest Associations of America here to-day. A general appeal to the churches of the United States and Canada is being prepared with regard to the observance of the Lord's day week, beginning April 30, and protest against the opening of the Portland fair on Sunday. The conference will issue an appeal to Postmaster-General Cortelyou against the continuance of the practise of having post-offices open for money-order and registry business on Sunday.

AFTER referring in no complimentary terms to what it calls "the Equitable squabble," by which it designates the recent developments concerning the management of the Equitable Life Insurance Co. of New York, the conservative *Church Standard* says:—

The worst of the wretched business is that it has shaken public faith in the honesty and stability of the entire financial system of the country.

It requires no stretch of the imagination to see the beginning of most serious times in the financial world. With the present revelations as to the way the people's money is handled, and the growing sentiment in favor of socialism, and the increasing disregard for the rights of property acquired by unlawful means, the outlook is by no means favorable. "Lay up for yourselves treasures in heaven."

Department Reports

A Review of the Work of Various Departments of the General Conference as Presented by the Secretaries

A Review of the Mission Fields

ONLY general statements are called for in this review of our work in mission fields. Here are brethren, as delegates from every continent and the islands of the sea, who will tell what their

nation has doubled its membership with each passing decade of its history. Still more rapid is the advance in the mission fields. In the last ten years the number of believers in other lands has quadrupled. It has risen from 4,739 in 1894 to 19,965 in 1904. Last year the in-



JAPANESE ASLEEP

own eyes have seen and their hearts have felt of the progress of this message in other lands. Their presence, as representatives of a growing body of believers, of many nations and tongues, at every point of the compass, is assurance that we may claim for our time that word of God through Isaiah:—

"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43:6.

How hearts would have been stirred, even twenty years ago, at the suggestion of a conference made up with such delegations from the uttermost parts of the earth. Truly there is danger that many will fail to read the significance of the things now becoming common among us in the evidences of the rapid spread of this movement from land to land.

Twenty years ago is not a long time, even to some of the younger of us. The cause of this message was a great work in those days. But, brethren, our fellow believers rejoicing in this truth today in fields outside of North America are a larger body than our entire membership was twenty years ago. So mightily has grown the word of God and prevailed in a score of years.

In that valuable little sketch of the growth of this advent movement, put out by Elder Daniells during the last week of prayer, it was shown that our denomi-

crease in the home land of the message was 1,325, while the increase in the mission fields was 2,842.

This is to make no comparison as though there can be any rivalry in the putting of statistics as between home

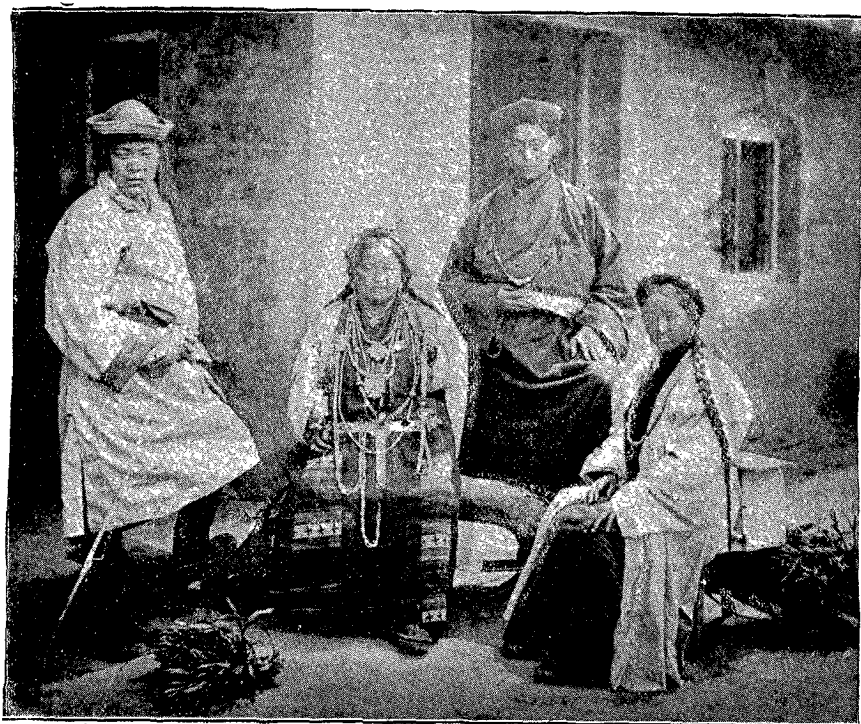
triumphs at home, and our hope of seeing the work finished in the land where it began is bound up in seeing the truth piercing every dark corner until the whole earth is lightened with its glory. But in the fruitfulness of the work in new places we have the manifest signal from God to press into the unworked fields. Until these have heard the message, the work can not be finished in the older fields.

Some mission fields are not represented here, as Bermuda, Porto Rico, Cuba, Central America, Panama, and the Gold Coast of Africa. There has been growth in all these fields, a gain during the conference term of one hundred and fifty-six members. In Porto Rico and Cuba the first churches have been organized. From Hayti, where for many years one brother and his wife have been calling for laborers, there now comes reports of new accessions, and a spreading work in the hands of a young public-school teacher. One entire church asks to be taken in, meeting-house and all. They call for a French laborer to instruct and baptize believers, and lead the work in that French republic.

New Work

In the two years of this conference term one hundred workers have left our shores, sixty in 1903, and forty in 1904. It was early recognized that with the natural growth and increased demands in stations already established not much new work could be safely attempted. Yet much new work has fairly forced itself in.

Japan and China will report new territory annexed, new stations opened, with providences that stir our hearts with new hope for the populous East.

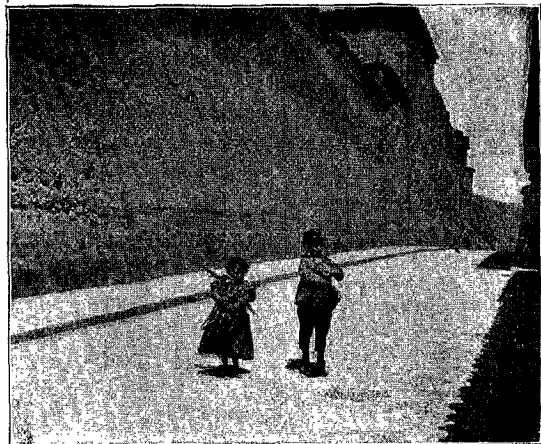


NATIVES OF NORTHEAST INDIA

and foreign fields. The growth in new fields is some of the fruitage of the planting and the prayers of the older fields. Their triumphs abroad are our

Polynesia has added a most important field in the Malay Straits. India adds Burma and Ceylon to the permanent list. Africa has laid the foundations for two

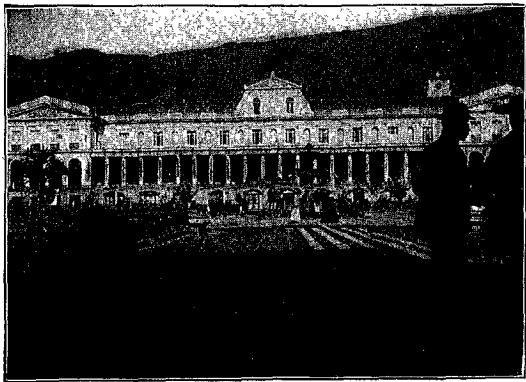
new missions, one farthest yet into the heart of the Dark Continent. South America has located workers in the long-closed lands of Ecuador and Peru. Latin Europe has added three great countries, Italy, Spain, and Portugal. Cuba, clo-



SOME LITTLE PERUVIANS

sest of all to our coasts, waited until last year for the first messengers to bear the advent warning.

Many of the additions to the force must have been deferred had not special help come from conferences that have released workers and continued their salaries. The growth of this sentiment and plan is a token of the oneness and solidarity of the world-wide work that has gladdened hearts in all the fields. It is a new reserve force wheeling into line with the advance of missions. It has brought relief to many a hard-pressed point. Like beleaguered garrisons at last relieved, workers in some of the fields have wept tears of joy as they saw the fresh faces of the new recruits coming to their help. And still the Macedonian cry comes from over every sea. As in the siege of Lucknow the Scottish maid listened with her ear upon the ground and caught the far-off notes of the Highland bagpipes, and the tramp of Havelock's men coming to the rescue, so, and we may know it, our comrades in far-off lands are listen-



GOVERNMENT HOUSE, QUITO

ing now to hear if from this missionary conference shall come the sound of marching re-enforcements.

Even as they fall in death, their thoughts are with us. What a word is that which comes to this conference from Inland China! Dr. Maude Thompson

Miller has fallen in death, meeting the crisis as the true and loyal soldier of the cross that she ever was in life. She fell with her face toward the front, and with words of cheer upon her lips. With all that pressed upon her in the last moments—thoughts for her loved ones, thoughts of God and of the eternal world—it was yet in her heart to pause on the threshold of eternity and think how the news of her death just at the time of this conference might weaken or discourage the sending of needed help. And she sent her salutation to this missionary conference in the message to the Mission Board: "I gladly give my life for the work in China. While it would have been a pleasure for me to have worked till the work was finished, yet if my work is ended for this people whom I love, I hope others will take up the burden."

There was no faltering or weakness there. Such appeals from the falling workers shall but send the line of advance forward more swiftly than ever. Britain claims the admiralty of the waters by virtue of her dead that sleep beneath every sea. The graves of our missionary dead now mark our way into every continent, from that of our first foreign missionary, J. N. Andrews, in the heart of Europe, to the last mound of consecrated earth in far Honan. The issue is joined. The whole world is marked for this message. It is ours to take possession of all fields in the name of the Lord.

The Opening of the World

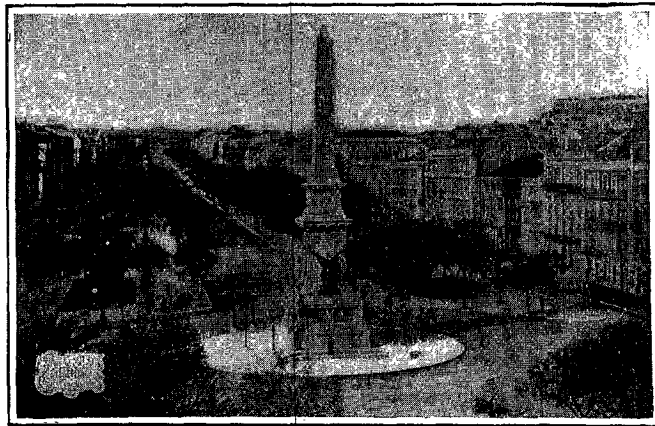
And how grandly the way has been prepared. The great prophetic period of twelve hundred and sixty years ended in 1798, and ushered in "the time of the end." Round that date cluster the events which Professor Warneck, of Halle, recently summed up as marking "the beginning of the missionary age." Another great prophetic period ended in 1844, and brought the rise of this advent movement. Round the same time cluster the events that have definitely prepared before us the ways through the foreign lands in which we are walking to-day. A divine providence on earth has

moved the train of world-events to fit the great time-table of divine prophecy.

The year 1845, in which Joseph Bates found the Sabbath truth, was the year in which Livingstone, pressed by a force he could not understand, turned his face

definitely northward to open the secret of the Dark Continent. It has been one swift succession of opening doors. The revolutions of 1848 changed the face of Europe, and began a new era of constitutional government that has made for liberty and progress. In the five years between 1853 and 1858, as this message was gathering strength, seven vast, closed countries, representing half the population of the world, opened wide to missionary effort. As late as 1888, one year after our work reached Cape Town, South Africa, Professor Henry Drummond said in his "Tropical Africa:" "The Africa of Livingstone and Stanley is still fitly symbolized by the vacant look upon our maps." Now the steam locomotive waits to carry our missionaries into several points within that very African interior. In 1888 no one could pass the customs line of Ecuador with a Bible. To-day Brother T. H. Davis is selling all our literature in that land, and people ask why we did not come before. As late as 1888 edicts forbade the public teaching of Christianity in Korea. Now think of what God is doing for us there.

The whole world is laid at the feet of this message. We can get the meas-



CENTRAL SQUARE, LISBON

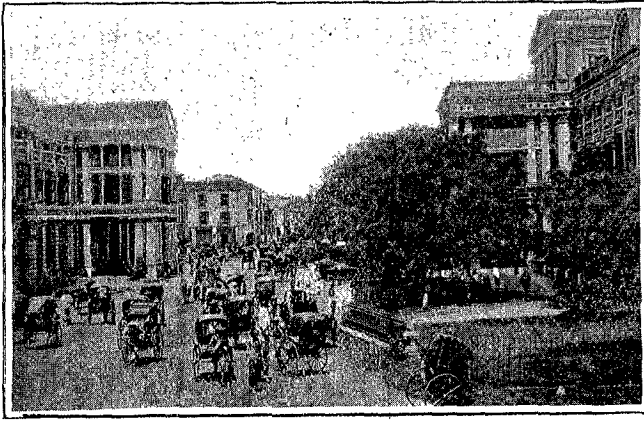
ure of the whole field to-day, and keep in touch with its daily history. Dr. Tydeman, of Holland, said at the recent St. Louis meeting of the World's Inter-Parliamentary Union: "There is now no Old World, no New World, but one world—the whole world." And that world is our parish. At the meeting of the Geographical Congress in New York last autumn, the following resolution, introduced by Sir John Murray, was unanimously adopted:—

"The eighth international geographical congress, realizing that the only untouched fields for geographical discovery are the regions immediately surrounding the poles of the earth, desires to place on record its sense of the importance of forthwith completing the systematic exploration of the polar areas."

It is an announcement to us that the end of the habitable earth has been laid bare, and the angel flying in the midst of heaven points us to every nation and kindred and tongue and people, literally spread out before us and within ready reach of our effort.

Our Work Shaped to Meet the Time

All through the years of our missionary effort the work has been shaping to meet such a time as this. It has a foothold of its own in all the older foreign fields. You can see that while these, as bases of operation for the work still beyond, need help from the home land, the plant of this truth has a root of itself deep down in the fields abroad. Older fields are now turning out trained workers to join in the finishing of the work.



COURT-HOUSES, SINGAPORE

The sowing of earlier years is bearing fruit.

At the entrance of some of the most populous areas we have strongly organized bases from which to work. In Australia there has grown up a very tower of strength for work among the populous fields of Southeastern Asia and the islands of the Pacific. The South African conferences are a base of operation for the future development of the vast interior. In Northern Europe, with its influences touching the uttermost parts, the growing work is as an organized army coming on to the field, and helping in Asia and Africa.

Ten years ago the first mission was opened in heathen lands. Matabeleland is now sending trained helpers into other fields. These ten years have been years of constant growth everywhere, and our missions girdle the earth. There are wide gaps to be filled in, and the fields long to see the breaches made up. Asia has but nine ordained ministers for its eight hundred millions of souls—which is as though there were one minister in all the United States. On the west coast of South America two ministers hold a line that stretches as far as from Maine to California. Our battle plan must be like Gideon's—not a large body together but a slender line thrown out until it surrounds the entire field of conflict. Then shall quickly come the showing of the light, and the shout of victory. We must work to the plan that will win. One military authority recently said that Japan had won her victories not because she had the most men in the field, but because she had the most men in the right place. That is it. God must guide our forces to the right place for winning the speedy triumph. Just one thing will do it. When this gospel of the kingdom is

preached as a witness unto all nations the end will come.

A Quick Work

It will not take long. Our workers from the most populous and neglected fields will say it. The Spirit of God is preparing hearts to hear. There is a conviction all abroad that a great world-crisis is at hand. At a meeting of the International Missionary Union last summer, Mr. Fry, who has traveled extensively in the East, spoke of the growing expectancy with which people, Mohammedan and heathen, were looking for the end of the age and a coming Deliverer. We have found it so in India. And we have the message of the Coming One to give. A few weeks ago a Methodist missionary in Burma reported the conversion of a man with a band of followers on the far frontier, between Burma and

China. He had forsaken idolatry, and taught his people that the Lord who made the world was soon to come again, and they were to get ready to meet him. He, with a band of his followers, accepted the teaching of the missionaries with a glad heart. But it was this advent message that they were evidently looking for.

Some of the greatest fields yet to be warned are heathen, it is true. But we have a message that the heathen can understand. Do not fail to catch the significance of the fact which Dr. Selmon reported in the REVIEW a few weeks ago. The heathen of Honan have begun to call our mission in Inland China the mission of "the true doctrine."

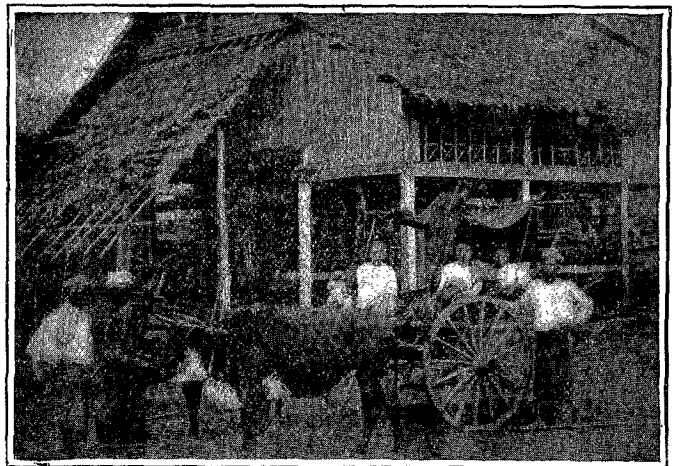
I have myself heard it from educated heathen, that this message is of a convincing order, new in the story of missions in India. While Brother W. H. Anderson was with us in Washington, I asked him if he had ever heard, through the up-country natives, anything of our Brother James, who, eleven years ago, penetrated the far interior, from the east coast. He laid down his life in Africa ere he could tell us the story of his wanderings and labors. "Yes," Brother Anderson replied, "some natives from beyond the Zambesi, years afterward described to me the very features of the man. They told of his having a box that could sing,—the violin

he carried with him,—and besides all that, they said that he 'kept the right day' as the day of rest."

Thank God for the simplicity of this truth. Simple souls can understand it. There is a compelling conviction that goes with the truth of the Sabbath and of the coming of the Lord, where minds are open and unprejudiced. The true hearted among all the nations are waiting for this third angel's message. And the same message that has made us a people is the message that will finish the work.

It will not take long for the news to go when once the witnesses are placed throughout the earth. In all the darkest and most populous lands news passes swiftly from lip to lip. Rumor sweeps over dark Asia as on the wings of the wind. In Africa information travels through the wilds from village to village and tribe to tribe. When caravan meets caravan, every man asks his neighbor, "What have you heard?" "What do you know?" This message will be talked about in all the earth one day, and God's Spirit will convict honest hearts, so that as they see the signs of the great day breaking upon the earth, they will look up to God. "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." We can answer the world's Macedonian cry by the grace of God. We can carry this message to every nation within this generation.

This does not suggest throwing a large force at once into the fields abroad. Now we must place the few who shall be studying the languages, sowing the



A RURAL SCENE IN BURMA

seed, and preparing to lead the little army that must soon follow. The fields abroad desire no lessening of power in the work at home. They want to see every home stake strengthened. They will stand loyally by the policy that shall clear away General Conference obligations, so that the General Conference Committee may be simply the great Mission Board of the denomination, with no embarrassments to hinder a straightforward, progressive missionary advance till the work is finished. They

will gladly see the army of workers available from conferences sweep into unentered corners of the home territory and into the needy South. But let us keep our eyes upon the vast fields, and prepare for the movement that will finish the evangelization of the world by the third angel's message. In 1893 the message came to us by the spirit of prophecy:—

"If those to whom light has come, had received, appreciated, and acted upon it, they would have been channels by which his blessing would flow into the world. Nations that sit in midnight darkness would have had light through God's appointed agents and instrumentalities,—the members of our church, the influences of our institutions. We would have seen these nations doing a greater work than those who have had clearer light and more numerous opportunities."

It is a statement of what might have been. But is it not also a declaration of what will be seen in the dark fields now, for the generation is fast closing, and there must be delay no longer! In the bursting forth of the light in some of these vast fields, in the rapid development of fruit in places where we have not even sown, have we not an evidence that drops of the latter rain are even now falling on the destitute fields, and that there shall soon be a glorious harvest? The verdure quickly follows the latter rain in the Orient. Even as the moisture-laden winds begin to blow landward, the up-springing vegetation tells us that soon the monsoon will break and pour down the floods that insure the harvest. So now we see the signs of the coming flood of blessing that will suddenly prepare all the earth for the final harvest.

W. A. SPICER, Sec.

The Religious Liberty Department

The Chairman's Review of the Work

A Hopeful Condition

We are cheered at this time with the thought that this work occupies an equal place in the hearts of our people with all other departments of the great system of truth which is comprehended in the third angel's message. Our assurance of your lively interest in this line of work has been repeatedly demonstrated and confirmed in the hearty and universal response to the different calls which have been made from time to time during the past few months. We can not but contrast in our minds the present interest in this branch of the work with the cold indifference which has characterized it during the past few years.

Significance of the Third Angel's Message

We are constrained to ask the question, What would the third angel's message mean to us if the great truth warning us against the beast, its image and mark, in which all other lines of truth find their focal point, were to be excluded? We must confess that there were some elements of truth in the fol-

lowing, which was recently said concerning the work of Seventh-day Adventists by one of the champions of the National Reform Movement:—

"The key to this riddle [of our not uniting with the National Reformers and other organizations in the popular so-called reforms of the day] is not so much their estimate of Saturday as in their interpretation of Rev. 13:11-17, which is really the center from which all their activities radiate. They are taught from this passage, by their leaders, that the United States government is the 'third beast' of Revelation . . . that is to keep up the persecution begun by pagan Rome, and continued in former ages by the papacy."

We are free to confess that the third angel's message is the center from which all our activities radiate, and it is this message which distinguishes this work in a marked contrast from all other reforms of modern times.

It would be interesting in this connection, if time would permit, to quote at length from a pamphlet which was written by our people fifty-two years ago, in which was given an exposition of Revelation 13. Suffice it to say that the fundamental principles that were then given by the Lord to the pioneers in this work, are still maintained, and the truthfulness of the positions then taken are being proved by present experiences to be in harmony with that which the sure word of prophecy has so clearly outlined.

A Growing Demand for Sunday Legislation

We find that much has been lost in failing to teach these principles to the world, and also to our own people. It can truly be said, While men slept, the enemy came and sowed tares.

It might be of interest on this point to note that there is a growing sentiment in favor of Sunday legislation, as was found during the last winter by some who circulated the petition against the proposed Sunday legislation in the District of Columbia. I herewith append some of the letters written by those who circulated the petition.

From Wyoming, we quote the following, written by a brother:—

"It seems to me that people are not so liberal in signing these petitions as they were years ago."

From Illinois a brother writes:—

"I find, on going out, that some of the people are most ready for the bill to pass."

In a letter from Nebraska a brother writes:—

"I was astonished to find so many who would not sign the petition which I send you. I verily believe that if this question of Sunday enforcement were submitted to a popular vote, it would become a law at once. The time is surely ripe for very decisive movements on the part of God's people."

From North Dakota we quote the following:—

"From the experience I have already had with the petitions, I am alarmed at the ignorance of the principles of liberty, even among officials. These things ought to stir our hearts to their greatest depths, and cause us to sense the fact that the crisis is just before us."

Many Need Further Instruction

It will be evident to all that those who have embraced the truth during this time have not received the instruction on this subject that those did who accepted the truth when this question was a living issue.

Our denominational statistics show that our membership has greatly increased during the last decade. We also find that some, even among those who have been longest in the truth, and their numbers are not confined to the laity only, should, to say the least, compare notes and get their bearings.

Few Stand by Principle

I call attention to these conditions that all may understand that it is high time for us to arouse ourselves, and also others, to the importance of these things. We discovered, in our recent campaign in Washington, that it was impossible to find any one outside of our own people with whom we could fully unite in our protest against the religio-educational measure. While some seemed to be straight in some particulars, yet in others they would compromise the principles involved. We have been gratified to observe how the clear-cut principles of truth concerning the limits of civil government have commanded the attention of even those who are opposed to the position held by us.

I would venture the opinion that the experiences of our brethren who have labored in the State legislatures have also been unsatisfactory in finding those with whom they could affiliate in defending the principles of true liberty.

The Work Made Denominational

Another feature which is especially gratifying is the fact that the idea is obtaining among us that simply a theory of religious and civil liberty, which can be indorsed by agnostics, infidels, and other classes who have no sympathy with the Christian religion, is not sufficient for these times.

The elevating of this work upon a higher spiritual plane will necessarily place it where only those who are spiritual will affiliate with us and champion our cause.

In our campaign this winter we have in no way attempted to cover up the fact of our denominational identity, but, on the other hand, have placed it in the forefront in both our private and public efforts; and the public press, in referring to our positions in the different issues which have arisen, has, I think, without an exception, used our denominational name.

Why This Department Should Be in Washington

The wisdom of locating this department of our work here in Washington has been demonstrated in a most signal manner from the very first. In every effort which has been put forth in firmly establishing the truth at our nation's capital, the Lord has wonderfully wrought.

Note the message that was sent by the Lord's servant concerning the work in Washington. After quoting Acts 1:13, 14, and 2:1-11, a parallel is drawn be-

tween Jerusalem and Washington as a center of influence, in these words:—

"In the days of the apostles, Jerusalem was a great center of influence, and in this place, light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message.

"Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special presentation of the truth for this time."

Surely Washington is a center of influence which will play an important part in the closing events of the world's history. It should be remembered that in view of the fact that the United States is now one of the leading world powers, and in close touch with all the powers, any particular phase of the message could be sent to all parts of the world very quickly.

A leading newspaper of Washington, speaking of the removal of our headquarters to this city, expressed more than the editor comprehended when he said, "In the breadth of its scope and in its possibilities of future growth, this coming of the Adventists to Washington is one of the most important events of the year."

The Outlook for the Work

The wide-spread agitation throughout the country for Sunday closing presents a large field for this department.

The question of religious teaching in the public schools presents another line of work that should be prosecuted with vigor both in the States and in Canada. The Bureau should extend its line of operation into the foreign fields, where there is also a growing agitation in favor of religious legislation.

It will be evident to you that if this work is carried on successfully, we should have secretaries in the various conferences and mission fields throughout the world who can devote the required attention to this phase of the work. This plan would enable the officers of the department to keep in constant touch with these fields, which would be an advantage to both the department officers and secretaries.

K. C. RUSSELL,

Chairman Religious Liberty Bureau.

Report of the Secretary of the Religious Liberty Bureau

Revival of the Work

AFTER several years of inactivity, we are glad that the religious liberty work has been revived, and that this phase of our work has again been taken up with energy by our people. Till the close of time this work must form an important feature of the message which God has commissioned us to give to the world. So long as Satan lives, and sin exists, God's message calling men to repentance and obedience will meet with opposition, and the warfare between religious freedom and religious oppression will go on. The proclamation of

truth, a blameless deportment, and an unswerving faith are continual reproofs which disturb the peace of the ranks of sin and rebellion. Hence, if we live the life God would have us live, and do the work he would have us do, we must expect nothing else than a continuation of this conflict until the last battle against sin and the powers of darkness has been fought, and the crown of victory has been given to the overcomer.

A Department of the General Conference

As already pointed out in the Chairman's address, this work has been made an integral part of the General Conference. On all our letter-heads the statement is distinctly made that the Religious Liberty Bureau is a "department of the General Conference of Seventh-day Adventists." All the reports of the work which we have done of late have represented the work as done by Seventh-day Adventists. While the denominational name has not been flaunted, no attempt has been made to disguise or conceal the fact that this people are the ones who are doing the work and championing the principles set forth.

This, we think, has been a great advantage. Besides bearing the imprint of frankness, honesty, and the courage of conviction, it has given a definiteness, a positiveness, and a pointedness to the work which the use of some general, indefinite, and undefined name could not possibly have done. Under the present arrangement the denomination receives credit for the work done by the denomination; the message is credited with the labor performed by those who believe it and preach it; and all ground for the charge of deception or working under false colors is thus taken away. Those in charge of the department believe that "the name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind;" that, "like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."

An earnest endeavor has been made to place the work, as far as possible, on the right foundation in every respect; to profit by mistakes which have been made in the past, and the instructions the Lord has given in regard to these and the work in general; to avoid extremes; and to get hold of the principles which should guide us in all our work. To this end a number of very earnest prayer and council meetings were held at Takoma Park last fall by the leading brethren and workers located here at Washington, in which all these matters were freely discussed. These proved a great blessing to us in starting the work.

Headquarters at the Right Place

Recent developments have shown the wisdom of having the headquarters of the department located at Washington, and we doubt not that future developments will still further confirm this fact. As the message which we have been commissioned to give to the world radi-

ates from a passage of scripture near the close of the Bible,—Rev. 14:6-12,—and sheds a flood of light back over the entire Word of God, so we believe that the proclamation of this message, starting from the capital of this last and latest of nations, will, from here, radiate to other and more ancient lands, until the earth itself has been encircled with its glory. How appropriate that God's last message of liberty should go forth, not only from the land known all over the world as the land of liberty, but from the very place in that land where the great principles of civil and religious liberty were fought out, and were given expression in national law. How fitting, also, that right here where all this glorious work is to be undone, where the image of the beast is to be made, and the papacy is to receive a short, rejuvenated life, the headquarters of that department of our work, which, above all others, has for its keynote the warning against the worship of the beast and his image and the reception of his mark, should be located. Adapting the words of Paul to the situation, we can say, "We are ready to preach the gospel in Washington also."

Need of the Work

From what has recently taken place, both here and elsewhere, it is evident that this line of work has not been resumed any too soon. The headquarters of the General Conference had hardly been located in Washington before two Sunday bills affecting the District of Columbia were introduced into Congress. And almost before the brethren were aware of it, one of these bills had passed the House, and had been sent on to the Senate. By earnest prayer and quick and persistent efforts, its further progress was prevented until Congress had adjourned for the session. This was during the winter and spring of 1904.

But when Congress convened again in December, these bills, one of which was pending in the Senate, and the other in the House, were still alive, and were liable to be called up at any time and acted upon. And evidences were not wanting that efforts were to be made to press them through. The very opening day of Congress, Dec. 5, 1904, Mr. W. F. Crafts announced, through the *Washington Post*, that the Sunday work which had been going on in the capital in connection with the new depot and filtration plant would be used "as an argument for pressing again for a District Sunday law."

In a number of States during the past winter, efforts have been made to secure additional Sunday legislation, and in two States, Pennsylvania and Indiana, and in Hawaii, attempts have been made to repeal or amend Sunday laws already in existence.

In Washington, Cincinnati, New Orleans, and other places in the United States, and in England, Canada, Victoria, and New Zealand, controversies have been going on over the question of religious instruction in the public schools.

In France a movement has been made

looking toward the termination of the concordat between the government and Rome; and in Russia there has been talk of disestablishing the Orthodox Church.

In Austria a law passed a few years ago circumscribing the freedom of Protestants preaching in that country, has lately been set into more vigorous operation; and in Turkey three of our brethren have been imprisoned for preaching the truth. In New Mexico a brother has lately been sentenced to forty-three days' imprisonment for Sunday work.

The agitation for Sunday enforcement is becoming more general and insistent, and the alleged necessity for religious instruction in the public schools in the interests of morals and of good citizenship, and as a matter of self-preservation to the nation, is being urged more and more. Further and further the people are drifting from the principles of civil and religious liberty which have characterized the epoch now closing.

All these things indicate that the time has come for us to work, and to work with great earnestness, tact, and zeal. Wherever either of these questions come up, there is an opportunity for us to do a special work in proclaiming the truth, and in setting forth the fundamental principles of the gospel message for this time.

What Has Been Done

While the religious liberty work has existed as a department of the General Conference since the conference held in Battle Creek four years ago, for various reasons it did not get into real working order until about six months ago, when Elder K. C. Russell, of Boston, was chosen chairman of the department, which was removed to Washington, and, in connection with the secretary and other members of the Bureau, and with the advice and help of the president and the vice-president of the General Conference, active work was begun.

The first work done was the preparation of four small religious liberty leaflets for general circulation, entitled "Principles Too Little Understood," "Sunday Laws," "The Logic of Sabbath Legislation," and "The Civil Sabbath." As to the utility and influence of these, it is encouraging to note that wherever they have been used in the past winter in legislative assemblies, in connection with petition and personal work, no Sunday bills have been passed.

Next, petitions, headed "Petition Against Religious Legislation," and a leaflet entitled "Sunday Bills Now Before Congress," were prepared for general circulation throughout the United States, with a view to opposing the passage of the two District Sunday bills which had been introduced into Congress. Fifteen thousand petition blanks and twenty thousand of the leaflets were published, and circulated in forty-seven States and Territories. The petitions returned to us contained 71,215 names. Of these, petitions containing 62,780 signatures were sent to each house of Congress; the remaining 224 petitions, containing 8,435 names, came in too late

to be presented before Congress adjourned. These will be preserved to use in the future as occasion may require.

The Washington clergy having announced their intention to begin a campaign for "better Sabbath [Sunday] observance" in the District of Columbia the first of the new year, an "Open Letter" to the clergy on the Sabbath question and Sunday legislation was prepared under the direction of the Religious Liberty Bureau. Ten thousand copies of this were printed in tract form for free distribution throughout the city of Washington. The matter was also published in the *Washington Post* of Dec. 26, 1904, under the heading "Appeal to Clergy." Three hundred marked copies of the paper containing this article were sent to our leading brethren all over the world. The *Post* has a circulation of about thirty-three thousand copies. The article was published in abbreviated form in the other Washington dailies, the *Evening Star* and the *Washington Times*, and was republished in a number of newspapers in different places. And the Review and Herald Publishing Association has since printed nearly half a million copies of the document in tract form. Thus it has been given a very wide circulation.

A number of meetings under the direction of the Bureau have been held in Washington, most of which were fairly well attended, and were well reported in the papers.

Quite a large amount of work was done with members of Congress. With a number we had personal interviews, in which the principles involved in the proposed Sunday legislation were discussed. To a large number we wrote letters and sent petitions at different times, and all were supplied with a copy of the leaflet, "Sunday Bills Now Before Congress," and with the four small religious liberty leaflets already referred to. In response we received hundreds of letters, all courteous, many promising that the matter would receive their careful consideration, and saying that they would present our petitions with pleasure, and others assuring us that there was little likelihood that the Sunday bills would pass at this session of Congress. One went so far as to say he thought we were "unnecessarily alarmed over the prospect of such legislation."

The following expressions, taken from some of these letters, will at least indicate the way our work and principles are regarded by some members of Congress:—

"I am very much in sympathy with the object of your petition, and I assure you that I will gladly oppose any measure that has for its purpose the abridgment of religious worship."

"With high regards, and best wishes."

"Should the matter come up for action, your views will be given careful consideration."

"I will do what I can to carry out your wishes."

"The suggestions contained in your

letter will be carefully considered when I am called upon to act."

"I thank you very much for your suggestions relative to this bill, and I assure you that I will give them faithful consideration, so that when the measure comes up for action, if at all, I may be prepared to act. Until I have thoroughly studied the subject, I can not assure you that I will either support or oppose the measure. However, I thank you for your kind suggestions. With best wishes, I remain," etc.

"Assuring you that I shall always be happy to serve you in your opposition to any legislation that proposes to interfere with the freedom of the conscience, I beg to remain," etc.

Letters and petitions were also sent in to members from many individuals throughout the country.

As a result of all this, the Sunday bills were not disturbed during the session, and died when Congress adjourned on inauguration day, March 4. Our brethren and sisters who engaged in the petition work received many blessings, as we learned from numerous communications; quite an awakening came to many of our churches and conferences as the result of the campaign; and the principles of religious liberty were widely disseminated.

A New Issue

Hardly had the agitation over the Sabbath question abated in Washington before a new issue was sprung upon the people,—that of religious instruction in the public schools of the District of Columbia. This created a greater stir even than that of the Sabbath and Sunday legislation controversy. While in that, so far as active opposition was concerned, we stood practically alone, in the school controversy many came over to our side,—Baptists, Lutherans, Methodist Church South, the People's Church, Jews, Secularists, Citizens' Associations, and the Knights of Labor.

Against this movement we held several meetings in the city, in the Lafayette Opera House and Pythian Temple; circulated a remonstrance, petitioning the Board of Education not to accede to the demand, to which we secured 2,562 signatures; prepared and published 25,000 copies of an eight-page leaflet, entitled "Religion in the Public Schools," 16,000 copies of which have been distributed here in Washington; wrote letters and articles for the daily papers; and had a hearing before the Board of Education.

Results of Careful, Christian Work

We have endeavored to carry on our part of these controversies in a dignified, yet kind, careful, Christian, and convincing way. This has won the respect and elicited the sympathy of many thoughtful people. Shortly after the appearance of the "Open Letter," the editor of the *Post*, in an editorial entitled "Sabbath and Sunday," wrote: "The controversy between the Sabbatarians and the observers of Sunday, to which the Seventh-day Adventists made an interesting contribution in the columns of the *Post* on Mon-

day, has been one of long standing. . . . The contention that Sunday is not the original day of rest specified in the Bible is so well established as to be beyond further dispute." And in conclusion, he warned those who observe Sunday against the danger of becoming intolerant.

A lady writing to the same paper, under date of January 30, said: "It seems, on investigation, that the Seventh-day Adventists have better ground for their contention than is generally supposed."

And after the appearance of our remonstrance against religious instruction in the public schools, as published in the leaflet entitled "Religion in the Public Schools," a gentleman writing to the *Post* of March 30, said: "I would like to be one to subscribe whatever may be necessary to put the temperate and unanswerable argument against religious teaching in the public schools, by the Seventh-day Adventists, published in your paper of the sixteenth, in the hands of everybody in the District."

The Washington Papers

The space accorded by the Washington papers, during the last four months, to the discussion of the questions of the Sabbath and the introduction of religious instruction into the public schools has been most liberal. In the Sabbath controversy thirty-five columns of matter, including three editorials, appeared in thirty-four issues of these papers, nearly eighteen columns of which were furnished by Seventh-day Adventists. In the religion-in-the-schools controversy, ninety columns of matter, including seven editorials, were published in sixty-two issues, about twelve of which were supplied by our people; making, in all, a total of 125 columns of matter, including ten editorials, in ninety-seven issues, thirty columns of which were written by Seventh-day Adventists. Reckoning the circulation of each paper at thirty-three thousand copies, their average circulation, this means the printing of over four million columns of matter on these topics in four months, and this, too, in the leading papers of the capital of the nation. This we consider remarkable indeed. In what other city of the country would so much space have been granted to the discussion of these questions in the daily papers? and from what city would the matter published have had a greater circulation or a wider influence?

During this time we have purchased and sent out to our brethren throughout the field eleven hundred copies of these papers. From all we have heard, this has been much appreciated. We have also sent out many hundreds of sample copies of our various leaflets and documents which we have prepared.

Victories Gained

As the result of our religious liberty work, the passage of any Sunday laws by Congress for the District of Columbia, has been prevented for the present.

Sunday bills have likewise been defeated recently in the States of Missouri,

Wisconsin, and Massachusetts, and in the island of Porto Rico.

In Hawaii a bill lessening the restrictions concerning Sunday observance has been passed.

The movement for the introduction of religious instruction into the public schools of the District of Columbia, may, we think, be considered as practically defeated, though definite action on the matter has not yet been taken by the Board of Education. [See note.]

Influence of Our Literature

In every instance where victories have been gained, vigorous work has been done by our people. In every case literature has been supplied to the legislators having the proposed measures in charge.

As already stated, every member of Congress was supplied with our religious liberty leaflets, and the District Sunday bills were never called up, but were allowed to die in the committees to which they had been referred.

In Missouri, where a Sunday bill had gone so far that any effort to prevent its passage appeared useless, a free use of our literature and the press, played an important part in turning what seemed an inevitable defeat into a glorious victory.

In Wisconsin, where a most subtle and deceptive Sunday bill, backed by strong church influences, had been introduced late in the session, every member of the legislature was supplied with our religious liberty leaflets, and the bill was defeated on the floor of the Assembly when it came up for final action.

Commenting upon the defeat of the Sunday bill in Massachusetts, Elder Lee S. Wheeler, writing April 6, says: "The Sunday bill was overwhelmingly defeated to-day in the Senate, though it was strongly recommended from the committee, backed by the lobby. The committee was unenlightened. The Senate was instructed by our literature. Praise God for victory."

After passing both houses of the Hawaiian Legislature, the bill lessening Sunday restrictions was vetoed by the governor, but the two houses passed it again over his head. Explaining the cause of this, a brother of the secretary, writing from Honolulu under date of April 24, says: "Your religious liberty leaflets were used effectively. Pains were taken to see that each senator and representative was supplied."

The lesson to be drawn from these experiences is plain. Our religious liberty literature should be circulated far and wide. Especially should the members of every legislature in which Sunday bills or other religious measures are introduced, be supplied with it. The principles of civil and religious liberty are little understood by the masses of the people to-day; the great struggles of the past for religious freedom have been almost entirely forgotten; and the value of the blessings which these have conferred upon succeeding generations is little appreciated. There needs to be a great awakening upon this subject. The principles wrought out in these conflicts

need to be set home again upon the heart and conscience of the people, for they are gospel principles, and the guaranty of the peace and prosperity of nations.

The Conflict to Be Renewed

While we feel that but comparatively little has been done to what needs to be done, and that our work has, as it were, just begun, we are glad and thankful for what has been accomplished. But of one thing we are well assured, and that is that while God has given us some little success, and we have gained what we may call a few victories, the enemies of the truth will not give over the battle. The struggle will be renewed with new life and added power, and will spring up in new places, in the very near future. It would be the height of folly, therefore, for us to sit down complacently now after gaining a few victories, and think we were going to have an easy time of it, and that we need to exert ourselves but little from now on. We must expect that the conflict will grow keener and more intense from now till the close of time. We have entered upon stirring, thrilling times. We are facing great issues. We are fighting unseen foes. There is every indication that, combined with great wisdom, tact, and charity, we shall need to exert ourselves to the utmost to beat back the incoming tide of oppression, and let the light of truth shine forth.

From what has taken place within the last few months here in Washington, it seems evident that God will permit one issue after another to come up just as fast as we are able to meet it. This being so, we must prepare ourselves for conflict; we must expect to meet opposition; we must face the foe.

Conclusion

In conclusion, we wish to express our appreciation of the counsel, encouragement, and valuable help rendered this department by the president and the vice-president of the General Conference, and by other members of the General Conference Committee; and also for the manner in which our people throughout the field have taken hold of this work. By the blessing of Heaven and the guiding hand of the Lord, we hope to see the usefulness of the department extended, and many glorious victories come to the cause of God through this line of work, which, we have been told by the servant of the Lord, should be kept to the front. We are glad for the assurance that "God has victory for his people." With this assurance we can go forth cheerfully with the great Leader of God's people, conquering and to conquer.

W. A. COLCORD, Sec.

NOTE.—Since this report was written the Board of Education has decided by a unanimous vote not to grant the petition asking for the introduction of religious instruction into the public schools of the District of Columbia. A full report of this action will be found in another part of this paper. This action is another testimony to the benefit arising from our educational efforts.

Sabbath-School Department

We believe that there is no more important adjunct to our church work than that of the Sabbath-school. It is a great educational factor for all classes, and its history dates almost from the rise of the message. No general organization of what is now the Sabbath-school Department of the General Conference was formed until 1878.

When we started, we had no system, no printed lessons, no song-books, no reports. Now we find ourselves well equipped with all of these, and many other valuable helps. The membership of this department should be much larger than our actual church-membership, as it is intended to embrace not only the adult Sabbath-keepers, but children as well.

Present Standing

During the last two years the Sabbath-school work has made rapid progress. Since the last General Conference, 337 new Sabbath-schools have been organized, and 179 conventions held. In 1902 the church-membership was 67,150, and the members of the Sabbath-schools numbered 62,636. At the close of 1904, the church-membership was 71,891, and the membership of the Sabbath-schools was 71,643. In 1902 the membership of the Home Department was 1,196, in 1904 the membership was 2,560. In 1902 the donations to missions amounted to \$24,339.99, and in 1904 to \$40,278.05.

Since the removal from Battle Creek to the nation's capital, the headquarters of the department has been in Washington. The corresponding secretary, Mrs. L. Flora Plummer, who for a number of years had been connected with the Sabbath-school work, being unable to locate in Washington, resigned. The department was very sorry to lose the help and counsel of such an experienced laborer, and some time elapsed before her place could be filled. In October, 1904, the present secretary was chosen to fill the vacancy.

Lessons

During the past two years we have studied in the Senior and Junior Divisions, the epistles to the Thessalonians, the book of Ephesians, a quarter's lessons on God's kingdom in this world, the books of Daniel and Revelation, religious liberty, and health and temperance. Two quarters have also been devoted to a topical study on the leading features of our faith. There is no feature of Sabbath-school work which is of greater importance than the lessons. What we shall study is often a source of much perplexity. Those who have the responsibility in this matter in the future will no doubt be glad of any suggestions from this conference concerning this matter.

Home Department

This division of our Sabbath-schools was organized that the aged, the infirm, invalids, those who have the care of young children or of the sick, isolated ones, in fact any who, by force of circumstances, are shut out from the privilege of attending the regular sessions of the Sabbath-school, may still keep in touch with the advancement of the mes-

sage through a study of the Sabbath-school lessons.

Although the Home Department plan has been in operation less than three years, many benefits have been realized. Backsliders have been reclaimed, isolated ones cheered and comforted, and donations to missions have been increased.

Conventions

There have been but few of our conferences during the past two years that have not availed themselves of the privilege of holding conventions. In every instance the secretaries report that the best of success attended these gatherings; excellent papers were read, a marked increase in the donations for missions was noticed, those who attended were encouraged, the schools were improved, and, altogether, they felt that the Sabbath-school conventions, when properly conducted, proved a great help and blessing.

Sabbath School Worker

The *Sabbath School Worker* is the organ of the department. It was published for sixteen years as a separate journal. Then, thinking that the church-school and the Sabbath-school might both be better served, its publication was discontinued, and its interest blended with the *Advocate of Christian Education*. This, however, did not prove satisfactory, and in January, 1904, the publication of the *Worker* was resumed. Its reappearance was hailed with delight by all its old friends, and many new ones, and although it has not yet reached its second year, it already has more than six thousand paying subscribers, and words of appreciation are being constantly received.

Foreign Fields

The foreign fields lie very close to our hearts. Scattered in all these lands are our children in the truth. Every year since 1887, when over ten thousand dollars was given by the Sabbath-schools to start the work in Africa, we have donated largely to foreign missions. When our laborers go to other lands as missionaries, usually there is a school organized on the first Sabbath after they land. Although these schools often consist of but two or three persons at first, yet it is as a light set upon a hill, and lays the foundation for an organized church later.

In these mission fields the schools are very rare which have the helps, the printed lessons, and the conveniences to which we are accustomed. The missionaries must often translate all the lessons used, or write them. In some of these schools there are represented from two to seven languages. Often the grown people, as well as the children, are not accustomed to study, and in some places it is against the law to quietly meet on the Sabbath for worship. Yet in the face of all these difficulties, our missionaries have found that the harvest is fully ripe. Schools are organized, and we now receive regular quarterly reports from nearly every island and mission field where our workers are located.

Donations

At the last session of the General Con-

ference a resolution was passed recommending that "our Sabbath-schools set apart the contributions of one or more Sabbaths in each quarter, as may be necessary, for the expenses of the school, all the contributions of the remaining Sabbaths to be given to missions." This recommendation, however, has not been generally adopted as yet.

The donations of our Sabbath-schools have become a strong factor in the support of our work "in the regions beyond." The total amount each year is now equal to our annual offerings, if not greater. Since the compilation of the statistical reports of the Sabbath-schools, their contributions have amounted to \$687,814.71. Of this sum \$406,960.22 has been given for the extension of our mission work throughout the world, and \$280,854.49 retained in the local schools. The following, taken from our annual reports, will show the marked increase in the donations from year to year since 1890:—

Year	Mem ^s hip	Contributions	Do. to Missions	Do. to Orphan ^s ' Hom
1890	32,000	\$28,642.75	\$17,707.39	
1894	49,626	39,562.42	20,850.05	
1898	55,160	40,301.87	21,475.18	\$4,795.16
1902	62,636	41,038.70	24,339.99	5,496.39
1903	66,811	55,823.85	34,779.85	4,669.54
1904	71,643	60,460.80	40,278.05	5,882.50

As will be seen, during the last year the Sabbath-school contributions to missions have amounted to more than forty thousand dollars. This is the largest sum our schools have ever donated in a single year, though the amount per member is but little more than in 1890. The increase seems to be caused through increased membership, rather than by more liberal giving. We are firmly of the opinion that we should keep our mission fields before our schools, not simply to increase the donations, but to deepen the missionary spirit in the hearts of the young. In foreign countries the per cent of the total contributions given to missions is much larger than in the United States. In fact, in the majority of our foreign fields the schools give their entire contributions for mission work.

Young People's Work

At the last session of the General Conference the work of organizing our young people into active, working societies was but just starting, and yet a splendid beginning had been made. Since that time the number of societies has practically doubled, and hundreds of young people who are too far from a society to belong to it or to meet with it, are doing substantial missionary work. At present we have more than three hundred and fifty well-organized societies, with a membership of fully five thousand. This is the beginning of the "army of youth who can do much if they are properly directed and encouraged."

Many encouraging reports have been received. One State alone has raised one hundred and twenty-seven dollars for Korea, forty-eight dollars for a native laborer, eighty-five dollars for the Southern work, thirty dollars for India, and many thousands of pages of literature have been scattered, and much other work done, the results of which prob-

ably never will be known until the Lord rewards his children for what they have done. In another State a tent for use in Ceylon was largely paid for by the young people. The societies are generally doing regular systematic work in the distribution of literature, soliciting money for charitable purposes, etc., but we have been unable to secure a complete report of what has really been accomplished.

The work of our young people is not confined to the United States. In England, Sabbath afternoon meetings for young people have been started. They sell papers, loan tracts, etc., and it has been found that they can often reach people whom older ones can not approach. Ten young men in our training college in London have charge of five different companies, two to each company, besides attending to their studies in the college.

In Rarotonga, Cook Islands, there is a flourishing Young People's Society; also in Port of Spain, Barbados, there is an excellent society in operation. The secretary of the French-Latin field writes: "We have Young People's Societies organized wherever there are a sufficient number of youth and children to form one, and where there are the proper persons to conduct them."

In Australia much interest has been taken in the young people. Excellent work has been accomplished. In fact, reports indicate that in all parts of the world an effort is being made to enlist the talent of our youth in the cause of the Lord, with encouraging results.

Concerning this work, the servant of the Lord has given us these encouraging words:—

"Upon Christian youth depends in a great measure the preservation of the institutions which God has devised as means by which to advance his work. The burden-bearers among us are dropping off into the silent grave. Who will bear the responsibilities of the cause of God when a few more burden-bearers fall? It is upon the youth of to-day that these responsibilities must fall." We feel to urge that all our conferences give this work the attention and help which its importance demands.

One duty of the church is to care for the youth and the children, the lambs of the flock. I was much impressed by a little story I heard once concerning a man who was visiting a very successful sheep raiser. The visitor saw a remarkably fine flock, and was so much impressed with its superiority that he asked his friend how he managed to raise such sheep. His answer was, "I take care of my lambs, sir." O that the children of light were as wise!

Conclusion

In this brief report we have touched on but a few of the important features of the work of the department. The Sabbath-school work is worthy of our most careful attention. It touches every family of Sabbath-keepers, and reaches its saving arms into all lands. It furnishes an unequalled field for Bible study. It is the place where many of our laborers are being trained, and laborers of ability, especially secretaries, should be

chosen in all our conferences who will be free to devote to this work the time and energy which its importance demands. That the Sabbath-school work will remain a strong educational factor till the end, there can be no doubt.

In closing, we desire to express our appreciation of the hearty co-operation of all, and to express our thankfulness for the blessing of the Lord which has been with us in the past. The most glorious and triumphant part of the message is yet future, and with renewed confidence and hope we should press the conflict vigorously to the gates of the enemy, for beyond the struggle is the song of victory.

MRS. FLORA L. BLAND,
Corresponding Sec.

Department of Education

Biennial Report for the Period Ending Dec. 31, 1904

THE statistics presented herewith cover all portions of the world except the General European Conference and the South African Conference, from which only partial reports have been received. The reports from the educational secretaries and superintendents concerning church-schools show that 522 schools have been operated during this period. Of these 522 schools we have received individual reports from 317, and all further statistics from church-schools are based upon these reports. They show a total enrolment of 5,591 for the present year. There were also 1,219 enrolled last year who are not enrolled this year, making a total enrolment of 6,810 pupils for two years. The average enrolment per school for the present year is eighteen. Reckoning this average for the 205 schools which have not been reported, we have 3,690 pupils to add to the 5,591 reported, making the approximate total enrolment in the church-schools for the present year 9,281.

From the last Year-book we find that there have been in operation during the last year twenty-nine intermediate schools. Of these twenty-nine schools, we have reports from ten, and all further statistics of the intermediate schools are based upon these reports. They show a total of forty-one teachers. The enrolment for the year 1903-04 was 523, and the enrolment for 1904-05 was 672. This would make the average enrolment in the ten schools for the present year, sixty-seven. Reckoning this average for the nineteen schools not reported, we have 1,273 students to add to the 672, making the total approximate enrolment in the intermediate schools 1,945.

During the biennial period there have been operated eighteen training-schools. Of these eighteen schools we have received reports from fourteen, and the following statistics are based upon these reports. The reports show a total of 138 teachers. The enrolment for 1903-04 was 2,219, and the approximate enrolment for 1904-05 is 2,150, which is no doubt considerably below the actual enrolment. This would make an average

of 153 students for each school for the present year. Reckoning this average for the four schools which have not reported, we have 612 students to add to the 2,150 reported, making the total approximate enrolment for the training-schools 2,762. This would make the total approximate enrolment for all schools, based upon the totals of those which have reported, 13,988.

Of the 6,810 pupils from the 317 church-schools which have reported, 2,675 are from families in which the Sabbath is not observed; from the ten intermediate schools, 88; and from the fourteen training-schools, 135. During the two years 425 pupils are reported as having been converted, and 440 as having joined the church as the result of the work in the church-schools; and there are 102 reported from the intermediate schools, and 262 from the training-schools. That there is a larger number who have joined the church than have been converted, is evidently due to the fact that pupils enrolled in the schools had been converted before they entered, but had never joined the church, and that they, with others who were converted during the two years, became church-members. Nothing could speak more loudly of the influence of our schools than these figures. These schools have had the opportunity of teaching the message for this time to a large number of young people and children who came from homes where it is not known, over twenty-five per cent of the entire membership reported being from these homes. This percentage is larger in the church-schools alone, being thirty-nine per cent. And the further fact that nearly seven per cent of the total attendance became members of the church shows that the work of our schools is very directly concerned with the salvation of souls. This seven per cent may not seem large at first thought, but when it is considered that these pupils are children and young people, its importance is enhanced.

Church-Schools

One hundred and twenty-one of the three hundred and seventeen schools have Young People's Societies in their churches. While this is an encouraging number, yet it would at once appear that there should be a larger number of these societies in connection with our church-schools. Being organized, as they are, for the direct purpose of preparing children and young people for gospel work, these societies should naturally go hand in hand with the church-schools, and it would seem that a most earnest effort should be made to thoroughly establish a Young People's Society wherever there is a church-school.

From these schools 195 pupils have entered our intermediate schools, and 127 the training-schools. While this number is not large, it shows a strong current in the right direction. Every young person in our denomination should have a thorough education, and there should be a close co-operation shown between the church-schools and

the higher schools. Five hundred and fourteen students are reported as eligible for entrance to the intermediate schools, and one hundred and sixty-four to the training-schools. This shows an encouraging increase of students who are or should be looking toward higher courses of education in the immediate future.

From these schools a total of 119 is reported as having engaged directly in various lines of gospel work, as follows: Evangelistic, 5; canvassing, 67; medical, 11; educational, 32; publishing, 4. The reason that these schools are thus enabled to make such a good showing of workers who have gone directly from them into these various departments of the work seems to be owing to the fact that while they aim directly at the education of children and youth, many of them are so isolated from advanced schools, and are of such an ungraded character, that they have enrolled among their numbers those who are of an age sufficiently advanced to enable them to enter upon distinctive gospel work upon receiving such special training as they can get in these schools.

Four hundred copies of "Christ's Object Lessons" are reported as having been sold by these schools during the two years. This is understood to be the direct result of the work of the schools, as, for instance, when the school was closed for a day, and the pupils canvassed for the book, or where a special effort has been made in some other way directly by the school for the sale of this book. This number would appear to be much smaller than what might justly be expected from this number of pupils for so long a term. The encouraging promises of divine blessing to those who engage in this work should induce our church-schools, as well as those of more advanced grades, to enter heartily upon this important work each year, and should lead them to have special seasons devoted to the sale of this book; for the obligation rests upon all to continue this work until our schools are relieved of their indebtedness. This limited number of books sold by so many pupils during so long a period should be a means of awakening all connected with our schools to an earnest endeavor to greatly increase this number during the next biennial period.

Ninety-four schools had industrial work connected with them. This work was comprehended in agriculture, domestic work, wood-yard, chair caning, carpentry, mat making, raffia, basketry, sloyd, woodwork, cooking, shoemaking, furniture making, and pyrography. There seems to be no system whatever in this industrial work, and it would appear that in the majority of instances it is supplementary rather than an integral part of the daily program; while we have not the facts to prove this, from the general nature of the reports we judge that such is the case. There certainly is a great line of advance for our church-schools in developing this important feature.

Sixteen schools were reported as having missionary gardens. These sixteen gardens yielded a total return of \$422.10, which is an average of over twenty-six dollars for each school conducting these gardens. If the 317 schools reporting had each conducted a garden with the same average results, the total returns would have been nearly \$8,500. This number, out of the total of 522 schools, would not seem too many to have conducted these gardens. It would appear that, if rightly entered upon, it would not be a difficult task to make these gardens yield a very substantial sum for missionary purposes. They would also be of great educational benefit.

One hundred and thirty-nine schools were reported as owning their school buildings, thirty-one held school sessions in the church, and seventy-six in rooms other than a school building or the church.

Eighty-two schools were reported as being supported wholly by tuition, seventy-eight wholly from donations, and fifteen by the conference. Forty-eight were reported as being supported partly by tuition, forty-seven as supported partly by donation, and twenty-four as receiving some assistance from the conference.

The rates of tuition varied from thirty cents to four dollars a month, and the teachers' salaries from seven dollars to fifty dollars a month. These low salaries, evidently, included board and room. One teacher reported her salary as being "love and affection, and \$1.60 a month." Here again appears a great lack of uniformity, and it is very manifest that there needs to be much study put upon the financial features of our church-schools. Each school appears to be a law unto itself. It is evident that one great source of failure in our schools is due to this lack of a solution of the financial problem. There is no doubt, however, that there is a proper solution to this question, and to it all concerned about the prosperity of our schools should earnestly address themselves.

The approximate monthly income from all sources of the 317 schools was reported as \$3,482.75, which is an average of nearly eleven dollars for each school. The estimated value of grounds and buildings for church-schools was \$47,040.75. The estimated value of school furniture and equipment was \$7,175. In the way of helps, there was a total of forty-nine globes, 228 maps, and thirty-two charts.

The following report concerning text-books reveals a great diversity:—

Text-Books

Total number text-book series*: Bible, 17; history, 30; English, 19; arithmetic,

30; physiology, 16; geography, 20; elementary science, 8; reading, 24; writing, 26; spelling, 24; music, 10; algebra, 5; bookkeeping, 3; French, 1; German, 1; geography, 2.

No. S. D. A. series: Bible, 15; history, 4; English, 1; arithmetic, 1; physiology, 2; geography, 1; elementary science, 2; reading, 14; music, 2.

Total No. S. D. A. books used: Bible, 818; history, 11; English, 729; arithmetic, 289; physiology, 1,514; geography, 880; elementary science, 125; reading, 1,516; music, 132.

We have prepared an itemized list of all books used in the 317 church-schools which have reported, with the total number of each book used in all the schools. It might be interesting to note that the largest number of any one text-book used is Kellogg's Physiology, of which there were 1,330. The next largest was Morton's Geography, of which there were 880, and the third was the Bell's Language Series, of which there were 729. The total number of Seventh-day Adventist books used in the church-schools is reported as 6,024.

Intermediate Schools

Only ten reports have been received from our intermediate schools, out of a total of twenty-nine, according to the last Year-book. It would appear from a comparison of the last two Year-books that ten intermediate schools have been opened during the past year. It is to be observed that the percentage of students engaged in agriculture is very much larger in the intermediate than in any of the other schools, and from this it would appear that these schools are quite largely operated upon the industrial basis.

The percentage of students going into the various departments of gospel work from these schools seems to be good, as the total number reported is seventy-two. These are classified as follows: Evangelical, 5; canvassing, 30; medical, 10; educational, 21; publishing, 6.

The approximate number of "Christ's Object Lessons" sold by these ten schools is reported as 342, which is not quite one book for every two students enrolled.

Training-Schools

It may be suggested that the falling off in the enrolment of 1904-05 from that of 1903-04 is probably due to the fact that the enrolment for 1904-05 is approximate, and is undoubtedly below the actual enrolment.

Attention is called to the encouraging fact that 262 students have been converted and joined the church during the biennial period as the result of the work of these training-schools. That these

* "Series" represents the number of different authors whose books are used. The books of each author, though there be a number of them, are considered as one series, as, for instance, all the different books of Mrs. E. G. White used in Bible study are considered as one series. This further reveals the great diversity in text-books, and the need of very earnest effort to unify them. As it

now is, many of the teachers are obliged to select their text-books from the most available sources, and they are often very unsatisfactory. The reports show that in some conferences a very few of our own books are used, while in others they largely predominate. It is encouraging to note that in the larger schools our books are used much more fully than in the smaller.

Intermediate Schools									
	No. Teachers	Enrolment 1903-04	No. not Sabbath-keepers	Approximate Enrolment 1904-05	No. not Sabbath-keepers	No. Converted and join'g ch.	Total Value of School Property	Total Value of School Apparatus	
Adelphian Academy	2			16	3	2	2,700.00		
Anglo-Chinese Academy	4	72	66	75	68	8	12,000.00	\$	200.00
B. C. Industrial Academy	6	185		225		50	6,000.00		100.00
Bethel Industrial School	7	199	7	200	9	30	28,000.00		
Boggs town Man. Train. Academy									
Cedar Lake Industrial Academy									
Colo. West. Slope Indus. School									
Cumberland Industrial School ...									
Curityba School	3								
Diamante School	3			46	8		2,925.00		50.00
Taquary School	4								
Du Quoin Industrial School									
Eld Point Intermediate School..									
Farmington Industrial School ...									
Forest Home Indus. Academy ..									
Gravelford Academy									
Harvey Industrial School									
Hazel Industrial Academy	4	28	2	21		10	1,000.00		80.00
Iowa Industrial Academy	3			70			16,000.00		1,000.00
Laurelwood Industrial School ...									
Lornedale Academy	3	12		19		2	7,500.00		1,000.00
Maplewood Industrial School ...									
Montana Intermediate School ...									
Nashville Agr. and Norm'l School									
Northwestern Training-school ..									
Steltenbosch Training-school ...									
Steltenbosch Training School ...									
Thayer School									
Copenhagen Bible School		27							
	41	523	69	672	88	102	\$ 76,125.00	\$ 2,430.00	

Training-Schools									
Emmanuel Missionary College...	9	250	2	250	3	25	\$ 58,289.73	\$12,087.42	
Fernando College	7	80	4	90	5	25	15,500.00	400.00	
Healdsburg College	17	325	30	250		10	40,000.00	300.00	
Keene Ind. Academy	9	108	7	115	3	8	25,000.00	4,000.00	
Mt. Vernon Academy	11	140	10	135	8	10	26,500.00	800.00	
South Lancaster Academy	9	211	10	214	12	57	35,000.00	2,000.00	
Southern Training-school	7	92	18	150	10	18	16,692.31	3,522.52	
Union College	30	426	40	342		12	16,500.00	15,000.00	
Walla Walla College	8	174	5	140	30	27			
Avondale School	10	174	1	183	4	38	49,930.50	757.37	
Duncombe Hall Train. College ..	5	56	22	89	2	22	1,500.00	500.00	
Swedish Industrial School	3	30	22	40	30	3	11,320.00		
Claremont Union College	8	87	10	81	20		35,000.00	71.50	
Oakwood Manual Training-school	5	66		71	8	7	15,437.66	120.80	
	138	2,210	181	2,150	135	262	\$495,170.20	\$39,559.61	

schools are doing something definite in the direction of the work which they were established to do, is witnessed by the fact that nearly seven hundred students have gone from them directly into different lines of gospel work during the two years covered by this report.

By the direct effort of these schools 2,950 copies of "Christ's Object Lessons" have been sold. Considering the total enrolment for two years, this would be about one book for two students. The remarks previously made in this report concerning the work with "Christ's Object Lessons" in the church-schools apply with greater force to the intermediate and training-schools; for the students in these schools are far more capable of selling these books, and they should naturally have a far deeper interest in their sale, from the fact that the proceeds go directly to the betterment of schools which they are attending, and from the further fact that this work is one which should naturally appeal to those who are fitting for gospel work, since the Lord has called direct attention to it as a duty for this time. The coming two years should see decided improvement in regard to this work; for it brings a direct blessing to the

schools which enter into it heartily.

The reported enrolment in the various departments of these schools is as follows:—

Collegiate	91
Evangelical	10
Music	31
Scandinavian	38
Normal	54
Academic	393
Business	104
German	33
Canvassing	42
Nurses	6
Intermediate and Preparatory.....	367
Industrial	434

The following industries are included in the last item given: Farming, broom-making, printing, woodwork, horticulture, tent-making, carpentry, painting, carriage-making, blacksmithing, and basket-making.

The approximate number of students working their way through school for the two years is reported as 738, which is over eighteen per cent of the combined enrolment of the two years.

Conventions and Institutes

The convention of the Department of Education, held at College View, Neb.,

June 12-21, 1903, marked an epoch in the school work of the denomination. Representatives were present from the different grades of schools from all portions of the United States. All phases of our school work were considered, and recommendations were made and plans suggested which have tended to increase the efficiency of the schools.

Since this convention a number of institutes and conventions have been held in various State and union conferences with the same good results. The benefits already derived from these conventions would clearly indicate their value, and the necessity for planning in a more regular and systematic manner for future ones.

Text-Books

Considerable progress has been made in the matter of text-books. The attention of all our teachers has been called to the great need of thoroughly prepared text-books which shall properly represent the message in all its phases as applied to the schools. This is further evidenced by the great diversity of texts used in our church-schools only, as already noted in this report.

The educational workers of the Pacific Union Conference have shown especial activity in this direction, and have in preparation various lines of texts. There are also a number of teachers in different parts of the country who are preparing books upon various subjects; but the great problem with which we have to contend, and which in some way we must solve, is that of the publication of these books. Those that are published should most nearly represent the general consensus of opinion of those teachers engaged in teaching the subjects upon which the books are written.

Educational Literature

This has consisted largely of the Educational Department in the REVIEW AND HERALD, which has been conducted for about a year and a half, together with special pamphlets and matter prepared by different educational secretaries and superintendents for the work in their territories. It would seem that there has not been as much activity in this direction as is to be desired. As educational workers, we must realize that we are all learners, and there should be the freest expression and interchange of ideas concerning all phases of our work. The possibilities in the way of specially prepared literature would suggest that much more could be accomplished than has been by means of an exchange, so that matter which is prepared particularly for teachers in special portions of the country could be used by those in other parts. We need, in this particular stage of our work, the most mutual and helpful feelings possible, with no criticism but that of the very friendliest nature. With this spirit controlling, there is little doubt that the next biennial report will show a marked advancement in all lines of our educational work.

FREDERICK GRIGGS, Sec.

THE WORLD-WIDE FIELD

The Work in Fiji

J. E. FULTON

Fiji, with its eighty inhabited islands, presents an interesting field for missionary effort. Not only for Fijians is it an important center, but as there are so many Polynesians here, it is sure to become an important training center. The Lord has signally helped in getting the work established among the natives of this group, and we believe that God will choose young men from among our natives who can be entrusted with the work in the regions beyond Fiji. It has been decided that we should have a good

German Union Committee Meeting

GUY DAIL

THE third midwinter session of the German Union Committee was held in the new school building, Friedensau, Germany, Jan. 31 to Feb. 4, 1905. Elders L. R. Conradi, H. F. Schuberth, J. Erzenberger, O. Lupke, G. W. Schubert, E. Frauchiger, C. W. Weber, J. T. Boettcher, J. Pieper, and J. G. Oblander, with Brethren W. Krum, H. Hartkop, Dr. A. J. Hoenes, and, by invitation, B. Severin, W. Ising, and the writer, were present.



CALLING TO CHURCH

training-school in Fiji to work toward this end. We hope to enlist the sympathy of our brethren who are far away, in behalf of our work here.

Not far west are many millions in terrible darkness. Some are in abject heathenism, and we must carry the gospel of Christ to them, and warn them of the events just before us in the closing of earth's history. We all feel anxious here to see the work advance, and we hope that some whose interest is aroused will aid us in doing so. To start this school we shall need means to erect some good native buildings, and a comfortable home for a teacher. We ought to have fifteen hundred dollars. I believe that amount could not be better expended in any other work. Who will help us? We ask your prayers in our behalf, that we may have wisdom, and that God will sustain us in health.

There are many points of interest concerning the work in different islands of the Fiji group where the truth has entered, and where souls have accepted it, which we must leave for future reports.

The meeting was very interesting, for it closed up the most successful series of winter conferences we have yet had in the German field. The questions to be considered were many, and some of them are of general interest.

It is always a difficult question to know how best to deal with the scattered members in a conference. Up to this time, no very definite arrangements had been in general operation in our field; but it was voted at this time to recommend the formation of a conference church in each local conference, with the president of the field as church elder, and the conference secretary and treasurer as church treasurer and secretary. In this manner it is to be hoped that the isolated Sabbath-keepers can be more carefully cared for in each field.

A new district, to be known as the German Union District, was formed, which contains the Hamburg-Altona and the Friedensau churches, and the German East African and the Transcaucasian missions. The reasons for this action have been referred to in the report of the West German Conference.

It was decided that, in case the circumstances permit, we shall re-enforce the corps of laborers in German East Africa, by the sending of a teacher, Brother Kotz, and two nurses, Brother Ohme and his wife, who are preparing to sail in May. We are sorry to report that our workers, notwithstanding they thought they had secured a place above the fever limit, have been suffering with the fever during the rainy season, and at least one of them has been so ill that he will probably have to leave that climate.

There was a gain of one thousand dollars in the operation of the school, on rent, board, and tuition. The teachers largely receive their wages from conference funds.

The question of the delegation to the General Conference was considered, and it was voted that Brethren L. R. Conradi and J. G. Oblander, and Dr. A. J. Hoenes represent the German field as delegates at the Washington meeting, in May.

One of the most important themes discussed at the meeting was the educational work in the German Union. Formerly, we have been so pressed for laborers that we have urged men and women into the service without allowing them to spend the necessary time in thorough preparation. Our methods at Friedensau have been in keeping with the great demand for workers in the field at large. We have refused admittance to a number of promising young people who were able to pay their way, but who, upon completing their course in school, would not be old enough to engage in evangelical work; and, further, we did not have room for their accommodation. Thanks to the blessing of the Lord, we now have school and boarding room for about one hundred and forty-five students. We are increasing our teaching force, in order to give a more general education. It was decided at this session of the German Union Conference Committee, to prepare a course of three years, and to require close examinations before entering the school, and also during the school year, so that a better grade of scholarship shall be attained on the part of those who visit the institution for the purpose of preparing themselves to labor in the cause of God. Of course it is understood that such as can pass the required examinations will not need to take the first year's work, which is, properly speaking, preparatory. A laboratory, a piano, and an addition to the library was provided for, by a grant of seventeen hundred marks. It was also thought best that greater care should be exercised in accepting prospective students, that the condition of their health be first carefully ascertained, and that all students who do not make the right use of their opportunities be advised to complete their education elsewhere. The number of youth now offering themselves, makes it possible for us to have a great deal better opportunity to make a choice than we could have in the earlier part of our experience in this field.

We are now erecting a laundry and

power-house at Friedensau. This, and the new school dormitory have been erected without in the least increasing the indebtedness on the plant. We are very thankful for the liberality of our people which has enabled us to accomplish this. The food factory had only a fairly good year, owing to its having to carry a loss of about one thousand dollars in the Rotterdam branch. However, there was a net gain in the sales amounting to about one thousand dollars.

As to book sales, the German Union colporteurs reported \$48,260 in sales, as against \$46,159 for 1903; German Union tithe in 1904 was \$43,597, while it was \$35,640 for 1903; the offerings in 1904 were \$8,434, showing an increase of \$2,300 over the previous year; and as to the additions, for the twelve months ending last December, we had received 1,089 by baptism, and 458 by vote, making a total of 229 more received than during the previous year. Our membership was raised from 5,156 at the beginning of 1904 to 6,297 at its close. The work among the native Russians made the most rapid progress, as here we received 321 new members, bringing up their membership to 646.

The demand for our literature has so increased that it was voted to provide yet another press for the Hamburg Publishing House, at a cost of about fifteen hundred dollars. This gives us two good, fast presses for paper and small book work, and two good job-presses. Our larger books will still be published in Leipsic, as heretofore, but we now issue quite a number of copies of our regular papers. We print thirty thousand copies of our missionary paper, *Herold der Wahrheit*; ten thousand of *Gute Gesundheit*; five thousand of *Kleiner Freund*; two hundred and fifty copies of our Hungarian paper, and four hundred copies of the Russian paper, and twelve hundred copies of the Dutch paper. We are glad to announce, also, that we have just received a sample copy of "Steps to Christ," printed for us in Helsingfors, in the Russian language. This has been allowed by the censor. It, as well as our Russian paper, will be a great help to our Russian work.

The auditing of our mission fields was done at the meeting in February. We had enough money to audit all our workers, and received only fifteen hundred dollars appropriations from America. We feel very thankful to our brethren in the States for the way in which they have remembered our European fields, the German Union with the others.

Brother W. Ising, who has had a number of years' experience in America, knows English, as well as German, and is somewhat acquainted with the French, was chosen as secretary, and is to give his whole time to the work of the German Union. It was recommended that Elder J. Erzenberger change his home from Switzerland to some part of the South German Conference, that he might help especially in that field, as well as in other parts of the union conference.

All in all, there was a harmonious spirit present. Principles concerning the economy of workers, and carefulness in management of conference funds, and the necessity of co-operation on the part of all members of the German Union, received special attention. God met with us, and helped us. We were all very glad to see the new Friedensau chapel, which, to our mind, is the neatest chapel in the denomination, so plain, so simple, and yet so very attractive. We left the meeting, thankful for what God had done, and more encouraged to press forward in the future. We enjoyed the hospitality shown us by the students and teachers, and they seemed to appreciate the lessons the brethren present were able to give them from the Word of God. May God continue to give us greater supplies of his grace, is our fervent wish and prayer.

The Isles Wait

G. F. JONES

It is too true that one-half the world knows nothing, or very little at any rate, and cares less, of the other half, even though we live in the enlightened twentieth century. Only a few days' sailing from Australia lie some of the darkest and vilest lands, where treachery and cannibalism are reveling. We were able to observe a little of the conditions and needs of the cannibal race as we



NEW GUINEA VILLAGE BUILT IN THE SEA

touched at several places in New Guinea, New Britain, etc., on our way to the East Indies.

Cannibalism is practised a great deal with one tribe preying upon another. We asked them which they preferred to eat, the white man or the native, to which they replied in pidgin-English, "White man, he *kaikai*, no good," giving us to understand that his flesh is salt and tough, while the native flesh is of a better quality. Physiologists would say that this condition of the white man's flesh is caused by his partaking too freely of alcohol; and this may not be untrue of many of the traders among the islands, who occasionally become victims of the hungry cannibals' greed for flesh. Their method, when practicable, is not to kill outright, but to eat their captive piece by piece while living. Thus, for one meal a limb is cut off, and for the next meal the other, and so on. Birds and animals are invariably cooked alive. It would not be wise nor justifiable here to misquote the scripture, "Whatsoever is

set before you eat." It is best and safe in all lands to eat only that which is "sanctified by the word of God."

The following is an instance of the uncertainty of life among the natives: A planter made a contract with a native tribe to work for him, and brought one hundred and thirty-eight persons with him. But after reaching his plantation, one hundred and thirty disappeared to return to their native village; but not one ever got there, all being captured and eaten by other tribes.

Only a few weeks before our visit the natives had planned to massacre every white person at Frederick William's Haven, German New Guinea, but the plot was discovered five minutes before their plans were to be put into action. When the steamer arrived, they had decided to capture her and massacre all on board. There is no time when a white man feels safe; yet he prefers to make this his home, a land of malaria and cannibalism, and is constantly on the alert to protect his life—a very poor compensation, indeed, for the profits of trade. There are, though, a few conscientious missionaries at work, who are loved by the natives, and so pass unmolested. But out of every three sent by the German Protestant Mission, two have died of malaria.

We were only a few miles from the place of the recent massacre of the Catholic missionaries in New Britain.

The natives here are very degraded. The German government has shot a number of them. They say that no white man has ever yet penetrated twenty miles into the interior. Here is a field to develop Livingstones and Patons. What glorious experiences of faith await the missionaries who are

"not afraid to hazard their lives for the name of the Lord Jesus Christ" in this land. Many who are now doing nothing for the gospel message might deem it a privilege to go with the protection of Heaven to these savages. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

The white people think they have hit upon an excellent plan for protection. As the native tribes are ever at war with one another, the traders import natives of other islands to work for and protect them; for although these are bad and treacherous in their own country, yet they are proud to unite with the white man and his gun in another land, and feel themselves superior to the other natives. They are glad of an opportunity to go out and kill. The gun is the trader's weapon of confidence. There is need of men who know how to wield Christ's weapon of love, which is effective and enduring.

— *Singapore, Straits Settlements.*

Priest Opposition in Italy

CHAS. T. EVERSON

FROM his pulpit the priest of a church near Genoa made the announcement to his congregation that the cholera had entered the village. This startling announcement was certainly calculated to awaken some alarm in the community. But an investigation proved that the terrible plague that had entered the place was nothing more or less than a harmless Seventh-day Adventist who had begun to tell the people of the great truth for this time. Our Italian brother has come from California as a self-supporting missionary, and, as his relatives live in this village, he naturally went there first to tell them of the glad tidings. But when the parish priest heard of his arrival, he went to see him, and tried to win him again to Catholicism, the religion to which he adhered in youth. But all the arguments and sophistries that the subtle mind of the priest could bring to bear upon him had no effect except to establish him more firmly than ever in the truth. When the priest saw that his words failed to convert our brother to the Roman church, he denounced him from the pulpit, using the expression already referred to. He also warned the people from speaking to Brother Oberti, saying that the wolf had come in among the sheep, not to take the sheep, but their souls. The people, after this discourse, refused to have anything to do with our brother, and his relatives would even pass him on the street without taking any notice of him. The people have also prohibited their children from speaking to him, and have spread the word from town to town that he is a deceiver.

But amid it all this brother is not discouraged, as can be seen from the following extract taken from one of his letters: "They do not frighten me, for I know in whom I have believed. My heart is very sad to see this great darkness, and to behold the people worshiping idols and bowing down to wood and stone. Here they are now making preparations to celebrate the feast of St. Roco. They light candles every morning before this statue and sing, asking the saint to intercede for them. I propose to live near God, so that they find nothing of which they can accuse me."

It is not difficult to see the spirit that still animates the church of Rome, and, had they the power, they would use more than words in trying to suppress the efforts of this worker, as they have done in other places even in these days. The church of Rome not only has persecuted God's people in the past, but she takes delight in recognizing in herself a persecuting power. This may seem rather a strange declaration, but it can be easily substantiated. For example, under the heading, "How to Write to the Pope," one of the journals of Rome stated, after speaking of the way in which to obtain

a response, that "these words may be written, which will act like a charm: To His Holiness the Pope, Prefect of the Holy Roman and General Inquisition." The pope since the time of Paul IV has been the special head of the Inquisition tribunal. So we see that while the pope can not exercise now his prerogative as head of the Inquisition, still he clings fondly to the name, and still it charms his ear to be addressed as "The Prefect of the Holy Roman and General Inquisition." As the Inquisition stands for the very personification of persecution and cruelty, are we wrong in concluding that the church takes delight in recognizing in herself a persecuting power when that which is most pleasing to the pope today is to be called the head of the Inquisition?

To say that the church of Rome is



ITALIAN PEASANTS

contesting every inch of ground in Italy, and especially in Rome, is stating the case mildly. The church of Rome is like a great army well organized and well instructed for the warfare which they are waging. I have noticed how quickly they will send re-enforcements to a weak point, that they may hold what they have, and gain more, if possible.

But, as I have said, our brother is not discouraged, but has obtained from us a supply of books and tracts, and is going out among the people to give them a knowledge of the greatest message that has ever gone to this world. And I only wish that, where we now have one, we could have a hundred such faithful brethren who would be willing to put their life and means into the great work of proclaiming the third angel's message.

Rome, Italy.

"Thy Word is truth."

Mission Notes

THE *Aryan Messenger* states that 6,016,759 little Indian girls, between the ages of five and nine, are married, and that 174,000 of these are widows.

THE cobra, one of the most poisonous of serpents, is worshiped by millions. It is common in Southern India to see a whole village, with music and processions, worshipping a living cobra.

A MISSIONARY (Anglican) is at Obihiro in Hokkaido, Japan. "There is a church here," he says, "with sixty or seventy members. The chief of police is an earnest Christian, as are also some of the ordinary constables. There are two Sunday-schools, whose pupils number ninety." Through such little congregations in country districts the leavening of the nation is being prepared.

ONE gets a glimpse of the real facts from the following bit of description from a missionary in South Africa: "Our bell is a broken pick tied to a branch, and beaten with a bit of stone. You should see my dear students at a lecture. Their attention is simply glued from beginning to end; and you can easily tell when an argument has gone home; for a great light comes over their jolly, black faces, and they give vent to a strange grunt of appreciation."

THE following story is told of a Filipino evangelist, who was licensed to preach by the Presbytery of the Philippine Islands in January, 1904. As early as 1872 a copy in Spanish of one of the Gospels was given him. The priest who gave it was afterward executed by the Spanish government for having ideas, but this Domingo Nocum buried the Gospel between two other books, and so saved it; for when he ventured to uncover his treasure, the white ants had eaten up the other books, and left the Gospel whole, the only time known in history that white ants stopped at anything. Domingo read the book, accepted its teachings, became a true Christian, and is now free to impart to his people the light in which he rejoices. The Presbyterians have now quite a number of native evangelists in the Philippine Islands.

BECAUSE of the great revival in Wales, the Bible is in demand. One bookseller writes to the British and Foreign Bible Society, under pressure that is unmistakable, although he stumbles in choosing the words: "Please send them at once. Great demand for Bible now the revival is doing such havoc (!) in our midst." The orders for Scriptures received by the British and Foreign Bible Society from Wales in November and December were three times the amount for the corresponding months in 1903. The Christian Briton or American, once converted, cares for the Bible just as much as the converted Confucian or fetish worshiper.



THE FIELD WORK

Review and Herald Publishing Association

Second Annual Meeting

ACCORDING to the prescribed legal notice, duly published, the members of the Review and Herald Publishing Association convened in their second annual meeting in the large tent at Takoma Park on Wednesday, May 10, at 9 A. M. On motion, W. W. Prescott was elected chairman, and W. B. Walters secretary. On inquiry it was found that thirty-two members of the corporation were present, a legal quorum.

It was voted to defer the presentation of reports until a larger number of the members could be in attendance. By vote of the meeting the chairman was authorized to appoint a committee on nominations to recommend the names of four persons to be elected as trustees to fill the places of the four whose terms of office expire at this time, and a committee on plans. These committees were announced as follows: on nominations, W. J. Stone, A. E. Place, W. H. Thurston, G. A. Irwin, G. B. Thompson; on plans, E. R. Palmer, W. C. White, S. N. Curtiss, H. H. Hall, I. A. Ford, W. C. Sisley, W. D. Salisbury. The meeting then adjourned until Tuesday, May 16.

The annual report of the manager of the association is given herewith:—

Report of the Manager

The president has outlined quite fully the history and work of this association during its brief existence. It will perhaps be of interest to the membership to have fuller details concerning some of the work of the past year.

At the first, we wish to express gratitude to God for his protection and guidance. No accident has occurred, and nearly all our workers have enjoyed most excellent health.

Since our last report the force in our Circulation Department has been increased by the addition of D. W. Reavis, Mrs. Allee, and three stenographers and assistants. One additional proof-reader, one job compositor, and a secretary for the president have also been found necessary. The number of persons now on our pay-roll in Washington is thirty-one.

As nearly all understand, this association publishes at its Washington office four periodicals; viz., *THE REVIEW AND HERALD*, *The Youth's Instructor*, *Life and Health*, and the *Sabbath School Worker*. On these we do all the mechanical work except the actual printing, the presswork being done by another firm.

The Review and Herald

THE REVIEW AND HERALD, the church paper of the denomination, has shown quite an encouraging growth in circulation during the year. The smallest number of copies printed was 12,407. The printing order for the issue of May 11 would have been 18,500 copies, but to provide for the extra demand during the General Conference session we printed 21,000 copies.

It may not be amiss to call attention

to the fact that the Week of Prayer Readings and the Missionary Convention Readings were for the first time printed in the REVIEW during the past year. This new departure seems to have given the best of satisfaction. The same may be said of the plan to publish the official reports of the thirty-sixth session of the General Conference in this paper, instead of publishing a separate Bulletin.

Youth's Instructor

The Youth's Instructor also shows encouraging growth. The smallest number printed was 12,400 copies, and the present edition is 13,400. The expense for illustrating the *Instructor* is such that it shows a small loss for the year.

Many letters have been received expressing the thought that the *Instructor* is better than ever before, and we feel that continuous effort should be made by our people to secure its admission to every home where there are children.

Sabbath School Worker

This sixteen-page monthly journal for the use of all Sabbath-school teachers and officers seems to fill an important place, and many are the words of appreciation which come to us concerning it. The present edition is six thousand copies, and notwithstanding the absurdly low price at which it is furnished,—twenty-five cents a year in clubs of two or more copies,—this periodical has more than paid its way.

Life and Health

is the latest addition to our list of periodicals. This journal came into our possession through an agreement by which the *Pacific Health Journal* was transferred to this association. We changed the name to *Life and Health*, and the first number printed was that of July, 1905. The actual number of copies called for by the subscription list of the *Pacific Health Journal* when we received it was 1,950. We added five hundred new subscribers the first month, and the list has steadily grown until at the present time it numbers 6,360. In addition to this, a large number of persons order regularly, from month to month, copies to sell, so that the edition is never less than 10,000 copies. Of the June number, now in press, we are printing 17,500 copies.

This periodical also shows a small loss, but we feel that the loss recorded makes the showing for the first year a very encouraging one.

The Book Department

Because of lack of room in our building on North Capitol Street, a store at 716 Thirteenth Street, N. W., was secured, and here our book stock is carried. This has, in a measure, isolated this department from our other business, and has prevented that intimate connection and frequent counsel which the other departments have had.

From this department are supplied all the books, tracts, etc., used in the territory of the Atlantic Union Conference.

During the Sunday law agitation we

republished in tract form the "Appeal to Clergy" which had appeared in the *Washington Post*, and of this tract over 400,000 copies have been sold. The total sales of this department for the year, at wholesale rate, were \$29,053.01.

Battle Creek Branch

On Feb. 14, 1905, the Battle Creek office became the property of this association, by the court's confirmation of our bid made Jan. 10, 1905.

The Battle Creek Branch having taken its inventory at the time of the sale, Feb. 13, 1905, it was not thought best to require a new inventory on April 30. We have taken the resources of this Branch onto our books at the price paid for the property, thus leaving any gain or loss which may come from the handling of this property to appear as it may accrue.

In the Battle Creek Branch there is a fairly well-equipped printing-office and bindery. Nearly the whole outfit has been purchased new since the fire in 1902. It is our intention to remove this entire manufacturing plant to Washington as soon as we are ready to instal it, unless a favorable sale of a portion or all of it is made previously. There are about forty persons in the employ of our Battle Creek Branch, and all our book manufacturing is done there.

The facilities in Battle Creek, together with what we have here, will probably be about all that will be required for doing our portion of the denominational work for some time to come.

Our New Building

At the last annual meeting the following action was taken:—

"Whereas, The trustees are negotiating for the purchase of lots 12 to 19 inclusive and lots 33 and 34 of Block 3 and lots 1 and 2 of Block 5 of the Thornton estate, at Takoma Park, Washington, D. C., the same comprising about one and seven-eighths acres, at a cost of about \$3,030, and the demands of the business necessitate the early erection of a suitable building for manufacturing and office purposes, therefore,—

"We recommend, That this work be pushed forward as rapidly as possible."

In harmony with this action, after much unavoidable delay, the building site above referred to was purchased on Dec. 28, 1904, the cash consideration, including fees, being \$3,303.65. We have also paid in addition to this amount \$178.08 for laying cement sidewalks.

Our board of trustees voted that the manager go to Mountain View, Cal., and examine the new building of the Pacific Press Publishing Company with reference to its adaptability to our needs. This was done in January of this year.

After considering all the advantages and disadvantages of a one-story building, the trustees decided that a two-story building would be better adapted to the shape of our building site and to this climate, and accordingly plans are being drawn by our architect, Brother F. G. Atkinson, for a building eighty by one hundred feet, with an office extension in front fifty feet wide and twenty-five feet deep, and a one-story foundry in the rear thirty by forty feet.

This building is to have two stories, with high attic and mansard roof, and a cemented basement. The first story

is to have a solid cement wall, and the second story will probably be of pebble dash.

An electric elevator will run from the basement to the attic floor, and the building will be lighted with electricity. All machines will have individual electric motors. On the first floor will be the counting-room, circulating department, manager's office, book storeroom, composing-room, pressroom, foundry, toilets, etc. On the second floor will be the editorial offices, chapel, reading-room, and bindery. The basement will be used for storing paper, and the attic for storing signatures.

In the rear of the main building will be a separate fire-proof vault for the storage of plates, and a power-house for the dynamo, boilers, and machine shop.

The cost of the main building, including plumbing and lighting, will be about \$25,000.

We hope to have the architect's plans to present to you before this session closes.

S. N. CURRISS,
Manager.

McKim's Move Killed

School Board Was Unanimous Against Its Adoption

Religion in Schools Tabooed

Statement Setting Forth the Reasons for Rejecting the Petition of the Committee of Fifteen—Views of General Boynton, President of the Board, Presented in Separate Statement.

UNDER these headings in its issue of May 11 the Washington Post announced the decision of the Board of Education of this city concerning the matter of religious instruction in the public schools of the District of Columbia.

"The Board of Education last night unanimously declined to adopt the suggestion of the committee of fifteen for the introduction of a course of religious and moral instruction in the public schools. J. Holdsworth Gordon, vice-president of the Board, presided at the meeting.

"Gen. Henry V. Boynton, president of the Board, who is confined to his home, sent a statement, which was read at the meeting, in which he advocated an investigation to determine whether or not a non-sectarian text-book on morality could not be added to the supplementary list.

"The statement made public by the Board is as follows:—

Statement by the Board

"The Board of Education has carefully considered the petitions asking for the introduction of a course of religious and moral instruction as a part of the curriculum of our District schools. This matter has been considered solely from the standpoint of the welfare and best interests of our school system as a whole. In view of the earnest protests that have been presented to us, many of them from large representative religious bodies, and undoubtedly inspired by conscientious motives, and in view of the unfortunate rancor that the matter has already aroused, as is evidenced by the public and private expressions that have been brought to the notice of the Board, we feel constrained to decline the adoption of the course suggested.

"In so doing we appreciate the motives that have impelled the movers to

take the action they have, but believe the conditions existing, if fully understood, would impress them with the propriety, and indeed the necessity, of our decision. We do not deem it desirable to enter into any argument as to the many reasons, other than as above, which induced this action, for we trust that our people will believe that the Board have at heart the welfare of the youth committed to our care, and that the elevation of our wards, morally as well as intellectually, is our first aim.

Present Rules Sufficient

"The discussion in the public press and from our pulpits has given rise to the impression that there is nothing done in our schools in the line of moral teaching, and that our exercises are without religious tone. This, of course, results from the fact that but few of our people have the opportunity of visiting these schools and of familiarizing themselves with their methods. We believe we go as far, in the direction suggested, as any school system in this country, and we have studiously pursued this course in the face of repeated and earnest objections from representative bodies and individual Protestants."

"General Boynton's communication, which was addressed to the Board, is, in part, as follows:—

"I was surprised to notice a protest against the present use of the collection of hymns approved by the Board and in use in the opening exercises of the high schools. I believe the manner of making this collection has not been brought to the attention of the public, and in view of this protest, it is right that it should be. As the members of the Board know, this collection consists of practically an equal number of hymns taken from among those most highly thought of in each denomination in the city. So far as the protesting delegations which appeared before the Board have any form of religious service, hymns were chosen from their publications. The collection, when completed and approved, contained hymns from the books of the Catholics, Jews, People's Church, Unitarians, Episcopalians, Baptists, Methodists, Presbyterians, and Congregationalists. How the Board could be more impartial passes comprehension."

Movement in Other Cities

"General Boynton refers to the movement in Chicago for religious instruction in the schools. He adds:—

"I respectfully suggest to my associates that the committee on rules be requested to prepare an additional clause to rule 46, making it more specific, by providing that on some given day of each week the teachers shall, in their opening exercises, include the ten commandments and the summary of the law, with the provision that any scholar may be exempted from attendance upon these particular opening exercises at the written request of the parent; and, further, that the committee on text-books be requested to inquire and report whether a suitable, thoroughly non-sectarian text-book on morality can be found for addition to our supplementary list."

From the report which appeared in the Washington Times of the same date we take the following paragraphs:—

"We have done our duty in presenting the matter to the Board of Education, and if they have seen fit to refuse

to consider moral and religious instruction as a necessary adjunct to the public school curriculum, then it will have to rest there."

"In these words the Rev. Dr. Randolph McKim, one of the committee of fifteen who originated and endeavored to forward the plan, this morning declared that no further effort would be made toward securing the adoption by the Board of Education of moral training in the public schools on a religious basis.

"Dr. McKim declared himself in ignorance of last night's action of the Board of Education, but expressed no surprise when informed by a Times reporter of the outcome. He said he would have no suggestions or counter-proposals to make, and plainly indicated his belief that the committee of fifteen, or any other similarly constituted body, would not soon again exert itself on a lost cause."

In the Evening Star of the same date there was a full report of the action of the Board of Education, and in addition to this there was an editorial dealing at some length with the controversy, and approving of the decision of the Board of Education. The Star said that "it felt confident that the right course would be pursued by the Board of Education which has just been announced, and the events prove that this confidence was not misplaced. . . . It remains to be seen how far the rancorous discussion which has proceeded for many weeks has affected the efficiency of the rule [providing for daily religious exercises], and weakened the public confidence in existing methods of moral instruction in the schools. It is clear that more [than is now provided for] can not be attempted without incurring a greater loss, and it is gratifying to read in the terms of the Board's firm refusal to entertain the proposition a determination to proceed, as in the past, with a system of moral guidance which will stand as a guaranty to the people of the District that the spiritual welfare of the children of the District is not being impaired while their brains are being cultivated."

This brings to a close a remarkable campaign which has been carried forward for nearly three months, and which has aroused an interest at times almost intense. At the first the Seventh-day Adventists stood almost alone in their opposition to the action of the majority of the interdenominational conference favoring the teaching of religion in the public schools, but later the Baptists, the Jews, the Southern Methodists, and various secular organizations have joined in the protest. When the plan of teaching what was declared to be unsectarian religious principles in the public schools was first suggested, there seemed to be quite a strong sentiment in favor of the movement, and it is quite likely that the petition might have been granted if no effort had been made to educate the public mind upon the principles involved, but "the temperate and unanswerable arguments" which were adduced against such a movement, the public meetings held, and the literature which has been circulated, together with the telling editorials in the Washington Post, have plainly had a marked effect upon the public and upon the Board of Education, and a decided victory has been gained for right principles.

This experience is another testimony

to the soundness of those principles of religious liberty which are an essential part of this third angel's message, and the result ought to encourage all believers to put forth most earnest efforts in disseminating these truths while we are permitted to do so freely. These movements in various parts of the country to unite church and state under one guise or another will be renewed with increasing determination, and the lovers of religious liberty must be on the alert to meet every such effort by presenting the truth. In this way much can be accomplished in preparing the way for the final conflict between truth and error. To this work let us address ourselves with courageous faith and earnest purpose.

W. W. P.

Items of Interest and Progress

I LEFT my home in Minneapolis, April 20, to attend the General Conference at Washington. As I came through Ohio, I stopped at the Ohio State meeting, which was in progress at Cleveland, Ohio. It was a real pleasure to meet the Ohio workers and many of the brethren and sisters of my former acquaintance. It was a happy surprise to here meet Elder E. H. Gates. Elder Gates and I began laboring together in Ohio about twenty-eight years ago. The providence of God has separated us largely in our fields of labor for many years. It was a joy to meet those who embraced the truth under our united labor years ago, and to see this zeal and know of their love and sacrifices for the cause of God. The Ohio State meeting was a blessing to those in attendance.

I reached my father's old home in Wayne, Ohio, April 27. This day was father and mother's fifty-eighth wedding anniversary. To meet with them at that time was not only a great pleasure to me, but also to my dear parents. Father is nearly eighty-nine years old. Mother will be eighty-eight years of age if she lives till the twenty-eighth of June. At the beginning of the Sabbath on Friday evening, April 29, several of the neighbors, and the children and some of the grandchildren, came together, and we had a grand meeting, which was greatly enjoyed by father, and mother. Father and mother embraced this message under the laborers of Elder J. H. Waggoner in 1864. The message of Christ's soon coming has lost none of its sweetness to these aged pilgrims. They are looking for the glad day, and are ripening for the kingdom.

I spoke to the church in Erie, Pa., Sabbath afternoon, April 29. This was another pleasant occasion. I reached Williamsport on Sunday, and spoke in the evening. Here I had the pleasure of meeting my daughter, and friends, and remained with them for a few days. My next stop was at Dr. C. D. Christman's in Wiconisco. The Lord is greatly blessing Dr. Christman in his work for the sick. His efforts are not limited to the physical man, for he and his family are alive to all branches of the message. At the different places where I stopped in Ohio and Pennsylvania, it seemed as if I had come home.

My last stop was at Philadelphia, May 5-8. The work in this city, as well as at other places in eastern Pennsylvania, is making advancement. Sabbath morning I spoke at the North Philadelphia

church, and in the afternoon at the church in the western part of the city. The cause in Philadelphia has gained more during the last five years than it had in fifteen or twenty years before. We now have two of the strongest churches in the conference in the city, and a good prospect for a third church to be organized the coming year. The North Philadelphia church has a permanent meeting place at 1942 North Seventeenth Street. It was my privilege on Sunday, May 7, to assist in appropriate services at the laying of the corner-stone of the new church building of West Philadelphia, at the corner of Fifty-first and Locust Streets. Over four thousand dollars has been raised for the purchase of the ground, and the erection of this building, which will be pushed forward as rapidly as possible.

Not least among the advance steps to place the cause of truth on vantage-ground in Philadelphia is the recent opening for the purchase of suitable property for the use of the medical work, on Girard Avenue, at about one third of its original cost. This will make a creditable place for the sanitarium work, so far as the city is concerned. The sanitarium and its work is becoming better known in Philadelphia, and its friends are increasing. All these developments are indications of a permanent advancement of the cause we love, and should cause thanksgiving, and serve as a stimulus to greater activity and service for the Master.

R. A. UNDERWOOD.

Southern California

THE Southern California Conference held its regular spring meeting at Fernando, April 11-16, with quite a general representation of delegates from the churches within its borders. Interesting reports were given of the evangelical, medical, and educational departments of the work. During the past nine months, about two hundred have accepted the truth as a result of the ministerial labors bestowed. The tithe for this period has been \$13,045.79, and the offerings for all local branches of the general work outside of the conference amount to \$2,948.11.

The conference has voted to pay the salary of one of its laborers in a foreign field until the field becomes self-supporting, or the laborer is withdrawn. This step on the part of the conference we are sure will increase the interest of all the members in the conference in our general foreign missionary work.

In the educational work an active interest is being taken by the churches in keeping up their church-schools. At Fernando College, an excellent interest has been maintained all the year. The enrolment has been eighty-three, besides about forty-five pupils that are attending the church-school.

At the conference held last fall, in Los Angeles, it was voted to purchase property at Glendale for sanitarium purposes. Steps were taken immediately thereafter to properly equip and furnish the building for the reception of guests. The formal opening took place January 9, and since that time the income has exceeded the expenses by one thousand dollars, and the accommodations have not been sufficient to meet all the requests that have been made for admission to the institution.

Elder Geo. W. Reaser was chosen president of the conference, and S. S. Merrill secretary and treasurer. The educational and medical interests will be directed by Boards that were chosen by the delegates assembled.

The laborers from abroad that attended this meeting are Elders W. B. White, M. E. Cady, and W. C. White.—*Pacific Union Recorder*.

Field Notes

THE Central Valley, Va., church gained four new members, and that at Hebron, Va., five new members, on the occasion of their recent quarterly meetings.

A LOT for the erection of a church building has been procured by the second Seventh-day Adventist church (colored) of Springfield, Ill. The work of erecting the building will begin shortly.

FIVE persons were baptized at Keewauke, Ill., during a visit there by Brother L. H. Christian, April 15, 16. Four others desired baptism, but were prevented by circumstances from going forward in the ordinance at that time.

THE first church for the Seventh-day Adventist colored people of Texas was dedicated at Cleburne, Sabbath, April 29. Elders N. P. Nelson, W. W. Eastman, and H. B. French, and Sisters Nelson and French, with several of the Keene brethren, were present.

In a report of a visit among the churches of central New England, Elder A. E. Place says: "It is encouraging to see the interest manifested by the brethren and sisters to consider the various phases of our work. We have found but very few notes of discouragement. Generally the testimony is one of courage, for which we thank God and rejoice."

REPORTING from Karmatar, Miss Anna Knight writes: "Last night we had five Bengali ladies join us in our evening worship, and they were much pleased, and said they would come again. One of our girls read a chapter in Bengali from the Bible, and a number of prayers were offered in their native tongue, as well as in English. Others urge us to come to see them and sing hymns and tell them of Jesus. What more could we want?"

In a report of the second annual session of the Western Pennsylvania Conference, at Wilkesburg, near Pittsburg, April 19-23, Elder H. W. Cottrell says: "In my experience in the work of the Lord, I never witnessed a greater manifestation of his willingness and power to work for his children, to reclaim the discouraged, and to convert those who had never known him, than I saw at this meeting. There was not the least element of sensationalism, and yet the entire congregation was deeply moved to repentance before God. Several souls who had never professed conversion yielded their lives to him, and found favor in his sight."

BROTHER L. H. CHRISTIAN says in a report of work among the Scandinavians in Chicago: "Two weeks ago we had

baptism in the Rockwell Street church. Eight souls were baptized, and nine joined the church, one of these having been baptized before. Two have recently begun to keep the Sabbath in the place where Brother Andreassen held meetings before he left; and in the other place where most of the work has been done since New-years, quite a large number have taken hold of the truth. The attendance and interest have been very encouraging, and are still good."

The One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$70,415 53
Iowa Tract Society	569 35
R. P. H.	200 00
L. O. Stowell	200 00
A. J. Devinney and family	100 00
Robert Conway	62 00
St. Joseph (Mo.) church	50 23
G. F. Rider	45 00
B. Mattern	40 00
Sarah A. Stem	40 00
Utica (Mo.) church	34 00
Friends	28 00
Broken Bow (Neb.) company	25 25
Mrs. Stanley Potter	25 00
J. B. Myers	25 00
Mrs. Amanda Case	25 00
Mrs. P. J. Getty	25 00
Charles G. Berglin and family	25 00
John Mackin	25 00
Atlantic (Iowa) church	22 00
Chagrin Falls (Ohio) church	20 70
J. W. Stull	20 00
R. C. Wirth	20 00
E. M. Carpenter	20 00
Arcadia (Neb.) church	20 00
A. P. Ruiter	20 00
Midway (Mo.) church	15 75
Poy Sippi (Wis.) churches	15 59
A friend	15 00
Neenah (Wis.) church	14 60
Beverly (Mass.) church	14 05
Addington (O. T.) church	14 00
Mrs. Anna M. Rice	12 00
J. Calvin Wright and family	11 00
Mrs. J. W. Bendixen	10 00
E. E. Nelson	10 00
Hannah Mott	10 00
John Peterson	10 00
F. E. Sander	10 00
Mrs. E. P. Asbury	10 00
Mrs. Harriet E. Smith	10 00
Mrs. Eliza Gurr	10 00
Mrs. A. C. Crandall	10 00
A mother and daughters	10 00
B. Berglund	10 00
Mrs. Jennie T. Sheddy	10 00
F. J. Harris	10 00
Mrs. G. G. Dick	10 00
Mr. and Mrs. Alexander Easler	10 00
Olive I. Gilmore	10 00
R. W. Maker	10 00
J. M. Kinzer	10 00
John Richardson	10 00
Susie M. Twigg	10 00
Mrs. R. E. J. Keck	9 00
A nurse	8 00
A. M. Shulenberger and family	7 00
Mrs. H. Hughes	7 00
Portland (Maine) church	6 85
Ellis Margerson	6 00
Eliza Margerson	6 00
Alvin Griswold	6 00
Peter Unamaker	5 60

FIVE DOLLARS EACH

J. H. Oker, Mrs. P. Peterson, J. T. Rogers, Mr. and Mrs. Calvin Sander, James Hewitt, D. R. Robinson, George

and Carrie Reid, Debello (Wis.) church, Mrs. M. M. Norton, Mr. and Mrs. Robert Brittain, Josephine Long, John Smith, Hattie Garton, John P. Frederickson, Mrs. H. C. Mitchell, a friend, Mrs. L. E. Wait, Alonzo Kline, E. Q. Rich, Mrs. N. P. Hills, Mr. and Mrs. Josiah Wood, Lydia Hamilton, Mrs. B. Berglund, Mr. and Mrs. Ira E. Johnson, Mr. and Mrs. L. A. Woodruff, E. B. Garside, Lusie M. Sawyer, Mrs. H. C. Janes, Mrs. James Halliday, W. A. Morris, W. H. Massey, S. J. Wilbur, Marie Johnson, Annie Evans, J. D. Yondon, Sarah Ballard, E. H. Gosmer, John Kirkland, Mr. and Mrs. O. A. Hall, George M. Kelvey, Mr. and Mrs. W. N. Perhan, Mr. and Mrs. Orcott Burr, Mrs. Netta White, a friend, Isaiah Williams, Samuel D. Babcock, Virginia A. Blanchard, Mrs. E. McCarthy, M. J. Riley, A. N. J., R. L. Hickok and family, Thomas F. Lewis, A. P. Foster, D. H. Kinzer, E. A. Curtis, Isora Watts, L. W. Babcock, Mrs. S. B. Wheeler, V. G. Bryant, Mrs. Charles D. Post, Miss Brewster, A. J. Iden, Hebron (Wis.) church, Mrs. E. M. Page.

Frederickton (Nova Scotia) church, \$4.50; Mr. and Mrs. B. F. Anderson, \$3.50; Wallace (N. Y.) church, \$3.25; W. J. Bowman, \$2.25; Chunchula (Ala.) church, \$1.79; two sisters, \$1.25; Willie Bowman, \$.80; Jennie Bowman, \$.75; Jennie Austin, \$.35; C. Wadden, \$.20; Keith K. Kaser, \$.15; Nettie Rich, \$.15; Stone Bowman, \$.13; Ed. Starks, \$.12; Vila Weidenbaupt, \$.05; Haskell Wynigear, \$.05; Mrs. Starks, \$.02.

FOUR DOLLARS EACH

Ontario Conference, Mrs. Ellen Houghtaling, J. R. H. Nickel, Parsons (Kan.) Sabbath-school, Mrs. F. A. Chapman.

THREE DOLLARS EACH

Mr. and Mrs. P. Case, Richard Alderson and family, Vivian Smith, Alf. H. Williams, Mrs. Anna Soderlund, Fannie Bowley, Mary Moore, W. J. Read, Mrs. Lizzie Lapham, T. F. House, Minnie Robbins, Jacob Bloom, Emma Bloom, Helen M. Vance, Mrs. P. Hanson, Mr. and Mrs. E. C. Graves, a sister.

\$2.50 EACH

E. W. and Ruth McDaniel, A. H. Peet, Mr. and Mrs. J. R. Low, Grace Low, Lara M. Sutphen.

TWO DOLLARS EACH

J. L. Grindle, W. H. Sander, J. Sylvester, J. D. Brownley, Mrs. Clara Goodrich, Michigan friends, G. P. Gaede, Theo. and Lizzie Lines, Mrs. M. L. Lyons, Mrs. William H. Rice, Mary Biron, a friend, Harvey Cassell, Sadie Cassell, Mrs. E. J. Catuna, Mrs. A. H. Peet, Katie E. Crowell, Mary F. Garland, Mrs. E. Backus, M. E. R., Mrs. M. T. Young, T. D. Gibson, Mrs. Carrie Reihl, B. H. Tally, a friend, Louisa Winch and Rosalthe Carey, Emma J. Moody, Carrie Bailey, Philip Prefitt, a sister, Mr. and Mrs. B. F. Wilkinson, F. P. McClellan, Mrs. M. C. McClellan, Jacob Arnold, W. S. Boone, Kate G. Boone, Mrs. V. A. Hamilton, R. B. Brower, S. L. Thompson, Ernest Dick, Ella C. Daniels, J. H. Reynolds, Josephine Streicher, Fred Cogswell, J. J. Wynigear, Amanda Wynigear, Lizzie Wynigear, Ludwig Zimmer, Lydia Zimmer, Augustus D. Feick, Mrs. E. B. Smith, Mrs. Mahalah Hayes, Mrs. Hattie Hayes, J. J. Olson, Agnes Beal, Mary Houser, Ernest Johnson, Mrs.

Lavinia Johnson, Mrs. James C. Johnson, Mrs. R. Alice Wheeler, Lydia Rishel, James A. Jones, Illa M. Knox, Mrs. Ida Taft, James W. Cozart, E. D. Haskell, W. S. Burchard, Mrs. Almira Barnard, Mrs. E. V. Hicks, Mr. and Mrs. Robert Armstrong, a friend, John S. Overton, Oliver J. Lynch, Will Hanson, Tena Hanson, Mrs. Eva Porter, Mrs. N. Lackey, Mrs. L. A. Dickson, Ralph W. Keck, George W. White, C. M. McDonald, Della McDonald, Hubert McDonald, J. P. Spicer, Mary Yarger.

\$1.50 EACH

Mrs. Worlinder Soule, Mrs. Elizabeth Gleason, Edith Timm, Mrs. Bessie Allen.

ONE DOLLAR EACH

John S. Russel, Mrs. Mary Kearth, Lydia Larson, C. A. Taylor, Leonora Blake, C. M. Finch, Mrs. C. M. Finch, T. O. Bivin, F. A. Slate, a friend, Enoch Hill, a friend, J. F. Lindenwood, M. L. Lindenwood, Maggie Lindenwood, Sadie Lindenwood, M. S. Blunt, J. N. Clarke, Mrs. S. C. Clarke, Mrs. J. P. Frederickson, Mrs. L. E. Worhies, Susannah Wilson, Ursula Dolaway, Mrs. S. D. Prentiss, L. L. Hooke, J. A. Wehner, J. A. Sweney, Mrs. L. B. Sweney, C. R. Smith, H. F. Courter, W. E. Haines, Mrs. Hannah Tough, Ella Rich, Ellen A. Young, Frank L. Carlen, Katie R. Carlen, Mary A. Carlen, Mrs. Kirtley, Ann C. Guthrie, Mrs. John Leiber, Jane Bullock, T. A. Hoover, L. M. Hoover, Mrs. Sylvia Wheeler, Anna Chaney.

FIFTY CENTS EACH

Mrs. Foot, Mrs. Mary Whybark, M. S. F., D. I. Hill, Lizzie L. Wallace, J. H. Mattern, Mrs. J. H. Mattern, Frank Dolaway, Cliff Kaser, L. D. Gallion, Mary Haines, Mrs. B. Tough, Ruth Cassell, Mrs. C. S. Busby, Miss Cilley, Elvin and Ethel and Edith Peet, Ethel Kennedy, Cecil Kennedy, C. C. Blott, Mrs. T. A. Kay, Jane Rowe, Everett Dick, Robert B. Flewelling, Willie Wynigear, Ollie Wynigear, Mrs. Eva Patterson, Anna Burchard, Mamie Cozart, Dayton (Tenn.) Sabbath-school, Mrs. M. A. Cook, D. Alway, Hattie Alway, Mrs. E. Sims, C. W. McAllister, Mrs. C. W. McAllister, Mrs. Mary Pedrick, A. C. Allen, Mrs. A. C. Allen, Mrs. A. Russell, Grady McDonald, Clarence McDonald.

TWENTY-FIVE CENTS EACH

Mrs. Mathews, Mr. and Mrs. A. G. Garrison, friends, Mrs. Mary Fulton, Mayme Kaser, Arthur Rich, Mrs. Nellie Drahs, Mrs. P. O. Sanders, Miss Wilbur, Miss Wheeler, Mrs. Halliday, E. W. Yondon, Ada Wynigear, Ruby Wynigear, a new Sabbath-keeper, Herchel Burchard, Monroe Henderson, Arnold Burchard, Ancil Burchard, W. L. Adkisson, Harry Alway, Esther Frances, Nettie Alway, Katie Davidson, Caroline Norlock, James Davis, Nita Darrah, Howard Darrah, Mrs. G. Weidenbaupt.

TEN CENTS EACH

Mrs. Walker, M. A. Hill, Irene Kaser, Gladys Yondon, Celia Burchard, Glen Burchard, Edith Burchard, Walter Burchard, Nora Burchard.
Mrs. Lou Westover\$ 10 00
Mrs. Ellen Mayer 10 00
B. K. Chase 25 00
Carrie S. Haskins 25 00
J. R. and M. J. Carnahan.... 50 00

Total reported\$73,214 96

A further list will follow.

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

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

First Meeting

THE thirty-sixth General Conference of Seventh-day Adventists was called to order at 10:30 A. M., May 11, at Takoma Park, D. C. The president, A. G. Daniells, was in the chair.

The Chairman invited to the platform Brethren Haskell, Butler, and Loughborough, the presidents of union conferences, the superintendents of mission fields, and other laborers of long years of service in the message.

After the hymn, "O worship the King," the forty-ninth chapter of Isaiah was read by W. W. Prescott.

The congregation united in the hymn, "Hark, hark, hear the blest tidings."

The conference was then led in earnest prayer by Elders J. N. Loughborough and E. W. Farnsworth. The presence of the Holy Spirit was very manifest as the conference unitedly dedicated itself to God.

The Chairman referred to the fact that the conference was to be held in the open air, according to the counsel that had been given. All were thankful for favorable weather, and for divine care over the delegates as they had come in from near and distant fields. It was stated that the General Conference was organized forty-two years ago this month, in a meeting held in Battle Creek, Mich. Of the delegates present at that meeting but four survive, Elders J. N. Loughborough, C. O. Taylor, Isaac Sandborn, and Washington Morse. Sister E. G. White was present throughout that meeting. The Chairman expressed in behalf of the conference thankfulness that in our present gathering we have Sister White and Elder Loughborough still with us.

Elder J. N. Loughborough spoke with feeling of the progress during the forty-two years since the organization of the General Conference, and the congregation heartily responded with the "amens" to the expression of his hope that he might witness the speedy finishing of the work.

Sister E. G. White, who was present on the platform, addressed the conference. She emphasized the need of repentance and humiliation before God and one another. In this last day of the great Day of Atonement it is time to make sure that every sin is confessed and forgiven. All through this meeting should be heard voices proclaiming, "He has pardoned my transgressions, he has made me clean from my unrighteousness." "Clear the King's highway," is the word to us now. "Gather out the stones, that a path may be made clear for the Holy Spirit to go through our midst, that the blessing of God may come to us in this conference. Depart from iniquity, and the Lord will make your feet to stand upon high and holy ground."

A praise service followed, the time being pressed full of testimonies. The key-

note of these was that the workers had come from all the fields praying for God's blessing to be upon this gathering.

The roll of delegates was called. (The list of delegates was printed in last week's REVIEW. Nearly all were present at the roll-call.)

The Chairman presented the report of the executive committee, nominating chairmen for the current session of the General Conference, which was unanimously adopted as follows: G. A. Irwin, O. A. Olsen, A. G. Daniells, L. R. Conradi, W. W. Prescott, H. W. Cottrell.

The Secretary presented the following list of members of the various General Conference departments not otherwise represented among the delegates, whom the executive committee had appointed delegates at large:—

Educational Department: E. A. Sutherland, F. M. Dickerson, Mrs. L. F. Plummer.

Sabbath-School Department: G. B. Thompson, Mrs. F. L. Bland, Estella Houser.

Religious Liberty Department: K. C. Russell, W. A. Colcord, C. P. Bollman, D. W. Reavis, J. S. Washburn.

Publishing Department: S. N. Curtiss, James Cochran, E. R. Palmer, S. D. Hartwell.

The Chairman stated that various union conferences had appointed as delegates medical members, who, joined by physicians in attendance, were to hold meetings for the consideration of this department of the General Conference work. The executive committee recommended the following-named physicians and men connected with institutional work to form the departmental committee on medical work during the sessions of the conference, and the recommendation of the committee was unanimously adopted by the conference as follows:—

Medical Department: Delegates already appointed from union conferences, Drs. Rand, Simmons, Martinson, Hayward, Colloran, Edwards, Hoenes, Nicola, George, Paulson, W. H. White.

Medical members hereby appointed delegates: Drs. Heald, Green, Froom, Hare, Ross, Fullmer, Farnsworth, Perrine, Swayze, and Neall.

Institutional workers on departmental committee, and delegate members where not already so appointed: F. M. Wilcox, W. C. White, A. E. Place, W. J. Fitzgerald, Smith Sharp, and W. C. Sisley.

It was voted that the usual standing committees should be nominated by the executive committee of the General Conference.

Meeting adjourned to 2:30 P. M.

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

At any price give me the Book of God. I sit down alone, only God is here. In his presence I open and read his Book for this end, to find the way to heaven. — Wesley.

The Unity of the Spirit

Remarks by Mrs. E. G. White at the Opening of the Conference, Thursday Morning, May 11

I WANT to say a few words at the beginning of this conference. I feel a deep and intense desire that those who have come to this meeting shall not occupy their minds in investigating other souls. The work resting upon us as individuals should be taken up at this meeting. We are living in the great day of atonement, when every person should confess his sins, that the conviction of the Spirit of God may come to his heart. If you think that there is something standing between you and God, go to him, and ask him to help you to make the confession necessary in order that the wrong, whatever may be its character, may be taken out of the way. And ask him to help you not to repeat the wrong.

It was a question with me whether I should venture to attend this meeting, because of the condition of my health. I decided that I would make no promises; I would wait and see what the will of the Lord was in the matter. Night after night I seemed to be bearing this testimony: that there are those in our churches who need at this time the deep movings of the Spirit of God upon their hearts; and I decided to come to the conference.

Some pass over their wrong-doings, or, if they have confessions to make, they think that they will not confess, because to do this would lessen the confidence that their brethren have in them. God wants us to look to him, and to him alone, and have everything straight between our souls and God. We need to seek the Lord with all our hearts, that we may find him; we need to come into close relation with the cross of Calvary. We need to see Christ hanging upon that cross, making an atonement for our sins. When we see and understand our relation to Calvary, we shall know for ourselves something of the grief which, because of sin, Christ knew for us.

How can we do this?—"Repent . . . and be converted." This is our only hope of salvation. We are to stand in a repentant, confessing attitude, and then joy will fill our hearts.

Just as soon as you are impressed that there is something standing between you and God, or between you and your brethren, leave your gift before the altar of prayer, and do that which Christ has said you must do in order for the wrong to be taken out of the way. This is the first work that is to be done in this conference, if we expect the blood of Jesus Christ to be efficacious in our behalf. If we confess and forsake our sins, we shall come into that close relation to Jesus to which reference is made in the seventeenth chapter of John. We shall be one with Christ. This is the evidence that we are to give to the world that God sent his Son to save sinners. This is the result of the influence of the grace of God upon human hearts; and when the conviction of sin comes, then the light of the glory of God will be revealed. If we have a living union with God, we shall hate the sin that separates the soul from God.

The Lord does not want us to bring a sorrowful tone into our meetings. He desires praise. "Whoso offereth praise

glorifieth me," he declares. We are to be always praising God. We need in our hearts the light of Christ; we need to know the joy of pardoned transgression and forgiven sin. If this joy is in us, we shall not be able to keep our lips closed during this conference, because we shall realize the greatness of the sacrifice made for us upon the cross. We shall realize that Christ bore our sins in his own body upon the tree. He was mocked and derided by those who ought to have received him. As he hung upon the cross, the leaders and rulers of the Jewish nation cried out: "He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him."

When there are set before us things that are a cross for us to take up, we can never be one with Christ until we have lifted the cross. It may be the cross of confession, the cross of repentance, the cross of humiliation; but whatever it may be, let us remember that in lifting it, we are one with Christ, partakers of the divine nature. He suffered the agony, he endured the reproach, and he cried out, "My God, my God, why hast thou forsaken me?" It was because of our sins—because of your sins and mine—that he was thus afflicted.

When those in our churches commit sins, they should repent of them before God, and they should also repent of them before their brethren, asking the pardon that they will be willing to give. Then the light that shines from the face of Christ will shine upon them. Let us clear the King's highway; let us plead with God until we know that we have received pardon. He will give it to us. But if you cover up your sin, you will have less and less sense of its sinfulness, and you will go on in the same line. God will receive every one who will confess and forsake his sins, crucifying self by departing from iniquity.

The grace of the Lord Jesus Christ has been promised to all who will come to him in faith. You may say, I do confess my sins; but I do not feel any better. What has feeling to do with it? If you have confessed your sins, if you have planted your feet on vantage-ground, and are sorry for your sins, so sorry that you will not repeat them, you will receive pardon. Remember that when you sin, you wound afresh the One who gave his precious life for you, putting him to open shame. The world looks on, and says, "Ah, they are the ones who profess to believe that Christ is coming, and who profess to believe that the Lord forgives their sins; but do you see their conniving, their dishonesty, their sinfulness?" Christ is humiliated in the person of his saints. Let us not take that position. Let us consider that it is a noble thing to confess our faults, and to forsake them.

We expect to see the salvation of God in this meeting; but it will never come to those who cover up their wrongs, those who, catching perhaps a glimpse of light, think that it is all right, and that they have nothing more to do. You can never stand on vantage-ground by taking that attitude. It is through the rectitude, the grace, revealed by the disciples of Christ, that the world is to be led to believe on him. This is to be the convincing power. In this our day of confession, this last great day of

atonement, before the books shall be opened, and every man shall be judged by the things written in the books, are we considering how we shall stand in the judgment, in that day when every deed is to be tried, and every act is to be brought into review before the heavenly universe? Let us not make play-work of our religious life. Is it not time that we believed that Christ died on Calvary, that he might forgive our sins and pardon our transgressions?

All through this meeting we want to hear voices saying, "He has pardoned my transgressions, he has forgiven my sins, and I am looking unto him, beholding him who is the author and finisher of our faith." We must stand where we shall not dare to take up a report against our brethren. Go right to the one you think has erred, and tell him his fault between him and you alone. Let this work be carried on, that there may be a coming closer and closer to God. Then you can speak of his pardon, and tell of his glory; and every voice can proclaim, "He has pardoned my transgressions, he has forgiven my sins, and I will praise him with heart, and soul, and voice."

All heaven is looking upon this company. All the heavenly angels are watching those assembled here. We greatly desire that the deep movings of the Spirit of God shall be felt upon human hearts. Last night I lay awake for hours, saying these very things. I could not keep them out of my mind. I was repeating the very words that I am speaking to you this morning. Clear the King's highway; take out the stumbling-blocks; remove the rubbish; clear away the stones, that the Spirit of God may go through our midst, and that we may see the salvation of God as a lamp that burneth. That is what we need. We can not afford to cover up one sin. We want the richest blessing here; for trial is coming right upon us. Only a little while, only a short time, and every one will be severely tried. We want a daily renewal of the grace of God in our hearts, that we may climb the ladder of perfection step by step, rising higher and higher in the way that leads to heaven, to holiness, and to God.

May the Spirit of God come into our meetings. May we see of his salvation, and may his glory be revealed here. Let every voice be raised to glorify God, not to pick flaws in one another. It is an individual work that we are to do. When this work is done, we shall hear the high praises of God in the midst of the sermon. This will not disturb the preacher at all, because the truth makes its application to the heart, to the mind, and to the conscience, and you will know that the word being spoken is inspired by the Spirit of God. Let every one take a firm hold upon God, and depart from iniquity, and the Lord will make your feet to stand upon high and holy ground.

Second Meeting

THE second meeting was called May 11, at 2:30 P. M., A. G. Daniells being in the chair.

Prayer was offered by G. A. Irwin.

The minutes of the previous meeting were read and approved.

Additional delegates had come since the roll-call, as follows: M. C. Wilcox, W. L. McNeely, H. C. Wilcox, O. O. Bernstein, C. M. Everest.

The president, A. G. Daniells, presented his address (published in last week's REVIEW), reviewing the progress and present outlook of the work.

An intermission of fifteen minutes was taken.

The hymn, "Watchman on the walls of Zion," was then sung, and prayer was offered by W. H. Wakeham.

I. H. Evans, treasurer of the General Conference, submitted the financial report which appeared in the last REVIEW, and which was unanimously adopted.

W. A. Spicer, secretary, presented a report on the general outlook in the mission fields which appears in another part of the paper.

Following the report, the meeting was opened for testimonies on the work before us. The keynote of the testimonies was as follows:—

G. A. Irwin: "My heart is cheered by the evidences of the progress of this message. Some suggested that I was too old to take my recent trip among the populous portions of Malaysia and South-eastern Asia, but I am not too old to want to be out on the extreme firing line. I have no desire, as much as I love the country of my birth, to return to it. I want to see this work closed up."

J. O. Corliss stated that his love for the message glows brighter than ever in these days when we begin to see the finishing of the work. He moved that portions of the reports of the President and Secretary be reprinted in leaflet form for use by laborers as they go among the churches.

O. A. Olsen seconded the motion to reprint the reports, and said that in the stirring situation before us he heard "the sound of a going in the tops of the mulberry trees."

D. T. Bourdeau: Entering upon his fiftieth year as a Sabbath-keeper, his word was, "Talk faith, let us venture as did ancient prophets and apostles, for God is the living God, and it is again the day of great things."

A. T. Robinson recounted the providential experience ten years ago in starting the Matabele Mission, and thanked God that now that mission is sending out trained workers.

W. J. Stone spoke of the hearty interest in the missionary advance in the home churches, and read a cheering paragraph from a letter from a sister in Ohio, reporting the determination that took possession of her church to work for missions more earnestly than ever as they heard of the death of Dr. Maude Miller in China.

S. N. Haskell: "From the beginning, the nature of this message has been to go into regions beyond. Whenever this forward policy has been halted, it has brought weakness. When Brethren White and Belden, in the early days, were mowing grass to get money for printing our first paper, the spirit of prophecy told them that they were to go ahead at once and prepare for publishing, for God would raise up friends, and this message would have its representatives in all the world. We see that fulfilled to-day."

"When, in the early days, believers in the Eastern States began to move westward, many felt troubled over the weakening of the forces in the East. But the spirit of prophecy then declared that this was of God; that these believers

would build up a strong work in the West, and then, later, the truth would return eastward again. And when the work turned strongly eastward, then the message would be quickly finished in all the earth. We are seeing the beginning of this. Surely the call is to go forward into unworked fields, and the people will sustain such a missionary policy. Over and over again in this work it has been seen that in every crisis what has, apparently, been the darkest moment, has been always the brightest moment for God to work."

S. H. Lane rejoiced anew in the truth that was winning its way throughout the earth.

The motion to reprint portions of the reports was then acted upon unanimously.

It was voted that missionary reports be made the order for the evening session.

The opening day of the conference made it manifest that it is indeed a missionary conference, and the presence of the Holy Spirit made all hearts glow with love for God and the message he has committed to us.

Adjourned.

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

The First Day

THE opening day of the conference will not soon be forgotten by those privileged to be present. At no conference in recent years has the very beginning been attended with such a marked manifestation of the Holy Spirit's presence. A spirit of solemnity pervaded the large assembly as they gathered in the large pavilion to begin what is one of the most important gatherings of God's people ever assembled on the earth. For days the prayers of God's people have been ascending to the throne of power, that this meeting might be attended by the power of the Holy Spirit, and that there might be given such an impetus to the work as would hasten the message to all parts of the earth, and bring to an end the prolonged controversy between truth and error. And the Lord did not disappoint his people. As our laborers from all parts of the world gathered on the platform with a number of our aged brethren whose hairs have grown gray in the message of the third angel, every heart was touched, and as Elders Loughborough and Farnsworth, in brokenness of heart, invoked the divine blessing, the signal presence of God rested upon us. No special business was transacted. The joy occasioned by the presence and power of the Lord filled all our hearts, and the time was devoted to a praise service, in which many expressed their confidence in the speedy triumph of the message.

The afternoon was equally marked by the presence of God. The review of the progress of the work during the past biennial period, and the opening providences now before us in every land, for the extension of the work, presented by the chairman, and the secretary of the Mission Board, caused us all to rejoice. It was indeed a good day, and all were deeply impressed that a new era in the work had dawned, and that in very truth there should be delay no longer.

G. B. THOMPSON.

General European Conference Historical Sketch

On Thursday evening Elder L. R. Conradi, the president of the General European Conference, presented his report to the delegates as follows:—

As we consider the past, God's wonderful providence over his work stands out the brightest. Europe, as well as North America, had its '44 movement, but the seed sown slumbered for many years before men felt called upon to water, foster, and reap it in the last and final movement—the third angel's message. Throughout Europe we find even to-day some aged members, who, with joy, testify to their 1844 experience, and one family in southern Germany even date their first observance of the Sabbath of Jehovah back to that time. As early as 1860 a number of sincere believers near the beautiful Rhine valley were led out independently of any human agency to observe the true rest day. But not until 1864 did some one feel impressed to leave the United States, of his own accord, and plant the Sabbath truth in French-Switzerland. He tried to hide its true connection, but it gradually became known that there was a distinct, well-organized body of believers in North America who taught and lived out the truths presented. This caused the few believers in Switzerland to send Elder J. Erzenberger as a delegate as early as 1869, but he arrived too late for that General Conference. It was not until 1874 that our first missionary, Elder J. N. Andrews, was sent from the States. Thus the great European field was our first mission field, and the result reaped since justifies in every way the wisdom of that move. The first general meeting of the few believers in Switzerland was held in November 1874. In January, 1875, at a still larger gathering, it was decided that Elders Andrews and Erzenberger should visit the Sabbath-keepers in Rhenish Prussia.

It was in 1875 that we first began to print in this field, three French tracts. At the conference held that fall, there were seventy-five Sabbath-keepers in French-Switzerland, and these, with the fifty in Germany, made a total of one hundred and twenty-five. In January, 1876, the first believers were baptized in Germany. July of that year saw the beginning of our first European paper, printed in French.

In 1877 Elder Matteson responded to a call from Scandinavia, some two hundred dollars being sent without solicitation on our part, for his traveling expenses. June 6 he began his work in Denmark, where he found some already keeping the Sabbath, as the result of reading publications furnished by some Scandinavian brethren in America.

In 1878 Brother Ribton began work in Italy, and Brother Matteson went to Norway, and Brother Ings and his wife first visited England, and, on account of his appeals, the General Conference sent Elder J. N. Loughborough that year to take charge of the work there. In January, 1879, our first Scandinavian paper appeared in Christiania, and in February of that year our first building association in Europe was formed.

In 1880 the first small conference, the Danish Conference, was organized, and the first number of any of our European health papers appeared at Christiania,

and, further, the work was begun in Sweden. The first baptism also took place in England that year, on February 8.

It was in 1881 that the countries of Europe were first visited by a representative of the General Conference, Elder Haskell. In connection with his visit was the first general council meeting held in Europe, at which delegates from Scandinavia, England, and Switzerland were present.

In 1882 a conference was organized in Sweden; a British supplement to the *Signs* was published, which was supplanted by *Present Truth* the following year. The statistics of 1882 show that there were, in Scandinavia, 338 members, with seven evangelical workers, and a tithe of \$534; in Great Britain, two ministers, two churches, with sixty members, and \$379 in tithe; in Central Europe, two ministers, sixteen churches, 223 members, with a tithe of \$442; or, in all Europe there were 621 members, with a tithe of \$1,356, while in the entire world there were only 17,169 believers, with \$84,261 tithe,—a little more than we received in Europe last year,—and the total increase that year, throughout the world, was 253 members, or about as many as are now received in some of the small local German Conferences. In 1883 the publication of the German *Herold der Wahrheit* began in Basel.

In 1884 the president of the General Conference, Elder G. I. Butler, visited Europe, and attended the second General European council, held at Basel, beginning May 28, and assisted in organizing the Swiss Conference, and, in harmony with the decision taken at that meeting, the site for the Basel house was purchased, for six thousand dollars. At that gathering, nine different nationalities were represented. It was decided that year, to erect the Christiania publishing house, and the canvassing work in Scandinavia was begun, one laborer in Norway reporting his earnings for January as ten dollars, while in February he had earned only half that sum, as he had been three weeks on a journey.

Aug. 19, 1885, Sister White arrived in Europe; in September following, the third European council was held, at Basel.

In 1886 the membership of the European field had reached one thousand; six hundred of these were in Scandinavia, three hundred in Switzerland, and the other hundred in Great Britain. It required seventeen years after the visit of Brother Erzenberger to America for us to secure the first thousand members in Europe, while seventeen years later it had reached ten thousand. In 1886 the speaker organized our first church in Russia.

In 1887 there was a general meeting held at Moos, Norway, where the Norwegian Conference was organized. Sister White was present at this meeting.

In 1888 we find that not less than thirty-six thousand dollars was appropriated for the work in Europe,—mostly for building enterprises. Central Europe received fourteen thousand dollars; Scandinavia, twelve thousand dollars; Great Britain, ten thousand dollars. In 1889 the work was permanently taken in hand in the German empire. We opened our mission at Hamburg that year.

In 1891 the membership of the Gen-

eral European field had reached 2,263. There was a division in the Central European Conference, and Germany reported 111 members, with \$752 tithe; and Russia had 308 members, with \$370 tithe; Great Britain then had 199 members, with a tithe of \$2,700; and Scandinavia had 1,132 members, with \$3,780 tithe.

In 1893 our mission property in Hamburg was purchased. In 1895 the German publishing work was moved to Hamburg. In 1898 the first German Conference was organized. It embraced all the territory now in the German Union, save Russia. Its membership was 1,422, and tithe \$9,880. About the same time the European Union was organized, with a membership of 6,000, and a tithe of \$38,000.

In 1901 the General European Conference was organized at Friedensau, with a membership of 7,000, and a tithe of \$48,600. The German-Swiss, the South Russian, and the German Union Conferences were organized the same year, and also the Scandinavian Union Council. The year following saw the organization of the British Union, the South England, and the North England Conferences.

In 1902 we held the second session of the General European Conference, at London. It was attended by Elder Daniells, and a number of other American delegates. The third session of this conference was held at Friedensau, last summer.

Present Status of the Work

During 1903 and 1904 our tithe in the territory of the General European Conference was \$146,274, or \$38,600 more than during the two previous years; we had 4,057 additions, or a net increase of 2,754, 1,562 more than our net increase for the years 1901 and 1902. We now have 285 evangelical laborers in our field, or ninety-eight more than at the close of the previous biennial term. The gifts, such as Sabbath-school donations, First-day offerings, annual offerings, etc., amounted to \$24,324; the book sales to \$235,371.

The missions we have opened during this time are as follows: Flemish Belgium, Trans-Caucasus, and German East Africa, in the German Union; and Spain and Portugal in the Latin Union. The Rhenish and Prussian Conferences have been organized during this time; and the Scandinavian Union Council changed to a Scandinavian Union Conference.

To-day the territory of the General European Conference includes all Europe, Siberia, Northern Africa, Western Asia, an area of eight and a quarter millions of square miles, with a population of 490,000,000,—one third of the inhabitants on the face of the earth. We have three union conferences,—the German, the British, and the Scandinavian Union Conferences,—and two union mission fields,—the Latin and the Oriental Union Missions. We have thirteen conferences and twenty local missions, in which we are actively engaged in spreading the message. Of local conferences we have the following: The East German, the German-Swiss, the Prussian, the Rhenish, the South German, the West German, the South Russian, the North England, the South England, the Danish, the Norwegian, the Swedish, and the Roman-Swiss; of missions, the Aus-

trian, the Balkan, the German East African, the Holland and Flemish Belgium, the Hungarian, the Middle Russian, the North Russian, the Trans-Caucasian, the Irish, the Scotch, the Welsh, the Finnish, the Icelandic, the French, the French-Belgium, the Italian, the Portuguese, the Spanish, the Egyptian, the Syrian, and the Turkish.

We publish in English, Welsh, German, Dutch, Danish-Norwegian, Icelandic, Swedish, Finnish, Estonian, Lettonian, Livonian, Slavic, Russian, Polish, Bohemian, Hungarian, Serbian, Bulgarian, Roumanian, Italian, Spanish, Portuguese, French, Grecian, Armenian, Turkish, and Arabian—twenty-seven languages in all.

Since the General Conference two years ago, it has been my privilege to visit German East Africa, where I spent about three months with our workers on the field; and to make a short stay in Spain and Portugal, where one week was spent with our workers (March 14-21, 1905). I have revisited Russia and Finland, attending their meetings in the autumn of 1903; and also made a second trip to Egypt and Palestine, and revisited Turkey, the Balkan States, Austria-Hungary, France, Switzerland, Scandinavia, and Great Britain,—some of these fields several times,—aside from doing a large amount of work in connection with our local meetings in the German Union and in the Latin Union, the presidency of which was again turned over to me, on the departure of Elder Wilkinson for the States.

There have been advanced steps taken in all departments of the work during the last two years. One of the most important moves we have been called upon to make, was the transfer of the sanitarium and food factory from Basel, to Gland, on Lake Geneva. Doubtless most of you have read something of the beginning of our work there. We held our French school last winter at Gland. The sanitarium and the food factory open this summer. Our Latin Union publishing work has been transferred from Basel to Geneva, in a French-speaking territory at the very border of France. We have also begun the erection of a health institution in Constantinople, where Dr. George has been laboring since the fall of 1903, and he has successfully passed the Turkish examinations in French, so that he has full rights as a physician in that country.

We have added to our Friedensau plant, the dormitory for young men, the chapel, underneath which are commodious schoolrooms, a new air-bath, and now are erecting a new steam laundry. We have also installed electric lighting. In Denmark, the old Fredrikshavn high-school building, which had been used as a branch of the Skodsborg Sanatorium, has been purchased by the Danish Conference, lately, and will be operated under this management from now on. The financial standing of our publishing work in Finland and in all Scandinavia has greatly improved of late. In Great Britain we have opened the sanitarium work at Caterham and Leicester and Belfast.

We are now doing our best to secure a place where we may have our own quarters for school, publishing house, and food factory.

Difficulties

I do not often refer to difficulties, and

yet that my fellow workers who are having a hard time in other lands, may know that our fields are also beset with difficulty, it may not be amiss to refer to some of the things with which we have to contend. We do not feel to set ourselves up against the government nor the laws in any country, for we believe that nowhere are the laws much more unfavorable to the advancement of the third angel's message than were the laws of the Roman empire to the progress of the gospel in the first few centuries of the Christian era. Even at that time, and under those laws, the wise apostle wrote: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1. But do the best we may, some of the laws are such that they give us trouble. In Turkey, for example, we are not recognized as Protestants, for some of our former Protestant friends would not grant us that favor. As a result, five of our brethren are in prison at Ourfa, where they have been waiting for their verdict for months. Only recognized sects are allowed to preach their faith in Turkey. In one kingdom of southern Germany, our people are fined fifteen dollars a member for attending meeting. They dare not have the Lord's supper, nor even meet peaceably for any sort of worship. In Russia, as all our brethren will remember, we have had much difficulty with the Russian censorship, and also with the persecution from those opposed to the message. Throughout Germany, we are constantly liable to trouble in our colporteur work; for it is in the power of any German citizen to take exceptions to anything he may find in any of our books or papers, and make complaint to the authorities, and the local authorities notify the central government, and if no protest is made within two weeks, the book or paper may be forbidden in all Germany. Our enemies frequently make use of this law to cause us annoyance. There is also the trouble with the military and the school laws in many parts of Europe,—these are real troubles, and not merely possibilities.

But in the midst of all these disadvantageous circumstances, God finds people who hear his voice, and who obey—people who are as true and as loyal as can be found in any place on the face of the earth. They go through hardships for Christ. They deny themselves for him, and they take great joy in his service. They give of their hard-earned means for the proclamation of the gospel. They pay an honest tithe, averaging \$7.31 a member. Our organized conferences, so far as possible, pay two tithes of the conference tithe, for missionary work, and give the whole of their Sabbath-school, First-day, and annual offerings to be used in their mission fields.

Needs of the Field

We need the right kind of men, and we need money. However, we feel that with us the greater need is for men who are fitted by nature, education, and the endowment of the Spirit, to act as well-disciplined leaders in the field of active hostilities against the enemy. We have no place for the worker who can not be successful where he is, in the home field. The men who volunteer ought to be well seasoned, so that they can stand the strain which will surely come to them.

They should be men of education and natural ability; but most of all, they ought to be thoroughly converted, and able to teach others the way of salvation.

We ask your careful co-operation and prayer in the consideration of the needs of our field, and hope that ere the conference closes, God's mind may be revealed with reference to who shall help us, and what we can do to help other parts of the field. L. R. CONRADI,

President.

Third Meeting

THE third meeting of the session was called May 12, at 9:30 A. M., G. A. Irwin being in the chair.

A. T. Jones led in prayer. The minutes of the previous meeting were read and approved.

The following additional delegates answered to the roll-call: N. W. Kauble, R. C. Porter, H. M. J. Richards, M. E. Cady, W. A. Westworth, Charles Khalstrom, A. F. Ballenger, C. W. Weber, C. P. Bollman, Dr. G. A. Hare, Dr. D. C. Ross, Dr. W. S. Swayze, Dr. J. H. Neall.

A partial report on standing committees was presented by the executive committee, as authorized the previous day, and was unanimously adopted, as follows:—

On credentials and seating delegates: A. J. Breed, S. H. Lane, J. M. Rees.

On nominations: G. A. Irwin, R. M. Kilgore, O. A. Olsen, W. S. Hyatt, G. F. Watson, Allen Moon, P. A. Hansen, W. H. Thurston, H. S. Shaw, Dr. A. J. Hoenes, N. P. Nelson, M. C. Wilcox, F. Griggs.

The executive committee further placed in nomination the name of Elder L. C. Sheafe as a delegate from the District of Columbia. The conference unanimously voted, accepting Elder Sheafe as a delegate.

The chairman then stated that the order of the morning would be the report of the Washington "Surprise Party," by which is indicated the spontaneous movement which sprang up in California and extended to all parts of the field, with the idea of having the delegates come to the General Conference with gifts in their hands for the Washington work and for the mission fields.

W. C. White led out with a statement that this had truly been a surprise in the heartiness and rapidity with which the idea had been acted upon by our people. He called for reports first from those who had brought less than one hundred dollars, and laid upon the table ninety dollars from a brother and sister of St. Helena. Then the brethren came forward with cash and checks, while the treasurer and his assistants took names of individuals and churches making the gifts, together with the amounts. Delegates from Maine to California, and from the South to the North, brought in the money, with reports of the interest and enthusiasm and blessing with which this enterprise had been taken up. Hearts were stirred, and eyes were dimmed, as special incidents were related concerning individual and church efforts.

One of the most touching gifts was that presented by Brother O. R. Staines, of \$87.55 from the Colored Training-school in Huntsville, Ala. The conference recognized that it was indeed out of

deep poverty and need that the young people and workers in that place had joined in this offering.

Similarly Hildebran, N. C., presented additional gifts, in continuance of monthly offerings in the past.

A substantial sum came in from a company of widowed sisters in Oklahoma, as the widow's mite.

From various States came amounts raised by special efforts in selling articles and literature, and missionary garden produce, the reports showing that aged people and little ones, persons in the church and out of it, were moved by one common impulse to do quickly what they could.

The meeting broke over the bounds of the gifts of less than one hundred dollars, and those having larger offerings were constrained to report. L. R. Conradi laid down six hundred dollars from believers in the German Union Conference. They had not heard of this surprise party effort, but had been impressed to send this gift as a token of their interest in the common work.

The entire congregation sang, at this point, "Praise God, from whom all blessings flow."

Elder Graf brought in four hundred and fifty dollars from College View, and reported a surprise of blessing in that community as the fund was made up.

Brother Adams, of Manitoba, brought in two hundred and twenty-four dollars for missions, and said the Washington fund would follow.

Brother Reinke brought one hundred and thirty-five dollars from the Brooklyn German church.

E. H. Gates laid down a five-dollar gold piece, given him for the Washington work as he passed through one-time cannibal Fiji, where now nearly two hundred Sabbath-keepers rejoice in the truth.

G. F. Haffner reported an increasing surprise on his own part at every one of the eight churches which he had time to visit. He received five hundred dollars in cash, and twelve hundred dollars in pledges.

A. E. Place brought a check for \$348.37 from New England. Dr. Swayze brought in two hundred dollars from Mexico; M. C. Wilcox laid down three hundred and five dollars from Mountain View, Cal., where this movement first started.

Brother E. R. Palmer spoke of the origin of the movement. A sister in California who had once been abroad, had sent in to the General Conference an application to be sent to the mission fields. In response to this application, sent in through Brother W. C. White, Elder Daniells had written Brother White fully regarding the straitened condition in mission finance. This letter was read to the brethren at Mountain View. All hearts were stirred that it should be necessary to cut down appropriations and hold back workers. A collection was taken locally, with such surprising results that the idea of extending the movement took shape.

J. O. Corliss reported that he had only three Sabbaths in which to visit California churches, but he brought in over a thousand dollars.

It is impossible to mention in these minutes further reports of gifts piled up before the platform. I. H. Evans, the treasurer, reported that the hasty count

showed \$5,915 presented during the meeting.

Every heart was stirred with fresh inspiration at the splendid result of the hasty effort, and the knowledge that still the work was going on, and the fields were by no means heard from. It was the fitting climax of a happy idea.

W. C. White recounted again the manifold blessing of God in this effort, as a token that by a strong and a quick pull, even before this conference closes, the Washington fund might be lifted to the full one hundred thousand. Then all hands would be free to turn toward the next work to be done for unentered fields in the South and abroad.

He moved the following resolution, which was unanimously adopted:—

"Resolved, That we undertake this afternoon to send out a large number of personal letters to individuals who can help, reporting the response in this morning meeting, and asking for a special effort to close up this fund before the conference closes."

J. S. Washburn reported that there was now very nearly seventy-five thousand dollars in the office, leaving about twenty-five thousand dollars more to be raised. It was unanimously—

"Voted, That J. S. Washburn, J. O. Corliss, E. R. Palmer, act as a committee to prepare a brief statement regarding the results of this meeting, and the amount still needed, in such form that it may be sent out in the personal letters to be written this afternoon."

G. A. Irwin, the chairman, spoke of the deep sympathy throughout Australia with the Washington effort. J. L. Shaw, of India, said that while the believers in that country were pressed with the tremendous need in the field, they had felt, after all, that if they joined in meeting the needs of the Washington work at this time, God might even more abundantly supply their own need. As a result over four hundred dollars had been raised in India and Burma, and sent in to the Washington work.

A number of delegates spoke of some who had longed to attend this General Conference, but who had felt constrained instead to remain at home and pray for it, giving to the Washington fund the money that would be required for the journey.

Elder A. G. Daniells spoke of the world-wide inspiration which this Washington effort had been to our people. "The unifying influence, the binding of heart to heart by this effort is worth far more than all the money that is given. There is something in this that means a mighty power in the proclamation of this message to the world. It is preparing this people to rise unitedly as one man to finish this work in all the earth, and to stand together as one in the time of trial that is coming. I thank God for this unifying influence that is working among the people throughout all the field."

This was a meeting long to be remembered. Inasmuch as it continued through the hour assigned to the Bible institute, it was voted that Elder E. W. Farnsworth, who was to lead out in the institute, on the topic, "Our Message," should be requested to present this topic at the eleven o'clock service to-morrow (Sabbath).

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

Fourth Meeting

THE fourth meeting was called to order by the chairman, G. A. Irwin, at 2:30 p. m., May 12.

L. C. Sheafe led in prayer, and the minutes were submitted.

The following delegates were present at roll-call for the first time:—

Wm. Hutchinson, H. W. Carr, C. J. Hermann, L. C. Sheafe, I. F. Thorne, J. H. Wheeler (I. F. Thorne being alternate delegate in the place of I. A. Crane, and J. H. Wheeler alternate in place of C. C. Lewis, both of the Central Union).

The executive committee made a further partial report on standing committees, placing in nomination the following:—

Committee on plans and recommendations: L. R. Conradi, W. A. Colcord, H. H. Hall, J. W. Westphal, L. A. Hoopes, W. D. Salisbury, W. C. Sisley, G. B. Thompson, Dr. J. E. Froom, E. W. Farnsworth, W. A. Spicer, I. H. Evans, W. S. Hyatt, J. L. Shaw.

The report of the committee was adopted.

The chairman called for the report of the Educational Department, which was presented by F. Griggs, the secretary. (The report appears in this issue.)

The meeting then adjourned to give all time to prepare for the Sabbath.

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

Impressions of Takoma Park and the Conference in Camp

THE following brief expressions of opinion indicate in a general way the feeling entertained by some of the brethren who are now making their first visit to the new location of the headquarters of the denomination. Taken together, these statements constitute a limited testimony meeting upon a topic of general interest throughout the denomination.

Elder W. S. Hyatt, the president of the South African Union Conference, expresses himself thus:—

"I arrived in Washington the evening of May 9, after seven years' labor in South Africa. It is impossible to express my feelings as once again I meet with the laborers from all parts of the great harvest-field. We have often heard of Takoma Park and the work at that place, but we find that we had very little realization of what it is. Truly God has directed in the selection of this place so near to the capital of the nation, and yet in a quiet country place surrounded with the scenes of nature. The work here is prospering, and I believe God's hand is directing to his own glory."

Elder J. W. Westphal, the superintendent of the South American field, tells how he was "agreeably disappointed":—

"I had supposed that the ground purchased for school and sanitarium purposes at Washington was in a village, not so isolated as might be desirable for the school. After passing along a sparsely settled street for a mile, and then entering a forest for nearly another half-mile before reaching the school buildings, I concluded that my impressions were not correct, and was agreeably disappointed. The location is beautiful, and with the tents pitched in this natural grove, the sight inspires a spirit

of devotion. If surroundings can help to make a good conference, the one of 1905 ought to be a good one."

Elder Geo. A. Irwin, the president of the Australasian Union Conference, expresses his view as follows:—

"Nature has done much for the site chosen for the school and sanitarium near Takoma Park, and when the buildings are completed and the grounds are laid out according to the original plan, the place will be very beautiful. Having a General Conference in a place where the delegates are surrounded with natural scenery, and where the early morning hours are made vocal with the happy songs of numberless birds of different species, is a new departure, which will, I trust, be not only pleasing to all, but will be for our spiritual blessing, and will result in heaven-born plans for the rapid advancement of the work throughout the entire field."

Elder S. N. Haskell, whose appreciation of nature is well known, says:—

"It is a pleasant, retired location. The tents and buildings are among the trees, without the annoyance of the city traffic. Nature has done her best to make the spot one of seclusion from the world, permitting us to be shut in with God. This is my impression of the place for the General Conference. We shall pray and hope for a large outpouring of the Spirit of God on this occasion."

ELDER J. N. LOUGHBOROUGH, who has known this work from its beginning, finds his expectations fully met, and testifies as follows:—

"When I heard that the conference was to be held in a park, I said it was a fine thing, and since coming, my expectations have been fully met by the grandeur of the place."

Elder J. L. Shaw regards Takoma Park as "an ideal spot for a conference," and is reminded of Nehemiah's time. He says:—

"Arriving from India, we find Takoma Park a delightful change. The cool, refreshing breeze and the genial sunshine of this oak-covered spot, make it an ideal spot for a conference both with God and with man. The kind hand of Providence has surely provided us with a place for this General Conference that should tell in making it an occasion in keeping with the times in which we are living, and with the mighty problems that confront us in the evangelization of the world. We are reminded of Nehemiah's time, when the people met in booths to seek God and study his Word. We wish the missionaries in the hot places of the earth could plan and pray with us among these quiet, cool, refreshing oaks, that we might more fully see the work before us in the dark corners of the earth."

Elder D. T. Bourdeau describes his satisfaction in the following words:—

"I am deeply penetrated with a conviction that a right choice has been made for the location of the present General Conference. In this choice wisdom has been displayed from the triple standpoint of reason, the testimonies of God's Spirit, and the wants of the people at the capital of our nation. It will inspire new faith and life and courage in the delegates, as well as in all our people who shall attend. I regard the grounds, and the work of construction already begun

upon them, as in perfect consonance with our high profession, and the testimonies of God's Spirit, as well as with principles clearly shown in God's Word."

Elder L. R. Conradi, the president of the General European Conference, is pleased both with the time and with the location of the conference. He states his feelings thus:—

"In past years delegates from abroad have had to make their trips across the water at a most unfavorable time of the year. We already highly appreciate the choice of season, and the voyage has been a rest to us. This favorable impression still increased as we saw the beautiful green of spring, and still more as we saw the beautiful camp at Takoma Park. This place is certainly a beautiful one,—one in every way suited for a large gathering like this, where we can be refreshed not only by meeting our brethren and sisters and counseling for the great work, but also by inhaling the pure air; and in the groves every one has a splendid opportunity to seek the Lord. I am pleased with what I see of the buildings."

Elder O. A. Olsen, the president of the British Union Conference, expresses his own satisfaction, and the interest of the believers in Great Britain, in the following words:—

"When I first learned of the plan for holding the conference in a camp, I was much pleased with it. As to the location at Takoma Park, it appears in every way favorable; and from the developments which have taken place since first establishing the headquarters at Washington, it is evident that the providence of God is directing the work in a very marked manner. I do not know what more could be asked for in the way of natural surroundings, and I can say as for our people abroad, especially Great Britain, that this movement is followed with the deepest interest, and their hearty sympathy is with it. They firmly believe that the move has been made in the providence of God, and it has their hearty support."

Elder E. W. Farnsworth, who has preached this message for many years and in many fields, gives his impression of the place in these words:—

"As I was crossing the grounds, a friend said to me, 'I wish I could take you to paradise.' I replied, 'This is about as near paradise as I ever expect to be in this present world,—the air so balmy, trees so green, and the melody of birds filling the air.' Everything indicates that no mistake has been made in locating the General Conference in this place."

Elder W. H. Wakeham, superintendent of the work in Syria and Egypt, notes the contrast between Africa and Takoma Park. He says:—

"Coming from the burning sands of Africa and cosmopolitan Cairo, the first sensation experienced on entering Takoma Park is the enjoyment of the delightful coolness and refreshing atmosphere. Then, too, meeting the old friends and fellow workers of former years is always refreshing, and the soul is filled with a foretaste of the spiritual blessings which await us at this gathering. We surely have abundant reason for praise and thanksgiving. Special evidences on every hand convince us at once

that some one has been hard at work here, and the blessing of God surely has attended the efforts. We confidently hope that this place will be one from which influences will go out to permeate not only this country, but to be carried to the ends of the earth."

Additional Delegates

THE following delegates have been appointed, in addition to those named in the list which was printed in the last REVIEW:—

ATLANTIC UNION: H. C. Wilcox.

CANADIAN UNION: A. O. Burrill, H. E. Rickard, Wm. Guthrie, Dr. W. H. White, Eugene Leland.

LAKE UNION: J. O. Miller.

GENERAL EUROPEAN: W. A. Westworth, B. G. Wilkinson, Miss Bertha Severin, A. F. Ballenger, Wm. Hutchinson, C. W. Weber.

DELEGATES AT LARGE: D. C. Babcock, E. A. Sutherland, Miss F. M. Dickerson, Mrs. L. Flora Plummer, G. B. Thompson, Mrs. Flora L. Bland, Estella Houser, K. C. Russell, W. A. Colcord, C. P. Bollman, D. W. Reavis, J. S. Washburn, S. N. Curtiss, James Cochran, E. R. Palmer, S. D. Hartwell, Dr. G. H. Heald, Dr. W. C. Green, Dr. J. E. Froom, Dr. G. A. Hare, Dr. D. C. Ross, Dr. B. E. Fullmer, Dr. C. P. Farnsworth, Dr. Emma H. Perrine, Dr. W. S. Swayze, Dr. J. H. Neall, F. M. Wilcox.

The First Sabbath of the General Conference

THE evening of the Sabbath came upon the encampment with a sweet and solemn stillness. Over and over hearts have thanked God for the counsel to hold the conference in the open air. As Elder Daniells remarked at the opening of the Friday evening service, this camp amid the trees seems a holy and sacred place.

Elder W. S. Hyatt, of South Africa, occupied the evening hour, taking as his text, "Ethiopia shall soon stretch out her hands unto God." Ps. 68:31. It was a soul-stirring message that our brother brought to us. From the depth of heathen degradation, God is calling sons and daughters from Africa, and by his grace making them more precious than the golden wedge of Ophir.

A wonderful change has come in Africa during the last few years. In Matabeleland, Basutoland, and Nyassaland young men are praying God to help them quickly to get ready to go with this message into the tribes beyond. Brother Hyatt told us of calls from various tribes in the south, where people who have been evangelized during the past half century of missions are begging that we shall not pass them by as we are sending workers into the interior. He told of two heathen young men who had heard of our first mission near Buluwayo, and started out to find a station where no one drank or smoked. These young men sought for days and days, disappointed in their search, but finally found the newer station near Gwelo, one hundred and fifty miles away. As soon as they found this was indeed one of the missions that they had heard about, they begged to be allowed to return to their own country and bring

three other young men. Within four months these young men, fresh from their heathen homes, had learned to read the Bible and to use it, and now are daily praying God to help them soon to return with the message to their people. The believers in the South African Conferences have been so stirred with the call for this message among the colonial natives that they are starting missions now with only the limited resources they themselves are able to get together. Our hearts were filled with joy at this message that Africa sends us by Brother Hyatt.

Sabbath morning dawned a perfect day of rest. Truly it seemed a bit of Eden peace on earth again. The fresh foliage sparkled with dew, and the birds sang amid the trees. The great tent was crowded with the Sabbath-school classes at the morning hour. Brother Shaw, of India, made a few remarks on the important place of the Sabbath-school in the missionary advance, and then the offering, amounting to fifty-three dollars, was taken.

At eleven o'clock Sister E. G. White spoke with the old-time clearness and power from the words of Phil. 2:1-11. We are to be not on the negative, but on the affirmative side with God. The word to us is, "Advance! Forward! pressing together unto victory. Let your words be of a character to comfort and bless, and if you have not educated your voice to speak kindly and pleasantly, then begin to educate yourself at once." Every home where Christ is named is to be cleansed from every semblance of anger, for the Lord is coming soon. "There is a heaven to win, and there is a hell to shun." Earnest words were spoken regarding the pressing forward of the work in Washington. The sermon closed with comments on portions of Colossians 3, regarding what must be put off and what put on in this holy warfare, and in this perilous time. "God will help every one who takes hold to help himself." "Determine, I will have heaven at any cost." Again in this service the melting influence of the Spirit of God was present as the message was borne.

At three o'clock, Elder E. W. Farnsworth spoke on "Our Message." Rev. 14:6-11 was read, with the declaration that this is the scripture that has made us a people. This is the message that has made all there is of this movement. And it is this definite message, proclaiming the judgment hour and the warning against the worship of the beast and his image, which will finish the work. How the amens rolled under the great canvas as brethren, and sisters too, responded to the stirring battle call to push the message to the finish, throwing into it all that we have of means and of life, not at some future time, but just now.

An hour's intermission followed, and then the congregation came together to close the Sabbath by a praise and testimony meeting. It was a blessed day in camp, and many hearts were burdened with the prayer that the same blessings might fall upon the brethren and sisters in the churches.

W. A. S.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, . . . endeavoring to keep the unity of the Spirit in the bond of peace.—Paul.

Current Mention

—An earthquake which killed fifty persons is reported to have occurred at Bender-Abbas, a port on the Persian Gulf, May 9.

—Anti-Jewish riots were reported from Zhitomir and Melitopol, Russia, beginning May 7 and continuing several days. At the former place the Jews offered armed resistance to their assailants. Thirteen persons were reported killed at Melitopol, and sixteen at Zhitomir.

—Through Mgr. Falconio, the papal "apostolic delegate" to the United States, Rome has presented to Secretary Taft a claim for a million or more dollars for alleged damages to Catholic church property in the Philippines by the use of such property for military purposes by the United States troops.

—Recent speeches by President Roosevelt at Denver and by Secretary Taft at Washington, indicate clearly the determination of the administration to secure railway rate legislation from Congress, and at the next session of that body the question will probably be determined whether the administration and the people for whom it speaks, or the railways, have most influence in the national legislature.

—A political sensation was sprung by Emperor William in a recent speech, by the statement that as Russia had been beaten by Japan, it might be necessary for Germany to take up the task of averting the "yellow peril" by force of arms. The emperor spoke of the collapse of the Russian military power, which he attributed to the drunkenness of the Russian soldiers. The exact significance of the kaiser's speech is not yet clear.

—A recent decision by the United States Supreme Court declares that the Constitution follows the flag in Alaska, the case being that of a man who had been tried in that territory by a jury of six persons, instead of a jury of twelve, as provided in the Constitution. The decision is based on the ground that Alaska had been incorporated into the United States as a part thereof, and not, like the Philippines and Porto Rico, held merely as a possession.

—The most violent stage of the teamsters' strike in Chicago appears to have been passed, and the mayor and police department apparently have the situation under control, obviating any necessity for the use of State or federal troops. President Roosevelt, while in Chicago, stated in an interview with President Shea of the teamsters' union that no appeal had been made to him for the use of federal troops, and that he had not been asked to intervene in the strike.

—A peculiar and very disastrous railway accident occurred on the Pennsylvania Railway at Harrisburg, Pa., in the early morning of May 11. A freight-train which contained a full box-car load of dynamite had, by some slight accident to its gear, "buckled," so that some of its cars were thrown across the passenger track alongside, down which came, a moment later, the "Cleveland Ex-

press," having six Pullman sleepers. The latter ran into the obstruction and stopped, some slight explosions followed, and immediately afterward the car of dynamite, which was opposite the third sleeper, blew up, tearing both trains to pieces, and killing or injuring nearly every one on board. Fire, which immediately broke out, completed the work of destruction, and was responsible for considerable loss of life. The list of dead comprised twenty-three persons, and about one hundred were reported among the injured.

— According to information received from the Washington *Post* correspondent in French Indo-China, the Russian Admiral Rozhdestvensky was allowed to make such a use of Kamranh Bay for the purpose of reprovisioning and refitting his ships preparatory to a conflict with the Japanese fleet as amounted to a gross violation of neutrality on the part of France, these allegations being, however, vigorously denied by the French government. So strongly was France's attitude denounced in the Japanese press, and so strongly inclined was Great Britain to sympathize with the Japanese view, that for a time it seemed likely that serious international complications might result. But the crisis now appears to be past, and France is taking vigorous action to prevent any further cause of complaint, by advising the Russian admiral to "move on" whenever he seems inclined to linger at a French port. Admiral Togo is thought to be waiting near the Straits of Formosa, and it is believed that the expected naval battle will not be long delayed.

— One of the most destructive tornadoes ever known in the history of such storms visited the town of Snyder, O. T., in the evening of May 10. Two thirds of the buildings in the town were leveled, and of the inhabitants, who numbered about 1,000, one hundred and fifty were killed, and the death list will be considerably swelled from the several hundred who were more or less seriously injured. The tornado was preceded by a heavy downpour of rain, and the usual funnel-shaped formation of the cloud is said not to have been visible, though the roar of the storm was plainly heard for some minutes before it reached the town. The strongest buildings in its path were demolished, including the large solid stone roundhouse of the St. Louis and San Francisco Railway. People caught in the streets as they were hurrying to shelter were lifted high in the air, and then hurled with terrible force to the ground. Shoes were stripped from the feet of many of the victims, and in some cases the hair was stripped from the head, by the mysterious and awful force let loose by the storm. All the bodies of the dead had the appearance of having been pummeled black and blue. The terrible work of death and destruction was all done in a few moments' time, the storm disappearing as suddenly as it had come. The width of its pathway was about half a mile. A similar, though somewhat less terrible, visitation was experienced the day previous by the town of Marquette, Kan. A peculiarity of the storm at the latter place was that it came at midnight, when the inhabitants were asleep and totally unprepared to escape its fury. At this place twenty-six persons were reported killed, and forty-four injured.

NOTICES AND APPOINTMENTS

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 to 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.

Illinois Camp-Meeting

THE Lord has told us in recent testimonies that our camp-meetings ought to be in the large cities, and be followed by a tent effort. In harmony with this the annual camp-meeting for the Northern Illinois Conference will be held in the city of Chicago, Cottage Grove Avenue and Seventy-first Street, on June 2-11. It is planned to make this a revival camp-meeting for our own people, especially the youth. We will also make a special effort for those not of our faith. As there will be no business or conference session, the entire time of the meeting will be devoted to spiritual, health, educational, and missionary interests. Every loyal Adventist in this conference, and every discouraged or backslidden Adventist, is earnestly requested to attend this camp-meeting. Bring your unconverted children and friends with you. Chicago is a most favorable place for a camp-meeting. Please order your tent at once of Elder E. A. Curtis, 324 Dearborn St., Room 670. After this camp-meeting Elder Luther Warren will continue the work in a large tent.

L. H. CHRISTIAN.

Camp-Meeting for Wausau, Wisconsin

SINCE the appointment of the camp-meeting to be held at Wausau, Wis., June 15-25, appeared in the REVIEW AND HERALD, it has been ascertained that the excellent campground which we have engaged, can not be had at that time. We have, therefore, changed the date of the meeting to June 9-19.

The time is definitely settled, and we hope to see a large attendance. The last date named, being about one week earlier than that first announced, will doubtless interfere less with farming interests in the State than the first would have done.

Though the place is a little north of the homes of the majority of our people in Wisconsin, yet it is within easy reach of many of them.

Wausau is a city of probably fifteen thousand inhabitants, and is one in which we have not previously held a camp-meeting. It is, therefore, believed that many will want to be present.

We certainly should have a large attendance of our brethren and sisters. Many reasons could be assigned why this should be so. Chief among these we will mention the great need of a spiritual refreshing. We may have an excellent understanding of the theory of the truth, and yet lack the reality and joy of the Christian life. It is desirable that we make this meeting much more helpful in the matter of Christian experience than any that has been held in the past. The time will be devoted to the various needs of the people who attend. All can help in the meeting, and all can receive help. Come with both purposes in view.

Application has been made for reduced fare on the railroads, and a favorable reply has

been received. Tents will be for rent on the ground at the usual rates. Meals will be provided for all who do not wish to board themselves.

We are anxious that the friends come to the meeting early, and that they remain until the close. As far as possible, bring the whole family. Work to get many others to attend the meeting. Pray earnestly for its success.

WM. COVERT.

Union College Calendar

THE Union College Calendar for 1905-06 is ready for delivery. Copies may be obtained free by addressing the president of Union College, College View, Neb.

Union College Labor Bureau

A GREAT spiritual awakening has visited Union College, and in consequence many students are inquiring for opportunities to labor in some department of missionary work. To aid these students and other young people in finding suitable fields of labor, a permanent Labor Bureau has been organized by the Faculty and Board. The committee consists of seven persons, representing different nationalities: English, C. C. Lewis, H. A. Morrison, M. E. Kern; German, A. Kunze, G. A. Grauer; Swedish, August Anderson; Danish, P. E. Berthelsen. It is the purpose of this committee to ascertain the addresses of students and others desiring to labor in the missionary work, and to correspond with conference officers and others in regard to these cases. We trust this effort will meet with hearty co-operation. Those who are interested are invited to write to any member of the committee at any time.

C. C. LEWIS.

Upper Columbia Camp-Meeting

RATES to the Moscow camp-meeting have been secured at a fare and one third for the round trip. Those living on the line of the O. R. & N. or the Northern Pacific will purchase tickets direct to Moscow, taking certificates from the agent where the ticket is purchased, which will be signed upon the ground by the secretary, and will return the holder for one-third fare. If for any reason the agent where the ticket is purchased should not have blanks for certificates, take his receipt, and have him state on the receipt that it is for fare to the Seventh-day Adventist camp-meeting at Moscow, Idaho. Unless certificate or such receipt is obtained, it will be impossible to secure the rate for return.

Tickets will be on sale May 17, also the twenty-fifth and twenty-sixth. For those who wish to attend the workers' meeting, tickets will be on sale the seventeenth. Those attending the camp-meeting proper will have to secure tickets the twenty-fifth and twenty-sixth, or pay full fare. This is an arrangement with the railroad companies, and it will be necessary to act in harmony with the directions given. There must be fifty in attendance at the meeting, who have paid full fare (fifty cents or more), before the reduction can be obtained.

Moscow is not a large place, and but little second-hand furniture can be secured, so it is necessary for our brethren to come prepared to care for themselves as far as possible. A limited number of stoves can be secured. Bring plenty of bedding and heavy wraps to make yourselves as comfortable as possible; for it is liable to be somewhat cool at this season of the year. If you wish tents with floors, you would confer a favor by writing to T. L. Copeland, College Place, Wash. Keep your baggage checks until you reach the camp-ground, or deliver them to the camp-meeting representative who will meet you at the trains.

Dear brethren and sisters, in view of the solemnities of the times in which we are living, let nothing keep you from enjoying the benefits of this meeting. Those who read the

REVIEW AND HERALD can see the advancement the work is making, and we need these special gatherings, in order that we may keep pace with the message. There being no business to look after during this meeting, the time can be given to instruction; and no doubt missionary work can be done in the city during the time of the meeting. The Idaho State University is located at Moscow. There are several hundred students in attendance, and if judicious and careful work is done, many of them may be led to study our publications.

The Lord has greatly blessed the work during the past, and we look forward to a real spiritual awakening at this time, and we hope there will be a large number present. There will be those upon the ground early to look after the work, and we shall be much pleased to have a number of our brethren and sisters present to assist in pitching tents and getting things ready for the meeting. Remember the dates upon which tickets are on sale.

A. J. BREED.

Address

THE address of Sister Lucy B. Post is Box 32, Parma, Idaho.

Address Wanted

My youngest son, Norval Russel Corkham, left the academy farm at Cedar Lake, Mich., about the first of June, 1903. Since then I have not heard a word from him. He will be seventeen years old June 4, 1905. Any person who can give me any information concerning him is most earnestly requested to write to me, at South Scotts Bay, Nova Scotia, as soon as possible, giving me his address.

D. A. CORKHAM.

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.—Reliable farm-hand. Write, stating age, experience, wages wanted. State if married or unmarried and other particulars. References given and required. Address A. P. Fitch, Box 242, K. C. Station, Bradford, Pa.

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

WANTED.—A strong lady, not over thirty-five years old, to clerk in a dry-goods store. Must have fair education, be neat, willing to work for moderate wages, with Sabbath-keeping privilege. References required. Address Gros and Son, 34 and 36 N. Washington Ave., Battle Creek, Mich.

FOR SALE.—Vegetable cooking oil and hygienic shortening. Contains no animal fat. Has no unpleasant odor or taste. Good keeper. Prices between the Rockies and Ohio west line: one 5-gal. can, \$3.50; 2 cans, \$6.50; 3 cans, \$9.25. Farther east and west, \$4 a can. Freight prepaid. Address R. H. Brock, Arkansas City, Kan.

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.

WANTED.—A position with Seventh-day Adventists as assistant bookkeeper or clerk. I hold a certificate from the Commercial Correspondence Schools of Rochester, N. Y. References given and required. Would like to be where I can have church privileges. None but good conscientious Seventh-day Adventists need answer this. Address A. H. Mellish, Cottage Grove, Wis.

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:—

Miss Minnie Fritts, Springdale, Ark., periodicals.

Will J. Waxham, Middleburg, Fla., *Signs* and *Bible Training School*.

Birdie Cruzan, 1213 W. Ninth St., Joplin, Mo., *REVIEW*, *Signs*, and tracts.

Mrs. Carrie Huling, 106 Cherokee East, Enid, O. T., periodicals and tracts.

Obituaries

PAGE.—Died at Orlando, Fla., Feb. 26, 1905, of cancer, John S. Page. Brother Page was born in Danvers, Mass., April 2, 1845. He accepted present truth about eight years ago, and lived a consistent Christian life, and died triumphant in the faith. He leaves a wife and two children to mourn his absence. The funeral service was conducted by Elder Isaac Sanborn and the writer. L. H. CRISLER.

HINCKLEY.—Died at Tacoma, Wash., April 14, 1905, of heart-disease, Mrs. Flora Annette Hinckley, daughter of Brother and Sister W. T. Henton. Sister Hinckley was the mother of eleven children, six of whom still live to mourn their loss. She was a firm believer in the third angel's message, and died triumphant in Christ. Words of comfort and instruction were spoken by the writer from Eze. 37: 12-15. E. L. STEWART.

FATIC.—Fell asleep in Jesus near Mechanicsburg, Ind., April 4, 1905, Brother James R. Fatic, aged 52 years, 4 months, and 10 days. In 1885 Brother Fatic was converted and accepted the truths taught by Seventh-day Adventists, under the labors of Elder S. H. Lane. He was highly esteemed by all who knew him, and will be greatly missed by the church and the neighborhood in which he lived. The funeral service was conducted by the writer, assisted by L. C. Mills, of Middletown. P. G. STANLEY.

DONALDSON.—Fell asleep in Jesus at the home of her parents, near Knoxville, Tenn., April 12, 1905, Francis V. Donaldson, a few days after her twenty-fourth birthday. Fannie contracted tuberculosis in Boulder, Colo., several years ago while serving the Master as a missionary nurse, the calling to which she had devoted her life. She was converted at the age of twelve, and united with the Seventh-day Adventist Church. She died with a clear hope of rising in radiant immortality, at the resurrection morning. The funeral service was conducted by the writer, assisted by Elder G. W. Wells. W. C. WALES.

RAND.—Died in Battle Creek Mich., March 28, 1905, of pneumonia, Mrs. Mary A. Rand, wife of Brother H. Rand, and mother of Dr. Howard F. Rand, aged nearly 69 years. Brother and Sister Rand were

married at Boston, but soon after removed to Minnesota, settling near Faribault, where they reared their family of three sons and three daughters. There they received present truth in the spring of 1886 under the labors of Elder E. A. Merrell. Sister Rand was of a quiet, retiring disposition, but her virtues have shone out in a well-ordered, Christian home. She was dearly beloved by her family and by all who knew her. G. C. TENNEY.

HOUSTON.—Died at the home of her son, Mr. Hewitt, in Texarkana, Tex., April 30, 1905, Matilda Houston, wife of Elder P. V. Houston, aged 65 years, 6 months, and 17 days. Sister Houston was converted and joined the Baptist Church in the fall of 1879. About nineteen years ago after camp-meeting in Arkansas, she heard and accepted the faith of the Seventh-day Adventists. She was firm and zealous for the present truth till her death. A devoted husband, one son and his wife, and several grandchildren are left to mourn their loss. Words of comfort were spoken to the bereaved family and sympathizing friends and neighbors by the writer, from John 11: 25; Rev. 14: 13; 21: 4. J. WILBUR.

HILL.—Died at Kanyengeh, Ontario, May 1, 1905, in her fortieth year, Sister Alice Hill, wife of Dr. Hill, the Indian chief who has become so well known to our people. It is now about seven years since she and her husband began to observe the Sabbath under the labors of Elders Spear and Simpson. This woman has had a home for the poor and cast out all these years. No one was turned away from her door. She will be much missed by her husband, her two adopted children, the church, and neighbors. The funeral was largely attended. Brother A. G. Smith interpreted the words which were spoken to the neighbors, who more than filled the little church. Her grave is the first in the new yard which is in the rear of the church building. Words of comfort were spoken from Eze. 37: 1-14. A. O. BURRILL.

PLACE.—Died at Boulder, Colo., May 1, 1905, Mrs. Julia Place, nee Chapman, wife of Dr. O. G. Place, aged 47 years, 4 months, and 25 days. At the age of fourteen, she was converted, and united with the Congregational Church. Two years later she embraced the views held by Seventh-day Adventists, and became a member of that church. Early in life the desire possessed her to prepare herself to help others. The profession of teaching offered opportunities for the achievement of this purpose. In this work she attained remarkable success—an earnest of the broader work she was to do in later life for suffering humanity. In the year 1880 she united her interests with C. J. Lamson, a young minister of the Michigan Conference. He dying five years later, she was married in 1887 to Dr. O. G. Place. Uniting heart and soul with her husband in his work, she was a most earnest and devoted laborer in the cause of Christ. At the bedside of the sick, in the sanitarium and city mission work, in the church and Sabbath-school, as well as in the home, Sister Place was ever faithful to duty's call. Her faith set at naught personal convenience. No sacrifice was too great for her to make; no service for others too small for her to render. The supreme sacrifice of her life was made when, with her husband, in 1897 she left Boulder to engage in medical missionary work in India, leaving her aged mother, whom she was destined never to meet again in this life. Doubtless her earnest, faithful labor in India was the foundation of the ill health in later years which caused her death. We believe it may be truly said of her: "No nobler woman ever lived; no truer Christian ever rendered service to her God." She will be greatly missed by her husband, by the church, and by the people of Boulder. The funeral service was conducted by Elder G. F. Watson, assisted by several other ministers of the Colorado Conference. A large concourse of people followed the remains to their last resting-place, by the side of her mother, in the cemetery at Boulder. FRANCIS M. WILCOX.



WASHINGTON, D. C., MAY 18, 1905.

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

"LET brotherly love continue."

IN order to complete our files we would like a few copies of the REVIEW of July 14, 1903. If some of our subscribers have *clean* copies to spare, and would forward them to us, we should appreciate the favor.

THE Board of Education of the city of Washington has unanimously declined to grant the petition asking for religious instruction in the public schools of the District of Columbia. A report of this action will be found on page 20.

THE Washington (D. C.) Sanitarium Association and the Washington Training College held legal meetings last week, according to appointment, but adjourned to a later date, in order to secure a larger attendance of their constituents.

"THE Fields Are White;" "Where Are the Reapers?" "Here Am I, Send Me;" "Go Work To-day in My Vineyard,"—these are the mottoes which face the congregation in the large tent at Takoma Park. They indicate the prominence of the missionary idea in the conference.

THE assembly-room in the young men's dormitory has been set apart for the use of the delegates as a convenient place for reading and writing. In one part of this room the Review and Herald Publishing Association has established a book and stationery store, and here the conference post-office is located.

WITH the title "A Practical Guide from Takoma Park to the Public Buildings and Places of Interest in and Around Washington" the Review and Herald Publishing Association has issued an eight-page leaflet, which has been supplied to the delegates with the compliments of the association. It gives in alphabetical order the principal places which a stranger in Washington would be likely to visit, with brief instruction how to reach each place, and a timetable of the street-car service between Takoma Park and Washington.

ELDER W. C. WHITE and the editor of the REVIEW constituted the subcommittee appointed to look over the tract of land on the Sligo, since purchased for school

and sanitarium purposes. Through tangled underbrush and young growth they picked their way from side to side. That was in July, 1903. Now three substantial buildings have been erected, a session of the school has been held, and the General Conference is convened upon that same tract of land. To that original committee the change seems especially marked, and another two years will doubtless witness a still greater change. What has taken place thus far is in perfect harmony with the instruction and counsel given through the spirit of prophecy, and begets great confidence in the minds of those who have followed this experience.

THE committee appointed to send a letter to the workers in the field informing them of the result of the "surprise party" in behalf of the Washington fund, as is reported on page 22, attended to their duties promptly. In their appeal they say:—

And now this gift, amounting to nearly six thousand dollars, which was laid down upon the treasurer's table by the delegates to-day, has raised the Washington fund to approximately eighty thousand dollars, leaving only twenty thousand dollars to be raised by the continuance of this effort. Now we appeal to our laborers in the home conferences to join with all possible enthusiasm in the effort to finish the work *just now*, and send in the returns so that this fund may be closed up before the General Conference shall adjourn on May 30.

We suggest that you visit every church and individual possible between now and that time, that you write letters to those whom you can not visit, and that you do everything within your power, with the aid of conference facilities, for placing information concerning this meeting and its results into the hands of our people, with practical suggestions whereby they may help to complete this work. "Whatsoever thy hand findeth to do, do it with thy might," and *do it now*.

We can only hope that a good measure of the inspiration of the meeting in which the gifts were presented may take hold upon the hearts of those who have not yet responded to the call. This would certainly induce liberal donations, bring great blessing to the donors, and speedily provide the needed funds.

The Tone of the Conference

ALTHOUGH exceedingly busy, it is a pleasure to stop a moment, and to tell the readers of the REVIEW a word or two regarding the opening of the General Conference. The delegation represents all parts of the world, and there is a large attendance of brethren and sisters who have come to the meeting because of their deep interest in it.

The tone of the meeting is decidedly pronounced. Harmony, confidence, zeal,

and a determination to press the battle to the gates of the enemy are the most prominent features of the gathering.

The two leading features that seem to dominate the hearts of all in both the home and foreign lands, are, first, the revival of the old advent message, and, second, the consecration of our lives and means to its speedy proclamation to all the world. Unbounded confidence in this message and movement, and in its final and speedy triumph, is expressed by the pioneers who have been long in the way, and by the younger men who are just buckling on the armor.

So far, everything in the meeting indicates that this will prove to be one of the best sessions of the General Conference we have ever held, and that it will mark a new and cheering era to all our people in this glorious work.

Thus we are still further encouraged to say to our dear people, Be of good cheer. God is in charge. He has never failed, and he will cause this movement to triumph gloriously.

A. G. DANIELLS.

"THE Jews in Russia" is the subject of a very able article in *The Missionary Review of the World* for May. Rev. Samuel Wilkinson describes their characteristics and condition, and the work that is being done among them. Several photographs of Kishinef and other cities add interest to the narrative. Another feature of this number is the round-table discussion of the various methods used in spreading the gospel in foreign fields. Dr. James L. Barbour, Dr. Alonzo Banker, W. G. Manless, Geo. Heber Jones, and C. C. Tracey give their views as to the part played by evangelistic, industrial, medical, educational, and other departments of mission work.

Washington, D. C.

OUR published list this week amounts to \$73,214.96, which, with the "surprise" donation from all our home fields makes a total of over \$78,000. A small estimate of donations in letters already in the treasurer's office brings the total to over \$80,000. Twenty thousand dollars, or one fifth of the whole amount, remains to be raised within the next two weeks, — ten thousand dollars a week.

The deep movings of the tender, mighty Spirit of God, as this real, substantial testimony was given to the loyalty of our brethren to the third angel's message, evidences that this is indeed the "day of our visitation." Israel knew it not. But shall it not be said to every one of our dear people, "Thou knowest the day of thy visitation"? Unitedly, determinedly, as soldiers with ringing cheers scaling the ramparts in the last great charge, let us immediately complete the work of raising the one hundred thousand dollars to light the beacon of truth upon this high mountain top. J. S. WASHBURN.