

# The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, JUNE 15, 1905



A JUNE DAY IN THE COUNTRY.—WATERING THE HORSES

# MESSAGE-BEARING BOOKS

## *The* COMING KING

REVISED EDITION

Treating upon the political, social, and religious life of the present day and other kindred topics which reveal a response to history and the unerring voice of prophecy that these events point to the great culminating event of this world's history—the coming of the King of kings, and the restoration of this earth as the final abode of man.

The work contains 290 pages, illustrated with over 150 engravings, consisting of full-page illustrations and half-tones made especially for the book.

Prices, \$1 and \$1.50, post-paid.

## HERE *and* HEREAFTER

A treatise on the immortality of the soul, answering the question, Is man immortal? It reveals the teaching of the Scripture so clearly that purgatory, saint worship, Universalism, Spiritualism, and a host of other errors, which are based on the doctrine of the immortality of the soul, are shown to have no divine authority and no Scriptural right to exist. It is a thorough treatise on the nature of man, or man in this life and the life to come.

Containing 357 pages; neatly bound in cloth; price, \$1, post-paid.

## *The* STORY of DANIEL the PROPHET

A thrilling biography of the prophet Daniel, interwoven with a portrayal of the prophecies and the history of the nations mentioned in the book of Daniel. A pleasing combination of intense interest, prophetic and historical information, and spiritual teaching.

Substantially and tastefully bound, appropriately illustrated; price, \$1, post-paid.

## *The* MARVEL of NATIONS

Treating upon the story of American progress since the nation's birth, emphasizing the developments of the present day, and citing the Scripture future of this nation, and through it the final termination of all earthly governments and the setting up of the kingdom of God.

Contains 320 pages, 150 photo-engraved illustrations. Bound in neat and durable cloth. Prices, \$1.25 and \$1.50, post-paid.

## HERALDS *of the* MORNING

REVISED EDITION

A concise treatise on the meaning of the social and political problems of the present time and the significance of the great phenomena in nature, setting forth the various prophetic signs with their present partial fulfilment. Profusely illustrated. Bound in durable cloth, marbled edges; price, \$1.50, post-paid.

## LOOKING UNTO JESUS

Presenting Christ in type and antitype. An exhaustive treatise on the subject of the sanctuary and its services. Christ revealed in prophecy from the beginning as the Father's representative among men, the author and finisher of their faith, and their Saviour and Redeemer.

Beautifully bound in cloth; contains over 300 pages, nicely illustrated; price, \$1, post-paid.



*Review & Herald Publishing Association*

Battle Creek, Mich.

Washington, D. C.

# THE REVIEW AND HERALD

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

VOL. 82.

WASHINGTON, D. C., THURSDAY, JUNE 15, 1905.

No. 24.

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

**ISSUED EACH THURSDAY BY THE Review and Herald Publishing Association**

**Terms: in Advance**

**One Year.....\$1.50   Six Months.....75  
Eight Months.....1.00   Three Months.....50**

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

**REVIEW AND HERALD, 222 North Capitol St., Washington, D. C.**

[Entered as second-class matter August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

## Editorial

### **Losing the Message**

THE message of God for this generation is not merely a set of words and phrases, and this message is not given by merely expounding certain texts of Scripture, even though those texts constitute the setting for some very essential phases of this truth. The very essence of this message is such a revealing of righteousness both in the teaching and in the life as will be an effective rebuke to the sins of the time, wherever they appear, and will place the messenger at open enmity with all unrighteousness. Just as soon as one persists in compromising with unrighteousness, either in himself or in any one else, he will begin to lose his message, and it may be but a short time before the loss will be total. Sometimes it is sufficient to state principles, but there come times when it is necessary to make a personal application of the principles. John the Baptist not only taught the principles governing the family relation, but he also fearlessly declared to Herod concerning his brother's wife, "It is not lawful for thee to have her." Nathan not only related to David the parable of the ewe lamb, but he also said, "Thou art the man." In either of these special cases the messenger would have been unfaithful if he had failed to make the specific application of his principles. In these last days iniquity abounds, and many nominal preachers of righteousness hesitate to bring their lessons home to the consciences of the people because so many of the offenders sit in the pews. Even under these cir-

cumstances it is easy enough to mouth the phrases of truth, but there is no message in them. It is possible for the professed teachers of the third angel's message to do the very thing to which they themselves have called attention in other preachers, and thus lose their message. The times demand a sturdy and uncompromising righteousness, and this message must have substance as well as form. Only so can the right standard be maintained.

### **Affirming and Repudiating**

It is always necessary to affirm the truth. It is sometimes necessary to repudiate specific errors. Under certain circumstances it is just as necessary to repudiate specific errors as it is to affirm the truth. We are in a time when subtle sophistries are assuming the garb and the vocabulary of truth, and some minds are confused by mere forms and sounds. It thus becomes necessary to go beneath the surface, and to call things by their right names, in order that the people may not be deceived. In such a situation, as this, when we are facing the deceptive working of the enemy, and when the direct issue between the truth and a perversion of the truth has been plainly joined, it is not possible for a faithful representative of this advent message to do his whole duty without repudiating in the most unmistakable manner all that body of teaching which rests upon scientific reasoning rather than upon the revelation made in the Word of God. Satan is just the same Satan even after he has transformed himself into an angel of light. A falsehood is just the same falsehood even after it has been woven in with some truth. We are to be governed by principles, rather than by names. It is useless to inveigh against the beast and his image, and to wink at the same evil principles masquerading under the profession of Protestantism. It is foolish to cry out against the scientific infidelity of Huxley and Spencer, and at the same time utter no word of condemnation against the teachings of the disciples of these men. It sometimes seems to be easier to detect and to denounce departures from the truth in some persons than to repudiate the same errors in other persons. We ought, however, to be governed by principles rather than by circumstances. Our teaching ought not to be merely negative,—simply denying

certain things,—but our affirmative teaching ought now to include the repudiation of all that system of doctrine which is seeking the overthrow of the true gospel. The distinct issue is now becoming very clear.

### **The Reward of Service**

THERE is nothing more sure than that service brings its reward. There is nothing more certain than that God will reward every man, whether his work be good, or whether it be evil. It is a reward just as much when the service, the work, is evil as when it is good. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be," whether the work be good or evil. The judgment is with reference to giving a reward, and in the judgment hour, in which we now stand, we stand as it were facing the day of reward, whatever our work may be. We are in a day of reward.

The nature of the service determines the nature of the reward, and the reward is not something arbitrarily given simply because of the fact of service, but the reward is itself the inevitable result of the experience of the service. As the blossom is bound up in the seed, and the kind of blossom is simply the result of the kind of seed, so of the service; the reward is, as it were, simply the blossoming of the seed of service, and the kind of service rendered determines the character and the measure of the reward.

Let us read a scripture which bears directly upon this: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good

and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

The lord of those servants said the same thing to both servants, which sets forth the truth that the reward for each faithful servant is of the same kind. The reward for the faithful servant is of the same kind, whether he had two talents or five talents, whether he gained two or gained five. Each one gained one hundred per cent. Each one received the same kind of reward.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Or, as it says in Luke's Gospel, "From him shall be taken even that which he seemeth to have." To him that hath shall be given, and he shall have abundance. When that man went and hid his talent in the earth, where it did not belong, he refused to take that talent. When his lord came, that man did not have the talent that he gave him in the first place. He had not used it. He simply seemed to have it. He lost it when the time of reckoning came.

All faithful servants have the same word said to them, "Well done, good and faithful servant," but the actual reward itself to each one is measured by his ability to do more of the same kind of thing that he has been doing to the measure of his ability, as shown by his experience in service. Every one's cup is running over, but each one builds his own cup, and the one who by faithful service develops the largest degree of ability to serve, and who uses that ability in actual service, that man's reward as compared with another man's is the

greater ability to continue to serve the same Master. That is his reward. Those to whom service is irksome here, can not receive the reward. They destroy their ability to receive any such reward. Their very attitude toward the Lord, the Master, and his work, prevents the Master from giving them any such reward as he would like to give them. He who refuses service, who refuses work to the measure of his ability, has chosen death. It is simply a question of degree; and when the final reward comes, the man who refuses service is refused the privilege to serve in any degree whatsoever. Therefore the reward of the faithful servant is life eternal, his time and power in full measure for service. The reward of the unfaithful servant who refuses to work is death, neither time nor power for service. That ought to take hold upon our hearts and lives in a new sense. It comes as a sort of a new message. It is not simply a call upon us to serve the Lord in order that his work may be done. He could do his work much easier without us. He could call upon the angels and send them forth to do his work, but in the doing of his work is the salvation which he desires to give, and the salvation which he gives is the reward for which each one prepares himself.

The greatest reward that comes to one in this life is the ability, the power, to serve others. That invisible thing which can not be measured by dollars and cents, and can not be weighed on the scales, but is of great price, is this sharing in God's character. What is it that gave us a gospel at all? What is it that has given to us a Saviour at all? What is it that has brought within our reach the hope of salvation? It was not because the character of God changed when sin entered the world. It was not because he adopted some new principles. It was because God is God, and Jesus Christ is his Son, and because of the very nature of their character that we have any gospel at all. Now if we are to share in the benefit of that gospel, we must share in the work of the gospel. There is no other way. And he who expects to share in the reward of this gospel must share in the service of this gospel.

It is the law of the kingdom that what we wish to keep we must give. It is what we give that we hold. It is what we give that we have. Every true Christian, who has given a thousand dollars to the cause of God, and has ten thousand dollars still remaining, really has only the one thousand dollars that he has given. That is a live truth that what a man gives in this life is that which he has. He has laid hold of that now in a way actually to possess it. It is just so with talent. If any one has a talent

conferred upon him, and he shuts himself up to himself, and does not give forth that talent, that ability in service for God, he loses that talent, he loses that ability. But he who gives forth freely, who gives himself freely in a life of service, is the one that is building his large cup of reward for the future. He may not know how many souls are reached by his service. He may never know how wide the waves are that he has set in motion, those waves that have an influence upon other people's lives. He may never live to see the fruit of what he has given out, but the man that has freely given is the man who holds the things that God has given to him. We should have more to give if we gave more, more of time, of talent, and of means.

"Give, and it shall be given unto you." Just as soon as God finds a man who is willing to be a channel for him, he will pour something through that channel, because God is waiting to bless the world. Yet he wants human instrumentalities, that divinity through humanity may reach and touch and bless humanity, and the one who is used in this way for the service of God is the one who will receive a special blessing in that service; and the very nature of the reward will save us from selfishness. The way of seeking the reward is in itself the cure of selfishness. It is the divine way.

### **The Next Step in Missions**

It was a missionary General Conference. The gathering of delegates from the far-away fields, with their stirring words of progress, helped to make it so. But one of the chief features of our missionary conference was the response of the entire body of delegates, representing the churches in the home land of the message, as with one voice they bade the workers in the mission fields go forward in the name of the Lord.

We well know this represents the spirit of the churches everywhere. Anxious hearts were waiting in the distant fields to know if the General Conference would call for retrenchment and delay, or sound the note of advance. Advance is the word, and the trumpet-call of the conference gives the order with no uncertain sound. Heads will be lifted up and hands strengthened in all our missions as the word comes to them.

But now, in our coming midsummer offering, it is for us to actually set things forward. Our funds must follow with our message to advance. All hearts have been touched afresh by the reports from our missionaries at this conference. The memorial which they presented to the believers in America will appear for the first time in the program of readings for Sabbath, July 1. It is

a thrilling roll-call of the nations. We must prepare to answer it by such a midsummer offering for missions as we have never made before.

The conference recommended workers to India, China, Japan, Africa, Europe, South America, and Australia. These must be hastened forward. Dr. Law Keem and his wife are already on the way to China. Elder D. C. Babcock is soon to be off to lift the standard on the almost deserted African Gold Coast. Others must be started on, and all the time the regular work in the fields must be kept going. Even where conferences supply salaries for new workers, there is the expense of transportation, and of getting started in the fields. And the Mission Board was already hard pressed. This offering comes most opportunely after such a conference. Our missions need just now a strong, united lift to help them through the year, and until the next annual offering comes in. We are each to set our hand and seal to the program of missionary advance by the offering on Sabbath, July 1. Sister White told us at the conference that we were to "belt the world" with our missionary effort. Let us make this next step in missions—the midsummer offering—a long step and a strong step, that shall set a quickening pace in our work the whole world round.

W. A. S.

### A Religious Trust

RELIGIOUS journals are showing increasing concern over the growing menace of Mormonism, which is now entrenched behind the bulwark of State government. The effect of the admission of Utah into the union of States, was, it seems, to provide for the establishment of a Mormon religious trust in that State, and all the evils of the trust principle as applied in the field of religion are now to be seen and felt, so it is said, in the western stronghold of the Mormon Church. On this subject the New York *Observer* recently spoke as follows:—

The bald fact is that Mormonism is coming to assert itself more and more (if it be possible to exceed the pretensions of the past) in the line of a great "trust." It manifests all the intolerance of competition by other organizations, all the confident assertion of its own strength, all the selfishness of policy, and all the merciless resolution to rule or ruin, that are characteristic of the worst of the so-called "trusts" or "mergers." Moreover, through its immense collection of tithes and its large investments in commercial and financial enterprises, it has come to dominate every line of business in Utah except mines and railroads, and even these latter it materially influences by means of its control over Mormon labor, and by its misuse of legislation and franchises. It is an old saying, which has

many striking modern applications, that money is power; and when huge sums of money are heaped up in the hands of a Mormon merger, the influence for evil, in a community or State of such a financial colossus, is immeasurable.

A very striking and ominous illustration of the practical power which overgrown Mormonism possesses at the present day to stifle inquiry into its secret processes and devious ways has been afforded in connection with a recent meeting of twelve men in Salt Lake City. The meeting and the results are described in an editorial in the Salt Lake *Tribune*. The men had been invited separately, by one of the most prominent men in the community, and no one among them knew whom he was to meet. With one exception they were representative Gentiles. They were asked to consider this problem: What can the Gentiles of Utah do to protect themselves against the power of the hierarchy of the Mormon Church? And what shall the Gentiles of Utah do to advise the Senate Committee on Privileges and Elections of the actual situation in Utah, so that the country may know their needs, and may protect them from the dangers which environ them?

Moreover, all the men present agreed, as a state of facts in Utah, that, as now utilized, statehood is but a protection to the Mormon hierarchy, in its establishment of a theocratic kingdom under the flag of the republic, that the hierarchy holds itself superior to constitution and to law, that it is spreading plural marriage practise throughout the ranks of the church, that through its agents it dominates the politics of the State, that it exerts a strong sway over many public officers, including the majority of members of the State legislature, and that it holds nearly every Gentile merchant and nearly every Gentile professional man at its vengeance, by its influences over the patronage which he must have in order to be successful.

After the men summoned to the meeting had agreed to the foregoing statement, the remarkable fact appeared that not one man present dared to stand out in public and become sponsor for it. Every man acknowledged that if the evil of Mormonism were not conquered now, it would grow too strong for resistance, yet dared not throw down the gauntlet to the Mormon hierarchy. Yet those men were not cowards, for they were men above the average in courage, loyalty, and ability. The professional men and merchants present knew that if any one of them—lawyer, doctor, teacher, or merchant—lifted up his voice against the evils of Mormonism, his patronage, social standing, and financial opportunities would be gone.

This incident shows that an actual reign of terror obtains in Utah. "Liberty" is there an idle sound, and "Americanism" an empty name.

All the evils of which the *Observer* speaks are the direct result of the union of religion with politics, yet just such a union is advocated by many who represent much larger religious bodies than the Mormon Church. Combines in religion to control legislation and stifle opposition to popular religious dogmas and institutions are advocated frequently

by spokesmen of the popular churches, and of this the enactment and enforcement of Sunday laws is a conspicuous example. The evil which is flourishing on a comparatively small scale in Utah should warn the people of the disaster which would surely attend the union of religion with politics throughout the country in general. Then would "liberty" be "an idle sound" and "Americanism" an empty name" in all parts of the union.

L. A. S.

### Buddhism and Christianity

THERE is an undoubted tendency to eliminate from Christianity those essential features which distinguish it from false religions, and to substitute for a revealed gospel of salvation from sin a speculative human philosophy. There is evidence of this fact in many quarters.

In the June number of *The Missionary Review of the World* we find some editorial comments upon this subject which are well worth reproducing. After referring to the "loyalty to the inspired Word and the old-fashioned gospel" which has been shown by Dr. Griffith John, a venerable missionary to China, the *Review* says:—

In contrast to Dr. John's steadfast adherence to the old truths and the faith once delivered to the saints, we regret to see, on the part of some, a weakening of adherence to the apostolic and primitive standards. In the March number of the *Foreign Field* of the Wesleyan Methodist Church is an article (page 247) in which we find such a sentence as this:—

"When the light of modern criticism shall have blown away the chaff, then the best Buddhists and the best Christians will clasp hands over these buried truths, and instead of attacking each other as enemies, will co-operate to take up the cross as the children of God for the salvation of their fellow men," etc. How "light" of any sort can "blow away chaff" is a problem; but it is not with the rhetoric, but with the sentiment, that we feel disposed to take issue. There is an increasing disposition to eliminate radical differences between heathen systems and the Christian, and to claim for all religious systems alike a community of essential truth. To our minds, the divergence between the gospel and all other fields is absolute. The resemblances are incidental and unimportant in comparison with the differences which are central and irreconcilable. It is not that Buddhism and other heathen systems embody no ethical truths, but that the vital doctrine of sin, salvation by atonement, justification by faith, regeneration by the Spirit, are not found outside God's own Book. All attempts to blend these religions with Christianity in one eclectic system means the dropping out of what is most distinctive in Christianity and most offensive to the carnal heart.

All heathen systems of religion have one point in common—they make no provision for any barrier against sin.



They provide no savior, no atonement, no real salvation from sin. They minister to human pride by declaring or implying that there is that in man of himself which is able to lift him up to a higher and still higher plane of existence, and to bring him finally to unalloyed bliss. This is the principle of evolution in religion—the principle of development from within rather than of creation from without. And with all the rest, it is simply a variation of the teaching that a divine inspiration, or a divine presence, or a divine power which is defined to be God dwells in every man, and only waits for the proper environment in order that it may be revealed in glory and beauty. This principle of the divine immanence, whether it is taught by a professed Buddhist or a professed Christian, minimizes sin, belittles the one only Saviour, and sets aside the atonement. It is the very essence of heathenism.

The gospel of God manifest in the flesh in the person of his Son, and of "Christ in you the hope of glory," not by the natural birth or by development, but by being born from above, needs to be proclaimed "in demonstration of the Spirit and of power," as against all compromises with heathenism in any form whatsoever. Apostate Protestantism, Spiritualism, and Romanism may form a triple alliance, but pure Christianity will remain distinct and wholly separate from all false gospels of human devising. We must maintain the apostolic standard of "the truth as it is in Jesus."

### Great Blessings and Great Responsibilities

THE most important and the most precious thing in the world to-day is God's message for to-day. That is the third angel's message of Revelation 14.

The greatest gift, the greatest fortune, that can come to any one to-day is a saving knowledge of the third angel's message. Those who receive it are brought under great obligations to God and humanity.

This is the view that was taken by the pioneers of the cause set on foot by this threefold message. They reckoned themselves debtors to all men. They abandoned the pleasures and riches of the world, and addressed themselves to the one great task of making the message known to all the world.

Their view was right, and it must still dominate this people. The supreme question of the hour is the proclamation of the third angel's message to every nation, kindred, tongue, and people. This will require the devotion of our talents, means, and lives to the work. Nothing less will answer the call to arise and finish the work.

The signal to establish our headquarters at the capital of the American nation marked the beginning of a new era. Since this step was taken, events of great meaning have followed one another in quick succession. A profound impression has been made upon the minds of our people all over the world. Their hearts have been moved alike. A unifying work has been begun. The universal response to calls for the means required to establish the headquarters in the new location is a cheering omen. It expresses genuine confidence in the spirit of prophecy that has guided the movements of this cause from the earliest days. Possessing this confidence in this unspeakable gift to the cause to which we are giving our lives, we can not cease serving nor giving until all has been done that has been placed before us.

The delegates to the recent General Conference will never lose the wonderful impressions made upon their minds as the delegates placed before the conference the contributions they had brought from their brethren for the work at Washington. It greatly stirred our hearts. The scene and the impressions are of the kind that grow brighter and more sacred as time passes. The grand response of our people all over the United States to the call of Sister White and a few brethren on the Pacific Coast to close up the One Hundred Thousand Dollar Fund by the close of the conference, has filled the hearts of thousands of people with deep gratitude. The way looks brighter ahead. It now appears more possible than it did a year ago to compass the work outlined in the instruction from the spirit of prophecy.

In all the communications regarding the work to be done at Washington, it has been clearly stated that the publishing house should be placed on vantage-ground. In our original call for help, no provision was made for this. It was fondly hoped that the proceeds from the sale of the publishing house at Battle Creek would be sufficient, after paying all obligations, to provide all the publishing facilities that would be required in Washington. Whether this hope will be realized remains to be seen. The property at Battle Creek has not been disposed of. The difficulties to be met are many, and the sales are tardy. The publishing interests at Washington are pressing, and they are enlarging.

Since our removal to this place nearly two years ago, our printing facilities have been confined to what machinery we could place in two rooms of the basement of a dwelling-house. Here we have set the type and done the folding and mailing of the *Review*, *Instructor*, *Sabbath School Worker*, and *Life and Health*. We have no presses, hence we

are obliged to send all our type forms out to a city printing house. We pay this printing house about four hundred dollars every month for doing the press work on our papers. In addition to this, we are paying nearly two thousand dollars a year in rent. The loss in money, the inconvenience in conducting our work, and the limitations placed upon our power to do what is called for, make it absolutely necessary to erect a building and install machinery. Should conflict arise between the printing houses and the unions in this city, we should be paralyzed. Our papers would be cut off.

These considerations led the General Conference at the session just closed to pass the following recommendations:—

*Whereas*, It has been arranged that the Review and Herald Publishing Association shall make a credit to the General Conference Corporation of fifteen thousand dollars on the account owing to the Review and Herald by the International Training-school Association; and,—

*Whereas*, Said Review and Herald Publishing Association was prepared to make this credit to the General Conference Corporation only with the understanding that said General Conference would endeavor to assist said Review and Herald Publishing Association if they came to need the same; and,—

*Whereas*, Said Review and Herald Publishing Association have now requested said General Conference to provide a plan whereby this fifteen thousand dollars can be returned to said association; therefore,—

*We recommend*, (1) That our people everywhere be requested to continue their contributions to the Washington fund so that there may be an overflow in excess of the one hundred thousand dollars for the Washington work.

(2) That the first fifteen thousand dollars received on the One Hundred Thousand Dollar Fund above one hundred thousand dollars be turned over to the Review and Herald Publishing Association.

When these resolutions were placed before the delegates,—

I. H. Evans explained that for many years the Review and Herald had carried large obligations for the old Battle Creek College, representing money advanced, on which the Review Office had paid interest. He explained the efforts the college had made at various times to reduce the amount owing the publishing house, which had given credits to reduce the account, and had entered into various arrangements to favor the college. All this simply amounted to the granting of favors and the making of transfers by the publishing house until there was a balance of fifteen thousand dollars coming to it. At the College View council last September propositions were brought forward as to handling the college property. There it was proposed that the Review and Herald of Washington, should forgive the balance of the debt. But they could not give away their assets unconditionally. It was agreed that if the taking over of the business by the new association could be handled so that they would be able to

build in Washington, they might be able to forgive the fifteen thousand dollars against the college property. But this was doubtful, they felt. The brethren in council then said, Let us encourage all to make an overflow of contributions to this Washington fund, so as to help the publishing work if need be, and then have the Review and Herald carry out the suggestion of giving the credit of fifteen thousand dollars to the General Conference Corporation, which has taken over the title to the college property. The college obligations would have to be paid anyway, and by this means the overflow on the One Hundred Thousand Dollar Fund will not only help to establish the new publishing house in Washington, but by just that amount reduce the sum to be raised on the old college obligations.

We are sure that this provision to meet the serious situation we now face will appeal to our people, and that those who have not yet done what they can to establish the work here will now come forward with their gifts. This move and these investments are not the wild fancies of men. They are a most important part of a great plan arranged by a divine mind and revealed to this people. There is nothing in this world for which money can be spent that will bring such great and enduring returns. Brethren, we know that God has led us to this place, we know he has directed what shall be established here, and now let us learn what unspeakable blessings will come as a result of prompt obedience to his instructions.

A. G. DANIELLS.

## Note and Comment

"PREPARE war," is still the watchword of the nations. A recent report from Essen, Germany, tells of immense contracts made with the Krupps, the world's leading gun makers, for the rearmament of the German artillery, and to fill large orders from Russia, Japan, and Turkey. These contracts have required the Krupp Company to increase its force of workmen from twenty-four thousand to more than thirty thousand.

FOLLOWING the cessation of hostilities between Russia and Japan, it seems likely that there will be a new alignment of the world powers, and a new danger to the United States of becoming entangled in old-world alliances. A writer in the *Washington Times* says, discussing the prospects for peace:—

There is the intimation that the principal European powers are doing their utmost to entangle the United States of America in their own international problems, not for the present reasons alone, but for what they see developing in the future. In settling one war the powers will be looking ahead to the next one. They will want to be sure

about the "balance of power." They want to know where each nation will stand in the realignment arising out of the coming of peace, whether that be this month, this year, or some other year.

ONE of the latest incidents to call attention to the very unstable condition of peace in Europe is a preemptory note from the Rumanian government to the sultan, demanding the instant release of two Rumanian subjects who have been arrested, and held in prison in Turkey without trial. This preemptory note comes as the culmination of a long series of protests by the Rumanian minister of foreign affairs against high-handed proceedings on the part of Turkey, and the Rumanian populace are wrought up to a dangerous state of feeling. It is believed that several of the European powers support Rumania in its menacing attitude toward the Ottoman power.

AN exchange expresses the belief that "the worst days of Roman idolatry are stealing over England again," in support of which conclusion it quotes the following from a writer in the *London Times*:—

The worst danger, at the present time, is the teaching given by advanced clergy to the children, who are encouraged to attend mass or holy eucharist. They are taught to interest themselves in the priestly vestments, and to learn their use, to pray to the Virgin Mary, to cross themselves, to bow, to the holy table, to pray for the departed, to surround themselves with sacred pictures and images, and to gain a knowledge of ritual.

It seems also, according to the *Watchword and Truth*, that in village churches notices are posted offering as prizes to the children picture cards, crucifixes, and images directly calculated to lead them into the practise of idolatry.

THE *Catholic Mirror* of June 3 gives much prominence to an announcement of the proposed elevation of Charles J. Bonaparte to the office of secretary of the navy. Among other statements the *Mirror* says:—

Perhaps the strongest feature in Mr. Bonaparte is his Catholicity. He has been in the forefront of every endeavor of the Catholic Church in this country, and has been on all occasions its uncompromising champion. He is a warm personal friend of Cardinal Gibbons, and was recently elected to a position of trust and distinction in the management of the Catholic University at Washington.

The fact that Mr. Bonaparte is a Catholic has no significance at all in connection with his occupancy of political office in this republic, unless there is to be some degree of connection be-

tween the two, and the latter is to be turned in some way to the benefit of the Catholic Church. There is, of course, no intimation that Mr. Bonaparte will be a Catholic in his official capacity; but the fact that stress is laid in Catholic journals upon his religious affiliation in connection with the mention of his political standing, shows how the two positions are associated in the Catholic mind, and that in its view the accession of Mr. Bonaparte to high political office is of importance chiefly because he is a leader in the Catholic Church. The union of church and state constantly shows itself as an inbred principle of the Catholic system of belief.

A RECENT statement by Mayor McClellan of New York City, accompanying a veto by him of a bill depriving the aldermen of that city of the power of granting franchises, gives an idea of the extent to which state government in this country has passed under the control of corporate power.

A prominent railway corporation, wishing to obtain a franchise to operate its road in New York City, and failing to secure prompt and favorable action in the matter from the city board of aldermen, sought to gain its ends by going to the legislature with a bill taking the matter out of the hands of the aldermen. In referring to this action of the corporation, Mayor McClellan said:—

The Pennsylvania Railroad Company but a few years ago acquired a foothold in this city, but it seems determined to exercise its power over public officials here, as it has elsewhere. It has already made plain to me its ability to crush all opposition to its plans.

Its representatives have come to me in the mayor's office to advise me that if I did not accept these measures, they would nevertheless be passed over my veto. I was urged, should I decide to reject the bills, to do so promptly, so as not to needlessly prolong the session of the legislature, which would not be permitted to adjourn until the bills were repassed.

This corporation, which has so long dominated the States of Pennsylvania and New Jersey, should be taught that it can not grasp the government of New York, or take away or transfer power from public bodies, who, whether for good or bad motives, fail to do its bidding. Resistance to these measures on this ground is a public duty of the greatest importance.

True to its word, the railway corporation secured the passage of its measure over the mayor's veto. Thus a railway corporation enters the metropolis of the nation and exercises its will there against all the power and authority of the mayor and board of aldermen, who are supposed to constitute the governing power in the city under the American system of government.

# The General Conference

THIRTY-SIXTH SESSION MAY 11-30

## Lessons From the Second Chapter of Philipians

Talk by Mrs. E. G. White, May 13, 1905

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

I address those who have the light of the knowledge of Bible truth. Are you obeying the instruction given in the words I have read? Are you of one mind and one heart in Christ?

There are many points that might be dwelt upon, but there is one that I wish to speak about especially. It is regarding the necessity of our working together in unity. One year ago I visited this ground. It was then a wilderness. You can all see what God has enabled the workers to accomplish because they were of one mind. Every one has done all in his power to lift. And our people in the different States have sent in their gifts for the establishment of the work in Washington.

I well remember how, when we were living in the Carroll House, near the water-tower, the young men working on the school land would meet together in a large room in this house at half-past five every morning for family worship. As we worshiped God together, we knew that the Holy Spirit was among us. We sought the Lord with the whole heart, and he came very near to us. We presented the promise, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Is not this assurance strong enough? We took this promise with us into the place of prayer, asking the Lord to lead and direct in the work to be done here. Only one year has passed since then, and much has been accomplished.

If there are any of you who have weak faith, remember that it is because you do not work on the affirmative side. It is of no use for us to think that we can carry forward the glorious work of God without strong, unfaltering faith. The world is fast becoming as it was in the days of Noah. Satan is working with intensity of effort, knowing that he has but a short time. Wickedness prevails to an appalling extent. God's people are but a handful, compared with the ungodly, and we can gain success only as we co-operate with the heavenly angels, who will go before all who press forward to do that which God has said should be done.

I thank the Lord for the privilege of speaking to so many at this meeting. When I think of all that God has done for us, I say, "Praise God, from whom all blessings flow." As the work is

opened up in the various places, may we ever remember that we are to draw in even cords. Those who have educated themselves to stand on the negative side should without delay repent and be converted. Let this conversion take place right on this ground. Remember that when you stand on the negative side, accusing and condemning, you make room for the agencies of the power of darkness. Precious time has to be spent in waging war against these agencies, because there were those who refused to stand on the affirmative side.

Is it not best to be in harmony with the God of heaven? When you see your brethren striving to press the battle to the gates, is it not best to say, "Advance, advance. Carry the work forward with greater power than ever before?"

"Let nothing be done through strife or vainglory." Satan is behind all strife and vainglory. Let us get out of his company, and stand with those who say, "Victory is for us, and we will cling to the arm of infinite power."

"In lowliness of mind let each esteem other better than themselves." If we would obey these words, we should find our work easier. We should find that we could accomplish very much more than we can when hindered by strife and discord.

"Look not every man on his own things, but every man also on the things of others." Do not try to gain every advantage for yourselves. I thank God for the evidence that our people are unselfishly trying to help in the establishment of the work in Washington. I am thankful that the school buildings are so nearly completed, and that we now have an institution in this place in which students may be trained for service. I pray that from this school young men and young women may be prepared to go forth into the world as consecrated missionaries.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Laying aside his royal robe and kingly crown, Christ clothed his divinity with humanity, that human beings might be raised from their degradation, and placed on vantage-ground. Christ could not have come to this earth with the glory that he had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled his divinity with the garb of humanity, but he did not part with his divinity. A divine-

human Saviour, he came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, he came to this earth, and lived a life of perfect obedience.

There is no need for the world to be as it is to-day—filled with war and bloodshed, violence and crime. Christ has made provision for the salvation of every soul. He gave his life for the life of the world, and John declares, "As many as received him, to them gave he power to become the sons of God." This is the gift of heaven to all who truly believe. In view of these things, how can men and women choose to receive the father of lies, and to cherish his spirit?

It is because human beings have chosen to listen to the tempter that we see men and women partaking of that which robs them of their reason. In our large cities there are saloons on the right hand and on the left, tempting passers-by to indulge an appetite which, once established, is exceedingly hard to overcome. The youth should be trained never to touch tobacco or intoxicating drink. Alcohol robs men of their reasoning powers. Watch that man entering the saloon. His eye is bright, and his step steady. Watch him as he comes out. The brightness has gone from his eye, and as he walks, he staggers from side to side. He is drunk,—a specimen of the work done by the saloon.

The home of a drunkard tells the sad story of the evil wrought by the use of strong drink. Wretchedness and destitution reign, and often the wife and children suffer from cold and hunger. And yet the liquor traffic is legalized. Heaven sees it all. God keeps a record of the men robbed of their reason, and the homes made wretched, by the use of alcohol. In that great day when every man will be judged according to the deeds done in the body, what will those who have legalized the liquor traffic say in excuse for allowing these places of death to be kept open?

God grant that we may be wide-awake to this awful evil. May he help us to labor with all our power to save men and women and youth from this effort of the enemy to ensnare them. We do not take into the church those who use liquor or tobacco. We can not admit such ones. But we can try to help them to overcome. We can tell them that by giving up these harmful practises, they will make their families and themselves happier. Those whose hearts are filled with the Spirit of God will feel no need for stimulants. The Lord is high and lifted up, and his train fills the heavens. Those who are overcomers here will one day see him as he is; for we read, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." They will sing the song of redemption in the heavenly courts.

Here in this world we are to gain a preparation for a life in the kingdom of God. Our youth must be trained to habits of strict temperance and self-denial. May God help us to stand in unity,



warring against the powers of darkness that are pressing in on every side.

Christ has done everything in his power to redeem human beings. In our behalf he made an infinite sacrifice. For our sake he became poor, that we through his poverty might be made rich. Enduring riches, an eternal weight of glory, is the boon he offers to those who will accept him. Is it not a sufficient inducement? Will man strive against his Maker?

May God help us at this meeting to be converted. You may say, If we are church-members, that does not belong to us. But does it not? What are you doing to lift up those who are fallen? There ought to be a thousand where now there is but one trying to prepare the way of the Lord, to make straight in the desert a highway for our God. We have great light. "Ye are the light of the world," Christ declared. It is by letting our light shine that we are to glorify God. Clear and distinct the light of present truth is to shine forth from God's people, piercing the darkness that envelops the world.

It is that light may shine forth that we are establishing institutions here. The school buildings are almost finished, and soon a sanitarium must be erected, to which we can bring the sick and afflicted, and tell them of Christ and his power to save. We should every one stand where we can uplift and bless. We are to speak words that will comfort and encourage. Brethren and sisters, train yourselves to speak in pleasant, agreeable tones. It does no harm, but good, to speak kindly, but to speak discourteously and roughly drives the holy angels away in sadness.

May God help us all to take a right position. May he help us not to spoil our lives and the lives of others by being unconsecrated. May he help us to conquer the inclination to follow the impulses of the unsanctified heart. We can not afford to follow these impulses. We are to be judged according to the deeds done in the body.

Being found in fashion as a man, Christ "humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We are to confess Christ before the world because he gave his life for us. He died that we might receive strength to stand against the temptations by which we shall be beset. Those who receive Christ are made heirs of God and joint heirs with Christ to an immortal inheritance.

We have only a little while in which to prepare for the coming of our Lord Jesus Christ. We have not a moment to lose. We need to begin at once to gain a preparation to enter the courts above. God will help all who will help themselves. But if you sit down under Satan's shadow, and let him tempt you

to look on the objectionable side, and to weaken the hands of those who are trying to carry forward the work of the Lord, how can you hope to gain the victory over temptation? You can not be a joint heir with Christ unless you have his spirit, and are determined to gain heaven at any cost. Those who, regardless of all else, place themselves in God's hands, to be and do all that he would have them, will see the King in his beauty. They will behold his matchless charms, and, touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb.

I am glad to hear the musical instruments that you have here. God wants us to have them. He wants us to praise him with heart and soul and voice, magnifying his name before the world.

I thank God that there are those here who have had an experience in self-denial and sacrifice. They know what it means to be counted fools for Christ's sake. But in heaven their names are recorded as those who love God and keep his commandments.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

God would have us help one another to be of good cheer. Keep your eyes fixed on Jesus. By beholding, you will be changed into the same likeness, from character to character.

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

God wants you to praise him far more than you do. Read the Psalms, and you will see that by offering praise you glorify God. Educate the voice to offer him thanksgiving. Thus you will bring strength and courage to those around you. I pray that at the very beginning of this meeting the salvation of God may be revealed. Brethren and sisters, open the door of the heart and let the Saviour in. Then you will praise God with heart and soul and voice. I thank God that it is our privilege to use our voices in this service, to speak words in season to those that are weary.

While on my way to this meeting, I had the privilege of speaking to some of the Saviour's love. I asked one young man to give up the use of tobacco. "I can not," he said; "it is so soothing." "But," I said, "it is robbing you of your sense of right and wrong. You say that you are teaching in a Sunday-school. What influence do you think your example of smoking has on the members of your class?" Before we left the car, he came to me, and told

me that I must not be surprised to hear that he had given up the use of tobacco. I gave this young man a copy of "Steps to Christ," and he seemed much pleased with it.

God wants us to work for humanity. We have an onward work to do. Let us put on the whole armor of righteousness, revealing Christ in thought, word, and deed. Let us remember that we are laborers together with God. Brethren and sisters, let self be crucified, and let Christ live in you, the hope of glory. Keep reaching forward. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The work of righteousness is to be wrought in you through the mighty power that God has given. When in weakness and feebleness you say, "Lord, I lay hold upon thee," power from above will be given you.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." What were the words spoken as you took part in the solemn rite of baptism?—"In the name of the Father, and of the Son, and of the Holy Spirit." You were buried with Christ in baptism, and raised to newness of life. And the three great powers of heaven pledged themselves to co-operate with you in your efforts to live the new life in Christ. Then should we not praise him with every breath?

Let us cast aside all murmuring and repining, and be filled with the spirit of praise. Let us draw in even cords with Christ. He is coming soon, and we must be ready to meet him in peace. Let us repent and be converted. Let us place ourselves on the altar of service. I beg of you, my brethren and sisters, to bring Christ into your hearts and into these meetings. Then there will be rejoicing such as you have never before heard, and you will be gaining a fitness for the heavenly home, where God's redeemed ones will sing the song of victory.

### **Biennial Report of the Atlantic Union Conference**

THE organization of what is now known as the Atlantic Union Conference was effected at the General Conference, April 16, 1901. It embraces the local conferences of Maine, Vermont, Central New England, Southern New England, Greater New York, New York, New Jersey, Eastern Pennsylvania, Western Pennsylvania, Chesapeake, Virginia, and West Virginia. Its area is 248,778 square miles; its population is 26,300,754; and its denominational constituency is 8,516.

Every phase of our work is supposed to be evangelical, and is prosecuted in various ways. The evangelical minister, with Bible in hand, takes his position on the frontier in the open field. The Bible worker goes from home to home, planting seeds of truth, which alone can endure the spiritual dearth of this age. Everywhere, like leaves of autumn, the canvasser and colporteur scatter the printed page containing the

message, while the publishers continue to supply the demand made upon them for the gospel literature. The Sabbath-school, the day-school, and the young people's work are important departments of the one great whole for fitting the young for service in the message. The sanitariums, treatment rooms, and hygienic restaurants in the conference are in position to do noble work as entering wedges, by breaking down prejudice, restoring many to physical health, and giving the vast throng of people who visit them an opportunity to hear the third angel's message.

While we, together with others, have found and accepted the Lord's ideal message for the last generation of men, we can but report that the Lord's high spiritual ideal is not seen in its fulness, but the body of believers as such, by way of individual connection with the divine One, are treading the path of the just, which "is as the shining light, that shineth more and more unto the perfect day."

The legal organization of the conference which was incorporated Jan. 9, 1902, under the laws of the commonwealth of Massachusetts, known as the Atlantic Union Conference Association of Seventh-day Adventists, has done much good work during the biennial term in making safe to the cause of the Lord, at the request of various property holders, real estate and other property.

In the year 1901 five thousand dollars of the General Conference Association indebtedness was apportioned to the Atlantic Union Conference Association. For this amount the latter conference executed an interest-bearing note in favor of the General Conference Association, to run ten years from March 2, 1902.

We are glad to be able to state that the principal of this note has been paid to approximately seven hundred and fifty dollars, with interest paid up to April 26, 1905. We are making a strong effort to collect the unpaid amount due from local conferences, and we hope and confidently expect soon to be able to pay the remainder due on the note.

There are 299 regularly organized churches, with a membership of 7,898, besides forty-two companies of believers with a membership of 300, which have not yet been organized into churches, and 318 isolated Sabbath-keepers. The total number of adherents to the faith is 8,516, a gain of 151, despite the apparent falling off in the church lists, revealed in recent years by the apportionment of the book, "Christ's Object Lessons." During the conference term the actual increase in the church-membership by new converts to the faith has been several hundred, but this does not appear in the report on account of the former condition of the local church records.

There are 343 Sabbath-schools, with a membership of 6,956. A large number of this band are active Bible students, and many of them through this means, will be fitted to fill important places in the Master's work.

The general financial condition is good, and the policy safe, for it is cash. However, there are some departmental financial conditions that should be greatly improved. The people gladly share in the financial burdens to the extent of their ability, but the large majority of the people stand strongly for a clean financial sheet, and a safe, aggressive policy in every branch of our work.

#### TITHE PER CAPITA

Atlantic Union Conference .....	\$ 9 27
Central New England Conf. ....	10 43
Chesapeake Conference .....	5 70
Eastern Pennsylvania Conf. ....	10 95
Greater New York Conference..	16 14
Maine Conference .....	6 68
New Jersey Conference .....	12 31
New York Conference .....	7 22
Southern New England Conf....	12 60
Vermont Conference .....	7 11
Virginia Conference .....	5 87
West Virginia Conference .....	4 93
Western Pennsylvania Conf....	11 42

The question may be asked: Is the tithe per capita as large as it should be in view of the great work before us as a people? To this I must answer: I think that it is not; for there are people who do not return to the Lord his own; and, further, if each paid a tithe of his income, there would be an abundance of money in the treasury to carry forward every department of the work of the Lord to a successful end, even if there were no income from any other source. The people should be more fully educated on the subject of the privilege of paying tithe to the Lord, and thus acknowledge in God's material way that we are in partnership with the Lord in soul saving.

The total number of ordained ministers who receive credentials is seventy-two. Nine receive ministerial license. There are thirty-seven licensed Bible workers and ninety-two canvassers. These make a total of two hundred and fifty active gospel workers. The Vermont Conference supports Elder W. A. Westworth in Scotland and the New York Conference, B. E. Connerly in Porto Rico.

Total amount of tithe received .....	\$162,751 88
Total amount of tithe received previous term ....	149,296 58
Net gain .....	\$ 13,455 30
Per cent of gain 9 8-10.	
Total amount of Sabbath-school offerings received..	\$ 11,923 23
Annual offerings to foreign missions .....	12,571 41
Weekly offerings .....	8,385 28
Miscellaneous .....	5,369 49
Sabbath-school offerings to missions .....	7,099 12
Total amount of offerings	\$ 33,425 30
Tithes appropriated outside conference .....	11,963 32
Total amount of offerings during term ....	\$ 45,388 62

Total amount of tithes and offerings received in the union conference during term .....	\$196,177 18
Tithe retained .....	150,788 56
Sabbath-school offerings retained .....	4,824 11
Total amount of tithe and offerings retained during term .....	155,612 67
Retail value of books sold ..	73,841 61

There is one academy and twenty church-schools, with thirty-two instructors, and a total enrolment of four hundred and sixty-six students. The academy has done most excellent work during the term of two years.

We have erected a boys' dormitory in connection with the academy during the term, at an expense of ten thousand dollars, which was paid for in cash solicited for that purpose.

The total number of copies of "Christ's Object Lessons" sold to conferences and individuals for the financial relief of schools was 31,691. Value, \$38,973.93. Cash received, \$43,537.48. Expenses in freight and postage, \$1,983.03. Discounts allowed, \$439.95. Remainder due the academy from conferences, \$4,316.22. The value of "Christ's Object Lessons" sold during the term was \$6,723.00. The remaining liability on the old debt account is \$22,785.31. Some of the conferences have long since sold their entire quotas, and I am sure the remainder of books could be readily sold if those in each conference would take hold of the work with a will to see it accomplished.

Plans are in operation to close out the present academy stockholders' corporation, and to form one strictly denominational, that the property may always be held and the work directed by the denomination, and it is hoped to complete this work in the near future.

The Melrose Sanitarium met a great calamity by fire, destroying the larger part of the building. Although the structure was only a shell, it will take a considerable sum of money to supply a similar number of rooms. The building was carrying a small insurance, which was collected. A new building is greatly needed that the work may be successfully carried forward. It has been decided by the sanitarium corporation to close out the present one, and re-incorporate, and thus connect the institution directly with denominational, conference work. They have an obligation of forty-five thousand dollars.

The Philadelphia Sanitarium Board came to the conclusion that their former building on Wallace Street was not sufficiently large to enable them to meet its current expenses, so they have secured a larger building, where they hope to be enabled to care for a richer class of patients, as well as a large number of those in ordinary circumstances, and thus make the institution self-supporting, as every institution should be. Their assets, including real estate, furniture and equipment, and accounts receivable, are approximately \$63,250; liabilities, in-

cluding mortgages, accounts and bills payable, \$61,650.

The Buffalo Sanitarium is reported as self-supporting, and is doing good work.

The policy that should be adopted in this conference, and vigorously carried forward in each local conference in its territory during the coming term, is a return to the "first love," that enjoyed by the early promoters of the faith, when the laborers, and even believers in the third angel's message, were few; we should go with faith to the people, declaring in no uncertain tones the clear, plain truths of the message, preaching it in its simplicity as it is written in the Word, and leaving the speculative idea and the questioning about words for such persons to handle as have no message to preach. We should "preach the word." This sort of preaching is what brought you and me into the truth, and established the many churches of the denomination, and if entered into again with vigor, and in the spirit of Christ, will greatly multiply our constituency and glorify our Heavenly Father.

The Lord entrusted us with this solemn message of truth that we might preach it. The way to accomplish in the shortest time the work he has entrusted to us is to preach the message. The character and spiritual life of each supposed promotor of the message should be in actual accord with the character and spirit of the message itself.

The Lord in his mercy has enabled us to see and accept the truths of the third angel's message. The mind to *give* that was in the Master should be in us: "Let this mind be in you, which was also in Christ Jesus." He gave us the message, and in it, for it is the "everlasting gospel," he gives himself. He gave all. When we give ourselves to Christ, we give all, and when this condition is met in our *lives* as Christians, the entire financial problem that is so distressing to-day will be solved.

On account of the great need of the work in fields beyond, it is my opinion that such sums of money as have heretofore been appropriated by the union conference to assist local conferences in the union, should hereafter be appropriated to the Mission Board for the extension of the work in distant fields.

H. W. COTTRELL,  
President.

### **Biennial Report of the Canadian Union Conference**

THE Canadian Union Conference is bounded on the north by unknown regions, on the south by the United States, on the east by the Atlantic Ocean, and on the west by Manitoba. It embraces the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland, and has an area of 662,350 square miles, and a population of nearly five million.

There are three local conferences and a mission field in the Canadian

Union,—Ontario, Quebec, Maritime, the latter embracing three provinces (New Brunswick, Nova Scotia, and Prince Edward Island), and Newfoundland Mission field.

There are thirty-nine churches, nine companies, and ninety-three isolated Sabbath-keepers, making a total membership of 990; fifty-one Sabbath-schools, and a few young people's societies, the exact number not reported. There are only twenty church buildings in the conference, the rest of the churches holding services in rented buildings.

Our staff of laborers in the Canadian Union Conference is as follows: twelve ordained ministers, four licensed ministers, four licensed missionaries, or Bible workers, and eight canvassers, making a total of twenty-eight.

#### **Evangelical Work**

During the summer our ministers engage largely in tent work; but during the winter, in view of the abundance of snow and the extreme cold weather, they work largely in the cities, the presidents of conferences devoting what time is necessary to visiting the churches, strengthening the brethren, and attending to regular conference work.

The results of the efforts in this line of work have not been what we had hoped for, but we are thankful for what has been accomplished, there being sixty-two accessions to the conference.

#### **Educational Work**

We have five church-schools and two academies, with a total enrolment of one hundred and twenty-eight. One of the academies is located in the Ontario Conference, fifteen miles from the city of Toronto, and is known as the Lornedale Academy; the other is in the Maritime Conference, fifteen miles from Oxford Junction, and is known as the Farmington Academy. There are twelve students in the Farmington Academy and fourteen in the Lornedale Academy. These schools are now finishing their second year's work with good results. The schools were started under difficult circumstances and perplexities, but realizing the great need, the brethren were determined to establish these institutions of education that our young people may be educated and trained for the work of God in their own country.

#### **Medical Work**

In view of the instruction given regarding the medical work, and believing that the time had come to establish this department of the work in Canada, property was purchased by the Quebec Conference, and a sanitarium started in Knowlton, Quebec, July, 1903, with Dr. W. H. White in charge.

This work has been carried on very economically, and the Lord has blessed the efforts. This institution is exerting an influence that is indeed gratifying. The sanitarium is not only a blessing to suffering humanity, but from it emanates the gospel of health to all people.

During a recent visit to the sanita-

rium I found patients there from two hundred miles away, and all expressed themselves as much pleased with the treatment received. One patient said to me, "I am not only getting well, but am learning how to keep well and to live a better life."

This is also a place where our young men and young women can go and receive instruction and training for medical missionary work in their own country, which is very desirable, and there are twelve of our best young men and women in training there now, and others are preparing to come at the beginning of the next year's course. We hope for workers as the result.

The present capacity will accommodate twenty-five patients. The patronage is gradually increasing, and the rooms have all been occupied the most of the time for several months. A little more room and better facilities are needed in order to do successful work and meet the demands of the public. Treatment rooms have recently been opened in Lindsay, with Sadie Baker in charge.

For the past six years Dr. C. V. S. Boettger and his wife have been conducting a hygienic institute in Ottawa, equipped with X-ray and electrotherapeutic laboratory, and they are doing a good work.

A French sister, Virginia Goble by name, has treatment rooms in a suburb of Montreal, making dieting, fasting, and massage specialties; her rooms are well patronized, especially by the French people.

Neither of the two last-named institutions are under conference management, but are conducted as private, or independent, enterprises.

The treatment rooms in St. John's, Newfoundland, have been discontinued, as Dr. Lemon desired to leave the island, and no one was available for the place.

#### **Publishing Work**

This department of the work has given us much perplexity. We have not been able to impress a large number with the importance of the book work, and the expense connected with it—freight, duty, customs, rent, office expenses, etc.—has been great, while we have also had to compete with the States in prices; this has resulted in a loss.

Our balance sheets show a loss in this department for 1904 of \$881.38, but the actual loss in conducting the business was only \$208.08, the remaining \$673.75 being by fire and refused accounts. To insure success, some change should be made in this department, and we are prepared to give full information and counsel at the proper time.

#### **Finance**

Total tithe receipts for the biennial term, \$15,439.65. Amount per capita, \$15.59. Amount per capita for each local conference for 1904: Ontario, \$8.28 1-2; Quebec, \$8.28 2-3; Maritime, \$6.86 1-2, Newfoundland, \$7.88. Annual offerings to missions, \$1,195 63. Weekly offerings to missions, 1,220 73.

Miscellaneous offerings to missions .....	248 60
Sabbath-school offerings ....	1,730 21
Sabbath-school offerings to missions .....	897 81
Total offerings to missions.	\$ 3,562 77
Appropriations to the C. U.	
C. by Mission Board .....	8,570 00
Retail value of books sold..	11,481 49

#### Comparisons

As the Canadian Union Conference has been operating only three years, I will give comparisons for that time:—

Tithe for 1902, \$7,891.34; for 1903, \$7,405.10, a falling off of \$486.24; for 1904, \$8,034.55, an increase of \$629.45 over 1903.

Offerings to missions for 1902, \$1,389.10; for 1903, \$1,538.33, an increase of \$149.20; for 1904, \$1,974.44, an increase of \$436.11.

The tithes and offerings are not what might be expected, but the spiritual condition of the conference is good, and the tithes and offerings are increasing. We are endeavoring to keep before the people the true principles of loyalty and the blessings of liberality, as well as the importance of the work and the great field before us.

Our constituency is small, territory large, and laborers few; hence the work moves rather slowly in our field.

The establishing of the two academies and the sanitarium gives character to the work, and while we do not expect that they will develop into large institutions, they are already demonstrating their utility, and it is believed that they will be great factors in developing the work, as well as in supplying workers for the Canadian field.

#### Our Needs

We need twelve or more good ministers, a few Bible workers, and two or three doctors to join our force of laborers in the Canadian Union Conference, that a good constituency may be built up and this will strengthen the work in all its departments.

These workers could be sent and supported by local conferences in the home field until they can become self-supporting. The Mission Board recently sent Brother George Skinner and his wife to Montreal to labor, and Brother Skinner is being supported by the Iowa Conference. This was a great encouragement to the believers in Montreal, as well as to the Quebec Conference. This is only a beginning of what might be done, and of what we hope will be done for the Canadian field. The work could be further strengthened and built up if a few experienced canvassers would locate permanently in Canada and take the lead. This would encourage others to take up the book work.

About a year ago Elder F. A. Tracy and his wife went to Newfoundland, and he has been laboring in St. John's with good results. Elder Tracy feels that the work in the city should not be neglected, and yet there are urgent calls for help coming in from the outposts. A good minister of experience should be sent to

join Elder Tracy in the work there. The educational work in the island should receive some assistance financially in the near future, that better facilities may be provided for this department.

Our schools in Canada need some more further help in becoming established, and the sanitarium needs the rest of the money planned to be raised for it last fall, and we trust that this is forthcoming. As workers we need to realize more and more the importance of the work and the solemnity of our message, and we need more of the Spirit and power of the Master in proclaiming the message.

#### Policy to Be Pursued

As the field is quite well organized now, the president can devote considerable of his time to field work, visiting the local conferences at the time of their spring and fall councils and annual camp-meetings, keeping in touch with the entire field through correspondence.

Our laborers should be located with the view of strengthening the work in hand and raising up new churches, in the cities as well as in the country. We should have ministers permanently located in our large cities, such as Ottawa, Toronto, Montreal, and St. John's.

I would favor abolishing the Canadian publishing house, dividing the stock among the local conferences, re-establishing local tract societies, and letting each local conference conduct the book business in its territory, dealing directly with the Review and Herald publishing house. I believe this would be more satisfactory to the field, and less expensive, and that greater results would be realized; either this or a branch office established by the Review and Herald publishing house.

Our young people should be encouraged to attend the academies and to take the course at the sanitarium, with the view of preparing themselves for the Master's work in Canada. In this way native workers will be developed for the harvest, and the work will be strengthened in all lines.

A strong effort should be made to revive the canvassing work, and proper persons should be encouraged to enter this branch of the missionary work by providing them with necessary instruction and help in starting, to insure success. A line of instruction should be continued through the Union paper as well as by personal efforts, with our churches, with the view of enlisting all in active missionary work.

A systematic effort should be continued with "Christ's Object Lessons" to aid the educational work, and a campaign inaugurated with the "Ministry of Healing" for the benefit of the medical work. All can have part in this, and great good may be accomplished if faithful work is done.

These are some of the points which I would consider essential to success, and if the needed help is supplied, and aggressive work is done, the Lord will bless the efforts, and ere long the conference will become self-supporting.

In conclusion, I would say that we are thankful to God for the prosperity which has attended the work, and for a humble part in finishing the gospel work in the earth. With all our mistakes and failures, the Lord has been good to us, and to him be all the praise for what has been accomplished.

W. H. THURSTON,  
President.

### Malay Peninsula and the Philippines\*

THIS island field is a large one. I am sure we have never sensed its magnitude. When we speak of the islands of the sea, we think of little spots that are dotted here and there in the great oceans. We do not realize that many are larger than six or eight of our States. I have learned this in the course of my travels. As we passed through one space which is blank on the map, we found in it two archipelagoes,—one with thirty islands, the other with more than twenty,—and every island was inhabited, the population varying from one hundred and fifty to five hundred. This one spot is no exception to the general rule. All around the New Guinea coast there are islands which are not marked on the map. In the Java Sea, from the northern part of Java to Singapore, we see but three islands on the map, but those who are familiar with this region tell me that there are a thousand islands in that space.

Take New Guinea. It has as large an area as the States of North Carolina, Virginia, West Virginia, Kentucky, Tennessee, Illinois, Indiana, and Ohio. Borneo embraces as much territory as Oklahoma, Indian Territory, and Texas; and Texas is as large as five of the ordinary States. Celebes has an area equal to that of Pennsylvania, New York, New Jersey, Maryland. Java is as large as Utah. Sumatra's area equals that of Arkansas, Louisiana, Mississippi, Alabama, Georgia, New Hampshire, New Jersey, Rhode Island, and Delaware. In seven of these large islands there are forty million people.

One question has been asked me several times since I have returned to the United States: "Do you think that those people are intelligent enough to be worth the effort that we are putting forth for them?" I know that the impression generally is that these people are of such a low order of intelligence that it seems almost useless to try to bring them to the gospel. I want to tell you, from our experience in these fields, that this is a very great mistake. I believe that these people, although they have lived for centuries in heathen darkness and blindness, have minds that will comprehend the truth; and they will comprehend it more readily than you and I suppose.

They are not idolaters in the sense

\* A report of an address given before the General Conference by Elder G. A. Irwin on Tuesday evening, May 30.

that they bow down to wood and stone. They are superstitious, and they have traditions, but they do not set up idols to worship. And I find that they have some traditions that give evidence that at some time in their past history they have had a knowledge of the Bible. We stopped at the island of Semari, just at the point of New Guinea. There the natives have this tradition: Many hundreds of years ago a man came down from heaven to earth regularly. There was a ladder reaching from earth to heaven. This ladder was made of the rattan vine, which grows on the island. This vine is very strong, grows to immense length, and is used instead of rope. Every time the man came down to earth, he brought with him a black pig. When he went back, they gave him a white pig, which he took with him. One time, when he had transacted his business, and was ready to go back, they gave him a spotted pig—part white and part black. This insulted him, and when he went back to heaven, he cut the ladder, and it fell to earth, and since that time there has been no communication between earth and heaven. Where did they get such a story as this if they did not at some time have a knowledge of the Bible? They must have had some knowledge of the sacrificial system of the Old Testament.

From these things we see that there is an intelligence even among these black people who have been so recently in cannibalism. Some in the interior of these islands are still practising cannibalism, and only the very best of them have been out of it perhaps but little more than half a century.

In our school at Avondale, Australia, we have had some pupils from these islands. We have had some from Fiji, who have been converted and were brought there to school. These young men, when in school, learn just as rapidly as the white people. They are just as obedient to the rules, and in every way their deportment is just as good. That demonstrates to me that they have bright minds and are susceptible to the gospel. And when it is carried to them in its purity and simplicity, in such a way that it may become the power of God unto salvation, I believe they will respond to it.

One thing I have noticed is that when missionaries once come in touch with these people, even with those in the darkest countries, they become greatly attached to the natives, and are unwilling to leave them. Brother Fulton lost his health, and had to go to Australia to regain it. All the time he was there, he was anxious to go back to the islands, and was very glad when the day came for him to return. When the ransomed

of the Lord shall return to Zion, I believe there will be many in the company who have been gathered in from these dark islands of the sea.

#### Singapore

Singapore is the important center of all the East Indian field. It is on an island at the point of the Malay Peninsula. The population is 288,555. It is the seventh great commercial center of the world; London, New York, Hamburg, Antwerp, Hongkong, and Liverpool ranking before it. It is right in the artery that carries the life-blood of commerce around the world. Singapore has one of the most commodious harbors in the world. I was astonished beyond measure, when we steamed into that port, to see the shipping. There were ocean vessels from all over the world; the harbor was full of them. Singapore is not only a great commercial center, but an educational center as well, for



PALM DRIVE WAY, MANILA

this field. Every denomination recognizes this fact.

The Straits Settlements is a free port. You are not bothered by the customs officer. The town of Singapore is English. It does not owe a dollar of debt; last year its income, above all debts, was \$425,000.

Singapore is the most cosmopolitan city of the world. Every nation, kindred, tongue, and people is represented there. The Straits Settlements has a population of a little more than half a million. The largest number of any one nationality are the Chinese, with 281,000. The Malays come next. As you travel on the streets, you can hear every language spoken. The government is very liberal. I regard this as a very important place for missionary operations. I believe there is a grand opening there for our medical work.

I visited the American consul. He was very kind to me, and I secured from him all the information I expected to obtain. The next day he sent for me to come back. I went, and he began at once to speak of our medical work. Elder Gates had been there, and had told him something of this branch of the

work, and he knew that I was there spying out a station. He said: "Mr. Irwin, if the time comes when you get a physician here and are ready to open medical work in this city, I stand ready to do anything I can to assist you. If you will come to me, I can go with you to the governor of the island and to the members of parliament, and I believe they will give you a grant of land, and assist you in your work. That kind of work is very much needed in this island. There is a great deal of sickness, and nurses are very scarce, and I believe your medical work would do a great deal of good."

We already have a mission there. Brother and Sister Jones had been in Singapore about a month before I arrived. Brother Caldwell also went there from Australia, as a canvasser.

We held a council in Singapore. There were only five of us, but I know that the Lord was with us in that council.

He blessed us as we prayed over the work. We asked him to guide us in what ought to be done to establish the work there. These workers were laboring under adverse circumstances. They had no money. They had no furniture in the house which they had rented, except one or two chairs that had been donated. Yet they were just as happy as they could be in their work. I believe the Lord is going before them. In fact, since we left them, we have heard that four persons have already begun to observe the Sabbath, through the efforts of these workers. They are missionaries in the truest sense, working among the people, and at the same time studying the Malay language. Brother Munson was there with me, and he gave them a lesson every morning from five to six o'clock. They were learning the language very nicely, and at the same time were going among the English families, working. Brother and Sister Jones were distributing tracts and papers, holding Bible readings and praying with the people, and success was attending their labors. We recommended that two nurses be sent to assist in the work in Singapore. The Australasian committee has selected two of the best nurses in the Wahroonga Sanitarium, and they are now on the ground.

#### The Philippines

I went from Singapore to Hongkong, and from there to the Philippines. I spent eight days in Manila, where I learned a great many things about this group that I could not have learned had I not gone there.

Of the Protestant denominations, the Methodist, Presbyterian, Baptist, Congregational, Disciple, Brethren, and



Episcopal are represented. They have formed what they call the "Evangelical Society," to which all the denominations belong except the Episcopalians. The denominations have divided the territory among them, so they will not conflict with one another in their teachings, and thus confuse the native mind. I had two or three pleasant visits with the Presbyterian minister. After learning who I was, he invited me into his pulpit with

Notwithstanding the Spanish ruled the country for many years, they did not encourage the natives to learn Spanish, believing, as the Dutch do in the Netherlands East Indies, that it is easier to rule and control the native peoples when kept in ignorance of the language of their rulers.

War prices still prevail, and as a consequence living is very high. Wages are also high, but the spirit of extrava-

gance that always accompanies high wages, uses all their surplus. The soldier gets sixteen dollars gold a month, and is roomed, boarded, and clothed, and yet very few of them save anything. Clerks in the departments get from one to two hundred dollars a month. Ordinary police-

men get ninety-five dollars a month after the second year. Board and house rent are in proportion, or even higher. A small house such as white people care to live in, rents for from forty to sixty dollars gold a month; while larger and more commodious ones reach as high as seventy-five or one

hundred dollars. A *nipa* house, or shack, as the Americans call it, rents for from ten to twelve gold dollars. In good weather foreigners could get along quite well in such a house, provided they could get one by themselves; but in the rainy and typhoon season, I should think those houses

would be quite uncomfortable. I have talked with a number of the American business men in the town, and they say that the price of everything runs from twenty to thirty per cent higher than it does in the States.

While at the government offices to obtain a copy of the late census, I called on the governor-general, Mr. Luke Wright, of Memphis, Tenn. He received me in that cordial, graceful style for which the Southerners are noted. We had a very pleasant visit for fifteen minutes. During the conversation he

asked me to what denomination I belonged, and when told, he smiled, and said, "Your people believe in working six days as well as resting on the seventh. It would not be a bad thing to have some of your people over here to teach these people how to work." I asked, "Will you give us a free hand if we come?" "Surely," he said; "this country is free to everybody except criminals." He then referred to the fact that he was officially connected with the government of Tennessee when Don Dickerson came down to plead the cases of our brethren who were arrested in Obion County, and that he heard the trial through. So he is not a stranger to our belief on the Sabbath question.

I could have awakened quite an interest while here, had I thought it for the best. It soon became known at the hotel that I was an Adventist, and they wanted to know when that denomination came into existence, and what we believed. And when I told them a few things about the Sabbath and the second coming of Christ, they said, "That seems all right. Let us hear more." But I did not wish to stir up their interest, as we had no one to labor among them.

Manila is the place in which to start our work. It seems to me that we should begin with canvassing. They did not know of any books ever having been sold there by subscription. They have an agent of the Bible Society, but I understand his work is confined to Bibles. I have heard of no law that would hinder any one from selling books on the subscription plan. Some have wondered if it would not be best to get



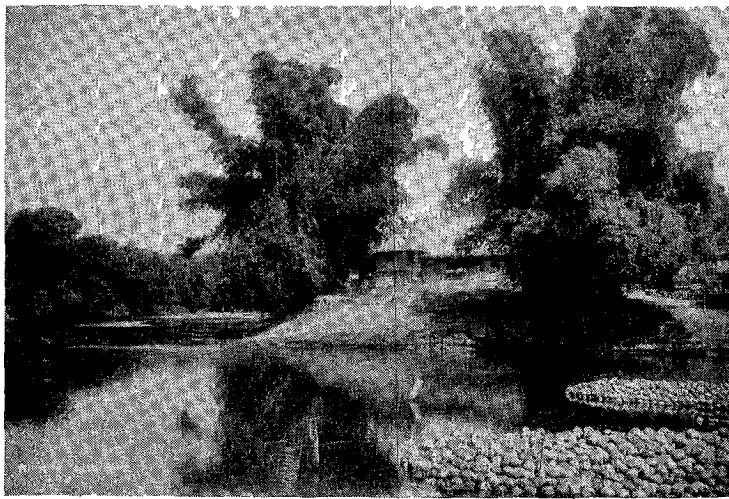
A SCENE NEAR MANILA

him, and requested me to open his meeting with prayer, and to pronounce the benediction at its close. The Methodists, Episcopalians, and Presbyterians are operating in the city of Manila. The others are in adjoining islands or country districts.

There are 3,140 islands in the Philippine group. From the census of 1903, taken and published by the United States government, I find that the archipelago has a population of 7,635,426. Manila has a resident population of 219,928, and, besides, it is estimated that there are 15,901 in vessels and boats in the harbor. The United States employs and pays in full at the present time about 4,300 teachers, eight hundred of whom are Americans, at salaries ranging from one thousand to eighteen hundred dollars a year. The others are native teachers, who receive on an average fifty dollars a month. All this force is engaged in teaching nothing but English.

There are eighteen papers and periodicals published in Manila,—four English dailies, three weeklies, and one monthly; seven Spanish dailies and two monthlies; one Filipino paper.

The language question is also a problem to be solved. In the whole field there are forty-seven different languages, besides a number of dialects. In Manila and its vicinity there are three languages in use,—English, Spanish, and Tagalog. The latter is the native language of this and some other minor provinces, and is used by these natives in speaking to one another. Spanish is still the official tongue, and will be, according to the general order, until Jan. 1, 1906, when the English is to take its place. It is claimed that there is more English spoken now than Spanish.



FLOATING COCOANUTS TO MARKET ON PASIG RIVER

some American canvassers, but I find quite an interest in, and good feeling toward, Australia and Australians, and I think that our Australian believers, with the books having the imprint of that country, could do a good work. They get their meat and butter from Australia, and why not their spiritual meat as well? We need men here who will not faint at little difficulties, or large ones, and turn homeward. A beginning should be made at the earliest possible moment. Each month of delay will make it more difficult.

# THE FIELD WORK

## Panama

BOCAS DEL TORO.—The work here is onward, considering the disadvantages of this part of the field. The canal work is bringing together many thousands of different nationalities.

At the beginning of the year 1905 the Colon church had a membership of fourteen. Since then five Sabbath-keepers have been added, making a total membership of nineteen, with five or six more awaiting baptism.

C. E. PECKOVER.

## Central America

BELIZE, BRITISH HONDURAS.—I expect, the Lord willing, to go to the Bay Islands. We were ready to start last week, but Brother Bellenger has had an acute attack of rheumatism. He is better now.

The deacon of the Baptist church says he will keep next Sabbath. A policeman, whose ten-years' term of service expired in April, has determined to keep the Sabbath. Others are deciding. A brother who is doing some missionary visiting and Bible work said in last Monday night's missionary meeting, "All Belize is ready to hear the message. I trust it will not be long till we can have that Bible worker."

Mr. Allen writes from La Ceiba that some are accepting the Sabbath there. They have started a little school, with a young Belize colored girl as teacher. A backslider has been reclaimed, a drunkard converted, and several Spaniards have accepted the truth.

The weather has turned very hot, and everybody is suffering from heat. I am well, and of good courage.

H. C. GOODRICH.

## Brazil

CASTRO.—It is only a short time since we came to this place. Our work here is wholly among the natives, hence in the Portuguese tongue. We are beginning to realize more and more how great is the work in this vast field, as we look at our few workers, and remember that among those we do have, there are but few who can work in the Portuguese tongue. But I think the Lord will open the way so our number of workers may increase. We were gladdened by the news that we are soon to have two

new workers. I hope those sent may soon learn the language, so as to be able to work for this people. And the way to learn the language is to get into the field, among the Brazilians and away from the Germans.

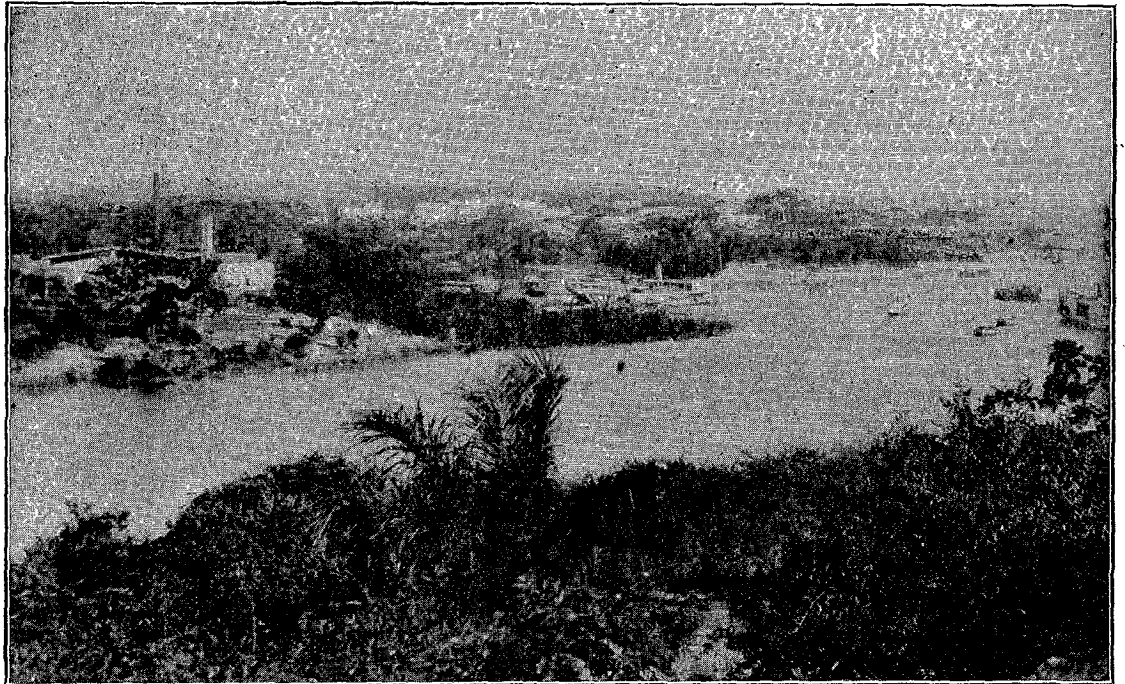
We are at present considering important questions—the location of the printing plant, and the location of the new workers who are coming to this field. We realize that this means much to us.

May the Lord continue to guide you in the important work at Washington, and thus glorify his name.

F. W. SPIES.

## South America

WHILE I was in Chile, the work was well organized for another year's cam-



COLONIA ON THE LA PLATA

paign, with good prospects. Yet when we consider the field our cry is still, More laborers. By all means we should have an ordained minister in both Peru and Ecuador, to follow after and unite with the colporteurs in the field. And then there is Bolivia without a laborer. There are but two ordained ministers in the field,—my brother, Elder F. H. Westphal, and Brother Thomann, and the latter is editor of the paper.

In the River Plate Conference the work is going forward. The young men who have gone out from the school are doing well. The reports show that since the first of the year fully twenty-five have begun to keep the Sabbath, and the work is getting a foothold in new provinces and important centers. These young men are willing to work, and work hard. Brother Ernst, who has gone to Paraguay, reports some people interested there.

J. W. WESTPHAL.

## Nova Scotia

SOUTH SCOTS BAY.—We have good news to report from this place. The Lord came graciously near during the week of prayer, and our company of Sabbath-keepers was much blessed.

The Lord has been working on hearts greatly. Two sisters, whose husbands were members of the Methodist Church, were made to rejoice in the Lord, their husbands taking their stand on the platform of Rev. 14:12. Others are in the valley of decision. To the Lord be all the praise!

D. A. CORKHAM.

## Spain

BARCELONA.—We are glad to hear that "there is a sound of abundance of rain." O that it might fall on these Roman Catholic countries, where both Brother Rentfro and I find a deathlike spell over the unfortunate inhabitants! I had a letter from him the other day, telling me a little of the difficulties that attend the work there—much the same as here. The dragon sometimes shows us his teeth, and is determined to let the

remnant in Spain have a share of his persecution.

The other day we had a special meeting, when our hearts were cheered by hearing our convert from Catholicism say that since hearing and accepting the truth about six months ago, she has had a peace such as she never before experienced. She said she no longer feared death or man, although her persecution lately has been almost unbearable. We are glad to know that these helpless women are remembered before the throne of grace.

W. ROBINSON.

## Portugal

LISBON.—About two weeks ago a colporteur of the Bible Society was imprisoned five days, and his Bibles, amounting to over thirty-five dollars, were confiscated. He was dismissed without a trial. The authorities said the books contained matter contrary to the

established religion. This was in north Portugal. The minister of the Church of England is a Bible man. He interprets the Bible literally, unless it is very plainly figurative. At such a time the Bible is its own dictionary. He is conducting weekly Bible studies on the book of Daniel, and goes at it aright. I am having studies with him on the sanctuary question. As he is a much older man than I, I am taking the part of a learner. Next Sunday he will speak on Daniel 7. One Sunday he preached on the "Second Coming of Christ." I gave him his first knowledge of the signs marking the generation. He said he would have to look up the subject. Their deaconess has called on us, and is introducing us to some prominent members of the church. We pray that God may bring this man and many of his flock into the truth. C. E. RENTFRO.

### Bermuda

HAMILTON.—Yesterday I went to St. George, where I took five orders from soldiers' wives for "Coming King," and met some very interesting people. I held a Bible reading with one woman, and hope soon to return with my wife and hold further studies. I have often wished that we might do something for these soldiers and their wives, but they are difficult to approach. One of these women said she would be glad to get the "Coming King" to send to her mother, who is in England. Thus we see how far-reaching the Lord will make our efforts.

One week ago we had a new Sabbath-keeper at our meeting here in Hamilton. A family residing about one mile from Hamilton is becoming interested. We have been disappointed in getting halls in which to hold meetings, but we have all the work we can do in a quiet way, and the Lord is giving the increase. At present we are taking three hundred copies of the *Watchman* and four hundred of *Life and Health*. Most of our people take part in selling these papers. This gives them a good experience.

It is my earnest desire to be among those who sacrifice for Him, that I may, through his abundant grace, have a part in the final gathering of God's people.

J. A. MORROW.

### Mississippi

Yazoo.—Sabbath, April 8, we had quarterly meeting. Sunday I visited a few families. One sister promised to keep the Sabbath, and will be ready for baptism on my return.

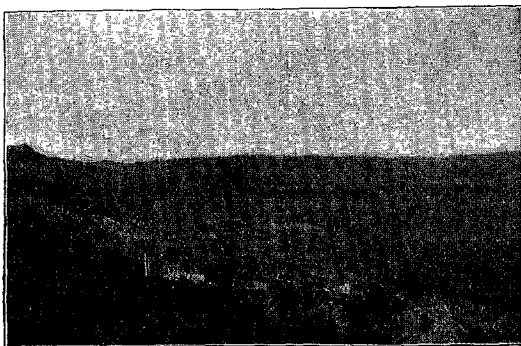
Wednesday, at school, Brother Lawrence spoke to his students on "Repentance and Baptism." When I called at the school, he related to me the good news that four students desire baptism. I spoke to a company of forty-six students on the same subject. About sixteen of these are Sabbath-keepers; others are interested. Wednesday night Brother Lawrence and I visited a family composed of three persons. After a short salutation we begun our reading, at the end of which they promised to obey all God's commandments.

Sabbath, the fifteenth, we had quar-

terly meeting at Jackson. At the close of our meeting, Elder Shaeffer, vice-president of the conference, walked in. All were glad to see him, and enjoyed his timely instruction. Sabbath, the twenty-second, we had our quarterly meeting at Vicksburg. Four were added to the church. Two had their names enrolled for baptism. Two others are now keeping the Sabbath, one of whom is paying tithe, but they have not attended our meetings yet. Pray for the work. W. H. SEBASTIAN.

### Cuba

CEBALLOS.—If there were only one minister to send out, I would rather see him go to China or India than come here. But the message has never been proclaimed in this land. People in this colony are hungry to hear preaching. There has been scarcely any preaching here for two years. The Americans, English, Canadians, and Germans here are about like people you would find in any frontier settlement—more interested in making money and getting homes, and in having dances, card and drinking parties, etc., than in religion. I know of a very few who act like Christians, although some are members of different churches. Lately a union church was erected. There are now two very fine



THE VALE OF THE YUMURI

places for preaching. In one there is a good church organ. Many sing well, and enjoy the singing.

The same men who erected the church have collected a maintenance fund for any ministers they can get to come. The first to come would secure a welcome and make an impression. This money will be given freely to any one who preaches here, regardless of denomination.

This is a very fine climate all the year. I noticed only eight hours during all last summer that were especially hot. There is a good breeze most of the time. It is all right to come any day in the year. There is an opportunity for a preacher to work half-days, and, when he wishes, he can do plain saw and hammer work or finishing work. Still I would not recommend a carpenter to come here to work at his trade only. Wages are lower and expenses higher than in the States.

There is no danger from malarial fever. The wells are eighty feet deep, the water is good, and there are very few mosquitoes. About the only thing that causes fever here is much exposure to the cold, dashing showers. Avoid these, and all is well.

Now is there not some one who can be recommended, who can come at once?

Delays are dangerous. Satan does not delay and dally. His forces are in haste, not waiting. The King's business demands haste, and I believe a man should come at once, and take a leading part in the work here, and in God's hand cause souls to be saved who would be lulled to sleep by false shepherds.

JOSEPH CLARK.

### Ceylon

COLOMBO.—We had a truly blessed time in Calcutta. As several of our workers had already gathered in, we were able to hold the week-of-prayer meetings before the conference began. The Lord came very near to each of us, and blessed us with his presence. We were all glad to have Elder Miller with us, and I feel sure that he will do much for the work in India.

We hope to see much progress made during the coming year, and we are dedicating ourselves to this end. We ask an interest in your prayers day by day, and we earnestly long to see our hands strengthened and a work established here that shall be to the praise and glory of God. H. ARMSTRONG.

### Fiji

ONE Sunday morning Mrs. Parker, Ramona, Sister Read, and our native girl, and five of our native brethren boarded the "Ramona" (our cutter), and started on our two-hundred-mile trip to Suva to attend the council. Our quarters were cramped on such a small boat, and we had hard work to find moving room for so many of us. The Lord gave us good weather and a favoring wind, so we reached Suva Vou early Tuesday morning.

It was good to meet our fellow laborers. On Wednesday we met Brother Carr at the steamer. The time up to the evening after the Sabbath was spent in planning and preparing for the meeting. Our first service was held the evening after the Sabbath. Sunday and Monday we met twice a day, and our last service was held Monday evening. All took a lively interest in the meeting, and we feel that what was accomplished will have a telling influence for the more rapid advancement of the work for the coming year.

The school work is a leading problem with us now, and we are looking around for a favorable, central opening. We desire God to lead in this matter, so that we may make no mistakes or retrenchments.

My faith in the message and its speedy triumph never was so great before, and I know that the good ship Zion has her sails set for home. Praise God, the rest is soon to come. May we each be as men ready for their Lord's return.

C. H. PARKER.

### Porto Rico

MAYAGUEZ.—Our work is moving very slowly. Satan is contesting every step of the ground, but I think there are signs of advance.

Since we were in Arecibo, Brother Moulton has made good progress. One of our young native boys joined him the first of February as a helper. They have three Sabbath-schools—one in the little chapel, and two in private houses.



Sunday night Brother Moulton conducts a study in the chapel, and on Wednesday evenings the native boy has charge, and they have a good interest. Sister Moulton plays the organ, and assists with the singing, but does not speak the Spanish yet. Brother Moulton and the boy are having comparatively good success with their canvassing.

During our two-months' absence from Mayaguez, the work here suffered a slight relapse, and for lack of means it became necessary for Peter to look for other employment. But we are happy that, through the generosity of the College View brethren, he can still be retained with us as a worker. We are now holding meetings at his home for the benefit of his neighbors, all of whom know of his religion.

We shall have the ordinances in Mayaguez, after which Sister Fischer and two of the native workers will go to Ponce, where, if our plans develop, we expect to open up the first Sabbath-school. There is some interest in that place.

The reports in the REVIEW never seemed more precious. We long for wisdom to carry on the work in our little corner. We are thankful, very thankful, to know the brethren pray for us.

B. E. CONNERLY.

### Burma

By request of the committee in Calcutta, we are now connected with the work in Burma. Thus far the weather has been mild, and we are told that it has been about as warm as it is at any time of the year. Those who have been in both Rangoon and Calcutta say that the heat is never so great in the former as in the latter place. We have a nice start in the Burmese language, and hope, by the grace of God, to be able to work directly for the Burmans inside of a year.

Already we feel a real love in our hearts for these people. They seem such a hospitable race that we soon learn to love them. We have been able to hold some Bible readings, with an interpreter, and also some with Burmese who can understand English.

Just now we are expecting to make a short trip down to Maulmain. There is considerable interest in that place. A man came to Rangoon to visit us, and inquired about some points of faith. He is a minister of the High Church of England. As he left, he gave a pressing invitation for us to come to Maulmain and hold services. He said he would get the crowd, and act as interpreter.

I never have been in a place where it seems too difficult for men to obey after being convinced. "Government" is the overpowering giant in this country, and the height of ambition cherished by most young men is the desire to be in some branch of government employ. To embrace this message is to preclude forever the hope of being in such service. And if a man has been in this work for years, he feels that he can do nothing else. The people here do not seem possessed of the ready resources of the West. All seem to be able to do but one thing. But God has given grace to some, and they have stood most nobly for the truth.

As soon as we can handle the language properly, we hope to get out

among the agriculturalists — those who are independent of employers. If once they can be convinced, they will be free to obey. To those in the field, school work seems to present the most promising results. The boys are taught by the Buddhist priests, and a large part of the teaching consists in indoctrinating them in Buddhism. If we had a school, we could easily get pupils; for the people are quick to recognize the superior training given in English schools.

HEBER H. VOTAW,  
MRS. H. H. VOTAW.

### Scotland

DURING the year 1904 there were added to the church-membership eighty-one names. Not all of these began the observance of the message this year, but this number includes those from the results of work done in 1903. There are also others who have begun to follow the light of truth, who are not included in this number, as they have not yet united with the church.

Two churches have been organized,

### Brazil

ON Dec. 5, 1904, we left New York on board the steamer "Tennyson," bound for Brazil, where we had labored several years. We were glad to meet, at the end of a month, our dear brethren at Rio de Janeiro, who rejoiced as they heard how the Lord had blessed us in the States, and how willing our brethren in the States were to contribute toward a printing outfit for Brazil. After stopping at Santos, we went on toward our old home in Brusque, where we have one of our mission schools. Here hearts were made glad as we recounted the blessings we had received during our absence. After that I visited several of our churches, and related our experiences, how the Lord had blessed and led us while working in the States. If our brethren in the States could have seen the glad faces as we told of the contributions we had received for our printing outfit, they would feel fully repaid for the offerings they made.

At some places our people are unselfishly working for the advancement of the truth. At Timbo, where we expect



NEWHAVEN, SCOTLAND

and thirty-five persons baptized. Orders for books have been taken, to the amount of eighteen hundred pounds, but as many have not reported their deliveries regularly, we are not able to give the exact figure for this item.

Financially the Lord has blessed us. By the figures of our reports before us, we have evidence of the guidance of the hand of God. As we look forward to the coming season, we feel that we can take heart; for we have, praise the Lord, an equipment whereby we can go ahead and use all our present staff of workers with but a comparatively small outlay of means.

During the year we have been able to add somewhat to the force of laborers. And while there is room for many more, we thank the Lord for the help we have, and pray that his blessing may so attend all, that 1905 may witness a large accession to the faith.

W. A. WESTWORTH.

"WHILE it is yet day, I must be about my Master's business; and he who helps me onward is twice my friend."

to have one of our local conferences this year, we noticed especially an interest as the result of the work of our lay brethren. At Joinville, Brother Stuhlmann, one of our canvassers who is also doing Bible work, labors faithfully for the salvation of souls. As the ministers carry on a well-organized opposition, some of the people are afraid to follow their convictions, but we know the time will come when these souls will take courage, and like Nicodemus, and Joseph of Arimathea, step forward to hold up the banner of truth. At Massaranduba three families of our people had, in spite of the prevailing opposition, built a nice little schoolhouse. Here we found Sister Martha Beyer, one of our former students, teaching a small German church-school. We are so glad to know that the more opposition there is in these last days, the more the power of God will be revealed, and some will receive it.

During the latter part of March we held a session of our conference committee in Taquary, Rio Grande do Sul. It took us about two weeks to get there. We were glad to find a goodly number

of our people gathered for a general meeting. During this meeting, which lasted about four days, we enjoyed the guidance of God's Spirit. The Lord gave the word of truth as meat in due season. The general meeting was a help to our people, and the committee meeting a help to the work in general. The matter of locating our printing-office received due consideration. Wherever I have been among our people in Brazil, the donations of our American brethren toward our printing outfit made hearts glad.

At Taquary, where we have another mission school, the printing-office will be located soon. Press, types, etc., will have to go through the custom-house in Rio de Janeiro, and after that go with Brother Sabeff, the printer, to Taquary to connect with our school. Taquary is a small city, and the school is located in a suburb. Brother Schenk, the teacher, and the students have worked faithfully on the school land. The school has a good orchard and a nice garden. The buildings are large enough for the printing-office, a home for the teacher, and a number of students.

We need a great deal of literature in the Portuguese language, and as we connect the press with the school, we can give some poor but intelligent students the opportunity to work their way through school, and thereby get out our literature cheaper.

We are sure that our work in Brazil will prosper more than ever before. While in the States, I visited our camp-meetings, and our brethren there pledged toward our press. I would ask those who have not redeemed their pledges yet to do so as soon as possible, because we need the money. May God bless all who have given of their means toward this worthy enterprise.

I have written this report on a river steamer, just after our first general meeting among the Brazilians, and while going to one of our general meetings among the Germans.

JOHN LIPKE.

### **Land in Chile, South America**

QUITE a number of our brethren have asked me under what conditions they can get government land in Chile. In answer to this question I will write the following for the REVIEW AND HERALD, so that others who may be interested in the same question may also have the desired information.

Those coming from the United States of America on their own expense, would be considered as free colonists, and they would need to hand in an application to the government as free colonists. They must bring a certificate from the government stating that they are legally married. They must bring evidence of the date of the birth of their children, and of their nationality, as well as of their own. They must show that both they and their children have conducted themselves well, and have a good moral standing. They must also bring evidence that they understand agriculture or farming. All coming here should provide themselves with a passport.

A married man can get for himself and his wife forty hectares of land, or about one hundred and twenty acres. For every son he has over twelve years of age he can get twenty hectares, or sixty

acres. If a man and his wife come here with five sons over twelve years of age, with the necessary documents, he can take one hundred and forty hectares, or five hundred and twenty acres.

Some of the land is very good, and some of it is not so good. It may be near a railroad station, but the greater part of it is some distance away; the railroads, however, are following up the colonists as fast as possible.

It seems to me that some might improve these privileges, and come here as self-supporting missionaries.

To all our friends we would say that we are of good courage in the Lord, and the work is moving on, but there ought to be many of those gathered in Battle Creek and other places like that, willing to come and use some of this land offered by the government, and plant the banner of truth in many places in Chile. What do you think about this, brethren? Your actions will answer the questions.

F. H. WESTPHAL.

### **New South Wales, Australia**

ALTHOUGH it is only one year and eight months since we landed in Australia, many changes have been experienced in the work here, and we have much indeed for which to praise the Lord.

This is a good field for labor, and God's blessing and bounties are scattered with a liberal hand. About two years ago our membership in this conference was a little over five hundred, with one tent in the field. We have now a membership, including those who accepted the truth this season, of over eight hundred. Four tents are in the field; and five ordained ministers and four men laboring as Bible workers and helpers, with the ministry in view, and four lady Bible workers, and thirty canvassers are engaged in the work. This season one hundred and forty-six persons have been brought into the truth in the conference by our efforts in the field work, besides others added to our churches through their efforts.

Opposition, bitter and determined, is being constantly brought to bear upon God's people, to turn them from bearing the message, but these efforts do not avail.

Our camp-meeting held in January was a success in every way. It was said to be the best ever held in New South Wales, and was indeed a most excellent meeting. I do not recall a more spiritual, refreshing season in my experience. A good work was accomplished. One morning near the close of the camp-meeting we asked our people to help us in raising the thirty-five hundred dollars that was apportioned to this conference as its share to build and equip the new publishing plant to be built in Victoria, and in a few moments \$3,190 was raised. We are of good courage, and will labor on.

S. M. COBB.

### **At the Glendale (Cal.) Sanitarium**

As my health did not improve as rapidly as was hoped, the doctors advised me to seek a lower and damper climate, so, with my younger son, I left Colorado, May 15, arriving at the sanitarium the nineteenth. I have been here about two weeks, and find the low alti-

tude, the sea-breeze, and the even temperature quite restful to my tired nerves.

The institution is located several miles from Los Angeles, and is surrounded with beautiful trees, characteristic of southern California. There are numerous orange, lemon, olive, fig, and other fruits peculiar to this climate.

Best of all, I find the managers, physicians, nurses, and helpers wearing a cheerful countenance, showing the indwelling of the Holy Spirit.

It was a trial, in my nervous condition, to leave my dear brethren and sisters of the Colorado Conference, with whom I had labored so many years, yet I soon felt at home here. I shall probably remain some weeks, and will be pleased to hear from any of my collaborators or children in the faith.

GEO. O. STATES.

### **Book Work at Union College**

ACCORDING to previous appointment, the State agents of Iowa, Nebraska, Kansas, and Missouri met at Union College the eighth of May, to look after the interests of the book work among the students, and to lay before them the needs of the canvassing work in the Central Union Conference. The president, Professor Lewis, and the faculty, were very kind indeed to us, and have helped us in every possible way. They gave us the chapel hour each morning, and assisted us in various other ways in arousing an interest in the canvassing work, and over fifty responded to the calls made.

More and more I see that our schools are becoming recruiting stations for the canvassing work. We had fourteen in the class here who are going to Missouri to canvass, and when they arrive, we shall have between thirty-five and forty canvassers in that State, and a large majority of these have, either directly or indirectly, come from our church-schools or this college.

We are receiving some very interesting reports from different parts of the State. Our canvassers are taking, on an average, more than \$1.50 worth of orders an hour. I am just in receipt of a report from a young man seventeen years of age, which is as follows: "Twenty-six hours, ninety-two dollars' worth of books sold." He is handling "Great Controversy."

We are striving to the best of our ability to follow the direction that God has given by the spirit of prophecy in this work. He has said we should press the sale of the books giving an account of the rebellion in heaven, and we are doing this. It is wonderful to see the way God is blessing our efforts. During the fifteen years I have spent in the canvassing work, I have never seen a better prospect for this work than at the present time. We propose to follow the guiding hand of God and the leading of his Spirit, believing that if we work as he directs, and handle the books that he tells us to, he will give good results.

We have made "Great Controversy," "Daniel and the Revelation," and "Patriarchs and Prophets," our leading books; and the way the Lord has blessed our feeble efforts is wonderful. We have reached a time when the canvassing work must take on larger dimensions. We must lengthen our cords and strengthen our stakes, and go forth in the strength and power of our God,



pressing the battle bravely, and thus hasten the coming of our blessed Saviour.

I must express my thankfulness to God for the kindness and co-operation of the president and faculty of Union College, and the president and ministers of Missouri, the church-school teachers, and the dear fellow workers in the Kansas City Branch Office, for their kindness and co-operation in this work. It is not through any great effort of the writer, but through the efforts of the faithful workers already mentioned that the work in the State of Missouri and the Central Union Conference is being revived. May the Lord help us one and all to work "while it is day;" for "the night cometh, when no man can work."

G. PHILLIPS.

### Actions Taken by the General Conference Committee

FOLLOWING the General Conference the General Conference Committee held numerous sessions to deal with matters of detail coming before it. Delegates from the mission fields had many questions to lay before the members. Actions taken by the committee which will be of general interest, are here summarized.

Departmental committees were appointed as follows:—

#### Departmental Committees

**Educational Department:** Frederick Griggs (chairman), C. C. Lewis (secretary), L. A. Hoopes, C. W. Irwin, F. W. Field, C. H. Hayton, Arthur Fulton, H. R. Salisbury, O. Loepke, O. A. Johnson, Jean Vuilleumier, M. E. Cady, Fannie M. Dickerson, L. Flora Plummer, B. E. Huffman, Orin A. Hall, C. B. Hughes, E. A. Sutherland, J. E. Tenney, J. W. Lawhead, W. W. Prescott, W. A. Spicer, W. E. Howell, M. E. Kern, J. G. Lamson.

**Sabbath-school and Young People's Department:** G. B. Thompson (chairman), Mrs. L. F. Plummer (secretary), W. W. Prescott, M. C. Wilcox, Fannie M. Dickerson, E. Houser, J. A. L. Derby, M. E. Kern, W. A. Colcord, C. P. Bollman.

**Religious Liberty Bureau:** K. C. Russell (chairman), W. A. Colcord (secretary), Allen Moon, L. A. Smith, G. B. Thompson, D. W. Reavis, J. S. Washburn, R. C. Porter, S. B. Horton, H. W. Reed.

**Medical Council:** W. A. George (chairman), J. E. Froom (secretary), C. P. Farnsworth, C. C. Nicola, F. M. Wilcox, E. P. Hawkins, W. C. Green, G. H. Heald, Jno. A. Burden, G. A. Hare, O. M. Hayward, P. F. Haskell, W. M. Adams, S. P. S. Edwards, W. R. Simmons, W. H. White, D. H. Kress, A. B. Olsen, J. C. Ottosen, A. J. Hoenes, P. A. DeForest, G. W. Thomason, R. H. Habenicht.

**Publishing Department:** W. C. White (chairman), E. R. Palmer (secretary), H. H. Hall (assistant secretary), a representative of each of the following houses: Pacific Press, Oakland; Review and Herald, Washington; Southern Publishing Association, Nashville; International Publishing Association, College View; Kansas City Branch; Fort Worth Branch; Battle Creek Branch; Canadian Depository; and F. E. Painter, A. F. Harrison, J. B. Blosser, J. S. James, George Phillips,

W. L. Manful, I. H. Evans, W. A. Spicer, J. E. Froom, M. E. Cady.

**North American Foreign Department:** G. A. Irwin (chairman), I. H. Evans (secretary), N. P. Nelson, G. F. Haffner, S. Mortenson, B. G. Wilkinson, and the manager of the New York City Foreign Literature Depository.

**Relief Bureau:** W. C. White (chairman), E. R. Palmer (secretary), G. A. Irwin, J. E. Froom, H. H. Hall.

**Assistants appointed:** H. E. Rogers (statistical secretary), E. Houser (home secretary).

It was voted,—

That the Echo Publishing Company, of Melbourne, be allowed to pay the royalty on the Australasian Sabbath-school Lesson Quarterly to the Australasian Sabbath-school Department for use in island mission work.

That A. G. Daniells be invited to attend the later European general meetings.

That three hundred dollars be appropriated for a French worker in Quebec, this amount, with receipts from literature and otherwise, to cover a year's labor.

That we accept the offer of the Central Union Conference to share equally in sending and establishing a self-supporting worker in the Philippine Islands.

That the Brazil depository, in connection with the Hamburg Tract Society, publish such literature in the Portuguese language as the means will permit and the requirements demand.

That the week of prayer for 1905 be held from December 9 to 16.

That the offering recommended by the General Conference for the colored work in the South be taken the first Sabbath in October.

That the offering recommended by the General Conference for orphans of the Haskell Home and similar institutions be taken the first Sabbath in April.

That we approve of the suggestion of the Educational Department that the chairman attend such of the union conference teachers' conventions as it may be consistent for him to attend.

That we favor the suggestion of a general educational council in the summer of 1906.

That we encourage the friends of the Huntsville school for colored workers to raise a fund of five thousand dollars for the enlargement of the buildings and the improvement of the facilities of the school.

That we encourage the Nashville church to purchase the Baptist meeting-house now offered to them for five thousand dollars, and that calls be issued in the REVIEW, Watchman, and Signs for gifts to assist in payment of same.

That we ask Elder G. A. Irwin and Dr. J. E. Froom to join our brethren in the South in arranging plans for the Nashville sanitarium work, and when these plans are developed, that we assist in securing the means that will be required.

That our brethren of the Cumberland Conference be encouraged to place the Graysville Sanitarium in good working order.

That our brethren throughout the Southern Union Conference be encouraged to unite in putting the Atlanta Sanitarium in good working condition.

That the managers of the Southern Publishing Association be encouraged,—

(a) To study the plan so successfully

followed in England, Europe, and Australasia, by which a small constituency place a large number of papers in their field; and to put the Watchman upon an efficient paying basis.

(b) To enter judiciously into the publication of books for the magnificent book field assigned them.

(c) That friends of the cause be encouraged to loan money to the Southern Publishing Association with which to take up current obligations.

That ministerial credentials be granted as follows: D. C. Babcock, J. J. Westrup, C. A. Hansen, E. W. Farnsworth.

That ministerial license be granted to W. A. Barlow.

That missionary license be granted as follows: Mrs. J. J. Westrup, Dr. Law Keem, Mrs. Law Keem, Dr. Emma Perrine, Amanda Van Scoy, Mrs. E. E. Prescott, Mrs. C. A. Hansen, Mrs. D. C. Babcock, Mrs. V. J. Farnsworth, Mrs. B. G. Wilkinson, J. B. Stuyvesant, H. L. Mignott.

That we advise the publication of the manuscript, "Outline of Our Missions," prepared in the Mission Board office.

That the building of the General Conference offices in Takoma Park, Washington, be proceeded with at once.

W. A. SPICER, Secretary.

### Religious Liberty Notes

THE National Reformers are still calling for "the Christian Amendment to the Constitution."

After a riot, in which one man was shot dead and another shot through the hand, resulting from a Sunday observance crusade last fall, in Allegheny, Pa., the Baptist Ministers' Association of the city passed a resolution recommending that the association "divorce itself from any further affiliation with the Allegheny County Sabbath Association in its Sunday observance crusade."

A National Reform conference is to be held at Winona Lake, Friday, August 18, at which the following topics, among others, are to be discussed: "The Moral Accountability of Nations," "Our Sabbath Desecration," "The National Saviour-King," "National Christianity in Our Public Schools," and "National Christianity in Fundamental Law." A number of men prominent in National Reform work are to be present.

For the first time in the history of the Protestant churches of North America, a great Inter-church Conference, officially representing practically all the denomination on the continent, with an aggregate membership of nearly twenty million, is to be held in New York City, November 15-20, under the direction of the National Federation of Churches. It is claimed that this will be the most important religious gathering ever held in America. As stated in the letter to religious bodies asking for the appointment of delegates, "Sabbath desecration" is one of the questions which "concerns Christians of every name, and demands their united and concerted action, if the church is to lead effectively in the conquest of the world for Christ." There is every indication that "in the last conflict the Sabbath will be the special point of controversy throughout all Christendom."

Mr. H. H. George, field secretary of

the National Reform Association, recently made a trip through the West. Reporting this to the *Christian Statesman*, for May, he says. "We distributed literature freely among the pastors, giving to each a package of about a dozen of our best tracts, taking from them the assurance that they would read them carefully. We placed similar packages with a number of the prominent business men, and had encouraging interviews with them. I handed a banker a package, and was beginning to explain it to him, when he said, 'I tell you before you begin, that I am heartily in favor of it all through.' Another said, 'Most assuredly we need some movement of this kind.' Thus the seeds of National Reformism are being scattered far and wide, and, as is evidenced by the concluding remarks in the preceding quotation, unless the people are enlightened upon the subject, and have a knowledge of the principles of religious liberty, they will be readily deceived, and will give their influence and support to the delusive sophistries of error and false reforms. What they need is literature that will enlighten them upon the principles of religious liberty. Who has a burden to circulate religious liberty literature among pastors and people?"

A New York labor law provided that no employee should be "required or permitted" to work in bakeries or confectionaries more than ten hours a day, or sixty hours a week. The Supreme Court of the United States has lately decided this provision of the law to be unconstitutional, upon the ground that it constituted an attempt to deprive an individual of his liberty without due process of the law. This decision ought to have some bearing on the measures which the Sunday-law people are seeking to have passed in different States, as in Wisconsin last winter, making it unlawful for any employer to keep any employee at work over sixty-five hours in a week, and requiring that "at least fifty-two full rest-days of twenty-four hours each" shall be given all employees every year, seven of which, at least, shall be on "the first day of the week." But in view of an utterance of Justice Harlan, one of the judges of the United States Supreme Court, in a speech delivered at the Presbyterian General Assembly, at Winona Lake, Ind., May 20, it is doubtful if the Supreme Court would render a like decision as to the constitutionality of Sunday laws. The following report of the speech is taken from the Philadelphia *North American* of May 22: "A meeting in the interest of Sabbath observance was held Saturday night. John H. Converse presided, and Justice Harlan made the chief address. Justice Harlan made it very clear that it was the duty of State legislatures to sustain Christian sentiment, and preserve the Christian sabbath. He intimated very plainly that the Supreme Court would stand for such legislation. . . . He said that the duty of Christians to observe Sunday as a day of worship and religious service was not to be confused with the right of those who worked to have a rest one day in seven." From this it appears that the constitutionality of Sunday laws is already prejudged by the Supreme Court of the United States.

W. A. COLCORD.

### Field Notes

BROTHER J. W. CHRISTIAN says in a recent letter from Viborg, S. D.: "Last Sabbath, May 13, was spent at Ladelle, in company with Brother E. G. Hayes, where a church was organized with fifteen members. We rejoice that the work is onward here in Dakota."

BROTHER W. L. BRANDON reports from Houston County, Tex.: "On closing meetings at Neches, I went to some brethren near Ratcliff, and started a few days' meetings, with the result that two began keeping the Sabbath for the first time, and one brother who had been a backslider for a number of years took a new stand for the truth; and some who were using tobacco resolved to quit to stay quit, and all resolved to begin paying tithes. From there I went to a schoolhouse not far away, and began holding meetings, with the result that all or part of six families have taken a stand for the Sabbath, making twelve adults who have accepted present truth since the meeting closed at Neches."

### The Washington Training College

THE following resolutions were adopted by the constituency of this institution at the first annual meeting held during the recent conference:—

*Whereas*, It has seemed good to the Lord to direct that a school be established at this place; and,—

*Whereas*, Substantial advancement has been made in carrying out this instruction under circumstances that have been peculiarly favorable; therefore,—

*Resolved*, That we express our appreciation of the mercy and blessing bestowed upon us, both in the work of construction and in operating the school during the brief session recently closed.

*Whereas*, A definite and positive work has been assigned to the Washington Training College in the education and training of young men and women, preparatory to entering the work of the gospel message, and,—

*Whereas*, Instruction has been given by the servant of the Lord that the school must be thoroughly equipped for carrying out the work assigned it, and,—

*Whereas*, The buildings now erected are inadequate for the accomplishment of this end; therefore,—

*Resolved*, That the work of erecting a college building be undertaken at once, and pushed to completion as rapidly as funds will permit.

*Whereas*, The Washington Training College has been established to educate men and women, and not children; therefore,—

*Resolved*, That the moral support and earnest co-operation of the College be extended to the Tacoma church in the establishment of a suitable church-school for the accommodation of the youth and children of parents who are brought here to carry forward the work now being established.

*Whereas*, The Washington Training College has been established to train missionaries for work in all parts of the world, and,—

*Whereas*, The College offers superior advantages because of its location at the headquarters of our work where the students have the advantage of constant association with those who are shaping the policy of the denominational work, and of meeting missionaries who are passing to and from their fields; therefore,—

*Resolved*, That we ask the co-operation of the leading brethren in the various conferences to use their influence in sending to us young men and women of experience and promise who can receive a speedy preparation for greater usefulness in the cause.

### The One Hundred Thousand Dollar Fund

IN the REVIEW of May 18 a number of names were published under the heading "Two Dollars Each" which belonged in the one dollar list. These were the names from F. P. McClellan to J. P. Spicer inclusive. This was caused by misplacing a page of the copy, and does not affect the footing of the list.

Mrs. L. S. C. ....	300 00
Mrs. S. F. Soden .....	300 00
Letta M. Phelps .....	300 00
Elder G. W. Reaser .....	274 49
South Lancaster (Mass.) church .....	201 65
South Dakota Tract Society..	158 88
Aberdeen (Wash.) church...	118 95
Mrs. P. W. Baker .....	100 00
Edward and Martha Schaupp	100 00
Mount Vernon (Ohio) church	100 00
Bermuda Mission .....	75 44
Hundred Mile Grove (Wis.) church .....	72 50
Miscellaneous .....	61 25
Mr. and Mrs. M. V. Erkenbeck	51 00
Jacob Shively .....	50 00
Howard Bullard .....	50 00
John Heald .....	50 00
Mr. and Mrs. D. W. Emerson	50 00
Norwich (N. Y.) church ....	50 00
Rochester (N. Y.) church ...	47 50
Portland (Ore.) church ....	45 20
Iowa Tract Society .....	39 72
Brayton (Tenn.) church ....	37 20
New Ipswich (Mass.) church	36 00
Mr. & Mrs. H. C. J. Wallekar	36 00
Sebastopol (Cal.) church ...	35 85
Pacific Press and Mountain View (Cal.) church .....	34 50
E. H. L. ....	32 85
Annie Brown .....	32 00
George Kimble .....	30 00
Potterville (Mich.) church ..	30 00
Roswell (N. M.) church ...	29 30
Charles Kinney .....	26 00
Friends in East. Connecticut	26 00
Salem (Ore.) church .....	25 24
John P. Hansen (Denmark)	25 00
Elder and Mrs. H. W. Decker	25 00
Mr. and Mrs. R. D. Benham	25 00
Carrie Boardman .....	25 00
Mrs. A. M. Hand .....	25 00
Mina Swanson .....	25 00
George C. Leverentz .....	25 00
A sister .....	25 00
Tom C. Hege .....	25 00
K. O. Shawhem .....	25 00
C. H. Allen .....	25 00
Springfield (Mass.) church..	24 50
Tacoma (Wash.) church ....	23 02
A friend .....	22 30
Rochester (N. Y.) church ..	21 88
Harrisburg (Pa.) church ....	21 45
Rome (N. Y.) church .....	21 20
Montavilla (Ore.) church ...	21 06
Eureka (Cal.) church .....	21 00
Mr. and Mrs. John Bolton ..	20 00
D. L. Reinhart .....	20 00
Mrs. S. A. Jones .....	20 00
O. H. Wilbur .....	20 00
Mrs. Jane Ingels .....	20 00
D. T. Fero .....	19 50
Dr. S. P. S. Edwards .....	19 11
Laurelwood (Ore.) church ..	19 08
Adams Center (N. Y.) church	19 00
Oconto (Neb.) Sabbath-school	18 60
Jacksonville (Fla.) church ...	17 75
Woodburn (Ore.) church ....	17 00
Gloucester (Mass.) church ..	17 00
Everett (Mass.) church .....	16 50
Stanley (N. D.) church .....	16 00
Greenleaf (O. T.) church ...	16 00
A. C. Hardy .....	15 40

Merrill (Wis.) church .....	15 25	North Creek (N. Y.) church .....	8 00	son, Max W. Anderson, Mrs. Etta	8 00
W. M. Adams .....	15 00	Elder and Mrs. W. W. Sharp .....	8 00	Adams, Mrs. Sophia Giles, Celia Hill,	8 00
A friend .....	15 00	Orlando (Fla.) church .....	7 75	B. N. MacLafferty, M. D., Mrs. Ella	7 75
F. M. Burg .....	15 00	O. A. Brown .....	7 25	Moore, W. C. Raley, J. C. Ross, C. E.	7 25
Thomas Watson .....	15 00	Cardwell (Va.) company .....	7 16	Waterman, L. C. Somerville, Naomi	7 16
Hutchins (Tex.) church ....	13 85	Mrs. B. A. Capehart .....	7 00	Wells, Mr. and Mrs. P. C. Shockey,	7 00
Armstrong (Mo.) church ....	13 00	Mr. and Mrs. H. G. Miller ..	7 00	Lewis A. Brown, Elizabeth Franks,	7 00
Santa Anna church .....	12 65	Jonestown Sabbath-keepers ..	7 00	Charles S. Longacre, Mrs. C. A. Butter,	7 00
S. B. Horton .....	12 28	Fulton (N. Y.) church .....	7 00	L. L. French, C. Wentland, M. Went-	7 00
G. F. Watson .....	12 00	Alexandria (Va.) church .....	7 00	land, Mrs. D. E. Walker, Flagstaff	7 00
Puyallup (Wash.) church ...	11 60	Reese (Mich.) church .....	6 75	(Ariz.) company, a sister, Charlemont	6 75
Seattle (Wash.) church .....	11 60	Amherst (N. H.) church ...	6 43	(Mass.) church, Worcester (Mass.)	6 43
Conway (Mass.) church ....	11 59	D. Hale .....	6 25	church, Worcester (Mass.) Swedish	6 25
Toronto (Canada) church...	11 50	James L. Pauley .....	6 19	church, Mrs. P. Alderman, J. F. Dennis,	6 19
Hildebran (N. C.) church ...	11 50	Kelso (Wash.), church .....	6 13	Mrs. H. M. Coffin, J. F. Quinn, R. O.	6 13
Mr. and Mrs. George Davis..	11 47	Mr. and Mrs. L. A. Curtis ..	6 00	Williams and family, Franklin Hess and	6 00
Hughson (Cal.) church .....	11 38	S. S. Sewell .....	6 00	family, Henry Frohmader, Mr. and Mrs.	6 00
Danvers (Mass.) church .....	11 38	Mrs. Katie Blessing .....	6 00	Edward Snow, Martha Craig, Mrs.	6 00
Colby (Wash.) church .....	11 25	Geneva (Ohio) church .....	6 00	Mattie R. Burneson, Adaline Wood,	6 00
Mrs. T. A. Sheridan .....	11 00	J. W. Goodwin and family ..	6 00	Sarah Moser, Chris Jorgensen, Mrs.	6 00
Dr. I. L. Green .....	10 90	Sarah M. Moore and daughter	6 00	N. H. Whitney.	6 00
A. G. Haughey, collector ....	10 81	So. Amherst (Mass.) church ..	5 75	Mrs. H. M. Ballard (England), \$4.87;	5 75
Dilley (Ore.) church .....	10 50	Carrollton (Wash.) church ..	5 56	Newberg (Ore.) church, \$4.80; Mr. and	5 56
G. P. Bailey .....	10 35	Mrs. T. A. Sheridan .....	5 50	Mrs. F. A. Webber, \$4.70; Ridgefield	5 50
Kasota church .....	10 26	Mrs. B. Sherwin and family	5 30	(Wash.) church, \$4.68; Green Lake	5 30
Kankakee .....	10 02	Vancouver (British Colum-		(Wash.) church, \$4.60; Cumberland	
Miss E. D. Van Rensselaer ..	10 00	bia) church .....	5 30	(British Columbia) church, \$4.25; I. N.	5 30
M. E. Scott .....	10 00	Lincklaen Center (N. Y.)		Wilbur, \$3.95; First S. D. A. church	
A. Zachrisson .....	10 00	church .....	5 25	(Washington, D. C.) \$3.70; Olympia	5 25
L. H. and N. J. Stanton .....	10 00	William A. Hicks .....	5 25	(Wash.) church, \$3.60; Newmarket	5 25
Almira J. Hicks .....	10 00	J. L. Weller .....	5 20	(Va.) church, \$3.41; Eufola (N. C.)	5 20
Mrs. C. H. Barr .....	10 00	Falls City company .....	5 16	church, \$3.33; Albany (Ore.) church,	5 16
Mrs. J. B. Benson .....	10 00	Manson (British Columbia)		\$3.31; Clara McClellan, \$3.25; W. C.	
Hulda Thornlung .....	10 00	church .....	5 15	Dunbar and family, \$3.25; Lowe (Kan.)	5 15
O. T. Bue .....	10 00	Mrs. Jane Seeley .....	5 11	Sabbath-school, \$3.15; Ellisville (Miss.)	5 11
George A. Brickford .....	10 00	Waco (Tex.) company .....	5 10	church, \$3.10; Columbia (Wash.) Sab-	5 10
James D. Kimble .....	10 00			bath-school, \$2.75; friends, \$2.60; Lind-	
Mr. and Mrs. J. W. Cox .....	10 00			sey (Ontario) church, \$2.60; David and	
Chris Keldsen .....	10 00			Jennie E. McClellan (Ireland), \$2.44;	
L. C. Wickman .....	10 00			W. H. Meredith and family, \$2.44; Alva	
Brother Zink .....	10 00			(O. T.) Sabbath-school, \$2.25; Victoria	
Mrs. F. Percival .....	10 00			(British Columbia) church, \$2.25;	
Mrs. Kate Strayer .....	10 00			Connie (Wash.) church, \$2.20; Mrs.	
Mr. and Mrs. S. Sellers .....	10 00			M. E. and Daisy V. Reid, \$2.10; Eunice	
Mrs. C. Jasperson .....	10 00			G. Cornell, \$2.10; Vicksburg (Miss.)	
Dell Pickard .....	10 00			church, \$2.05.	
Olean (N. Y.) church .....	10 00				
Mrs. Anna Groff .....	10 00				
Emma L. Pardon .....	10 00				
C. D. Green .....	10 00				
Lura A. Francis .....	10 00				
J. O. Loomis .....	10 00				
J. A. Barton .....	10 00				
Elwood Bailey .....	10 00				
Mr. and Mrs. W. L. Gardner	10 00				
Albina (Ore.) church .....	10 00				
J. W. Sauber .....	10 00				
Mr. and Mrs. G. W. Pettit ..	10 00				
Mr. and Mrs. W. V. Sample ..	10 00				
Mrs. B. L. Turney .....	10 00				
Mr. and Mrs. Archie Smith..	10 00				
U. Bender .....	10 00				
H. Clay Griffin .....	10 00				
V. B. Watts .....	10 00				
D. Sadie Wilson .....	10 00				
Mrs. Elizabeth A. Brown....	10 00				
Henry S. Brown .....	10 00				
W. C. Young .....	10 00				
W. B. White .....	10 00				
George A. Keppler .....	10 00				
F. J. Gravelle, wife, and					
daughter .....	10 00				
Mrs. Hannah Rogers .....	10 00				
Mrs. E. F. Atherton .....	10 00				
E. B. Bray .....	10 00				
J. G. Wood .....	10 00				
Elder E. H. Gates (Fiji)....	9 98				
Archdale (N. C.) church ....	9 25				
Mrs. A. W. Kuehl .....	9 00				
Lowell (Mass.) church .....	9 00				
Willis (Mich.) church .....	8 61				
Eugene (Ore.) church .....	8 50				
S. E. Wight .....	8 31				
M. C. Wilcox .....	8 20				
Bordoville (Vt.) church .....	8 20				

son, Max W. Anderson, Mrs. Etta	8 00
Adams, Mrs. Sophia Giles, Celia Hill,	8 00
B. N. MacLafferty, M. D., Mrs. Ella	7 75
Moore, W. C. Raley, J. C. Ross, C. E.	7 25
Waterman, L. C. Somerville, Naomi	7 16
Wells, Mr. and Mrs. P. C. Shockey,	7 00
Lewis A. Brown, Elizabeth Franks,	7 00
Charles S. Longacre, Mrs. C. A. Butter,	7 00
L. L. French, C. Wentland, M. Went-	7 00
land, Mrs. D. E. Walker, Flagstaff	7 00
(Ariz.) company, a sister, Charlemont	6 75
(Mass.) church, Worcester (Mass.)	6 43
church, Worcester (Mass.) Swedish	6 25
church, Mrs. P. Alderman, J. F. Dennis,	6 19
Mrs. H. M. Coffin, J. F. Quinn, R. O.	6 13
Williams and family, Franklin Hess and	6 00
family, Henry Frohmader, Mr. and Mrs.	6 00
Edward Snow, Martha Craig, Mrs.	6 00
Mattie R. Burneson, Adaline Wood,	6 00
Sarah Moser, Chris Jorgensen, Mrs.	6 00
N. H. Whitney.	6 00
Mrs. H. M. Ballard (England), \$4.87;	5 75
Newberg (Ore.) church, \$4.80; Mr. and	5 56
Mrs. F. A. Webber, \$4.70; Ridgefield	5 50
(Wash.) church, \$4.68; Green Lake	5 30
(Wash.) church, \$4.60; Cumberland	
(British Columbia) church, \$4.25; I. N.	5 30
Wilbur, \$3.95; First S. D. A. church	
(Washington, D. C.) \$3.70; Olympia	5 25
(Wash.) church, \$3.60; Newmarket	5 25
(Va.) church, \$3.41; Eufola (N. C.)	5 20
church, \$3.33; Albany (Ore.) church,	5 16
\$3.31; Clara McClellan, \$3.25; W. C.	
Dunbar and family, \$3.25; Lowe (Kan.)	5 15
Sabbath-school, \$3.15; Ellisville (Miss.)	5 11
church, \$3.10; Columbia (Wash.) Sab-	5 10
bath-school, \$2.75; friends, \$2.60; Lind-	
sey (Ontario) church, \$2.60; David and	
Jennie E. McClellan (Ireland), \$2.44;	
W. H. Meredith and family, \$2.44; Alva	
(O. T.) Sabbath-school, \$2.25; Victoria	
(British Columbia) church, \$2.25;	
Connie (Wash.) church, \$2.20; Mrs.	
M. E. and Daisy V. Reid, \$2.10; Eunice	
G. Cornell, \$2.10; Vicksburg (Miss.)	
church, \$2.05.	

\$4.50 EACH

Mecosta church, Jay J. Ferguson, O. Bartlett.

FOUR DOLLARS EACH

Mr. and Mrs. Rouse, George Zirkle, Mrs. C. L. Davis, Mrs. J. T. Hamilton, miscellaneous, Cusseta (Tex.) church, Montgomery (Ala.) church No. 2, Mr. and Mrs. T. O. Saxton, LaCrosse (Wis.) church, Mrs. Z. A. Dickinson.

THREE DOLLARS EACH

Mr. and Mrs. Delworth, S. A. N., Mrs. E. Ogden, Mr. and Mrs. O. G. Reid, Joseph Majors, San Gabriel Sabbath-school, Mrs. M. D. Weick, Anna Lake, Rolland and Ethel Brines, F. M. Satterlee, Mrs. J. W. Hiatt, a friend in Sanquoit, N. Y., Loyai (Wis.) church, Joseph Hooper, N. A. Goodwyn, Karl Conzelman, Mr. and Mrs. F. C. Wilcox, Mrs. C. Valentine, Mr. and Mrs. H. Workhoffer, Mrs. E. Eldredge, Maud Harding.

\$2.50 EACH

William Harding, Eliza Harding, Ella McManns, R. D. Hottel, Mrs. R. D. Hottel, G. W. Wheeler, Harry Hamilton, Mr. and Mrs. R. H. Van Hook, William A. Siebert, Willie P. Kysor, Lettie E. Kysor, Mrs. J. M. Peck.

TWO DOLLARS EACH

William Fenner, M. R. Dickinson, a friend, Christ Sund, A. J. Carpenter, J. W. and S. A. Turner, Mrs. R. E. Abbott, R. E. Segrave, Mrs. C. Stone, R. M. Johnson, a friend, F. D. Dexter, Mr. and Mrs. D. R. Maurice, Niels Larsen, Ligonier (Ind.) church, S. D.

Neal, J. E. Rust, Lewis Brown, G. D. Litchfield, Mr. and Mrs. George Crawford, Mrs. B. M. Grieseger, W. H. McCarty, a friend, Mr. Merchant, Charles P. Weisleder, Mrs. A. R. Satterlee, Mrs. H. A. Browning, Mrs. Springer, Mr. and Mrs. Charles Covey, Mr. and Mrs. Elva Boutilier, Mr. and Mrs. W. A. Webb, William Humphries, Adella Stubblefield, Jessie E. Martin, C. D. Green, Syracuse (N. Y.) church, Mrs. Agnes Hunter, a good friend, Pelton J. and L. Emma Smith, Matilda Beach, Linnie B. Mills, Mrs. A. J. MacFarland, Josephine Wilson, Martinsville (Ind.) church, Catherine Keener, John H. Acton, J. R. Clark, Mrs. J. N. Irvine, Gus Stienborn, Deming (Wash.) church, D. L. Woodland, B. F. S. Woodland, Seabeck (Wash.) Sabbath-school, Mr. and Mrs. John Bayard, Amy Rawlinson, Mrs. Miller, Mrs. E. E. Read, Silver Creek (British Columbia) church, a sister, a friend, Mr. and Mrs. R. J. Lyman, Josephine S. Hale, E. E. Quinn, A. W. Fortner, R. E. Fortner, Mr. and Mrs. Joseph Applegate, W. B. Kellogg, Mr. and Mrs. Frank Sheplar, Joseph and Georgia Geut, George Moser, Mr. and Mrs. G. A. Samons, F. N. Bartholomew, Mrs. M. A. Calkins, Mrs. Clara Iden, Mrs. L. W. Rinker, J. H. Goodman, Mrs. W. A. Herald, Mrs. A. A. Jones, Mrs. P. Nash, Mrs. Lahetta Potter, Mrs. J. A. and S. D. Burdoin, J. B. Wical, Mrs. E. A. Rose, L. H. Davis, Homer and Mrs. M. E. Howe, Edgar F. Cole, Dothan Tulk, Mrs. M. J. Welch, Mrs. Hanna Swanson, Mrs. S. J. Anthony, silent workers, Mrs. C. E. Mitchell, R. L. Underwood, Jens Neilsen.

Mrs. Mae Drown, \$1.75; Orlando (Fla.) company, \$1.27; Mrs. W. G. Schenerman, \$1.12; E. W. Crawford, \$.90; Ada Stanley, \$.75; Brookshaven (Miss.) Sabbath-school, \$.72; Unknown, \$.55; Roy C. Kinsey, \$.55; Hazel Johnson, \$.45; Mrs. G. Kader, \$.37; Floyd Kephart, \$.08; Lola Brock, \$.04.

#### \$1.50 EACH

Mrs. J. H. E., Mr. and Mrs. George Tanner, Mrs. J. A. Clayton, a canvasser, Mrs. James Jones, Timothy Hallock, F. C. McMartin, Mrs. N. Varce, Bedford (Mich.) church, Mrs. Mamie A. Howell and others, Amanda Camp, Mrs. Nellie A. Barnes.

W. A. Chatfield, I. N. Bethurum, Mrs. Minnie Bethurum, Mrs. Mary Steffensen, W. F. Fairchild, A. J. Barker, Sturgeon Bay (Wis.) church, Alma B. Reinhart, Anna Peet, Mr. and Mrs. J. T. Brace, Eliza J. Spear, Harrison McCormick, Mrs. M. E. Bilderback, George McDowell, Mrs. G. Dineson, a brother, Mollie James, W. L. Grace, W. Guy, Mr. and Mrs. F. Savage.

Roseburg (Ore.) church, \$1.95; Everett (Wash.) church, \$1.45; M. A. Sewell, \$1.45; A. Benson, \$1.40; Chitwood (Ore.) church, \$1.40; A. E. Allbery, \$1.25; Mrs. Susie Wilson, \$1.25; Winston-Salem (N. C.) church, \$1.22; Mount Vernon (Ohio) church, \$1.20.

[NOTE.—The donations have come in so rapidly that we have not been able to publish all the names of the donors to date, but we shall acknowledge all in due time. The amount of the list furnished to us is now \$94,403.98.—ED.]

A further list will follow.

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

## Current Mention

—Strong hopes for peace between Russia and Japan are now entertained in this country and in Europe, and to President Roosevelt belongs the credit of bringing about the present hopeful situation, he having addressed a note to each of the belligerent powers suggesting that the two governments open negotiations with each other for the purpose of ending the war. It is stated that Russia has agreed to an indemnity in the terms of peace which Japan may exact, and that if Japan's terms are not too severe, the present negotiations will bring an end of hostilities. Meanwhile the czar is subjected to very strong pressure at home by a message from a representative body including many men of high rank, sent from Moscow, the headquarters of the organization, demanding that steps be taken at once to end the present bureaucratic government, and institute representative government in its place.

—The political union between Norway and Sweden, which has existed since 1814, was severed by Norway, June 7, so that Norway is now an independent state. The Norwegian Storting passed a resolution setting forth the reasons for this action, as follows: "Whereas, All the members of the council of state have laid down their offices; Whereas, his majesty the king has declared himself unable to establish a new government for the country; and, Whereas, The constitutional regal power thus becomes inoperative, the Storting authorizes the members of the council of state, who retired to-day, to exercise, until further notice, as the Norwegian government, the power appertaining to the king, in accordance with Norway's constitution and existing laws, with those changes which are necessitated by the fact that the union with Sweden under one king is dissolved in consequence of the king's having ceased to act as a Norwegian king." The Norwegian government is prepared to defend its independence by force of arms if necessary.

—Some months ago there was a revival of Sunday legislation in Spain, and regulations were carried into effect which prohibited Sunday work and Sunday sports, among the latter being included the national pastime of bull-fighting. The discontinuance of these Sunday shows was a very unpopular proceeding, and drew forth many protests, not only from those with whom bull-fighting was a favorite form of amusement, but from the vast numbers who were dependent on the shows for employment. The opposition seems now to have triumphed over the law, for it is announced that Sunday bull-fights have been everywhere resumed, being authorized by the Council of State, at Madrid, on the ground that bull-fighting is an art, and the performers in the show are artists. Great enthusiasm is manifested by the populace everywhere, and at Madrid a record-breaking crowd, not half of whom could gain admission to the amphitheater, came to witness the initial exhibition. This mark of a decadent nation appears in Spain in spite of her national recognition of God and her stringent "Sabbath" laws.

## NOTICES AND APPOINTMENTS

### North Dakota Camp-Meetings

INSTEAD of a general camp-meeting this year it is designed to hold two local ones, the first at Goodrich, June 26 to July 3, for the benefit of our German brethren, and the few English living south and west of that place, and the second at Towner, McHenry County, July 11-17. The latter meeting is for the benefit of the English and Scandinavians in the northern part of the State.

We hope to find both meetings well attended; in fact, we expect a larger attendance than heretofore, as some have accepted the truth since our last meetings, and others have moved into the State.

J. G. WALKER, Pres.

### Camp-Meeting in Alberta

To all our brethren, sisters, and friends in Alberta, we desire to extend an urgent invitation to attend the camp-meeting to be held at Wetoskiwin, July 4-10. Elder Underwood and others have promised to attend, and we are looking forward to a good meeting.

We have a few tents to rent, but not enough for all, so we ask those who can bring tents with them to do so. We shall have a book stand, where literature can be obtained.

We hope to make this meeting a success, and a blessing to all, by laying hold on the promises of God, by faith. We are sure God will meet with and bless his people. Let all come who can. Bring the children, and let us seek God together.

J. W. BOYNTON.

### Pennsylvania Sanitarium

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

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

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

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

### Eastern Pennsylvania Conference

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

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

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

Will all intending to come be so kind as to inform V. H. Cook, 1809 Wallace St., Philadelphia, whether they desire to tent on the grounds or to occupy rooms? Those who send to office for card orders will be enabled

to procure reduced rates on the railroads. When applying for card orders, state how many are desired.

The usual dining and grocery tents will be operated. Expenses will be made as low as possible.  
W. J. FITZGERALD, Pres.

### Save the Boys

THE publisher would be pleased to send samples of the journal *Save the Boys*, on solicitation, to any one who would be willing to work for subscriptions at any of our camp-meetings. And he most sincerely hopes that the Spirit of God will impress some one to work for this journal at every camp-meeting or general meeting that will be held this season, that by co-operation we may save some. Address *Save the Boys*, 118 W. Minnehaha Boul., Minneapolis, Minn.

### Notice!

THOSE coming to the Chesapeake Conference at Rock Hall, Md., June 20-27, will take the boat at pier 7, Light St., Baltimore, at 2 P. M., Monday, Wednesday, or Friday, securing round-trip tickets on the boat; from landings on Corsica River, Centerville, and Jackson Creek, Tuesday and Thursday mornings only. All come early.

O. O. FARNSWORTH, Pres.

### 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 looking to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

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

WANTED.—A good, consecrated Seventh-day Adventist girl for general housework. No other need apply. Address J. E. Cross, 652 Congress St., Portland Hydropathy Treatment Rooms, Portland, Me.

WANTED AT ONCE.—One gentleman nurse and two lady nurses for sanitarium work. Must be Seventh-day Adventists. Steady employment. Address Arizona Sanitarium, Phoenix, Ariz.

WANTED.—Work for Seventh-day Adventist, by an educated Englishman, an expert accountant and bookkeeper; is willing to do any kind of work. Address J. H. Downes, New England Sanitarium, Melrose, Mass.

FOR SALE.—Ten-room house, barn and hen-house, with two acres, vegetable garden, small fruit, and trees; three miles from Petoskey church and church-school. \$900. For full information write to J. J. Mersman, Petoskey, Mich.

FOR SALE.—In order to re-enter the work, my thirty-acre mountain farm, with new, six-room house. Fine crop of fruit now growing in our six-acre orchard. Sabbath-school in house. Location exceptionally healthful. Address J. E. Caldwell, R. F. D. 3, Dayton, Tenn.

MICHIGAN SANITARIUM OF KALAMAZOO TRAINING-SCHOOL FOR NURSES (Incorporated).—Next class now forming. We teach Bible, physiology, practical surgical and obstetric nursing, hydrotherapy, electrotherapy, diseases and their treatments, children's diseases, gynecology, massage, bandaging, Swedish

movements, and materia medica. Only substantial young people are wanted. Address T. H. Midgley, Supt.

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.

### 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:—

M. D. Smith, R. F. D. 22, East Akron, Ohio, tracts.

Herbert Crippen, Alamogordo, N. M., periodicals and tracts.

Mrs. H. T. Moor, Sixteenth Avenue and Fifteenth Street, N., Birmingham, Ala., *Signs, Watchman, Good Health, Life and Health*, and tracts.

### Addresses

THE address of Elder J. C. Harris is Peru, Ind.

The address of J. J. Brown is Bridgedale, Albert Co., New Brunswick.

The permanent address of Elder A. Whitehead is Box 4, Richfield, Utah.

## Obituaries

MCNEIL.—Died at his home in Tulare County, Cal., May 12, 1905, of pneumonia, George L. McNeil, aged 76 years. For more than twenty years he loved the hope of Jesus' soon coming, and was a devoted and faithful veteran in the cause of God. The funeral service was conducted at the Fresno Cemetery, May 13.  
H. G. THURSTON.

JOHNSON.—Fell asleep in Jesus, at Hancock, Mich., May 21, 1905, Beatrice Ione Johnson, aged 1 year and 13 days. She was a great comfort to us, and in just a little while Jesus will come, and our darling will be restored to us again. Words of comfort were spoken by Mr. Scott (Baptist). She was laid to rest in Lakeside Cemetery, to await the coming of the Life-giver.  
H. W. JOHNSON.

THOMPSON.—Died in Nebraska, Nov. 22, 1904, Eunice Elizabeth Thompson, aged 62 years and 9 months. She was a member of the M. E. Church for twenty years. After much study she accepted the Seventh-day Adventist faith, without hearing a sermon. Two years later she was baptized and joined the church, remaining an active member till the time of her death. She leaves an aged husband and five children.  
MRS. WILL HARVEY.

SCOTT.—Died at Boulder, Colo., May 29, 1905, Harry F. Scott, aged 45 years and 1 day. Ten years ago he was converted in a mission in Battle Creek, Mich. After his marriage, he and his wife went to Europe in the employ of the Sanitarium Food Company. His health failing, he returned to America. During his last illness he reconsecrated himself to the Lord. He leaves a wife and an adopted child to mourn their loss. The funeral service was conducted by the writer.  
U. P. LONG.

HOPKINS.—Died at her youngest daughter's, Mrs. A. P. Johnson, at Plum River, Ill., April 22, 1905, Margaret Wick Hopkins, aged 91 years, 3 months, and 8 days. Mother was converted when fourteen years of age, and was ever a faithful worker. She was a

member of the Seventh-day Adventist church of Des Moines, Iowa. She leaves four daughters and four sons and many friends to mourn. She was buried at Gravity, Iowa, beside her husband and daughter.  
MRS. A. E. RATHBUN.

CLARK.—Died at Ukiah, Ore., March 31, 1905, Sister Della Clark, wife of Brother Ralph Clark, aged 41 years, 2 months, and 17 days. In 1898, with her husband, she accepted present truth, and afterward led a quiet, faithful life. Three years ago she was attacked with cancer. For one year she was a great sufferer, yet bore it patiently. She leaves a husband, five children, and a mother. The remains were taken to College Place, Wash., and the funeral was conducted by the writer, assisted by Prof. J. L. Kay.  
W. F. MARTIN.

SEARCH.—Died at her home near Gadsden, Ala., May 2, 1905, Mrs. Lucy E. Search, aged nearly 57 years. She was converted at the age of fifteen, and became an active worker in the Master's service. She was among the first to joyfully accept the message of the soon coming of the Saviour and kindred truths presented in Fort Payne, Ala., in 1899. She suffered greatly during her last days, but with clear mind and unwavering faith looked forward to a part in the first resurrection. The loss is felt by husband, four children, five grandchildren, two sisters, and a large circle of friends.  
C. J. DART.

DILLON.—Died in Eureka, Cal., March 17, 1905, of diabetes, Edith Z. Dillon, youngest daughter of Elder H. A. and Mrs. D. C. St. John, aged 26 years, 6 months, and 9 days. Our beloved daughter was a devoted, earnest, exemplary Christian, loved by all who knew her. Without doubt she died in the Lord, and now sleeps in Jesus, to awake in his likeness when he comes to call his children to immortal life and glory. She left one child, a bright little boy two years old. A true and devoted husband, a father, a mother, two brothers and sisters, together with many dear friends, look forward to a joyful greeting of our loved and lost one, when the Life-giver comes.  
H. A. ST. JOHN.

HUSTED.—Lue Ina Husted, wife of G. W. Husted, died at their home in Fort Collins, Colo., May 9, 1905, aged 35 years, 1 month, and 9 days. In childhood she united with the Seventh-day Adventist Church, and continued a faithful member until her death. Her life was a beautiful one. She was a dutiful daughter, a loving wife, a patient mother, an earnest Christian. By her death a tender tie is broken, but her loved ones are comforted by the many promises to the faithful believers. A few days before her death, they buried an infant son. A dear little girl is left to mourn with her father and with the parents of the deceased. The funeral service was conducted by the writer.  
WATSON ZIEGLER.

KIER.—Died at Spring Valley, S. D., May 1, 1905, of heart failure, Sister Minnie D. Kier, wife of Brother N. C. Kier. Sister Kier was born in Denmark, and came to this country in 1874. Three years later the truth of the third angel's message was brought to the home of her parents, and with them she accepted it. She was baptized and joined the Swan Lake church, of which she was a faithful and beloved member until death. Last January her health began to fail rapidly, and she went to the Nebraska Sanitarium, but the doctors gave no encouragement. All that loving hands could do was done for her, but she was beyond the power of human skill. Her hope of soon seeing Jesus was bright till the last. She leaves a devoted husband and six loving children, besides her aged parents, five brothers, and two sisters, and a large circle of friends, to mourn their loss, but they mourn not as those who have no hope. Services were held at the house and at the church by the writer.  
J. W. CHRISTIAN.





WASHINGTON, D. C., JUNE 15, 1905

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

WE learn that Brother W. H. Anderson and party arrived in Cape Town, in due time and good health, on their way to Barotseland, Central Africa.

THE Mission Board is sending to church elders the readings prepared for the midsummer offering to missions, appointed for Sabbath, July 1. Envelopes for the offering are also sent.

THE trustees of the General Conference Corporation have organized by electing the following officers: President, A. G. Daniells; Secretary, W. A. Spicer; Treasurer, I. H. Evans.

THE trustees of the Washington Training College have organized by electing the following officers: President, A. G. Daniells; Secretary, G. B. Thompson; Treasurer, J. W. Lawhead.

ELDER G. A. IRWIN left Washington last week to attend some important meetings on the Pacific coast. Later he will attend the camp-meetings in the Central Union Conference, and will probably not return to this city before early autumn.

ELDER W. C. WHITE and his wife, Sister May White, and Sister E. G. White left Washington on Wednesday of last week for California. Sister White seemed to be in better health than when she left home to attend the General Conference.

A SUMMER school "for colored teachers and others interested in educational work" has been announced to be held at Huntsville, Ala., June 6 to July 4. The managers say: "Among those we hope to have with us are Prof. E. A. Sutherland or Prof. P. T. Magan, Prof. J. E. Tenney, Elder W. S. Chapman, Dr. Lottie C. Isbell, and Supt. S. R. Butler of the Madison County, Ala., public schools."

FROM Union College there comes to us a neatly printed pamphlet of sixteen pages and cover, entitled "Treasure Thoughts," and further described as "a souvenir book by the teachers and students of Union College." It is a compilation of quotations from many authors, each person adopting as his

own such a one as he selects, arranged in alphabetic order according to the names of teachers and students. It is an interesting pamphlet, giving as it does in a certain sense the motto for life of each one represented in it.

AN article in the June number of *The Missionary Review of the World* is entitled "Money to the Rear." In these days of strenuous appeals for large gifts it is interesting to note what an extreasurer of one of the Mission Boards has to say about it. A series of articles on "Missionary Call" presents different views of what it is, and how it is recognized. Miss Bell M. Brain takes up the subject from a Biblical standpoint; a missionary secretary describes an experiment in missionary calls, and D. L. Pierson gives the results of an inductive study of the calls of a large number of prominent missionaries. These articles are an interested contribution to a much-discussed subject.

THE policy of giving religious instruction in the public schools has no stronger support in any quarter than it has from Rome. Rome objects to the public schools in this country because religion is not taught in them, and demands separate schools, supported by public taxation, for Catholic pupils. The religion she desires taught in the schools is, of course, the Catholic religion. As showing Rome's attitude on this question a Methodist journal mentions that "at the close of mass in the Catholic church at Vancouver, British Columbia, April 20, Bishop Dontenwell said that the pope had sent a message by him from Rome to ask his people to stand up for separate schools, and to have their children educated in separate schools. The statement caused much comment, owing to the heated controversy for and against government support of separate schools in northwestern Canada. The Vatican," it adds, "is the school board controlling Roman Catholic parochial schools throughout the world. The pope will not only interfere in the school question in Canada, but he will do so in the United States. He claims that as his right." Admit that religious instruction should be given in the schools, and the only ground of opposition to Rome that is left is the contention that the Protestant, and not the Catholic religion, is the proper religion to be taught. But assert the truly Protestant principle that no religion, either right or wrong, ought to be taught under the direction and control of the state, and Rome is at once deprived of her vantage-ground in the matter. Rome can not gain ground where the Protestant principle of the separation of church and state is maintained.

### An Unusual Experience

It is not often that we are compelled to ask consideration at the hands of our people because we are not able to acknowledge promptly their contributions, but there has been such a remarkable response to the recent appeals in behalf of the One Hundred Thousand Dollar Fund that the donations have come in faster than we have been able, with our usual office force and the interruption of the General Conference, to send out the usual receipts and acknowledgments. To those who are still waiting for their receipts we will say that they need have no alarm about the loss of the money, and that they will hear from us just as soon as possible.

We are very thankful for the wonderful movement which has resulted so happily in the interest of this fund, and it is a great satisfaction to be able to report that the amount actually entered at the time of writing this article has reached \$94,403.98, with many letters still awaiting attention. The remarkable interest which has been shown in the establishment of the work in this city, and the liberal spirit which has been manifested, encourage us to believe that our people will heartily co-operate with the recommendation of the General Conference concerning the raising of further funds, which is fully presented by Elder A. G. Daniells in the Editorial Department. We ask all to read his article.

J. S. WASHBURN.

### Dedicatory Service

ON Sabbath, June 10, the church known as the People's Seventh-day Adventist church of Washington, in charge of Elder L. C. Sheafe, began a two days' dedicatory service of their church building, which they have recently purchased at the corner of Tenth and V Streets, N. W.

At the morning service the house was crowded. In addition to their regular members, the Eighth Street Seventh-day Adventist church was in attendance, besides members from the Memorial and Takoma Park churches.

The services were exceedingly practical and interesting. Elder Sheafe delivered a discourse, which was based upon the twenty-eighth chapter of Acts, from which he drew many practical lessons. Following the sermon addresses were given by Brethren Thompson and Howard, and the writer, after which the right hand of fellowship was extended to seven new members.

This church building was the property of the First Church of the New Jerusalem. The lot is fifty by ninety-five feet, and the building is a three-story brick church edifice. Eight years ago this property cost seventeen thousand dollars, but was purchased by Elder Sheafe and his church for the sum of ten thousand dollars. A liberal payment has been made on the principal with an arrangement to pay the rest on easy terms.

Our earnest prayer is that the Lord may continue to bless this church, in adding to its number precious souls who will be an honor to the third angel's message.

Elder Sheafe began a series of tent-meetings on Monday evening at Twenty-second and N Streets, N. W.

K. C. RUSSELL.