

The Advent Review and Sabbath Herald



Vol. 95

Takoma Park Station, Washington, D. C., Thursday, May 30, 1918

No. 22

THE GOSPEL TO ALL NATIONS

Day of Fasting and Prayer

A PROCLAMATION BY PRESIDENT WILSON

WHEREAS, The Congress of the United States, on the second day of April last, passed the following resolution:

"*Resolved*, by the Senate (the House of Representatives concurring), That, it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God, and to implore his aid and protection, the President of the United States be, and he is hereby, respectfully requested to recommend a day of public humiliation, prayer, and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, his blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth; "

AND WHEREAS it has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for his guidance in the affairs of their common life;

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth day of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer, and fasting, and do exhort my fellow citizens of all faiths and creeds to assemble on that day in their several places of worship and there, as well as in their homes, to pray Almighty God that he may forgive our sins and shortcomings as a people, and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with his will; beseeching him that he will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and good will.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this eleventh day of May, in the year of our Lord nineteen hundred and eighteen and of the independence of the United States the one hundred and forty-second.

WOODROW WILSON.

By the President:

ROBERT LANSING, *Secretary of State.*



"HE WILL MAGNIFY THE LAW"

Of the Messiah the prophet Isaiah prophesied, "He will magnify the law, and make it honorable." Isa. 42:21. Did Jesus of Nazareth fulfil this prophecy?

The Jews accused him of breaking the law, and some professing Christians now claim that he abolished the law; but he himself said that he did not come to destroy the law, but to make it full. (See Matt. 5:17. The Greek word translated "fulfil" in the Authorized Version is *πληρώω* meaning to make full.) The Jews had cheapened the law by fixing their attention on the letter instead of on the underlying principle, and by adding a mass of petty human traditions concerning many points.

Let us now consider each of the ten commandments, and see how Christ's teaching magnified them by restoring them to their full original meaning.

First Commandment

"Thou shalt have no other gods before me."

Christ showed that while the Jews were priding themselves on the purity of their monotheism, they were many of them serving another god. And Jesus' statement is one which all professing Christians also will do well to consider. He said:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

Even the earning of a livelihood must stand second, and the kingdom of God and his righteousness be the first object of our efforts, if we are to keep the first commandment as magnified by Christ.

Second Commandment

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

With this clear statement, how can any one think it pleasing to God for him to bow down in worship before any *icon* or any *image*, whether it be of a saint or of Christ himself? Shall we not worship God directly just as he commands us, without any representation whatsoever? Nor is the place of worship restricted to any one place, as the Jews in their pride for the temple at Jerusalem were inclined to teach. When the Samaritan woman inquired of Jesus concerning the correct place of worship, he replied:

"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth." John 4:21-24.

And the woman recognized in this answer to her question the evidence that Jesus was the Messiah. See John 4:25.

Third Commandment

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Jesus magnified this command by forbidding anything that in any way resembled swearing in its vain use of words. He said:

"I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5:34-37.

Fourth Commandment

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

About this commandment especially the Jews had built up a mass of burdensome traditions. All these Jesus swept away when he said:

"What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. 12:11, 12.

He taught that "the Sabbath was made for man, not man for the Sabbath," and he repeatedly used the day to heal the sick with whom he came in contact. He rescued the Sabbath from being a day of enforced idleness. It is a day to be kept free from our own work, but only in order that it may be filled with worship to God and unselfish service to our fellow men. Jesus Christ nowhere changed the Sabbath from the seventh day of the week to the first day; and his immediate disciples would not, of course, think of doing what their Master had not done, nor does the Scripture record such action on their part.

Fifth Commandment

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Long life in the land is promised to him who keeps this command. While "the land which the Lord thy God giveth thee" doubtless refers to the earth when restored to its Edenic beauty, it also has an evident application to this present world. It is a striking fact that the modern nation whose history dates from the greatest antiquity (China) is a nation in which honor to parents is the very foundation stone of its religious history. On the other hand, as family ties have been loosened, nations have inevitably gone down to their destruction.

The Jews had lessened the binding obligation of the children's duty to their parents by freeing from the duty of aiding a parent in a financial way the child who gave to the temple that which otherwise would have gone to the parent. This practice of buying an exemption from the requirement of this commandment by making a gift to the temple treasury, was condemned by Jesus Christ in these words:

"Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother." Mark 7:9-13.

Sixth Commandment

"Thou shalt not kill."

Jesus widened this command to cover the angry passion which leads sometimes to murder.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5:21-23.

"Whosoever hateth his brother is a murderer." 1 John 3:15.

Seventh Commandment

"Thou shalt not commit adultery."

This command also was shown to cover more than the overt act.

"I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28.

Eighth Commandment

"Thou shalt not steal."

Jesus made it the duty of his followers to do more than refrain from taking that which belonged to another. It was their duty also to share their own possessions with their neighbors who were in need.

(Continued on page 4)

The Advent Review And Sabbath Herald

HOLY BIBLE IS THE FIELD THE WORLD

"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. 95

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 30, 1918

No. 22

EDITORIAL

THE BENEFITS OF THE GENERAL CONFERENCE

THE value of such a gathering as the recent General Conference cannot be measured alone by the information received by the delegates as to the advancement of this world-wide movement. Knowledge is necessary, but added to this increased knowledge of the operation of our work there must come a new vision of future possibilities, a new sense of responsibility, increased consecration to the Master, and a new endowment of divine power for the prosecution of the work in the future.

The benefits of the General Conference indeed should be many and varied. The delegates have for the most part now returned to their fields of labor. Local interests are engaging their attention. In nearly every conference important gatherings of the believers are either now being held or will be held before the season closes. We hope that the spirit of the General Conference occasion may be extended into these local meetings. If this is done, we know that the work in every locality will take on in the year to come increased volume and added power.

We have come to the day of great opportunity in the history of this movement. On every side are open doors. The Spirit of God is being poured out upon the earth, and the hearts of thousands are awakening to a new realization of their spiritual needs. In many hearts there is a desire for Christ, for a knowledge of a better way than this world affords. In filling these openings much will be required of the believers. Great demands will be made upon their resources. In giving to the world the knowledge of the coming kingdom, we have a great special oversea war to carry forward. That war demands the consecration of our all to the service of our Master; it demands efficiency on the part of the workers, such efficiency as may be acquired by the improvement of every natural and

acquired ability, such efficiency as may come only by the endowment of the Spirit of God.

There is no question as to the triumph of the cause of truth. The Lord will take through to a glorious victory a chosen people. The only question is as to our individual triumph. Will we who write and read these words obtain that vision which God demands of us in this present hour? And will we by his grace set ourselves to the attainment of his high and holy purpose for us that will bring to us success as individuals? We pray that this may be the experience of every reader.

AN UNSTAGGERING FAITH

OF Abraham we read that he "staggered not at the promise of God through unbelief." Rom. 4:20. Never was unstaggering faith needed more than today. The trouble with most Christians is that their faith wavers. Our faith staggers in view of the immense proportions of the work yet to be done and the limited facilities with which to accomplish it.

We substitute our own reason for faith. Because we cannot understand how a thing God has promised can be done, our faith is staggered, and we grope in despair, and fail to grasp the great opportunity before us and to do the thing which the Lord has commanded. Because of a staggering faith, we are far behind in the work of God, compared to where we might have been if, like Abraham, we had believed God and gone forward.

This same staggering faith is seen in our own personal relationship to God. In the most explicit manner the Lord tells us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Yet many professed Christians go through years of their life, professing to be Christians, yet never sure their sins are forgiven. This takes all the joy out of their religious life. And why?

"Oh," they say, "I do not understand how the Lord can make me righteous when I am unrighteous." Or, "I do not feel as if my sins were forgiven." Poor souls! Forgiveness does not depend on feeling. It is the act of God; something he has promised, and is made a reality to us when we believe.

If we wait till we can understand how our sins are forgiven, we shall never be able to enjoy the blessed experience of knowing that God, for Christ's sake, has forgiven us. It is faith first, and then understanding. It is "through faith we understand." Heb. 11:3. Men for ages have been trying to figure out by some scientific guessing how the world was made; and instead of finding some rock upon which to stand, have worked themselves deeper and deeper into the mire of skepticism, their speculations have grown darker and darker, and as time goes on they get farther and farther from the truth. But those who with unstaggering faith believe God's Word, "understand that the worlds were framed by the word of God."

Abraham could not understand by any scientific analysis how he could be the father of a son when he considered his "own body now dead," and the "deadness of Sarah's womb." Yet from these two dead things a living son was to come forth. With unstaggering faith Abraham laid hold of the promise of God, "being fully persuaded" that what God had promised, "he was able also to perform." And his faith "was counted to him for righteousness." And the thing which the Lord promised, and which to man seemed to be impossible, was fulfilled.

In like manner, when the Lord promises to forgive our sins, we are to believe just that. Having confessed them to God, we are to believe they are forgiven, thank the Lord it is so, and rejoice in our hearts that we are no longer under the condemnation of the law.

In like manner we must take hold courageously and hopefully of the tremendous work committed to us in the proclamation of this message. The

work is indeed vast, and the perplexities many, and they will increase more and more till the end. But the Lord of the harvest has promised that this message shall be proclaimed in all the world, and it will surely be done. Let us, amid all the hardship of the way, like Father Abraham, stagger "not at the promise of God."

G. B. T.

* * *

OUR CAMP-MEETINGS

MORE than seventy great convocations of believers will be held in North American territory during the present camp-meeting season. Thousands of believers will be brought together. Many will attend these gatherings through much sacrifice. In many conferences, officers will be elected for the ensuing year, and other important business relating to the local work will be considered. Large numbers of young people will be present. We earnestly hope that these gatherings may be the centers of great spiritual inspiration for the believers who attend.

If this result is attained, however, there must be co-operation on the part of all classes. It is not in the power of the ministry alone to make any meeting a success. Every believer bears an important relationship to the success of the meeting. Every one can pray God to meet with his people and to pour out upon them his Holy Spirit. These petitions will be heard and answered.

The preaching may be far from eloquent, and may fall below the standard anticipated. Some are inclined to feel that the success of the meeting is dependent upon some particular minister's being present; and where this hope is not realized, the disappointment takes away in a large measure the joy they feel in attending the annual convocation. The desire to hear some favorite preacher should, after all, be a secondary consideration. The real motive in attending camp-meeting should be to seek God and unite with the brethren and sisters in this service. The spirit of true devotion and of worship on our part will make acceptable the message of God, even though it may come through some feeble human instrument.

Some, we regret to say, make of the camp-meeting occasion a social function, an occasion for visiting, and sometimes even of gossip and of criticism. It is proper that we should meet our friends and rejoice in their companionship, but let us be careful that this social communion does not overshadow the spiritual communion which we should enjoy with God and with one another; that in talking

we neglect not the more important things pertaining to the soul. When our meetings are held in large cities, there is danger that some will be attracted by the sights of the city, and spend so much time in this way that the real object of the camp-meeting will be lost. Particularly do the young need to guard themselves with respect to these temptations.

Let every reader of the REVIEW seek to make of the meeting which he may attend a gathering of inspiration and power. Let him right himself with God before he leaves home, going to the meeting with the assurance of the divine presence and of the presence of the holy angels. Let not his sole object be to receive help, but also to give help; not to be a leaner, but a lifter; not to be a criticizer of the conference and its work, but a booster, an earnest worker for the Lord and for every department of his work in the earth. And let him carry the spirit of personal devotion through the meeting, finding time for personal seeking of God, and time to pray with his own family and for his brethren and sisters who need his help.

* * *

TEACHING THE SABBATH TRUTH

BROTHER AND SISTER G. F. JONES are laboring in the Solomon Islands. When our brother and sister first went to these islands, it was no uncommon thing for them to find the people carrying human flesh to market in baskets to exchange for other articles of food, but through the ministry of these devoted workers a wonderful change has been wrought in the lives of many of these people. The following incident, related by Brother C. H. Watson, shows how Brother Jones taught them the truth regarding the Sabbath:

"When he found them, they did not have a written language. Yet so marvelously has God wrought for our brother that within three weeks after landing he preached to them. He took seven coconuts, six of them of medium size, one larger than the others. The largest of all represented the Sabbath of God. He talked to them about the days of the week, and explained that six days belonged to men, and one to God. Then he talked about those coconuts, and asked them which of them they would have. Of course they said the big one. He said, 'These are the days of the week. Which day are you going to have?' They said, 'We will have God's day.'

"And so within three weeks after he landed they began to understand what the Creator of the heavens and earth means. This is the way he began to teach them about God's creation, through the truth of the Sabbath. And by the change that has been wrought he was able to marshal a force of 350 Sabbath keepers as attendants at a camp-meeting, and at the end of that camp-meeting, to baptize fourteen earnest young men into membership with the church."

In another island, the island of Rendova, we have established a mission station. The natives living on this island would never permit a missionary to land on its shores. Other Protestant societies have endeavored in vain to establish missions among them. However, recently their hearts are turning to God. The heart of the chief, who has been a very savage man, is now turning toward us for light. Of his invitation, Brother Watson said:

"Recently, just before I left New Zealand on my way to this meeting, I received an invitation from that chief to send a missionary over there to establish a mission among them and teach his people the way to God; and this is the way in which he endeavored to give me assurance that his invitation was in earnest. He said, 'I have already cleared the land; I have already built the church, and it is ready for the missionary to begin work in it among my people.'"

* * *

"HE WILL MAGNIFY THE LAW"

(Continued from page 2)

Ninth Commandment

"Thou shalt not bear false witness against thy neighbor."

Jesus commands not only that we bear no false witness against a neighbor, but that we speak no ill even of an enemy who speaks falsely of us. He makes it plain that it is our duty to love our enemies, to bless them, to do good to them, and to pray for them. See Matt. 5:43, 44.

Tenth Commandment

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Jesus gave that well-known parable of the rich man who tore down his barns to build larger, as an illustration of the utter folly of the covetous man. He points out the fundamental fallacy of the covetous man's philosophy,—that life is not enriched by abundance of possession. He said:

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

Too many still have the misconception that life consists of having things,—a house, an automobile, a fine dress, or some other thing. From the Christian standpoint, however, a financial success is no essential part of a successful life; though even Christians often act as if they thought it were.

Much more could be said, but this brief study of the real scope of the ten commandments, as Jesus taught them, may serve to suggest further thoughts along similar lines to the reader. If it does this, the writer's purpose is gained.

L. L. C.

JOINT SESSION OF THE GENERAL AND NORTH AMERICAN DIVISION CONFERENCES

MARCH 29 TO APRIL 14, 1918

THE WORK OF MRS. E. G. WHITE *

GEO. I. BUTLER

My subject is the importance of the work of Sister White, and the relation of her work to this cause.

I believe that we have committed to us the most important work ever given to any people in this world's history. Think of it a moment,— what the work is, and how it compares with other important movements that have taken place in the history of the human family. We have the world to warn. That is the responsibility placed upon us by the Scriptures and by the Testimonies. And who has ever had the world to warn of such important events as we have? Noah had the world to warn, but it was not the world of the twentieth century; it was a different world from this, and there were not so many people in it as there are now; there was not the knowledge existent in the world then that there is now; and there was not so important an event to come as we have before us.

We are living in the last days of time, when we expect to see the probation of the human family close forever, and the saints of God caught up to meet their reward. We have a work to do with the people of this world; we are to go to all the world, to the last generation of men; and when we have done that, then will the end come. Do you believe it, brethren? I believe it with all my soul. I believe that it is near. The hardest thing in the world we have to learn is the vast importance of this great movement in which we are engaged.

The Lord saw its importance long before we did. Away back nineteen hundred years ago the Lord said that there would be a prophet among this people in the last days. You know the scripture — the twelfth chapter of Revelation and the seventeenth verse: "The dragon was wroth with the woman [i. e., the true church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Probably if there is any verse of Scripture that our people know by heart, it is that one;

especially those who believe the Testimonies. "The testimony of Jesus," the same writer says, "is the Spirit of prophecy."

The Lord looked forward nineteen centuries, and saw a condition of things that demanded help from heaven; and so, my friends, as that prediction shows, he planned that there should be true prophecy in the closing work of this world's history.



STEPHEN N. HASKELL
Member General Conference Committee.

When we look for this sign, we do not have to look very long before we discover it in the Seventh-day Adventist movement. That work began away back in 1844, at the time when our great High Priest began his work in the heavenly temple,— the work of judgment, the work of looking over the heavenly records, so that when he should come, every one of those found worthy might be taken to the blessed mansions above.

I think that I have a good right to talk on this subject, because I know the beginning of this movement perhaps as well as any one. Brother Loughborough, whom we all love and whom we saw here in his weakness, began to preach in 1852, he says; Brother Haskell began to preach in

1853; but I can go back farther than that, as far as 1842. I was eight years old, but I can remember the rise of the advent movement very well. My mother embraced the truth in 1848, and my father in 1851. My father's house was a stopping place for every Adventist preacher, so I was constantly and familiarly acquainted with all that transpired.

I have never since seen the earnestness, devotion, and zeal that were in that movement in 1844. On one occasion I, with my father's family, went to a big meeting in Vermont. There were thirty or forty ministers present,

and it was one of the greatest meetings I ever attended. Why, in the early morning hours I would get up and go out into the big maple sugar bush, and there I would find from fifty to one hundred persons bowed down under the trees, praying with great earnestness; and when the ministers had finished preaching, one would see little knots of people gathering all over the camp to pray together and work for souls. The solemnity of those early times was simply surprising, and many, many souls were converted.

We shall have similar times before we get through; but who is going to be there? who is going to have a part in it? who is going to have the spirit of it? That is the question. I can remember those meetings as if they were but yesterday. I can remember hearing those ministers preach with such solemnity as I have never heard since. Crowds attended the meetings. In those days all the churches were open for the preaching of the advent doctrine. That was before the time that the advent believers had come to be hated and looked down upon.

I remember the time we were expecting the Lord to come. My father had quite a large house, and the big kitchen was almost filled with Adventists looking for the Lord to come that very night. We waited there all night long. I tell you, brethren and sisters, when you get up to the point where you believe that the Lord is to come before the next morning, you will be solemn. It will take the foolishness out of one — facing that day and expecting it in just a few hours. That is exactly how it was. Then when the time passed, how sad everybody was! My dear old father was an earnest Christian, but he scarcely smiled for years as a result of his great disappointment.

* Sermon at the General Conference, April 12, 1918.

"After the passing of the time, there was a great scattering. Multitudes of the hundred thousand or so professed believers gave up the message as a passing humbug and fanaticism, and the churches shut their doors and would not allow anything to be said about it. If you began talking about Christ's coming, you would be shut out. The people went back to their old temporal-millennium idea, saying, 'My lord delayeth his coming' as much as a thousand, yes, ten thousand years. Then the cry went forth, 'Babylon is fallen. Come out of her, my people.' I wonder how many of us believe that now? How many of our ministers are preaching it now just as we preached it then, and just as Sister White preaches it in her books? I believe it, and I have never given a course of lectures without preaching it; but there is a cross connected with it. I believe that it is good doctrine.

When the scattering began, you could hardly tell what any man believed until you had questioned him pretty thoroughly. Even those who had believed the great advent message became so silent that you would hardly know they ever thought about it at all.

Rise of Seventh-day Adventists

But there were certain ones who did not give up. They believed that message just as much as they ever did, and they finally became known as Seventh-day Adventists. Sister White, if I remember correctly, began to have visions in 1844, after the time passed. She was a girl of seventeen years, who had had a wonderful religious experience for one of her age. She had a vision, and she told that vision here and there to her friends. Then she had other visions, and others, and others — hundreds of them, I suppose, in the aggregate, if we knew of them all. Some of them were private views, given when she was alone; but a great many were given before public congregations. But I will not stop to enter into that phase of the subject.

In presenting this subject of the Testimonies, we have our different ways of handling it. Each one has a way of his own, but I should like to take a broad view of the work that Sister White has done in connection with this cause by virtue of the fact that she had visions from God. I want to go over it briefly, but I want you to see how much we are indebted to the Testimonies and to the work of Sister White.

First, I might say that there was no public effort to go out and reach the people generally — the unbelievers — for nearly ten years. The work was just going on quietly, gathering one by one the old advent believers that still had faith in the movement. Elder Bates was one of the first to come out, and he would go a great distance to find one who was interested and lead him to believe in the truth. Once he went away up to Waterbury, to my father's house. Mother was the only one there, and he began talking to her, and he kept on until she was convinced, and began

first angel's message, was gathered out here and there. Of course at first there was so much persecution and disbelief in the advent message and such a cloud thrown over the whole movement, that the workers could not get at the people. No one would listen to them until this nucleus of believers was formed; then the movement began to grow, and it has never ceased growing from that day to this, thank God! No, there has never been a year, from that day to this, but that this cause has grown, and now it is going by leaps and bounds. The blessed messages of truth in our publications are being scattered

like the leaves of autumn; and, my friends, we are glad to see this culmination of our hopes.

Laying the Foundation

In laying the foundation of this work, Sister White's Testimonies were blessed of God in a marked manner. The work could never have been done without them! You never could have taken that company of people and made a strong church out of them, unless divine wisdom and divine truth had been brought into their minds and hearts. There was a terrible cross to be taken up in connection with it, — the Sabbath, and the other doctrines that we hold, especially the Testimonies of a poor woman who was looked upon so slightly. All these things were flung in their faces.

But there was great difficulty in sorting out the doctrines on which this denomination was to be founded, in getting all truth and no error. The only way it could be done was by earnest study of the Bible, by prayer, and by means of the light which God gave us through the

Testimonies. The pioneers themselves were not altogether free from trouble. They did not all believe alike. Such things as this occurred: They would get together, and some of the brethren who did not see just alike would each pull strongly for what he believed, and so they would talk all night long perhaps, and then have to leave off just where they started. Well, what was going to be done? I'll tell you what was done: Brother White would say, "Let us pray," and they would kneel down and pray earnestly, and light would be revealed and error unmasked. The brethren had confidence in the Testimonies. There was such an evidence of the power of the Holy Spirit present when Sister White had a vision that any one who believed in the Bible and had a good Christian



WILLIAM C. WHITE
Member General Conference Committee.

to keep the Sabbath. That is the way the truth spread. Brother and Sister White were engaged in the same work.

I do not think there was any great movement ever started in the world so weak and so poor as this was when it began. The workers had no salary. All they had to live on was what people chose to give them; and you know people do not choose to give a great deal unless somebody asks for it. So they received barely enough to keep soul and body together. But they had the desire to proclaim the truth, and they believed that God was in it, just as much as you and I do.

And the Lord was in it. That work went on until a foundation was laid, and a company, made up of the good old believers who still clung to the

experience could recognize that they were from the Spirit of God.

It was by that method of meeting, and studying, and praying together that these various doctrines were developed from the Scriptures. O, I am so thankful to God, my friends, that we have a true foundation that nobody can take from us! We have a Bible foundation that God helped us to get, because he sent his servant through whom he could speak to us and bring about that union that we so much enjoy. We can go over to China and find Seventh-day Adventists, and they believe just as we do. Go anywhere, and you will find the same thing. How did that all come about? It came by the study of the Bible, by prayer, by the influence of the Spirit of God through Sister White, his servant. That process went on and on, and laid the foundation.

The Publishing Work

Brother and Sister White were at my father's house about the year 1849, and held an important meeting there in 1852; so you see I have had a chance to know of this movement from the beginning. I knew Sister White for nearly seventy years. Even when I was an infidel, I could not help respecting Sister White; and she had such an air and a sense of propriety, was so kind, so good, so noble, that I said, That is a good woman. Since I became acquainted with the whole subject of the visions, I have believed them with all my heart; I have never questioned them.

I have not been a hesitating man, one who when struck hard would begin to growl and find fault and murmur and complain and get bitter, and all that. I have had personal testimonies, too, and they didn't spare George I. Butler at all; they told me a lot of things. But I did not murmur and complain, but got all the good out of them I could. This has been my principle, and I have received great good from them. They have been a comfort to me. It has been my greatest delight to help Sister White carry out the instruction she was trying to present to our people. I did this all through my ministerial life.

Organization

We soon recognized that we must have an organization; that we should organize churches, and know who was who and what was what, so we would not be exposed to any one who might come along and say he was an Ad-

ventist, and prey upon the believers. There were many who did that then. Some men, good talkers, would come along and win the hearts of the people, and then make gain out of them. Being organized put an end to such work. We had practically the same system of organization that we have today. Of course it has been enlarged and extended; but our system of organization was established back there. Some of those good advent believers who did not belong to the body did not take much stock in the new order of things, and it took a good deal of influence to carry the organization



CHARLES H. JONES
Member General Conference Committee.

through. What did it was the Testimonies. They stood for order, not for disorder or anything of the kind. They have always stood for order, propriety, and good sense.

The Health Movement

Then came the great health movement. I can remember when our folks used to have pork on the table every morning for breakfast, and a great many other things we had good reason to discard long ago. Mistakes were made in changing the diet, and some didn't seem to thrive on the new bill of fare. It went on until many of our brethren lost their health, and some of them died. To Sister White was given instruction on the subject of health, for which we should be extremely thankful.

We have had a pretty checkered time over this question. Sometimes there have been great backslidings, and some have grown a little extra radical; but in spite of all these things, I believe every man and woman in this congregation will thank God for the health reform. [Voices: "Amen."] It is a source of some satisfaction to see that after forty or fifty years of proclaiming these unpopular health principles, the Government of the United States is putting into practice these same principles that we have been preaching for sixty years, and has even put them into statutes. Where did we get them?—In the Testimonies. Over and over again Sister White has talked them and impressed them on our hearts as a solemn duty before God. They have been a great blessing to this people; and a money-saving transaction too, and have given us a standing among the people. Real knowledge in regard to diet is very satisfactory.

Education

Our people had a very unfortunate start in the matter of education. They found they could not send their children to the schools of the world, or thought they could not, for they would be ridiculed, and it would be unpleasant for them. As a consequence, the children were growing up in ignorance. What did we do? The Lord through his servant led us to see that we needed an educational system of our own. We realized that we must have schools where we could send our children, that we might save those who were going to the world. And so colleges, academies, and church schools came into existence, and we began to develop the system of education of which I venture to say a good many of us here are proud. And we are carrying it on, and purpose to educate doctors and school-teachers, giving them as good an education as they will need in this world.

Do you suppose our people developed this system all at once? Some good Adventists were afraid it would be the ruin of our religious life, and stood almost as a wall of adamant against it.

Behind me sits the brother who was with me when I was first chosen to serve on the General Conference Committee. There were only three on that committee in those days, and so we two composed the majority. We were green; had just come into office, and did not know anything about the

work. I thought I could never take up such responsibilities; but Sister White urged upon us the necessity of the work.

One of the first things we were called upon to do was to raise money for that first college in the Seventh-day Adventist denomination. Well, we took hold, Brother Haskell and I. We were younger then than we are today, and probably had some more vigor, and I tell you we exerted the vigor. Some of the brethren said, "You can never raise \$20,000," and we wanted \$50,000. We told them we would see about it afterward; we could tell a good deal better then. So we went on, and had a pretty strong tug of it. We went to the brethren, but they didn't really take to the idea. But by laying it before them, and pleading with them, and insisting, we brought them to see as we saw. And though there were only about 2,500 of our people at that time, we raised over \$50,000 in pledges, and the Battle Creek College was brought into existence. We who were in the educational work felt pretty good; and as we have seen the work grow, we have felt pretty good to think we started it. I do; don't you, Brother Haskell?

[S. N. Haskell: "Yes."]

Well, it has been a great blessing to us, hasn't it, brethren? God was in it, and I feel thankful for it. Of course, the young people come out of school, and some feel that they know fully as much as any of the older people; but they can't help it. When my two boys were fifteen or sixteen years old, I said, "Boys, you know more now than you ever will again." It was the Testimonies that kept coming that brought our brethren and sisters who believed them to take hold of this educational work.

Missionary Work

The Bible says our work is to go with a "loud cry," and is to go to the ends of the earth. These messages of warning are to go to every nation, kindred, tongue, and people. Sister White indorsed this world-wide effort and impressed it upon us constantly, until we have become the greatest missionary people, in proportion to our numbers, that exists in this world. Thank God for that!

Colporteur Work

I have always been a very warm friend of the colporteur work. Why, I can look back to the time when there

was no such work in existence. Some of our good brethren in those days would fill their bags with tracts and distribute them, trying to get a living out of it; but as for a system of canvassing, there was none. Now we can take a man who does not know anything about selling books, and put him through a drill for a few weeks, and he emerges a canvasser and brings hundreds and thousands of dollars into the cause. We did not know anything about that then.

I remember when Brother George King first started the sale of "Daniel and the Revelation." He came into

Readings"! Hundreds of thousands of them were sold, and brought a good many into the truth to help spread our work everywhere, and that blessed work has gone on.

My soul has always been tender toward the canvassers, the colporteurs that go out among the people. God bless them! God keep them, and help them to do more and more of that grand work until the literature has been scattered like the leaves of autumn.

I want to tell you that our colporteurs who are really in the business with all their heart and soul can always give you plenty of extracts from the Testimonies to show the importance of their work. They are loaded up with the Testimonies. They have to have them to keep up their spirits. It puts new life into them when they read some of those statements and promises.

The Colored Work

When we were establishing our work in the North and East, there were many colored slaves down in the South. How were those poor people to be helped? They had but little education, and lived on a low plane; so they were in great need. Sister White began to agitate the subject. The colored work must be carried forward, she said; those poor colored people must have a chance.

I remember very well how the question hung in the balance for a long time. Finally Edson White built a little boat, and went down the Mississippi River and began a missionary effort. That started things a little; then a few more gathered together, and we raised up a church here and there. So it went until

our people were aroused to action, after hearing the constant reiteration of the statement that the colored work must be carried forward.

To the Testimonies of God's Spirit, my friends, large credit is due for our work for the colored people. We are seeing that work come up now. We have an excellent institution of learning for the colored. I was president of the Southern Union Conference for six years, and the colored work was more difficult than almost anything else. The carrying of the gospel into the South generally, was one of Sister White's special burdens. The Southern work was not carried forward with much interest for a long, long time; but by constant appeals to our people the work was started, and now I thank the Lord that there



EDWIN R. PALMER
Member General Conference Committee.

the office one day, and proposed in his earnest, persistent way to canvass. The brethren did not seem to think his plan was anything important; I hardly knew what to think about it. I doubted whether we could ever sell our books so as to cover expenses. Finally, the Review office agreed to put the two books into one, and see what would happen. Brother King went out and sold them rapidly.

For three years in succession I went to the General Conference, and spoke from one to three hours on the canvassing work in every one of them. I tried to do my duty, and I need not tell you it was certainly interesting. But I knew it was the thing to do. The canvassing work came up rapidly, and what a wonderful sale we had of that old edition of "Bible

are a number of conferences in the South. God is in that movement, and he has blessed it greatly!

Spirituality

The spirituality of our work in this denomination has been greatly deepened by the Testimonies. That is a fact. It has been constantly stimulated and has moved forward until we have begun to see things as we ought to see them. We have tried to follow out these instructions until now this message has gone to the ends of the earth, reaching out to every part of the globe. We are reckoning our offerings by the thousands now, where we could hardly reckon by fifties or twenties back there, and still the work is growing.

What do you suppose is the reason, brethren? It is because with the Bible we have had the Testimonies behind us, and the precious light from heaven has shone upon us. Here in these last days, in this grand and glorious work of preparing a people for the coming of Christ Jesus, when it is essential to our prosperity and to the cause of God, these Testimonies have been given us, and they have done their work. Next to the Bible, they have become the most precious books on the face of the earth. My dear friends, we ought to prize them!

I feel in my soul that God has been good to us as a people. I mourn for those who are so spiritually blind that they cannot see the beauty, grandeur, and glory of these writings. I am not ashamed to tell people that I believe the Testimonies. I want, brethren, that you should take these thoughts home with you, and look over the ground, and see what we could do without these Testimonies, and realize that they stand on the solid rock. [Voices: "Amen!"]

IMPRESSIONS CONCERNING THE GENERAL CONFERENCE

F. D. STARR

WHEN I unexpectedly received the kind invitation from the brethren in Washington, D. C., to attend the General Conference in San Francisco, I began to prepare for that occasion; and what is more, the Lord began to prepare me for it. This he did by means of his infallible word "which effectually worketh" in them that believe. That word is living and active, and a mere sentence of it will work wonders. The selection used in this case was from the reply of our Saviour to the inquiring young man, "There is none good but one, that is, God." Matt. 19:17.

Day after day, from morning till evening, this scripture was revolving in my mind, "None good but God," "None good but God."

The Lord's word is like a hammer (Jer. 23:29); and surely it proved to be such in my case. Like the constant revolutions of the trip hammer

in the machine shop, it came down upon my own character, till all my personal goodness was completely threshed out and blown away. My ugliness of disposition and my defective character appeared more startling than ever. I could but abhor myself in dust and ashes, and say, "O, wretched man!" In "my flesh dwelleth no good thing." Surely my "goodness is as a morning cloud, and as the early dew it goeth away." When the Lord corrects man for his iniquity, he makes all "his beauty to consume away like a moth." Ps. 39:11.

The Scripture lesson moved on, and then the constantly recurring theme was, "But God is good." "None good but God," but God is good.

The constant, daily application of this axiom to my mind caused me to realize as never before the unsearchable and unfathomable depths of the goodness of God. Like the prophet of old, I seemed to perceive the goodness of the Lord passing before me, and the most positive proof of his goodness was that for his Son's sake he could accept me when I was so bad.

"There is none good but . . . God." This text had been rather difficult to explain, but now I could see that I did not need to explain it at all; I merely needed to believe it. Then came the desire to see God who is so good, and the promise, "Blessed are the pure in heart: for they shall see God." What a stimulus to the desire for a pure heart, that we may see God! Moses had that desire, but could be gratified only in part. But that aspiration will fully be met, for "they shall see his face." The climax of all is, "We shall be like him; for we shall see him as he is." 1 John 3:2.

But he that loves God must love his brother also. How good the countenances of the brethren appear! "for he said, Surely they are my people, children that will not lie: so he was their Saviour." Isa. 63:8. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Num. 23:21. I must say surely these are good people, they are so good to me, and I see so many things about them that I admire. They reflect the goodness of God himself. Through them I realize the goodness of God by an infinite comparison, through myself by an infinite contrast.

With this preparation, I was in a condition to appreciate the benefits of this most important General Conference more than any other gathering I had ever attended. Especially did Elder Butler's sermon on "Humility" meet a most hearty response in my soul. I was prepared for that advanced lesson. When the word of life was poured forth from the mouth of God's delegated servants, these men did not seem to be talking merely to me, but for me, expressing my mind better than I could do. Like the high priests of olden time, they seemed

to be "ordained for men in things pertaining to God." Thus with *one mouth* could all glorify God, for with criticism and unbelief dispelled, the word was "mixed with faith in them that heard it."

Not very much time was consumed in general testimony meetings. Among such a multitude, the time was like the bread concerning which Philip said it was not sufficient that each might take a little. But the effect of the devotional services and the sermons preached was shown in something that spoke louder than words, when in that remarkable meeting on the last Sabbath, the liberal donations for missions were cast into the offerings of God. To Him who loves the cheerful giver this was certainly an acceptable service, as well as a great aid to our faithful missionaries in foreign lands.

The various departmental meetings were of great interest and advantage to those in attendance. Especial importance might be attributed to those of the Medical Department. It was indeed encouraging to witness the devotion to the Master's cause evinced by those who are following in the footsteps of the "Healer divine." The adherence to principle, and the desire in all respects to follow the instruction of the Testimonies, demonstrated that the medical fraternity of the denomination has earned the confidence and esteem of its constituents. God is especially honored where his laws, physical as well as moral, are given due consideration.

This remarkable General Conference may go on record as one of the most important gatherings since the ascending Messiah left the crest of Olivet. "He is coming again." We go confidently forward to the intervening conflict, knowing that faith will win.

The camp-meeting season is now before us; may every heart be prepared, by purging out the old leaven of malice and wickedness, to receive the benefits of these overflow meetings, a continuation of the Pentecostal experiences of the General Conference, and held for the benefit of those who could not attend the larger gathering. Rev. 22:17.

"My Father, I would have a stronger appetite for the right. I turn to it reluctantly when I ought to hunger for it. I turn to it as a sick man to his food, when I ought to long for it as thirsty men seek water. Breathe upon me, that my appetite may be restored."

AMERICA needs a spiritual physician who will go around visiting churches and Christians to diagnose their condition and to prescribe remedies or give a certificate of death to those that are spiritually dead.—H. C. Her-ring.

Delayed Reports

THE PACIFIC UNION CONFERENCE

As we review the quinquennial period which ended Dec. 31, 1917, we find that in the Pacific Union Conference we have much for which to be thankful. In the midst of the prevailing uncertainty and great perplexity through which the world has been passing, the faith of God's people has been rapidly growing stronger and their hope brighter, for they know that these very conditions, so foreboding to the spiritually unenlightened, are the unfailing signs of the early dawn of the glorious morning of deliverance. In many ways the Lord has graciously favored his people, and we acknowledge with profound gratitude his manifold blessings, both temporal and spiritual.

This union conference embraces California, Nevada, Arizona, Utah, and the western part of Colorado, and is divided into eight conferences and one mission field. A number of changes have been made in the organization of our field since the last session of the General Conference. The California and Southern California Conferences have each been divided, thus forming two new conferences, known as the Northwestern California and the Southeastern California Conferences. These changes became effective Jan. 1, 1915, and were made with the hope that better results would follow if the conference officials were in closer touch with every part of the field.

At a council of the North American Division and General Conference Committees, held at Loma Linda, Cal., in November, 1915, action was taken providing for the union of the Western Colorado and Utah Conferences, under the name of the Inter-Mountain Conference. This action became effective Jan. 1, 1916. Formerly the Western Colorado Conference constituted a part of the Central Union, but by this action it became a constituent part of the Pacific Union Conference.

We now have 212 churches, with a membership of 13,054. This shows a gain during the period covered by this report, of 69 churches and 4,277 members. The increase for the previous biennial period was 20 churches and 1,337 members. Thirty-two church buildings have been added, giving us a total of 145.

Since the last General Conference we have sent on to other fields, both at home and abroad, a large number of laborers; but we still have 80 ordained and 31 licensed ministers, also 92 persons holding missionary credentials, and 71 book and periodical workers. Constituting much the larger force, however, is our lay membership, which is awakening more and more to the necessity, as well as to the glorious privilege, of personal labor for the lost, and to whom belongs much of the credit for the success attained.

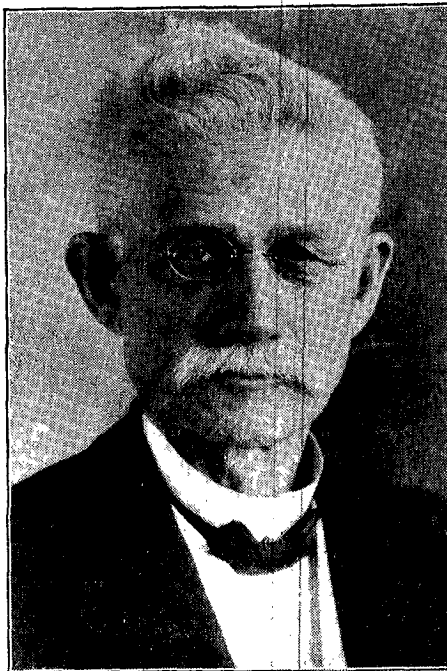
Finances

The encouraging increase in the tithe appearing in former reports has been continued during the past quinquennial period. In 1912 our tithe receipts were \$179,772.45, while in 1917 they were \$309,303.36. During the five-year period we received \$1,103,786.94. This shows a gain of \$406,577.53 over the previous five-year period, or an average annual gain of \$81,315.50. The per capita tithe for 1917 was \$24.80.

The offerings for foreign missions reached a total of \$483,316.87, showing an increase over the former period of \$241,137.86, or

99½ per cent. The total contributions for this period, not including the maintenance of our advanced schools, the erection of church or church school buildings, was \$2,036,175.39. This gives a per capita offering of \$186.53, or an annual per capita offering of \$37.50.

The Pacific Union Conference territory has perhaps as many large denominational institutions as any other union conference in the world. To finance all these institutions



RUFUS A. UNDERWOOD
President Central Union Conference.

places upon our union a heavy burden of responsibility. In order to gather funds systematically from our constituency to assist in financing them, and to take the oversight of gathering funds for the general interests of the cause by means of donations, annuities, legacies, wills, deeds, etc., the office of union financial agent, or field secretary, has been created. For some time the secretary has been quite fully occupied in supervising the work of raising a fund for the relief of our advanced schools. To date \$121,556.36 has been secured for this purpose. In addition, annuities have been secured to the amount of \$77,350. Property and other assets having an estimated valuation of about \$400,000, have been dedicated to the Lord's work and deeded to the conference.

Sabbath School Work

Notwithstanding the fact that the Sabbath school is the only department that does not have the direct supervision of a union secretary, it has maintained its usual vigorous growth. There are at present 267 schools, with a membership of 11,578, showing a gain of 75 schools and 3,284 members. In 1912 the contributions to foreign missions from this department were \$24,360.21, while in 1917 they were \$67,010.61, only \$6,464.01 less than for the entire period from 1908 to 1912. For the last similar period they were \$239,466.56, showing a gain of 225 per cent.

Educational Work

Eighty-three church schools are now in operation in our union, and these employ 118 teachers and have an enrolment of 2,310 pupils. This shows an increase during the past five years of 20 schools, 30 teachers, and 654 pupils. The buildings in which these schools are conducted, and which are, including their equipment, practically free

from debt, are valued at \$65,581.35, making a gain of \$24,256.35. The expense of maintenance for 1912 was \$29,059.85, and in 1917 it was \$45,866.68; the total expense for five years was \$188,931.34.

Encouragement has been given to the establishment of intermediate schools under church control. Five years ago we had three nine-grade and four ten-grade intermediate schools, while at present we have fourteen nine-grade and seven ten-grade standard intermediate schools, the former employing two and the latter three teachers. The standard intermediate school offers ten grades, employs three teachers, is provided with sufficient laboratory equipment for teaching botany, physiology, and general science, and has a well-selected library of 500 volumes. Provision is also made for teaching sewing, cooking, woodwork, and school gardening.

The establishing of these schools may temporarily lessen the attendance at our academies, but it is resulting in the enrolling in our intermediate schools of a larger number of students who are too immature to leave home to attend an academy, and who would otherwise go to high school. After having taken two years of academic work in our schools, there is strong probability of their continuing their education in our advanced schools. We believe that during this present year we shall have gathered into our intermediate schools not less than one hundred students who without this provision would now be attending high school.

Our three advanced schools have an enrolment of between 500 and 600 students, with 39 teachers on their faculties. There have been 293 graduates from the various courses, and of this number 276 have entered the various departments of the work: 186 from the college, of whom 25 have entered the ministry, and 90 from the academies. With but few exceptions, the students in our college are there for the express purpose of fitting themselves for some part in the closing work of this message. The spirit of consecration and devotion to God's work seems to be deeper and more thorough than I have ever witnessed before. While the students in the academies are younger, and their purposes in life not so clearly defined, yet much the same spirit prevails as is so apparent in the college.



CHARLES THOMPSON
President Northern Union Conference.



ROLLIN D. QUINN
President Atlantic Union Conference.

Believing that the greatest need of the cause of God is an ever-increasing number of consecrated and thoroughly trained ministers of the gospel, we are putting forth greater efforts to strengthen this department of our college work, and to turn the hearts of our strongest young men to this, the highest work to which human beings have ever been called. The response on the part of our young men and the promising results already seen are very encouraging indeed.

Medical Work

We see marked evidences of the Lord's prospering hand in our medical work. There are four sanitariums in our union under conference management, and several that are privately owned. While there have been peculiar perplexities confronting this department of the work, we are thankful that, on the whole, there is an upward tendency. Greater efforts than ever before have been made by the boards and by the local managements to operate the institutions in harmony with the instruction given in the Spirit of prophecy touching this line of work, and on a scientific, economical, and efficient basis. These efforts are meeting with success.

The work done in spiritual lines has been more successful than formerly, and as a result quite a number of those who have sought relief from their physical ills, have found, to their great joy, a more blessed deliverance from the thralldom of sin into the glorious liberty of the children of God. We have a corps of faithful, devoted, self-sacrificing men and women engaged in this department of our work who do not hesitate to make any personal sacrifice, that the cause we love may prosper.

During the past five years there has been an increase in the assets of the Paradise Valley Sanitarium of \$446.64, and a decrease in the liabilities of \$23,144.88. The assets of the Glendale Sanitarium have decreased \$633.70, and the liabilities, \$17,464.67.

The St. Helena Sanitarium is enjoying a good degree of prosperity. The net assets of the institution have increased \$62,875.54. A hospital building has been completed at a cost of \$15,963.66; a re-enforced concrete hydrotherapy building, costing \$26,201.07, has been erected and completely furnished; and a ladies' dormitory for nurses is being constructed, and will be occupied about

June 1. Numerous other improvements have been made, all of which have added greatly to the efficiency of the work of the institution, and these have all been made without increasing the liabilities. The volume of business for 1917 was \$168,318.60, and the net gain \$26,386.54.

Religious Liberty Work

For many years California, Arizona, and Nevada have been practically free from Sunday laws. California has had no such law since 1883, and only within the last few years has Arizona passed such a measure. Nevada had a law to prevent prize fighting and racing on Sunday, but no drastic measure. However, the last few years have seen increasingly persistent efforts to force a Sunday law upon California, as well as upon Arizona, and to add more stringent enactments to those already existing in Utah and Nevada.

In 1914 a law purporting to provide one day's rest in seven, but which was, in reality, a drastic Sunday-rest measure, was proposed to the voters of California. The men and women of this State showed their emphatic disapproval of any such compulsory Sunday rest. The measure was defeated at the ballot box by the overwhelming majority of 167,211. Upon careful count it was found that 290,679 voters had expressed themselves in favor of the Sunday law, and 457,690 against it.

Notwithstanding this tremendous defeat, the religio-political forces of the State introduced two Sunday bills in the 1917 session of the California Legislature, both of which were almost identical with the measure defeated by popular vote in 1914. Doubtless our efforts to show the lawmakers the dangerous precedent which such laws would establish, and the dire results certain to follow, had much to do with their defeat.

Sunday-law advocates have now turned their attention to California's cities. On February 20 of last year, San Bernardino enacted an ordinance placing a tax on barber shops which opened on Sunday, and compelling them to secure special licenses. Sacramento followed with a similar ordinance on July 3 last. Both these ordinances have since been declared unconstitutional in the superior court. Now a movement is on foot to secure a Sunday-closing ordinance for Los Angeles.

The first Sunday law Arizona ever had was passed in 1915. The work of Sunday-law supporters is further shown in the passage by the city of Tempe, Ariz., on July 22, 1916, of an ordinance closing butcher shops, grocery stores, drug stores, and general merchandise stores on Sunday, and in the enactment of similar laws in Yuma and Douglas. The Yuma ordinance closes the stores from 10:30 A. M. Sunday until 4 A. M. Monday, and imposes a fine of from \$10 to \$50, or a jail term of from 10 to 50 days, for violation. An unsuccessful effort to force a Sunday ordinance upon the city of Phoenix was made last April.

The religio-political element has likewise been at work in Nevada, having brought about the enactment in 1917 of a State law closing all barber shops on Sunday in cities of the size of Reno. Utah already had a Sunday law, but while the 1917 legislature was in session in Salt Lake City, two Sunday bills were introduced in an effort to bind the shackles of religious law more firmly upon that State. Only two votes stood between one of these bills and its enactment into law.

During the five years which have intervened since the General Conference session in 1913, our religious liberty department

has been putting forth its best efforts to educate the public upon the question of religious freedom. Besides a free use of the *Liberty* magazine, and special numbers of the *Signs of the Times*, many hundreds of thousands of leaflets, tracts, and papers have been distributed, and a considerable number of lectures have been given. Special credit is due Elder J. O. Corliss and W. M. Healey for the faithful labor they have given to this department of our work.

Press Bureau

The Pacific Union Conference has maintained a press bureau during the past five years. The amount of publicity secured for the principles of our faith is truly marvelous. We know definitely that not less than 4,510 articles concerning our work have been published in the newspapers of the union field between 1914 and 1917, and that the total space given to us amounted to 1,360 columns, or 1,632,000 words. This would make a volume equal in size to "The Great Controversy," "Patriarchs and Prophets," "Daniel and the Revelation," "The Desire of Ages," "The Story of Prophets and Kings," "Christ's Object Lessons," "Ministry of Healing," and "Steps to Christ," besides another three-hundred-page book, combined. That amount of reading matter, telling about Seventh-day Adventists and their work, has been published in the daily and weekly newspapers of this field during the past five years.

About a million and a half newspaper subscribers have been reached by these articles, which have informed the public on the Sabbath question, the coming of the Lord, the state of the dead, the millennium, the judgment, the new earth, religious liberty, temperance, and many other important subjects.

This publicity has not been without fruit. Numerous instances are known where individuals have had their attention first called to the truth through this medium, were convicted, and decided to obey.

The Publishing Work

During the quinquennial period, \$239,873 worth of subscription books were sold, representing a gain of \$56,153 over the preceding five years. The average sales per hour on subscription books were \$1.67. This



BENJAMIN G. WILKINSON
President Columbia Union Conference.



C. W. FLAIZ

President North Pacific Union Conference.

has been accomplished notwithstanding the fact that many changes have been made in the local and union conference field missionary secretaries.

The total book and periodical sales for the years 1908-12 were \$345,930.77. For the past five years they were \$433,482.51, showing a gain of \$87,551.74.

Missionary Volunteer Work

The past five years have witnessed very encouraging growth in this department. In 1912 we had 74 societies, with a membership of 1,754, while in 1917 there were 156 societies, with 3,375 members. In 1913 there were 70 conversions reported, and in 1917, 399, a total of 1,225 for the entire period. We believe that the department is much more thoroughly organized than formerly, and better prepared to do a strong work.

Home Missionary Work

If I remember correctly, ours was the first of the union conferences to employ a home missionary secretary to devote his entire time to this line of work; but we must confess that we have since fallen behind other unions in this most important and vital department of the church's last work. However, since devoting more careful study to the counsel given in the Testimonies touching this all-comprehensive work, we have taken hold of it anew; and in view of what has already been achieved with the limited efforts put forth and with the imperfect organization at our command, we believe that we have reason to expect the accomplishment of great things in the lighting of the earth with God's glory. The table given below shows the work of this department for the past five years:

Other Institutions

The Pacific Press Publishing Association and the College of Medical Evangelists are situated in our territory, but, being institutions of a more general character, hardly come within the range of this report. However, we are pleased to report substantial progress in each institution.

The Pacific Press Publishing Association was the first Seventh-day Adventist institution on the Pacific Coast. While from the beginning it has enjoyed a good degree of prosperity, the past few years its growth has been quite phenomenal. Its sphere of influence has been greatly enlarged, and its volume of business very rapidly increased.

In 1912 it was operating two branches, one in Portland, Oreg., and another in Calgary, Canada. It now operates three additional branches: One for the Central Western States, established at Kansas City, Mo.; another for the foreign populations of America, at Brookfield, Ill.; and still another, recently established, in the Canal Zone, Central America, for the distribution of literature throughout the North Latin and West Indian fields.

The total value of literature sales for 1912 was \$459,349.07, while for 1917 it was \$821,638.99. The weekly *Signs* list for 1912 stood at 13,000, while recently it was over 76,000. The *Signs Magazine* list has increased from 32,000 to 41,646.

In 1912 the assets stood at \$287,401.68, while in 1917 they were \$517,614.13. In 1912 the liabilities were \$105,320.63, and in 1917 they were \$194,082.07, including a surplus of \$47,633.21. In 1912 the capital stood at \$96,351.65, and the surplus at \$85,729.40, making a present worth of \$182,081.05. In 1917 the capital was the same as formerly, while the surplus was \$227,180.41, making a present worth of \$323,332.06, an increase of \$96,151.65.

Since the reorganization of the association it has contributed and solicited for mission work \$62,415.36. This has largely been expended in India, China, Japan, and Africa.

The College of Medical Evangelists is the youngest institution on the Pacific Coast, but represents the largest investment of any institution in the denomination. Its assets on June 30, 1917, were \$555,439.34, showing an increase of \$200,073.49, while the liabilities stood at \$431,251.85, or an increase of \$143,405.38. The surplus, or present worth, was \$124,187.49, having increased \$56,668.11. We have recently received from the North American Division Conference treasury \$40,331, which will reduce our liabilities to \$390,920.85 and increase our present worth to \$164,518.49. The past five years we have received \$60,000 in appropriations from the North American Division and Pacific Union Conferences for the medical college. The volume of business in the Loma Linda Sanitarium has steadily increased, till for the year closing June 30, 1917, it amounted to \$118,644.22, showing a net operating gain for the year of \$17,909.02.

During the present school year, 192 students have matriculated. A number of our

students in the medical course were taken in the first military draft, but, in the providence of God, these have all been returned, and are to be permitted to complete their course and to spend one year in addition in hospital interne work before being called into army service. The rating of the college by the American Medical Association has recently been raised from "C" to "B" grade, placing it, with the Federal authorities, in the class of acceptable medical colleges. We are profoundly thankful to God for the manifest tokens of his favor.

Conclusion

We rejoice over what has been accomplished in the Pacific Union Conference during this quinquennial period, and are profoundly thankful to God that by the power of his Holy Spirit, through consecrated human channels, the light of truth has illuminated thousands of souls who formerly sat in darkness. This is due to the fact that unity has prevailed among the laborers, and that more and more earnestly have they sought purity of heart and the fulness of the Spirit's power. Where this is done we find that we are supported by the prayers and hearty co-operation of an awakened church. And yet, as we think of the fact that we have been so slow to respond to the Spirit's call to a higher and holier life, so slow to heed the urgent invitation to universal service, to co-operate with heavenly angels in the great work to be done, we are humiliated, and freely confess our failure to move forward quickly and unitedly as one mighty army in this supreme crisis. We do, however, hear the voice of God speaking to our hearts through the disturbed elements, in the mighty world upheaval, in the rapidly fulfilling signs on every hand, proclaiming that the last hour has come, and we cheerfully place our lives, our children, and our property upon the altar of service, that, united with God's consecrated people in all the world, the sound of this glorious gospel may quickly reach the ears of the lost in the darkest corners of earth, and a people may be made ready, prepared for the Lord.

E. E. ANDROSS, President.

I AM more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope — self. — Luther.



C. F. MC VAGH

President Eastern Canadian Union Conference.

	1913	1917	Totals 5 years
Membership	9,677	13,054	
Letters written	2,330	15,993	41,872
Letters received	895	5,416	15,582
Missionary visits	4,584	44,608	105,866
Bible readings or cottage meetings held	1,947	15,607	37,791
Subscriptions taken for periodicals	1,682	7,999	25,484
Papers sold	15,658	37,069	176,638
Papers mailed, lent, or given away	63,910	432,227	1,229,982
Books sold	1,073	12,628	30,446
Books lent or given away	1,303	19,640	47,437
Tracts sold	628	5,400	21,104
Tracts lent or given away	86,447	179,703	1,075,795
Number of conversions	52	362	1,344

THE LAKE UNION CONFERENCE

It is with deep gratitude of heart to God for his many mercies that we, delegates of the Lake Union, bring greetings and our report to this Conference. Our heavenly Father has tenderly cared for us in these times of peril, and greatly helped us in this the day of large things. We desire to praise God for his patience and love.

The "Cradle of Adventism" is the name often given to the Lake Union Conference territory—Wisconsin, Illinois, Indiana, and especially Michigan. It is indeed this, and it is more. It is the field in which the cause of the third angel's message grew up from a meager beginning, and became a mighty world-wide movement. Here our first local conference was organized, Oct. 6, 1860. Here, on May 21, 1863, the General Conference began its work. Our first publishing house, our first sanitarium, our first college, were all in the Lake Union territory. Our large standard books, such as "Daniel and the Revelation," "The Great Controversy," "Testimonies for the Church," etc., were first issued from this field.

In no other State or country have Seventh-day Adventists a longer or a more glorious history of vision and faith, of aggressive work, of large-hearted plans, of willing, devoted sacrifice. The believers in this territory hold fast to the fundamentals of the message as revealed by the Bible and the Spirit of prophecy. They have little time for "new light" fads or fancies, but a great faculty for hard work to advance the third angel's message. For nearly fifty years they carried the heaviest burdens of this cause without flinching; and the Lake Union still desires to stand as a strong force in the very front ranks, doing its full share in bringing this message to all the earth.

Our territory is not what some seem to have thought,—an old, burnt-over, worn-out district. Nor are our conferences on the down grade. Every one has a growing constituency of sturdy, active, hopeful members. With Chicago, the second largest city in America, with Detroit nearing the million mark, and Milwaukee the half-million, with scores of other populous cities and vast country districts, this field stands today as one of the largest and most fruitful in America. The population of the Lake Union territory is more than 15,000,000. In

one local conference, there are fifty-one counties without a single Seventh-day Adventist Sabbath school, church, or any other organization, and with one or two exceptions, as far as we know, with no Adventists. In another, there are fifty-nine counties without a church, and twenty-seven counties in which no evangelistic work has been done the past forty years.

Doors of opportunity stand open on every hand. People are hungry for the truth.

"Repeat the message, repeat the message," were the words spoken to me over and over again. Tell my people to repeat the message in the places where it was first preached, and where church after church took their position for the truth, the power of God witnessing to the message in a remarkable manner."

This statement from the Lord's messenger applies to and has been proved true in the Lake Union. Fields which were worked in the early days of this message still yield an abundant harvest. Two licentiates recently went into a community in Michigan where the truth was preached sixty years ago by Captain Bates, James White, J. H. Waggoner, and others, and near which a church still lives that was then raised up. These men conducted a series of meetings with a large attendance, and in a short time baptized forty-five new converts, few of whom had ever before known anything of our message.

Membership

Once more it may be well to remember that the Lake Union has passed through an experience that has come to no other Seventh-day Adventist field. The headquarters of our world-wide work, and the largest institutions ever owned by this denomination, after having been situated in the Lake Union district for forty years, were removed or lost. With this change went many successful laborers, and over a thousand other brethren. In the year 1905 the membership of the Lake Union began to decrease, and its work seemed to slacken. At the General Conferences of 1909 and 1913, this field reported a decrease in membership. Today there is some reason to hope that we have turned a corner, and are again on the upward way. In 1916 North Wisconsin, with a few counties of Michigan, was organized into a new conference, which has been very helpful to our field.

In the past five years we have baptized 5,398. During 1917 we won 2,136 new members, and had a net gain of 993. In an old territory, many members are lost by death. Our membership in 1913 was 11,144. At the close of 1917 our report showed 395 churches, with 13,190 members, or a net growth for the period of 2,046. Our membership lists have been pruned over and over again, and the above figure is not too large. In 1915 the Sabbath school membership was 10,887. At the end of 1917 we had 456 Sabbath schools with a membership of 13,989, an increase of 3,102.

The growth and prosperity of a union conference depends on efficient departmental secretaries and a sturdy, aggressive leadership in each local conference. In this respect, the Lake Union has been fortunate indeed, and to this, by the grace of God, we owe what progress we see.

New Field Activities

For some time after the removal of the headquarters of this denomination, we suffered a great dearth of ministers who were strong in new field work, and few large gospel efforts were conducted in our chief cities. The past two years have seen a de-



SHERMAN E. WIGHT
President Southern Union Conference.

cided change. M. H. St. John came to us from the West. His labors in Chicago have been greatly blessed of God. During 1917 the Northern Illinois Conference rented the famous Willard Hall in the "loop." As a result of this effort of Brother St. John and his fellow laborers, more than 130 were baptized in 1917, and the work was continued last winter in the Central Music Hall and the Imperial Theater.

A. V. Cotton has taken up work in the city of Detroit and has had marked success. A large auditorium, seating 4,000, has been rented and almost filled night after night.

Milwaukee, our third city in size, is now having the largest public meetings where present truth is presented, that Wisconsin has ever known. J. H. N. Tindall gives these lectures in the Auditorium, an immense hall in the very center of town. Even then, many people have been turned away for lack of room.

Several younger local men have had an excellent experience the past year or two in holding large meetings and winning many for the truth. One of our evangelists in Indiana set out to double the membership of the church where he labored in 1917, and God has blessed him with more than sixty new converts.

In Chicago, Detroit, Indianapolis, Springfield, and one or two other places, a good work has been done for the colored people. The East Michigan Conference is now securing a church building for its colored work. Our colored brethren in Chicago are greatly in need of a larger house of worship.

There are now in the Lake Union, 70 active ordained ministers, and 55 licentiates, many of whom are devoted, humble, and aggressive young men. Of all our resources, our younger, growing ministers, if humble and true, must be counted the greatest. They hold the future. Surely this is the day of opportunity for evangelists of vision, courage, and holy ambition.

Two years ago the Pacific Press established a publishing house in our field,—the International Branch, located at Brookfield, a suburb on the Burlington road, ten miles out of Chicago. We welcome this institution. It is well-equipped, and does a large and fruitful work in preparing literature in many foreign tongues.

In the Lake Union we are now doing work in eleven languages. The German and Scan-



JOHN W. CHRISTIAN
President Pacific Union Conference.



W. H. BRANSON
President Southeastern Union Conference.

Finlandian work is well established in Chicago and Wisconsin, and work for the Germans in East Michigan and Southern Illinois has been started. Our German minister in Chicago baptized 53, and our Swedish minister 47, in 1917.

The Swedish Seminary, within a few miles of Chicago, is doing a large work, not only in training laborers for the Swedish field, but in building up the Swedish work in Chicago and vicinity.

The Italian work in Chicago has been greatly blessed of God. Last year we bought a church building for the Italians at a cost of \$5,000, but the work has grown so rapidly that Elder R. Calderone, our Italian minister, is unable to advertise his meetings for lack of room. We have an Italian church school, the attendance of which is limited by the fewness of teachers and lack of seats. A young Italian worker from Chicago went to Milwaukee to labor among the Italians of that city, and the result is a church of fifteen members.

Brother Ostoich has come to us from Canada to labor for the Serbians, and Brother Krainean for the Rumanians. Others are laboring among the Poles, Bohemians, and other nationalities.

Money and Missions

As a rule, there is not the wealth among our people in the Lake Union that we find in some other fields, but the churches are active, and the members willing to give. The tithe for the union the last five years amounted to \$1,215,550. The tithe for 1917 was \$338,000, an increase over the previous year of more than \$80,000. The per capita tithe in the Lake Union Conference in 1913 was \$17.40; in 1917, \$25.69. Each one of our local conferences now has a good sum of surplus tithe on hand as a working capital. During the last five years we have sent \$288,001 to the General and Division Conferences for the work in North America. In 1917 we contributed to the Division Conference the sum of \$74,786. Our foreign mission funds for the period amount to \$578,655, of which sum \$75,021 was raised as Harvest Ingathering funds. The Twenty Cent a Week Fund for 1917 totaled \$153,465. Our brethren are heartily in favor of the larger Twenty-five Cent a Week Fund, with the overflow to foreign missions.

A Getting-Out-of-Debt Campaign

For a number of years the various activities of the Lake Union Conference have been hampered by large institutional and conference liabilities. In counsel with the division conference, we inaugurated a campaign to pay off these heavy debts. We are happy to report that our people responded nobly to this effort. During the past three years the return money on the Twenty Cent a Week Fund for institutional relief has brought us \$138,252. Aside from this we have raised many thousands of dollars for the payment of various liabilities.

In 1913 the Lake Union indebtedness, as reported on the financial statement, was \$422,111.30, with \$39,889 cash on hand. We believe, however, that there were some duplications in this statement, and that the debts were not quite so large as reported. At the close of 1916 the financial report showed liabilities in this union to the amount of \$223,666.66, with \$87,449 cash on hand,—a decrease in debt of some \$247,000.

When we had received and applied the return money from Washington this winter, as well as other funds, we had, according to the best figures available, an indebtedness of \$119,847. This, of course, takes no account of bills receivable or cash. The liabilities on our three sanitariums are \$98,172, including \$29,105 in annuities. We have conference association debts to the amount of \$17,274, and a school debt of \$4,381. The money raised during this campaign in the Lake Union has enabled us to pay off the Emmanuel Missionary College debt of \$49,750, the Adelphian Academy debt of \$14,056, the Fox River Academy debt of \$12,351, the Bethel Academy debt of \$10,096, and the Cedar Lake Academy debt of \$5,472. The Swedish Seminary is now free from a debt of \$17,000, and has about \$20,000 on interest as a building fund and special endowment.

Some years ago, the West Michigan Conference had an association debt of more than \$40,000, and Wisconsin an association account of \$23,000. South Wisconsin is now clear, and West Michigan has but a small debt left. Northern Illinois, Southern Illinois, East Michigan, North Michigan, and South Wisconsin are practically free.



MEADE MAC GUIRE
Field Secretary Young People's Missionary Volunteer Department.



MISS MATILDA ERICKSON
Assistant Secretary Young People's Missionary Volunteer Department.

A strong financial work has been carried on in Indiana the past year or more. Their sanitarium debt has been almost cut in two, and at the same time large sums of money have been gathered for buildings and improvements. Our sanitariums are able to care for their own debts. We hope soon to pay the remaining association and school debts, and to raise a large sum for institutional buildings and equipment.

Our Youth and Our Schools

The most precious heritage of the Seventh-day Adventist Church is our children and youth. To save them is the first and greatest of all our activities. From our youth must come the army of laborers who are to preach the saving message in the finishing of the gospel work. Statistics show that there are at least 5,000 children and youth of school age in the Lake Union. Among this host of young people, the Missionary Volunteer department has done a remarkable work. Doubtless none of us fully appreciate what this department really means to the saving of our young people. We have in the Lake Union, 255 Missionary Volunteer societies, with a membership of 4,185. This department has a competent leader in each conference.

In the Lake Union, there are this year 144 church schools, with 152 teachers, and with an enrolment of 2,080. The college has an enrolment of 242, the seminary of 87, and the seven academies of 458. The entire number of young people and children in our schools is 2,867, with 230 teachers. But this is only a beginning of what needs to be done. When we see the excellent results of our church schools, we realize that instead of 144 we should have 395, or one in every church. Our academies are doing a large work in saving and training our youth. Three of them are now giving twelve grades of work, and one other is securing equipment to reach that standard by next year.

Emmanuel Missionary College

It is with deep regret that we speak of the illness of Prof. O. J. Graf, who for nine years labored so efficiently as president of Emmanuel Missionary College, and who, more than any one else, has, under God, brought the school to its present prosperity.



TYLER E. BOWEN

Appointed by General Conference Committee as Assistant in Secretaries' Office, General Conference.

At the opening of school in September, Professor Graf was forced to relinquish the work, because of weakness following an operation. After six weeks' delay, Prof. C. L. Benson came in and took the work as college president. God is greatly blessing his work, and we are having an unusually good school year. Plans are now on to make the college even stronger and better than in former years.

Emmanuel Missionary College is really the old Battle Creek College, built in 1874 and dedicated Jan. 4, 1875. This college has trained more workers than any other school among us. It still stands for the divine ideals of Christian education and gospel simplicity. At the General Conference in 1901, the servant of the Lord spoke thus:

"The light that has been given me is that Battle Creek has not the best influence over the students in our school. . . . The school, although it will mean a fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,—to get out of the cities to a place where the students would not see things to remark upon and criticize, where they would not see the wayward course of this one and that one, but would settle down to diligent study. . . . God wants the school to be taken out of Battle Creek. Let us take away the excuse which has been made for families to come into Battle Creek. . . . God does not want them here. Day after day the question is put to individuals, 'What doest thou here, Elijah?' who sent you here?"—*General Conference Bulletin*, 1901, pp. 215, 216.

In accordance with this message, the Battle Creek College was sold in 1901 for \$90,000, or practically the amount of its debt; and on a large farm of 270 acres near Berrien Springs, Mich., it started over again with no capital, but a new name and bright hopes. At the General Conference in 1903, Sister White said:

"I felt so thankful when the college in Battle Creek was moved from there to Berrien Springs. This was a right move."—*General Conference Bulletin*, 1903, p. 31.

The attendance at the school has steadily increased; better equipment and facilities have been provided. During the past five years, 178 students have been graduated,

44 from the full college course, 12 of these in 1917. Ninety-three per cent of the graduates from Emmanuel Missionary College have entered the work. The location of the college is certainly favorable for quiet, thorough study. It is a safe place for young people.

We have not encouraged our brethren to settle near the college, though quite a few families now live some distance from the school. College colonies of Seventh-day Adventists are not usually the best. Often it is better for a student to live in the dormitory than in his own home near the school. Within the past few weeks we have been negotiating for another farm of 30 acres, which will isolate the college yet more, and make it impossible for any one to build close to the school. Our farm and other industries enable many youth to work their way through school. Last year the college gave about \$15,000 worth of work to students. In building up the college, quite a large debt accrued, but, as already stated, this has been paid off. Our brethren believe that the time has now come to plan one or two new substantial buildings.

At a joint meeting of the Lake Union committee and the college board, February 18, it was voted to launch a campaign to raise \$75,000 within the next two years for the buildings at Emmanuel Missionary College. The sum of \$50,000 or more will be added to this for academics. It is unfortunate, but it is true, that the Lake Union has the poorest institutional buildings of any union in the country.

Gospel Healing

From a testimony to the General Conference in 1901, we quote in part:

"I have seen that all heaven is interested in the work of relieving suffering humanity. Satan is exerting all his powers to obtain control over the souls and bodies of men. . . . My heart is made sad as I look at our churches which ought to be connected in heart and soul and practice with the medical missionary work."—*General Conference Bulletin*, p. 204.

"Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out."—*Id.*, p. 203.

"In every city in Michigan there should be a monument erected for God. . . . Had



LOUIS A. HANSEN

Appointed by General Conference Committee as An Assistant Secretary Medical Department of General Conference.



H. EDSON ROGERS

Appointed by General Conference Committee as Statistical Secretary General Conference.

you carried the work forward in the lines in which God intended you to, had you done medical missionary work, trying to heal soul and body, you would have seen hundreds and thousands coming into the truth."—*General Conference Bulletin*, 1901, p. 205.

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work."—*Id.*, p. 204.

In the same testimony, we read that our sanitariums are the "means God was to use in bringing his people to a right understanding in regard to health reform."

Our brethren in the Lake Union take a deep interest in medical missionary work. We have three sanitariums: the Madison Sanitarium, Madison, Wis., Dr. R. S. Ingersoll, superintendent; the Wabash Valley Sanitarium, La Fayette, Ind., Dr. W. C. Duncombe, superintendent; and the Tri-City Sanitarium, Moline, Ill., Dr. L. E. Elliott, superintendent. We are grateful that our sanitariums are now manned by competent and consecrated Adventist physicians and helpers. They enjoy a good patronage, and do quite well financially, though the present high prices call for great care in management. Our sanitariums will succeed in the ratio of service rendered.

At the Wabash Valley Sanitarium they are building a new modern addition and a nurses' dormitory; and all the institutions are working toward better equipment and facilities. Each sanitarium conducts a three years' course for nurses. Two of our sanitarium nurses' schools are registered. During the past three years, 60 young men and women have been graduated as nurses from our sanitariums, and we now have 55 in training. The entire force of workers in our three institutions numbers 116.

One of our sanitariums reports six new converts the past year. There is a good religious interest in these institutions, but the missionary phase of the medical work needs to be strengthened. Ignorance is not a complement of piety, and up-to-date rational medical science and methods cannot be out of place in a Christian health retreat.

The Church at Work

The Seventh-day Adventist cause is really what other churches would call a laymen's movement. There is no clergy caste as such. One of the glories of Adventism is that we

have as many workers as members. Our watchword is, "To every man his work."

Of our union departments, that of the home missionary was the last to be efficiently manned. We now have local home missionary secretaries in every conference, and we find that an active, devoted secretary will cause the missionary work of our people to double within a year. There is no more fruitful branch of this great cause than that of the home missionary work. It revives and blesses the church, and brings light to many who otherwise would never see it. We believe that our magazines and tracts lead even more people to the truth than do our large books.

The circulation of our truth-filled literature is an endeavor of the highest importance. We continually meet people in the Lake Union who have come to love the message by reading one of our books. On the train in Michigan the other day, we met a canvasser who said that while making his last delivery, he found two families that had just accepted the truth by reading the book he had sold them a year ago.

Our book work in the Lake Union has shown a splendid growth. In 1913 our sales by the colporteurs were \$56,304; in 1917 they totaled \$157,522. During the past five years the sales of our faithful canvassers have amounted to \$486,048. Our total literature sales for the same period were \$729,704. During 1917 we circulated literature to the value of \$210,000, an increase over the previous year of \$63,449.

Our experienced union agent has with him a group of faithful, aggressive field secretaries and a large company of colporteurs, very many of them students. We are planning for a yet greater sale of our literature during the present year. We are behind in our magazine work. The Lake Union territory is of the very best for canvassing. Our students find it easy to earn one, and even two or three, scholarships during vacation.

A Challenge to the Church

For the church of Christ, a period of material prosperity is a time of danger. We cannot safely measure success by the amount of money raised, by members gained, by literature sales, or by the large number attending city lectures. Our first and chief concern must be the spiritual experience of our own people, and especially of ourselves, as ambassadors for Christ. We are sincerely grateful that we can report a new note of courage and consecration, and a deeper yearning for a richer spiritual life on the part of many in the Lake Union Conference.

The experiences of our young men who have been called to the training camps have led them, as well as many of their friends, to seek God. We have two young ministers at work for these soldiers, and it is wonderful what God does for them. The war and revolution in the world are causing our people everywhere to awake. This time presents the greatest challenge and appeal to the church of Christ that Seventh-day Adventists have known in all our history. We in the Lake Union desire to give ourselves and our all to God for zealous, self-denying service. We pray above everything else that another Pentecost may speedily come, and that we may all be baptized with the Holy Spirit.

L. H. CHRISTIAN, President.

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BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of oneself and seeing and appreciating whatever is noble and loving in another.—Thomas Hughes.

THE NORTH AMERICAN FOREIGN DEPARTMENT

GREETING! Since the last session of the General Conference, death has made an unwelcome call at the Foreign Department, and laid at rest one of the pioneers and burden bearers of this movement, Elder O. A. Olsen. Our brother was at the time of his decease secretary of the North American Foreign Department, having occupied that position since the General Conference of 1909. His death came suddenly and unexpectedly, on the 29th day of January, 1915.

The one great, prominent factor in his earnest and devoted life was his untiring activity in heralding the truth to the millions of foreigners in our country. It was his greatest joy and delight to witness the acceptance of the third angel's message by the people of these various nationalities and tongues. Indeed, to all of them he was a true leader, a genuine friend, a conscientious counselor, and a sympathetic father. It was a hard blow to our foreign work when this man of God laid down the many burdens which he had so strongly and efficiently carried. Nevertheless, we submit to the will of Him who doeth all things for our good and for the advancement of his cause, and we are glad to report at this time that God has abundantly blessed the foreign work during the three years that have passed since our brother relinquished his life work.

It was my privilege to be connected with Elder Olsen for two years previous to his decease, and it has been my privilege since that time to lead out in the work of the department.

A Unique Foreign Field

Through immigration the United States is in a special sense the most unique foreign country and the greatest foreign mission field on the globe. By divine ordering, almost all peoples and nationalities that dwell on the earth have their representatives here, within easy reach of the gospel. Through them we believe the world, to some extent at least, may be reached in turn. Every foreigner converted here in America, becomes directly or indirectly a missionary agent abroad, spreading the knowledge of the truth among his own kindred in the homeland.

Many conditions tend to increase the complexity of this foreign problem right here at our very doors. Especially is this true since the people from southern and eastern Europe have been streaming into the country. In many ways these people, forming the so-called new immigration, are much more difficult to reach than the old immigrants who came from northwestern Europe. On an average 37 per cent of them are illiterate. They are practically all Roman or Greek Catholics, and in their ideals, customs, and habits they differ widely from their northern neighbors and from us. While in 1876 people from northwestern Europe formed 99 per cent, and those from southeastern Europe 1 per cent, of the immigration to the United States, we find that in 1914 the figures had so changed that the people from northwestern Europe made up only 25 per cent, while those from southeastern Europe constituted 75 per cent of the immigration.

We have today in the United States 34,100,000 people of foreign birth or parentage. Seventeen million of these were born outside the United States. It is therefore safe to say that there are between twenty and twenty-five million of these people here with us, to whom the message must be given in their own language.

A Clear Testimony

Most clear and emphatic instruction has come to us through the Spirit of prophecy in behalf of this very field. We briefly quote:

"While plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadows of our own doors? God's people are to labor faithfully in distant lands as his providence may open the way, but they are also to fulfil their duty toward the foreigners of various nationalities in the cities close by.

"Those in responsible places must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America. God desires his servants to do their duty toward the unwarned inhabitants of the cities, and especially toward those who have come to these cities from the various nations of the earth. Many of these foreigners are here in the providence of God, that they may have an opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own land as bearers of precious light, shining direct from the throne of God.

"Great benefits would come to the cause of God in the regions beyond, if faithful efforts were put forth in behalf of the cities in America, among the foreigners of various nationalities who would accept the truth, and there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search up their kinsfolk and neighbors, and communicate to them the knowledge of the third angel's message."

It is a strange yet a true fact, however, that we have been rather slow to wake up to the importance of this unusual opportunity which is thus presented to us. It has been strikingly stated by one who has qualified himself to speak with authority upon this home foreign mission field:

"So long as these people are within the sphere of foreign missions in Greenland's icy mountains, or Africa's burning sun, or some other remote and romantic place, they are the subjects of our prayers and the recipients of gifts in men and money; but when drawn into the radius of one's immediate neighborhood, they become a peril which threatens everything, from the price of real estate to the foundation upon which the church rests."

An Opportune Time

We emphatically believe that this is a most opportune time for us to take hold of this great mission field as never before. It is generally expected that immediately after the close of the war, hundreds of thousands, if not millions, of the foreigners here in our country will return to their homelands,—many, of course, not to stay, but in order to see what the war has left them of relatives and old homes. Even before the war more than 200,000 immigrants returned to their homeland every year during the ten-year period of 1905-14. Now what did we give these 10 times 200,000, or two million people, to take back? Some undoubtedly took back material wealth with them. We are afraid, however, that many returned poorer morally and spiritually because the churches of our country did not fully embrace the opportunity to give them the gospel of salvation.

This returning population ought to be made a missionary force. As a denomination, and as individuals, we must take stronger hold of this work and realize to a fuller extent our golden, God-sent privilege. We see how the first Christian church set to work for the strangers within its

gates, and the success that crowned its efforts. This same experience can be repeated right here on a still more extensive scale.

We put forth tremendous efforts in behalf of foreign missions, and work most painstakingly in training foreign missionaries here at home. We fully believe that this should be done, and our efforts increased a hundredfold, still the foreign field right here must not be neglected. Returning alien immigrants, if given the gospel here, are not hampered by the obstacles of learning a foreign language or getting used to the ways, habits, and customs of the people to whom they return. They already have and understand these. Thus we shall reach not only the foreigners here, but also many of those afar off.

The third angel's message has demonstrated everywhere that it surely serves as a melting pot of nations. Our experiences during the past few years among the various foreign-speaking peoples here, have proved this. While a strong and prosperous work has been carried on for a number of years among the Germans and the Scandinavians, comparatively little has been done until within the last few years for the people of the newer immigration from southeastern Europe. The results, however, that have been attained through the efforts put forth have surely been most encouraging.

In view of the strong movements that have been made, and are still going on, among the various foreign nationalities in this country, in breaking away from their church and its lifeless teachings, we feel that no better opportunity was ever afforded us to step in and shepherd this wandering flock. The popular churches do not give these foreigners all that they seek. Upon joining these, the foreigners find many of the same old teachings and dead ceremonies which they have broken away from. Many therefore drift into infidelity, socialism, sophistry, atheism, etc.

The Present Status of the Work

At the time of the last General Conference we had 591 members among these southeastern European nationalities. The gain for the quadrennial period 1914-18 has been as follows: For 1914, 75; 1915, 105; 1916, 217; 1917, 276. During the six months following the General Conference of 1913, 46 members were added, thus giving a total of 719 members added since the last General Conference, a gain of more than 120 per cent. The number of churches and companies now stands at 31, 14 having been added during the quadrennial period. Our present corps of laborers numbers 34, 16 having been added since 1914. It consists of 9 ordained ministers, 12 licentiates, and 13 Bible workers.

Evangelistic Work

While our evangelistic work a few years ago was confined to a few places, it has now extended into 16 States and 5 Canadian provinces. Seventeen languages are employed by our workers. The following summary shows the nationalities and new places entered during the past four years:

Italian, in Milwaukee, Wis., and Pittsburgh and Philadelphia, Pa.
 Bohemian, in Chicago, Ill.
 Polish, in Irvington, N. J., and Chicago, Illinois.
 Finnish, in New York City, N. Y.; Fitchburg, Mass., and Houghton, Mich.
 Russian, in Yale, Va., and Alberta and Saskatchewan, Canada.
 Icelandic, in Manitoba, Canada.
 Serbian, in St. Louis, Mo., and Granite City and Peoria, Ill.
 Rumanian, in Youngstown and Akron,

Ohio; Chicago, Ill.; and Indiana Harbor and Gary, Ind.

Hungarian, in Chicago, Ill.

Arrangements are being perfected for the opening up of Hungarian work in Ohio and of Syrian work in New York.

During the summer of 1917, we had the joy of ordaining to the ministry, Brother John Klepe, who is the first Rumanian Seventh-day Adventist minister in this country.

Educational Work

The time has come when a stronger educational work must be carried on in behalf of these people. We must get more of these foreign-language-speaking people into our schools. From statistics that we obtained last winter from our various schools, we find that there are in attendance at present almost 100 students who belong to the southeastern European nationalities. Many of these give splendid promise of becoming efficient workers.

Besides the two foreign educational departments,—the Russian, at Sheyenne River Academy, North Dakota, and the French, at the Eastern Canadian Missionary Seminary, both of which have been doing good work the last four years,—special mention should be made here of the new Russian department which was established in connection with the Battleford Academy in the fall of 1916. This department has this year had an attendance of 25. However, it will be necessary, as our work further develops, to create a strong Slavonic department or Slavonic school at some central location, where Russians, Bohemians, Poles, Ruthenians, and other people using Slavonic tongues, can be brought together for instruction and preparation for the field. A similar school or department is also greatly needed for the Latin races,—French, Italian, Spanish, Portuguese, and Rumanians.

The Publishing Work

Undoubtedly the most prominent feature of all our foreign work is the publishing department. We find that our literature pioneers the way, and furnishes one of the strongest means by which to reach these millions of strangers. During the last two years in particular, our department has put forth most earnest efforts in the production and circulation of literature in foreign languages. The work which was carried on by the International Publishing Association in College View, Nebr., has been further enlarged and strengthened since it has been reorganized as the International Branch of the Pacific Press Publishing Association in Brookfield, Ill. Five twenty-eight-page quarterly magazines in Bohemian, French, Hungarian, Italian, and Yiddish have been added to the other foreign publications issued by that house. An eight-page Russian monthly has been started. Special magazines have also been printed in the Polish and Rumanian languages. Regular Sabbath school lessons are issued in six different languages. Harvest Ingathering papers have been issued in Bohemian, French, Hungarian, Italian, and Russian the last two years. They have brought most encouraging results, both in a soul-saving and in a financial way. Forty-two new tracts have also recently been issued in ten languages.

The International Branch is now issuing twenty-one regular periodicals in twelve languages. The total number of foreign periodicals circulated last year reached one million copies. Three books, "The Great Controversy" in Russian and Icelandic, and "The Coming King" in Italian, will soon be off the press. Smaller books are in preparation in several languages, and two special editions of 40,000 each, of eight

numbers of *Present Truth*, are being printed in the Bohemian and Polish languages. Notwithstanding this, calls are still pouring in for more tracts, more papers, and more books in other languages. Financial assistance to enable us to meet these calls properly is greatly needed.

For the unusual and hearty co-operation accorded us by our brethren of the General Conference and the division, union, and local conferences, we feel deeply to express our special appreciation, and we confidently hope that during the years before us, our brethren will continue to give us their full co-operation, and lend us that confidence and recognition which is so necessary to the accomplishment of this great task that yet lies before us. We believe that if all our union and local conference brethren take hold with us in promoting this most important phase of our work, we shall see it prosper in the years to come in a way that will be a revelation to most of us.

The foreigner is by no means barren soil. He is just as susceptible to the gospel as his brother abroad. It has been found that wherever earnest efforts have been put forth, the results compare well with the best efforts among the English-speaking people. To illustrate: Our Italian church in Chicago last year, with a membership of 57, paid a tithe of \$1,400. A Russian church in Canada, with a membership of 53, paid \$2,700. Our Bohemian-Slavic church in Irvington, N. J., turned in \$2,000. These churches have also done splendidly in mission offerings. All of them have reached more than their twenty cents a week per member. In fact, some of them have doubled their quota. This is so much the more remarkable as so many of our members among these southeastern European nationalities are poor laborers, earning their living in factories, mills, on streets, or in railroad shops.

The work of the Foreign Department is well under way. A foundation has been laid, and we have begun building the walls of a house which, when completed, will have within it a company of believers out of every nation, kindred, tongue, and people. The conditions for working this field will never be more favorable than they are now.

Our Needs

The special needs of our foreign work are these:

1. The hearty co-operation of all of our brethren.
2. The preparation of more workers through two strong educational centers, one for the Slavic races, another for the Latin.
3. The production and circulation of still more literature. To accomplish this at least \$10,000 will be needed in the immediate future.
4. The holding of a foreign workers' convention at an early date for the strengthening and building up of the work in general.
5. Above all, we need a new and fresh baptism of the Holy Spirit to give power and efficiency to our work.

The outlook in this home foreign field was never better, our courage was never stronger, and our confidence is unlimited in the Master's power to give success to our work.

We know and have seen that these children of the backward nations of Europe will respond to God's special message for today. We admit we have a difficult task before us, still we know that the seeds of love and truth will grow and bud and blossom in the hearts and souls of those neglected neighbors of ours, if we perform our individual duty. It is true many of them are outwardly unlovely, uncultured, and unpollished, but the raw material for sparkling jewels is there. The privilege is ours to

grind and polish the rough surface and bring out the inner beauty. It therefore behooves us to awaken fully to the realization of this unique opportunity that God is presenting to us in the foreign field right here at our very door. We are responsible for the souls of these people, and it is our privilege to give to them the everlasting riches which God has intrusted to our care and stewardship.

STEEN RASMUSSEN.

REPORT OF THE FIRESIDE CORRESPONDENCE SCHOOL

THE Fireside Correspondence School was founded by action of the General Conference in 1909. It is a part of the regular educational system of Seventh-day Adventists, being under the control of the General Conference Department of Education, and governed by a managing board of six members chosen by the General Conference Committee.

Its purpose is to furnish home instruction for those who cannot attend our resident schools. Like all our other schools, it aims to prepare workers for the Lord's cause in home and foreign mission fields, and therefore is strongest in Bible, History, and English. Those subjects were first prepared that seemed most needed, and on the same principle others have been gradually added until there are now offered lessons on more than fifty subjects. It is designed eventually to parallel the entire curricula of our preparatory and college education.

At present we offer four subjects in Business, three in Mathematics, four in Science, five in Education, four in Modern Languages, five in Ancient Languages, five in History, eight in English, and thirteen in Bible.

Relation to Resident Schools

The Fireside Correspondence School is in no sense antagonistic to our resident schools; but on the contrary, it supplements their work. It enables the student unfortunately compelled by circumstances to drop out of school for a time, to make up some of his work and keep alive his interest until he is able to return. Regular students in school, by permission of their teachers, use the Correspondence School to pursue stray subjects necessary to square up with a course or to finish it. Students who have never attended our resident schools, develop an interest in education through correspondence study that leads them on to enter our academies or colleges. In these matters there is the heartiest co-operation between these schools and the Correspondence School, they receiving our certificates at full value for as many as one half the credits required for completing any course of study, and the Correspondence School not accepting students of our other schools during the school year, except by permission of their faculties.

Again, there are still hundreds of our children and young people in the public primary, intermediate, and high schools, where they cannot receive Bible instruction. For these the Correspondence School provides a full series of Bible studies parallel with the Bible studies of our church schools and academies, extending from the fourth grade to the twelfth grade. With the co-operation of parents, such students may make up at home these Bible studies in which they find themselves behind on entering our own schools.

Relation to the Home

The Fireside Correspondence School also supplements and aids the home. There are many parents who do not have access to church schools, and many more who would heed the instruction that the mother should

be the child's only teacher until it is eight years of age. For such parents our course in Early Education aids the mother in the physical, moral, and industrial training of her children until they are five or six years of age. Then, lessons in the First Grade carry the work on to the sixth or seventh year, and the Second Grade, now in preparation, will continue the work to the eighth year. Thus, mothers who wish to educate their children in their own homes during these tender and critical years, have excellent assistance through the Mothers' Normal Department of the Correspondence School.

Growth

The growth of the school has been slow but steady. The statistics show an upward tendency, with but little fluctuation. Thus far the school has declined to respond to the voice of the "boomer," boom he never so loudly, as the following comparative statement abundantly proves:

Enrollment.—The number of new students enrolled each year from 1910 to 1917 was as follows: 175, 162, 125, 229, 214, 208, 318, 344. Total, 1,775.

Certificates Issued.—During the same period the number of certificates issued for subjects completed year by year was: 3, 24, 34, 46, 52, 66, 86, 117. Total, 428.

Lessons Corrected.—Starting with 1914, when this record began to be kept, the number of lessons corrected by teachers each year was: 3,475, 4,207, 5,381, 6,024. Total for four years, 19,087.

Financial Standing

Financially, the school seems to be on a safe footing. As it does only a cash business, the receipts and expenditures since its organization form a true index to its standing. During the first few years the expenses naturally exceeded the receipts, because a body of lessons had to be prepared and a stock of working materials accumulated. Accordingly, we are prepared to learn that during the first four years the receipts were \$1,860.10, \$2,149.29, \$1,668.27, \$1,896.80; total, \$7,574.46. The expenses were \$2,124.76, \$2,688.79, \$1,852.86, \$2,141.18; total, \$8,807.59. Excess of expenses, \$1,233.13.

During the last four years the receipts were \$3,257.75, \$2,847.10, \$3,784.59, \$4,189.13; total, \$14,078.57. Expenses, \$2,815.20, \$2,802.57, \$3,018.96, \$3,366.19; total, \$12,002.92. Excess of receipts, \$2,075.65.

Total receipts for the eight years, \$21,653.03; total expenditures, \$20,810.51; excess of receipts, \$842.52.

Thus the school has reached and passed one goal toward which it has been striving; namely, to pay back to the General Conference the money invested in its founding.

Subjects Most Called For

Bible Doctrines has always been the most popular subject. Last year there were 746 lessons corrected in this subject. English Literature comes next, with 424 lessons; followed by Old Testament History, with 405 lessons. These were the three highest. Other subjects having more than 250 lessons are Academic Rhetoric, with 386; English Grammar, with 325; General History, with 295; Church History, with 289; and Daniel and the Revelation, with 262.

The influence of the school is widely extended. We have students in nearly every State and province of the United States and Canada, besides a few in India, China, Japan, Korea, Java, Philippine Islands, Fiji Islands, Hawaiian Islands, Australia, Brazil, and Chile. These students are from various

walks in life — ministers, teachers, academy principals, farmers, college students, mothers, and others. In age they range from fifteen to sixty-seven. Many study in lone, out-of-the-way places — a shepherd, a fisher-girl, a trapper, a missionary mother. As a rule, they are earnest, studious, and persevering. If they are not, and will not become such, they drop out. The method sifts them. All are well behaved. No one has been sent home for misconduct since the school began. They are the joy and delight of teachers with "nerves."

Conclusion

The school is starting off well for the new year. During the first two months we enrolled 62 new students and 206 old students, 268 all together.

Personally, I enjoy this work as well as anything I have done during forty years' experience as a teacher.

C. C. LEWIS, *Principal*.

A SHORT CANVASS WITH OUR TRUTH-LADEN LITERATURE

AFTER a delightful sojourn for the greater part of the past winter at the St. Helena Sanitarium, and having a few weeks of spare time in which to canvass before the time of the General Conference in San Francisco, I began work in Southern California, at the foot of the picturesque Tehachapi Mountains. From the first day the good Master did bless in selling our heaven-sent publications. For all this I can only thank, extol, and praise his blessed name; for it is all from his bountiful hand; all comes from his great overflowing heart of love, for he is love. Pray that some may be won for the heavenly garner to shine in his glorious courts above, as a result of all the pages of truth I am enabled to sell. His promises do not fail; surely it is not all to be in vain.

One day, by his blessed grace, I was favored with \$42.50 worth of orders for our good books. The next day, about 8:30 A. M. (or before some persons are through with their morning meal), I had secured \$27 worth of orders for books, besides selling helps, etc.

I see so many tokens of God's love and care, of wonderful answers to prayer, words fail me to tell it all. Like one of old, I can say, "From the rising of the sun even unto the going down of the same" the Lord's name is to be praised. I wish to say to all our dear brethren and sisters that my hope and courage in the Lord are bright; that your prayers in my behalf and for the success of this work are heard and answered. Ours is a prayer-hearing, prayer-answering God. I am glad, and I do rejoice in his salvation.

This message is to close suddenly. Then how glad we shall be for what we have done, and how sorry that we did not crowd in more work while the seed-sowing time lasted! When we see the wonderful harvests, the divine energy that was in the seed that was sown, it will then be too late to do more. Let us now redeem the time while we may gather much fruit for the Master. I am so thankful there is yet opportunity. O for a closer walk with God, for more of the Christ-life!

WALTER HARPER.

FOUR hundred thirty new believers were baptized and received into the churches of the Northern Illinois Conference last year. Their foreign mission offerings averaged twenty-nine cents a week per member for the year, a total of \$24,700.28. The tithe was \$53,221.80.

THE OLD PACKING BOXES *

Adapted by Mrs. I. H. Evans

How dear to my heart are the old packing boxes,
 Piled out of the way in the cellar and shed,
 Infested with spiders and 'broidered with cobwebs,
 Each one a reminder of days that are dead.
 Serenely they wait for the verdict of Conference,
 Undisturbed by the fiat, "Come hither!"
 "Go back!"
 As the days hasten on for the soon-coming flitting
 When the Adventist preacher is ordered to pack:
 The old wooden boxes, the dust-covered boxes,
 The iron-bound boxes the preacher must pack.
 How often when Conference is over, we hasten

The words and the smiles that encourage and cheer,—

These are not packed in boxes, the old wooden boxes,

The iron-bound boxes, so solid and queer.

No! we lay them away in the heart's deep recesses,

Like flowers that are hidden from day's garish light.

Unforgotten they yield their perfume like a censer,

These memory-blossoms, so precious, so bright.

And when the day comes for our final "appointment,"

And we make our last move from the charges of time,

We shall welcome a crown and an entrance abundant

To mansions of glory, eternal, sublime;

Then—farewell to the boxes, the iron-bound boxes,

That so often we packed after Conference time!

tion, decided to call the undersigned to take the secretaryship of this department.

Let all of us hope, pray, and work for the success of this important department, and for a wonderful growth of the department, to the end that thousands of our people may be reached without delay with this closing message. Let it be remembered that the success and continued growth of the department will depend upon every one's doing his full duty, with the united co-operation of all.

I take this opportunity by the grace of God to pledge anew my loyalty to this cause, and also all my powers to its triumph on the side of truth and righteousness, as far as I am able. When it is remembered that our fathers, though bound by chains of cruel bondage, have ministered directly and indirectly in founding and preserving this mighty nation, and have been among its most loyal citizens in its every crisis, while others who have been treated far better have constantly sought its destruction, it seems that every lover of mankind would gladly



COLORED MINISTERS IN ATTENDANCE AT THE GENERAL CONFERENCE

From left to right (standing): G. E. Peters, M. G. Nunes, J. W. Allison, J. H. Lawrence, U. S. Willis, T. B. Buckner, C. S. Lightner, G. P. Rodgers, Sydney Scott, W. D. Forde, J. M. Campbell, M. C. Strachan, R. L. Bradford, J. G. Dasent.

From left to right (sitting): A. N. Durrant, J. K. Humphrey, W. H. Green, F. H. Seeney, T. H. Branch.

To pull down the boxes and brush off the dust,
 And roll up the carpets and take down the curtains,
 And wrap up the dishes; for pack them we must.
 Ah, me! who can tell of the work and the worry,
 The din and confusion from morning till night,
 The rush and the whirl—till a well-ordered household
 Has lost its headquarters—demoralized quite?
 The old wooden boxes, the iron-bound boxes,
 The old packing boxes,—all ready for flight.

Ah, 'tis dusty and back-breaking work filling boxes,
 And storing our breakable chattels inside,
 And the heart skips a beat when we take down the pictures,
 Or part with some treasure we purchased with pride.
 But the friends we have known, and the hearts we have tested,
 The communion of souls that were kindred and dear,
 The trust and the love that consoled in affliction,

A WORD REGARDING THE NORTH AMERICAN NEGRO DEPARTMENT

WHILE God has had a message for fallen man through the ages, yet the threefold message of the fourteenth chapter of Revelation is his final appeal to the lost race. For the publishing of this judgment message—concerning the coming kingdom—among the nations in this closing age, he has brought forth a people and a movement to do the work,—a work known as the Seventh-day Adventist movement, bearing the closing message of salvation to all the world in this generation.

Almost from the beginning of this world-wide work, efforts have been made to reach our suffering people in this and other lands with this everlasting gospel. To do a more effectual work in this country for the millions of our people, the North American Negro Department, under a departmental secretary, was created in 1909, to give careful study and special attention to that phase of the denomination's work. That act on the part of the General Conference was a wise and timely one, and has greatly advanced the truth for these times among the millions of colored people in the Southland and throughout the whole country.

The General Conference in session at San Francisco, Cal., from March 29 to April 14, 1918, after due and prayerful considera-

do all that he could to spread the truth among our people. Then, too, what will those have to answer in the judgment who fail to help those who may be among the least of the Saviour's brethren?

Truly hoping that all will give liberally to the coming collection for the colored work next fall, I am your fellow worker in the finishing of the gospel without delay.

W. HAWKINS GREEN,

Secretary N. A. Negro Dept.

638 30th St., Detroit, Mich.

YOUR PLACE

Just where you stand in the conflict,
 There is your place.
 Just where you think you are useless
 Hide not your face.
 God placed you there for a purpose,
 Whate'er it be;
 Think he has chosen you for it;
 Work loyally.

Gird on your armor, be faithful
 At toil or rest,
 Whiche'er it be, never doubting
 God's way is best.
 Out in the fight or on picket
 Stand firm and true;
 This is the work which your Master
 Gives you to do.

—Churchman.

* This parody was written by a Methodist minister's wife, and adapted by a Seventh-day Adventist minister's wife.

Educational Department

W. E. HOWELL - General Secretary
C. L. BENSON - Assistant Secretary

REASONS FOR AN EDUCATIONAL CAMPAIGN

THE reasons for our undertaking an educational campaign on a large scale seem to us vital to the safety of the church and the progress of the advent movement. These reasons are two:

1. We are undertaking to fulfil the great commission to preach the gospel to every creature to the uttermost parts of the earth. While we have been greatly prospered in this endeavor, yet for lack of trained man power it is no exaggeration to say that we are unable to respond to more than half the Macedonian calls that are coming from every quarter of the globe.

2. With this great pressure for help increasing daily, we have not yet mobilized more than half our available man power to meet the demand. That is, as nearly as we can estimate, only about half our boys and girls of school age are yet in our own schools.

These two facts seem to us a mighty argument why we should undertake a campaign of arousement and recruiting on a scale never before attempted. Our plan includes the following features in the main:

1. A double goal to be reached:
EVERY S. D. A. BOY AND GIRL IN OUR OWN SCHOOLS.

EVERY STUDENT IN OUR SCHOOLS A WORKER.

2. Every Seventh-day Adventist home personally visited with special literature and a personal message, to secure at first hand co-operation and support in reaching our goal.

3. The appointment by our conferences of an Educational Week, during which the conference laborers join our educational forces in carrying on the campaign.

4. A following up of this work, if not accomplished during the week, till every home is personally visited.

5. The issuance and use of a Campaign Number of *Christian Educator* (for June) and of special leaflets and posters prepared for the purpose, the union conferences to finance the placing of the *Educator* in every home in their territory, and the General Department of Education to provide all other literature.

6. This campaign to be the beginning of a systematic plan of following up that will secure permanent results.

7. Every feature of the campaign to be vitalized by prayer and reconsecration to the principles and purposes of Christian education.

Look for further instruction and reports of progress in succeeding articles.

W. E. HOWELL.



A SUCCESSFUL FINANCIAL CAMPAIGN

ON March 16, at Buffalo, N. Y., the writer gave his last lecture, completing his two years' campaign in the eastern part of the United States in the interest of missions and our training schools for missionaries.

Two years ago, at Loma Linda, Cal., we were ready to return to our field of labor in India; but the great calls coming from

the Orient made it apparent that this denomination was facing a crisis in its history, caused, not by a lack of money, but by a shortage of workers. There was great perplexity to know just how to meet the difficulty. It seemed evident that missionaries who had spent years in the field should visit as many churches as possible during their furlough time, in order to arouse our people to sense the present situation.

Although the writer had completed his furlough time, and was anxious to get back to his work in Bombay, yet he was asked to "do his bit" by remaining two years longer from the field.

The weakest link in the chain of our missionary advance into all the world appeared to be in connection with our missionary schools in the eastern part of the United States. The more rapid growth of our work in the western part had strengthened our training schools there. Now that the message was returning to the Eastern States in power, it became evident that a campaign should also be inaugurated to strengthen the schools in this section.

The Washington Missionary College, with the largest constituency of any college in the denomination, had a student capacity for only one hundred sixty. At the Loma Linda meeting it was apparent that this school must be strengthened to at least the capacity of the smallest college of the West; but there was a \$40,000 debt against the in-

emy, \$4,000; South Lancaster Academy, \$4,725; and the colored work in New York City, \$3,500.

A considerable part of this money will be used for the establishment of industries in these various schools. May the time soon come when none of our young men or women in the Seventh-day Adventist Church who are willing to work will be denied an education just because they do not have money enough to pay for it.

While we have been raising this money for new work, \$34,000 has been paid on the debt of the college; in fact, each dollar of indebtedness against the college has now been paid, excepting annuities, which are gifts reverting to the college upon the death of the donors.

I consider that my work in connection with this campaign has been but the beginning of that which the brethren and sisters left behind must complete. I shall return to India confident that many hundreds of young people have had their feet turned definitely toward the mission fields as a result of the two years' campaign.

It is the first time that a missionary from the field has spent so much time visiting not only the large centers and camp-meetings, but also the smaller churches, and even isolated believers, with the mission story. It has been a very enjoyable campaign, and will surely bring forth fruit in the "harvest home."

GEORGE F. ENOCH.

ATLANTIC UNION CONFERENCE EDUCATIONAL FUND TO MARCH 16, 1918

Conference	Quota	Pledges	Over	Short	No. ch.	Days	Av. per church	Per day
Greater New York	\$ 6,350	\$ 6,804	\$454	\$	13	28	\$520	\$243
Massachusetts	6,025	4,817	.....	1,208	17	14	283	344
Western New York	3,350	4,075	725	.....	11	15	370	271
Southern New England.....	2,825	2,765	.....	60	8	10	345	276
Eastern New York	2,800	3,041	241	.....	19	17	160	179
Maine	1,850	2,200	350	.....	13	10	170	220
Northern New England.....	1,800	2,023	223	.....	11	14	166	129
Miscellaneous .....	.....	500	500	.....	.....	.....	.....	.....
Totals	\$25,000	\$26,225	\$2,493	\$1,268	92	108	\$288	\$238

stitution, which indebtedness must not be increased.

We accordingly inaugurated a campaign, asking for five hundred shares at \$50 a share, in the Columbia Union Conference, with a proportionate amount from the other unions of the constituency. Before I was half way through, it was evident that this would not be sufficient; so the Columbia Union Conference was asked to increase its fund to \$45,000, and the Atlantic Union Conference to \$17,500. Later the Atlantic Union Conference increased its donation to \$25,000.

The total amount pledged in the Columbia Union Conference at the close of this campaign was \$46,482; in the Atlantic Union Conference, \$26,225; making a total of \$72,707, of which about one half is already in the treasury in cash, the balance to be paid before the close of the present year. So we have gone nearly \$3,000 beyond the goal.

The vote of the committee was that no sod could be turned for the new building at the college until \$25,000 in cash was in the treasury, and sufficient pledges had been received from reliable Adventists to cover the cost of labor. This \$25,000 would pay for all material.

I am glad to report that this policy was adhered to. We hope that those who have pledged will now promptly pay their pledges as they fall due, so that every bill can be paid and the building dedicated free of debt as soon as it is completed.

Of this fund, the Washington Missionary College gets \$60,482; Mount Vernon Acad-

Missionary Volunteer Department

M. E. KERN - Secretary
MATILDA ERICKSON - Assistant Secretaries
ELLA IDEN
MRS. I. H. EVANS - Office Secretary
MEADE MACGUIRE - Field Secretary

SOLDIERS' LITERATURE FUND

WE rejoice that the fund for supplying literature to the soldiers has passed the \$2,000 mark. The following list of donations, amounting to \$556.33, received by the General Conference treasurer between April 21 and May 12, indicates a growing interest in this work:

Amount previously reported	\$1,721.30
Lake Union Conference	8.50
Northern Union Conference	10.50
Mrs. W. H. Morris	2.00
A donor	1.00
Rosa A. Porter	5.00
Lizzie Milley	4.00
Mary Milley	1.00
Mrs. L. C. Korber	2.00
Mrs. C. Patte	6.38
Mrs. E. M. Astwood	2.01
Fitch and Iva Van Atta	5.00
Katie N. Larson	15.00
A. F. Welch	1.00
Mrs. M. E. Wrigley	2.00
Arthur Larson	1.00

Mrs. Adell Gosling	5.00
John J. Mettler	10.00
Lewiston (Maine) church	10.00
Sessbitose church	3.00
North Pacific Union Conference	93.29
Maine Conference	4.00
Mrs. E. B. Lamberton	1.00
Geo. Behnfeldt	25.00
Mrs. Isaac Gott	1.00
Mrs. Octavia Millman	1.00
L. R. Houpt	100.00
Iowa Conference	10.00
S. U. Bosworth estate	100.00
Mrs. S. M. Olesen	5.00
Mrs. Sarah Hamilton	5.00
Creston (Iowa) church	3.25
Chris Jensen	3.00
Atalissa (Iowa) church	2.00
Mrs. M. J. Clark	1.00
Minnesota Conference	1.00
North Dakota Conference	24.50
South Dakota Conference	3.60
C. H. Alger	1.00
Mrs. C. H. Alger .....	.50
Bertha L. West	5.00
Elder W. H. Saxby	1.00
Blanco (Colo.) M. V. Society	3.45
Durham (N. Car.) church	3.05
Mrs. A. Helmer	1.00
C. C. Cory	5.00
Mrs. C. C. Cory	5.00
Mrs. G. W. Bruner	5.00
Mrs. J. F. Schraunim	2.00
Mrs. Lena Schoeffel	1.00
A donor	25.00
Ladies of the South Elk Point Mis- sionary Society	5.00
Alaiedon (Mich.) church	3.30
Dr. and Mrs. D. Gaede	5.00
Mrs. Olive Cobb	1.00
Miss Alice Baer	5.00
Mabel Johnson	1.00

Total\$2,277.63

Several weeks ago we called for ten dona-
tions of \$100 each, to insure a new edition
of "Steps to Christ." Seven such gifts have
been received, and one brother wrote that
he would be the tenth. So only two \$100
gifts are lacking.

Not having the money in sight for a new
edition, we appealed to the General Confer-
ence Committee at the time of the General
Conference, for authority to go ahead. It
was voted to ask the union conferences in
the United States to raise \$2,500 for a large
edition of "Steps to Christ," the amount to
be apportioned according to their consti-
tutions. This apportionment has been made,
and each union will take such steps as seem
best in its own field, to raise the amount.

In the meantime the calls for other litera-
ture for the soldiers are increasing. "Min-
istry of Healing," "Christ's Object Les-
sons," *Present Truth*, *Watchman*, *Life and
Health*, *Temperance Instructor*, and special
leaflets are in demand. Surely God expects
us to do what we can for the young men
who go forth to fight for their country.

The following experiences from one of our
boys who is a massenr in the base hospital
at one of the cantonments, shows something
of the good that "Steps to Christ" is doing:
"About a week ago, after washing and
massaging the feet of a patient, I went to
work on another patient in the same ward.
While I was treating him, I heard a person
singing, 'Jesus, Lover of My Soul,' and soon
the rest of the patients joined him in sing-
ing, and we had a song service. Afterward
I asked who had started the song, and found
that it was the patient I had just treated.
I looked at him, and he still had 'Steps
to Christ' open in his hand and was smiling.
"I have seen and heard the soldier pa-
tients after reading the chapters of 'Steps

to Christ,' singing 'Jesus, Lover of My
Soul;' 'Lead, Kindly Light;' 'Jesus, Sav-
iour, Pilot me;' 'Rock of Ages;' 'Nearer,
My God, to Thee.'
"I have seen the soldier boy who sleeps
next to me, many times reading 'Steps to
Christ' just before going to sleep.
"Yesterday I asked the leader of the
Y. M. C. A. if he liked the 'Steps to Christ.'
He said he had read it through and was
going to read it again. 'I should like to
keep some of these on my desk to give to
those soldiers and officers who would like
to have one,' he said."
Are there not many others who will make
gifts, large and small, to supply our workers
with literature? M. E. KERN.

Appointments and
Notices

CAMP-MEETINGS FOR 1918	
Atlantic Union Conference	
Southern New England	June 20-30
Massachusetts	June 20-30
Eastern New York, Pulaski, ..	June 27 to July 7
Maine	Aug. 15-25
Western New York	Aug. 15-25
Northern New England	Aug. 22 to Sept. 1
Central Union Conference	
Colorado, Denver	June 20-30
Wyoming, Crawford, Nebr. ..	June 27 to July 7
Kansas	Aug. 15-25
Nebraska	Aug. 23-31
Missouri	Aug. 29 to Sept. 8
Columbia Union Conference	
Virginia, Richmond	May 24 to June 2
West Virginia, Sistersville ..	June 6-16
Eastern Pennsylvania, Emmanuel Grove, near Allentown	June 13-23
West Pennsylvania, Homestead ..	June 20-30
New Jersey, Trenton	June 27 to July 7
Ohio	Aug. 15-25
Chesapeake	Sept. 6-16
District of Columbia	Sept. 13-21
Eastern Canadian Union Conference	
Maritime, Oxford, Nova Scotia ..	June 13-23
Ontario	June 20-30
Quebec	July 4-14
Newfoundland	Sept. 27 to Oct. 6
Lake Union Conference	
East Michigan, Holly	June 6-16
West Michigan, Allegan	June 13-23
South Wisconsin	June 13-23
Northern Illinois, Berwyn	June 13-23
North Wisconsin, Spooner	June 20-30
Indiana	Aug. 15-25
Southern Illinois	Aug. 22 to Sept. 1
North Michigan	Aug. 29 to Sept. 9
Northern Union Conference	
South Dakota, Mitchell	May 30 to June 9
Minnesota, Anoka	June 6-16
North Dakota, Harvey	June 13-23
North Pacific Union Conference	
Southern Oregon, Roseburg ..	May 23 to June 2
Western Oregon, Portland ..	May 28 to June 9
Upper Columbia, Clarkston, Wash. ..	June 6-16
Western Washington, Tacoma ..	June 13-23
Montana, Billings	June 20-30
Southern Idaho, Baker, Oreg. ..	June 27 to July 7
Southern Idaho, Pocatello	Sept. 5-15
Pacific Union Conference	
Central California, Fresno ..	May 29 to June 9
Nevada	June 13-18
Northern California	June 20-30
Northwestern California, St. Helena ..	July 4-14
Inter-Mountain, Salt Lake City, Utah ..	July 18-28
California	July 25 to Aug. 4
Southern California, Los Angeles ..	Aug. 1-11
Southeastern California, Santa Ana ..	Aug. 15-25
Arizona, Phenix	Oct. 31 to Nov. 10
Southern Union Conference	
Louisiana	July 25 to Aug. 4
Louisiana (colored)	July 25 to Aug. 4
Tennessee (colored)	Aug. 15-25
Kentucky	Aug. 29 to Sept. 8
Kentucky (colored)	Aug. 29 to Sept. 8
Tennessee	Sept. 5-15

Alabama	Sept. 12-22
Mississippi	Sept. 19-29
Mississippi (colored)	Sept. 19-29
Southeastern Union Conference	
Georgia	Aug. 8-18
Cumberland	Aug. 22 to Sept. 1
North Carolina	Sept. 5-15
South Carolina	Sept. 19-29
Southwestern Union Conference	
South Texas	July 12-21
Arkansas	July 18-28
Texico	Aug. 1-11
North Texas	Aug. 8-18
Oklahoma	Aug. 22 to Sept. 1
Western Canadian Union Conference	
British Columbia, Penticton	June 6-16
Manitoba, Winnipeg	June 20-30
Saskatchewan, Moose Jaw	July 4-14
Alberta	July 11-21

MISSIONARY NURSES' TRAINING COURSE,
MADISON (WIS.) SANITARIUM

The next class of the Madison Sanitarium
Nurses' Training Course will begin July 10,
1918. There is opportunity for about twenty
young women and five young men to enter the
course. Only consecrated, mature young people
are desired. We ask all who are interested to
make application early. Information and appli-
cation blanks will be sent upon request.
Emma F. Dinesen, R. N., Supt. of Nurses.

MINNESOTA CONFERENCE ASSOCIATION

Notice is hereby given that the annual meet-
ing of the Minnesota Conference Association of
Seventh-day Adventists will be held in connec-
tion with its camp-meeting and conference, at
Anoka, Minn., June 6-16, 1918, for the purpose
of electing officers and transacting such busi-
ness as may properly come before the associa-
tion. The first meeting will be held at 9 a. m.,
June 12.
G. W. Wells, President.
Mary D. Hopkins, Secretary.

NEW YORK CONFERENCE ASSOCIATION

The thirteenth session of the New York Con-
ference Association of Seventh-day Adventists
(a legal corporation) will be held in connection
with the fifty-seventh session of the Eastern
New York Conference at Pulaski, N. Y., on the
camp-ground on Port Street. The first meeting
will be called at 5 p. m., Tuesday, July 2. This
meeting is called for the election of officers, and
for the transaction of such other business as
should come before the constituency. All ac-
credited delegates to the conference compose the
constituency of the association.

H. C. Hartwell, President.
H. A. May, Secretary.

WEST MICHIGAN CONFERENCE
ASSOCIATION

The fifteenth annual session of the West
Michigan Conference Association of Seventh-day
Adventists will be held at Allegan, Mich., at
the time of the conference camp-meeting, June
13-23, 1918. The first meeting of the session is
called for Tuesday, June 18. The regular dele-
gates to the conference are the constituency of
the legal body, and are entitled to a voice in
the election of the board of trustees, and the
transaction of such other business as may come
before the body.

William Guthrie, President.
David K. Royer, Secretary.

NORTH WISCONSIN CONFERENCE
ASSOCIATION

The first session of the North Wisconsin Con-
ference Association of Seventh-day Adventists
will be held in connection with the conference
and camp-meeting at Spooner, Wis., June 20-30,
1918. The first meeting will be held at 10
a. m., Friday, June 21. At this meeting officers
for the coming two years will be elected, and
such other business transacted as may properly
come before the meeting. The delegates to the
association are the regularly accredited dele-
gates to the North Wisconsin Conference of
Seventh-day Adventists.

J. J. Irwin, President.
H. W. Johnson, Secretary.

WEST PENNSYLVANIA CAMP-MEETING

If there was ever a time when people needed to meet for consecration and prayer, it is now. There is no better place to meet than at the camp-meeting. God and the angels meet with the people there. I trust that no one will look on the next session of the camp-meeting lightly. Your presence is needed on the camp-ground. You will be a help to others; you will receive spiritual help and courage by being there. Each one who attends the camp-meeting, will be strengthened by it for the great crisis that awaits God's people.

We know not in these times of war what another year will bring. This may be the last camp-meeting we shall have the privilege of attending.

As the meeting will be early in the season, June 20 to 30, it will be necessary to bring warm wraps, and plenty of bedding. Meals will be served as usual on the cafeteria plan. Furnished rooms and tents will be provided at reasonable rates. Apartments in the large tent will be cheaper in price than tents 12 by 14 ft. in size. All orders should be sent to J. S. Neely, 7155 Mt. Vernon St., Pittsburgh, Pa.

The place of meeting is Homestead Park, Homestead, Pa. Get off the train at Homestead, go to Eighth and Amity Streets, and take the electric car there for Homestead Park. Bring all baggage checks to camp-ground, and some one will see to the transfer of baggage. Send in order for tent or room at once.

F. H. Robbins.

WEST PENNSYLVANIA CONFERENCE

In connection with the camp-meeting, the biennial session of the West Pennsylvania Conference will convene at Homestead Park, Homestead, Pa., June 20 to 30, 1918, for the election of officers and the transaction of such other business as may properly come before the conference. The first meeting will be held at 7:30 Thursday evening.

J. H. Robbins, President.
F. S. Neely, Secretary.

WEST PENNSYLVANIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that a meeting of the corporation of the West Pennsylvania Association of Seventh-day Adventists is called to meet at Homestead Park, Homestead, Pa., June 25, 1918, at 1:30 p. m., for the election of officers and the transaction of such other business as may properly come before the corporation.

F. H. Robbins, President.
J. S. Neely, Secretary.

NORTHERN ILLINOIS CONFERENCE

Notice is hereby given of the biennial session of the Northern Illinois Conference of Seventh-day Adventists, to be held on the camp-ground at Berwyn, Ill., June 13-23, 1918, to elect officers for the ensuing two years, and to transact such other business as may properly come before the delegates.

J. H. Schilling, President.
H. H. Todd, Secretary.

NORTHERN ILLINOIS CONFERENCE ASSOCIATION

Notice is hereby given of the twenty-sixth session (first biennial) of the Northern Illinois Conference Association of Seventh-day Adventists, to be held in connection with their annual camp-meeting at Berwyn, Ill., June 13-23. The first meeting will convene at 11 a. m., Monday, June 17, 1918, for the election of trustees and the transacting of such other business as may come before the constituency.

J. H. Schilling, President.
H. H. Todd, Secretary.

WYOMING CONFERENCE

The eleventh annual session of the Wyoming Conference of Seventh-day Adventists will convene at Crawford, Nebr., June 27 to July 7, 1918, for the purpose of electing officers and transacting such other business as may come before it, including the election of five trustees for the Wyoming Conference Association of the Seventh-day Adventists.

N. T. Sutton, President.
Asa Smith, Secretary.



A LIBERTY NUMBER OF THE WATCHMAN

Liberty speaks in this July Watchman from the first page to the last. After the salute to "Old Glory" on the cover page, you turn one leaf, and your eye is caught, not by advertisements and announcements, but by that sentry form and that vigorous, appealing editorial, "Eternal Vigilance."

It isn't often that we call your attention to our opening department, "The Outlook." But just as sometimes an unusually beautiful sunrise compels attention, so this month—well, listen, and anticipate: "The Liberty Bell That Has Never Ringed;" "Remember Leyden;" "Shall We Forget?" "The Descent into Hell;" and "The Service Flag."

Some folks scorn law while they profess to love liberty. The Russian Bolsheviks called America's democracy a plutocracy, and proceeded to make a Bolshevik state. Carlyle B. Haynes in "Spiritual Bolshevism," finds a counterpart in the religious world,—"not under law, but under grace."

It takes vision to be a true liberty lover. And it takes education to be a true liberty practitioner. "Educating for Democracy" is the greatest duty of this nation, as Dr. Sutherland shows.

Right down to bedrock goes Justus G. Lamson's "Fundamentals of Liberty." Some people today are building their liberty temples upon hurrahs and boasts and other smoke puffs. There's solid rock down deep. Find it.

And we must not omit to say that Martha Warner has another of her inimitable sketches in "A Dash for Liberty;" or that "Building Up the Barriers" is one of Dr. Kress's best health talks; or that the article, "I Will Redeem," reveals the one great source of liberty, in the atonement of Jesus Christ.

Besides, there are six whole pages in colors, beautiful browns and greens! And don't fail to look, and look long, at the back cover.

The July liberty number of the Watchman will be a great issue for scholarships and all home missionary work. Order through your local tract society.

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A California sister asks prayer for the conversion of her husband and children.

NORTHERN ILLINOIS MEDICAL MISSIONARY AND SANITARIUM ASSOCIATION

Notice is hereby given of the twelfth session (first biennial) of the Northern Illinois Medical Missionary and Sanitarium Association, to be held in connection with the annual camp-meeting of the Northern Illinois Conference, on the camp-ground, at Berwyn, Ill., June 13-23. First meeting will be called Tuesday, June 18, at 11 a. m., for the election of officers and the transaction of such other business as may come before the constituency.

J. H. Schilling, President.
H. H. Todd, Secretary.

NEW JERSEY CONFERENCE

The first biennial session of the New Jersey Conference of Seventh-day Adventists will convene at the camp-meeting on the Anderson Estate, Trenton, N. J., June 27 to July 7, 1918, for the election of officers and the transaction of such other business as may properly come before the conference. The first meeting will be held Friday, June 28, at 9 a. m. Each church is entitled to one delegate irrespective of membership, and to one delegate for each ten members.

W. H. Heckman, President.
Clarence Lawry, Secretary.

NEW JERSEY CONFERENCE ASSOCIATION

The New Jersey Conference Association of Seventh-day Adventists will hold its annual meeting in connection with the camp-meeting on the Anderson Estate, Trenton, N. J., June 27 to July 7, 1918, for the election of a board of trustees and the transaction of such other business as may come before the association. The first meeting is called for July 1, at 9 a. m.

W. H. Heckman, President.
Clarence Lawry, Secretary.

NURSES' TRAINING COURSES

At Loma Linda Sanitarium

The next class of the Loma Linda Nurses' Training Course will begin Aug. 11, 1918. Applicants should not be under nineteen years of age and should have completed ten grades of regular school work. After Sept. 1, 1918, twelve grades of school work in an accredited school, will be required for students entering the nurses' course. Write for information and calendar to Superintendent of Nurses, Loma Linda, Cal.

At Paradise Valley Sanitarium

Wanted, twenty consecrated young persons to take the Nurses' Training Course at the Paradise Valley Sanitarium. Send for calendar of the school and application blank. Address, Superintendent of Training School, Paradise Valley Sanitarium, National City, Cal.

OBITUARIES

Elwell.—Hetty Coats was born in Winchester, Ind., April 30, 1845, and died at the home of her son in St. Cloud, Minn., March 16, 1918. She was married to Joel Elwell in 1861, and of the twelve children born to them, nine are left to mourn.
B. P. Le Duc.

Miller.—Mrs. Mary C. Miller, aged seventy-eight years, widow of Adam Miller, died at the home of her daughter in Johnstown, Pa., March 8, 1918. She had been an invalid for nine years. Her maiden name was Bennett, and she was born in Strongstown, Indiana Co., Pa. For many years she was a faithful member of the Seventh-day Adventist church, and she sleeps in hope.
R. M. Spencer.

Poteet.—Lizzie Wells Poteet was born in Salem, Ind., Feb. 9, 1857, and died at the home of her sister in Marble City, Okla., Oct. 3, 1917. She was married to James Poteet Oct. 15, 1885, and with her husband accepted present truth two years later. For thirty years she lived a consistent Christian life. Her husband and one sister are left to mourn.
James Poteet.

Partridge.—William Washington Partridge was born in Kentucky, Nov. 4, 1838, and died in Newton, Kans., March 18, 1918. He was united in marriage to Amanda Lancaster in 1862, and seven children were born to them. Four of these survive, and were with their father at the time of his death. Brother Partridge gave his heart to God when a young man, and united with the Seventh-day Adventist church in 1881, remaining a faithful member until he fell asleep in Jesus.
E. T. Wilson.

Hayes.—Mrs. Martha J. Hayes was born in Vicksburg, Miss., Sept. 3, 1838. She was reared in Cincinnati, Ohio. In 1870 she moved to Fort Scott, Kans., and in 1907 to Kansas City, Mo., where she heard and accepted the third angel's message under the labors of Elder J. M. Campbell. She was a devoted Christian, and will ever be remembered for her exemplary life. One daughter and a host of friends are left to mourn her death, which occurred in Kansas City Nov. 26, 1917. We feel confident that she sleeps in Jesus.

Mrs. M. Desmukes.

Rathbun.—Mrs. Marrietta E. Rathbun was born at Addison, Ill., April 12, 1843, and died Feb. 17, 1918, at the home of her son. At an early age she accepted present truth, remaining faithful to the end of her life.

Mrs. E. D. Miller.

Dawson.—Matilda A. Dawson was born in England, Sept. 27, 1837, and died in Brooklyn, N. Y., March 12, 1918. She came to this country at the early age of seven years. Her husband, one son, and a brother are the immediate relatives surviving. She was an earnest believer in present truth, and sleeps in hope.

John E. Hanson.

Dittmer.—Margareth Henrietta Gastauer was born Feb. 3, 1890, in New Orleans. She was a devoted member of the Seventh-day Adventist church. A few months before her death, Jan. 30, 1918, she was married to Frank Dittmer. She sleeps in hope of a soon-coming Saviour. Her husband, mother, sister, and brothers mourn.

James A. Morrow.

Lowing.—Ida Isabelle Brooks Lowing was born at Grandville, Mich., Oct. 6, 1858, and died at the home of her daughter in Buffalo, N. Y., Jan. 31, 1918. For many years she made her home in Battle Creek, Mich., where she held church membership. One son and four daughters mourn, together with a wide circle of friends.

C. A. Russell.

Wagner.—Harriet Monella Wagner was born at Chatham, Ontario, Aug. 28, 1843, and died at Duluth, Minn., March 9, 1918. She was converted at the age of fourteen. For thirty years her home was in Duluth. In 1906 she united with the Seventh-day Adventist church, and was a loyal, active, earnest member. During an illness of two years, she ever manifested Christian fortitude, and fell asleep in Jesus.

Stemple White.

Greenwood.—May E. Green was born in Clinton County, Michigan, July 8, 1866. She was married to Charles Greenwood Dec. 5, 1883. For many years she was a member of the Seventh-day Adventist church, and it was the purpose of her life to make others happy and to be faithful to her Master. Her husband, three children, her parents, three sisters, and three brothers mourn her death, which occurred Feb. 14, 1918.

O. M. Kittle.

Winslow.—Rebekah D. H. Winslow was born in Topsham, Maine, Feb. 10, 1836. She was married to Henry C. Winslow May 8, 1865, and soon after their marriage they settled in Battle Creek, Mich., where they lived for nearly twenty years, later moving to South Bend, Ind., and Chicago, Ill. Sister Winslow was the mother of four children, who mourn her death, which occurred March 8, 1918. In early childhood she became a member of the Seventh-day Adventist church, and remained faithful to her Master to the end of her life.

Mrs. Abbie M. Parker.

Edwards.—Viola May Wright was born May 13, 1862, in Ithaca, N. Y., and came to Oconto, Wis., with her parents six years later. May 26, 1878, she was married to George W. Edwards, of Oconto, and they made their home in this place. Nine children were born to them, eight of whom survive. In July, 1895, she and her husband accepted present truth, through the efforts of Elder D. T. Bourdeau, and united with the Seventh-day Adventist church. She lived an earnest Christian life, and was beloved by all. Hard as it is to give her up, yet we know that if faithful we shall meet her again.

George W. Edwards.

Huck.—Edward Huck was born in Union County, Pennsylvania, Sept. 7, 1847. He moved to Wisconsin in 1872, and six years later was married to Ellen Tripp. In 1903 the family moved to College View, Nebr., where he fell asleep Jan. 15, 1918. A knowledge of present truth came to him in 1914, through the efforts of J. Z. Walker, in Kansas City, Kans., and he united with the Seventh-day Adventist church, remaining a faithful member until the close of his life. He bore intense suffering courageously and without a murmur. His wife, two daughters, and one brother are left to mourn, but they sorrow in hope.

Mrs. Edward Huck.

Bates.—George Bates was born in the State of Ohio, Aug. 23, 1827. Part of his childhood was spent in New York State, and then in 1833 the family moved to Michigan. He was six years of age when the stars fell, and well remembered the event. In 1852 he was united in marriage to Sarah Ellen Guild, and to them were born nine children, of whom six are living. Brother and Sister Bates accepted the third angel's message in 1866, under the labors of Joseph B. Frisbee. His second wife was Mrs. Amanda Boothby, to whom he was married in 1907. He was a friend to all who knew him, and through his long illness never ceased to trust and praise his Saviour.

Orva Lee Ice.

White.—Amanda E. Street was born June 10, 1848, at Hagerstown, Ind. She was married to David M. White Oct. 9, 1870, and in 1886, the family moved to Michigan. She fell asleep at her home in Kalkaska, Jan. 4, 1918. Her husband and eight of their nine children mourn.

E. A. Bristol.

Cole.—Minnie Louise Cole was born Sept. 14, 1889, and fell asleep at the home of her daughter, in Aniwa, Wis., March 4, 1918. By her earnest, consistent Christian life this dear old mother in Israel won many hearts, and was greatly beloved. She was laid to rest awaiting the return of the Life-giver.

P. E. Berthelsen.

Wery.—Mrs. Juliene Pinchard Wery was born in Belgium Oct. 8, 1842. At the age of sixteen she came to the United States, and two years later was married to Desire Wery. To this union were born ten children, nine of whom survive. She was a believer in the advent message, and March 10, 1918, fell asleep in hope of a part in the first resurrection.

S. C. Hannon.

Bell.—Mrs. Mariah Painter Bell, aged eighty-five years, died at the home of her daughter in Pittsburgh, Pa., March 29, 1918. Sister Bell was a member of the Seventh-day Adventist church for fifteen years, and fell asleep in hope of a part in the first resurrection. She was the mother of sixteen children, and of these seven mourn, with a brother, several sisters, and many friends.

R. M. Spencer.

Winter.—Anne Emelia Schutz was born near Berlin, Germany, Dec. 19, 1858. She came to this country at the age of thirteen, and in 1881 was married to Anton Winter. To them were born five children. She united with the Seventh-day Adventist church twenty years ago, and at the time of her death was a faithful member of the Colorado Conference church. She fell asleep at the Kansas Sanitarium, Wichita, Kans., Feb. 8, 1918. Two sons and two daughters mourn.

Warren.—Emma Elona Cain was born Dec. 26, 1882, at Hico, Tex. At the age of fourteen she was baptized and united with the Seventh-day Adventist church at Keene, Tex. After finishing school, she taught for three years, and in 1905 was married to Edward R. Warren. Her husband and four children, with the parents and two sisters, mourn her death, which occurred at Carlsbad, March 13, 1918. She awaits the call of the Life-giver.

Edna Mae Warren.

Turner.—Susan A. Goud was born at Dresden, Maine, Sept. 8, 1832. At the age of eighteen she was married to William Turner, and to them were born two children. She was left a widow in 1889. Sister Turner accepted present truth twenty-seven years ago, and was one of the first members of the Seventh-day Adventist church organized at Oxford, Wis. She fell asleep March 16, 1918, at the home of her granddaughter, in Westfield, Wis.

E. E. Trowbridge.

Park.—James Park was born Jan. 6, 1855, at Wyoming, Canada, and died at the home of his daughter in Detroit, Mich., March 24, 1918. At the age of twenty-one he went with his parents to Lansing, Mich., and there accepted present truth. Later he settled in Alden, Mich., and at this place was married to Miss Jennie Wheatley. His wife and three children mourn. Brother Park fell asleep in the blessed hope of a soon-coming Saviour.

A. M. May.

WILLIAM H. WHITE

Elder William H. White was born in Bedford, Iowa, Jan. 15, 1866, and died at Visalia, Cal., April 3, 1918. In early life he gave his heart to God, and when the light of the last message came to him he gladly accepted it, and soon entered mission work. He attended Union College to better fit himself for service. In 1897 he was ordained to the gospel ministry. He was an earnest Christian and a firm believer in the third angel's message. In 1895 he was married to Miss Esther Baker. She, with two daughters, one son, his father, and mother, three brothers, four sisters, and a large circle of relatives and friends mourn their loss. Funeral services were conducted at the Seventh-day Adventist church, where the writer spoke words of comfort to a large company of relatives and friends.

Andrew Nelson.

ALFRED SHERMAN BAIRD

Alfred Sherman Baird was born in Johnstown, Pa., June 6, 1864. His father, General Baird, a relative of the historian Baird, served with the Union Army in the Civil War. He was wounded in battle, and died in 1868, when the deceased was only four years old.

A fatherless boy, Mr. Baird started out for himself to make his way in the world at the early age of eleven years. His willingness to work and his general industrious habits soon

found him ready employment. In a few years he was working for the Western Pacific Railroad, and at the age of seventeen he supported his mother. A little later he studied drafting and general architecture at the Lafayette College, Iowa. He soon became proficient as a carpenter, architect, and builder, and at the age of twenty-one was asked to superintend the erection of a large public building. For a number of years he was engaged in the erection of numerous large buildings, such as courthouses, grain elevators, and the like, in different parts of Iowa and Nebraska.

January 6, 1889, he was married to Helen L. Lebert, at Burwell, Nebr.

In 1901 he was called to Berrien Springs, Mich., to design and superintend the erection of the various buildings composing the Emmanuel Missionary College. While doing this he instructed a class in drafting and general architecture, and some of his pupils have become proficient in these lines.

In 1904 he came to Washington, D. C., and for several years labored most faithfully and energetically in the erection of the first buildings of the Washington Missionary College, the Washington Sanitarium, and the General Conference administration building at Takoma Park, also the long concrete bridge spanning the Sligo at that place, besides designing and erecting a number of private residences.

For the past five years he was employed as architect and general superintendent of the A. C. Moses Construction Company of this city. The past year, and up until the time of his death, he was superintending the erection of two large buildings for the Government in Washington, D. C.—the Field House in Potomac Park, and a large brass foundry for the Navy.

About two months ago he suffered from a severe attack of la grippe, which left his heart weak. The immediate cause of his death was an acute attack of neuralgia of the heart. It appears to have been brought on by cranking his car about three o'clock on the afternoon of the day preceding his death. This greatly prostrated him for several hours, and it was with difficulty that he reached home later in the evening. On greeting his wife, he said he was never so glad to see her in all his life, for, as he remarked, he had feared for a time during the afternoon that she was going to be left a widow, little realizing, doubtless, how soon this was to become true. He complained of severe pain in his arms. Suffering greatly as he was, he made some pleasant remark to each member of the family.

He retired at twelve o'clock. At one he became worse, and at three the doctor was called and did what he could to relieve him, staying with him until five. At about a quarter to six a marked change was noticed in his condition, and in seven minutes more he breathed his last, his wife and daughter being at his bedside.

Mr. Baird was a man of far more than ordinary ability, and of tireless energy. The more than one hundred fifty buildings which he erected in different parts of the city are silent witnesses to his ability, energy, and industry. He believed in doing with his might what his hands found to do. It was his almost invariable custom, after others had quit work for the day, to go to his office and work until eleven o'clock at night, drafting, estimating, and laying out his work for the future. In this way he doubtless overworked, weakened his powerful constitution, and contributed to his early death. Thus suddenly is an active and useful life brought to a close.

He was a model man in his home. His presence there was like rays of sunshine. On leaving home for the day, he never failed to give the loving kiss and good-by. He was a kind husband, and a true father to their daughter Marguerite. He was kind-hearted to all, and beloved by his associates and by those employed under him. He never asked his men to go anywhere or do anything he was not willing to undertake himself. He was strictly honest and conscientious in all his work and his dealings with men, and despised anything which savored of unfair or dishonest dealing. He was a man of fine feelings and keen sensibilities. To the poor, the aged, and those in need of help he was sympathetic and ever ready to extend the helping hand.

He was a believer in the Bible, and a Christian at heart and in conduct. While naturally of a most cheerful disposition, life's vicissitudes brought to him, as to all others, both sunshine and shadow, both success and sorrow; but he sought to hide his sorrows and disappointments.

At the time of his death, April 28, 1918, he was 53 years of age. He leaves a loving wife, a daughter, a brother in Montana, an aged mother, 83 years old, in Iowa, two sisters-in-law in this city, Mrs. Bagger and Mrs. Bradley, and a host of friends to mourn their loss and his untimely death.

W. A. Colcord.



WASHINGTON, D. C., MAY 30, 1918

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THE graduating exercises of the Washington Missionary College were held in the Takoma Park church, Monday evening, May 20. Elder Charles T. Everson, of New York City, gave an excellent address on the motto of the class, "The end crowns the work." A class of more than twenty received the degree of Bachelor of Arts, and in addition there were a number of academic and other graduates.

THIS number completes the reports of the regular proceedings of the General Conference. We believe these reports have been appreciated by our readers. We have endeavored to enliven these proceedings by presenting the pictures of some of the leaders in our denominational work. We regret that we did not have photographs of others from which we could make cuts. In presenting the pictures of our union conference presidents, it was necessary for us to omit several for this reason. We believe that it is an excellent thing for us to make files of the REVIEW as they come to us from week to week. Particularly do we believe that many will take pleasure in preserving the numbers of the REVIEW which have been issued during the months of April and May, for the information they passed on regarding the most important General Conference gathering ever held among us, and also for the pictures of leading workers which have been presented. We shall resume our regular departments in the next number.

NEW HOSPITAL BUILDING

THE excellent progress which has attended the work of the Washington Sanitarium has been demonstrated during the last few months in the great need which has been created for additional room and facilities in carrying forward the work. This has made necessary the erection of a hospital building for the accommodation of surgical and hospital work.

The dedicatory exercises of this building were held Sunday, May 19. Elder W. T. Knox, chairman of the board of trustees, acted as chairman of the meeting. The dedicatory address was delivered by Elder I. H. Evans. Dr. H. W. Miller reported the work of the institution and the increased patronage which had made the addition of this new facility necessary. Elder B. G. Wilkinson spoke in behalf of the Columbia Union Conference, telling of the interest felt throughout the field in the work of the sanitarium. A special feature of the exercises was the address given by Mr. W. G. Platt, the mayor of Takoma Park. He ex-

pressed his appreciation of the work of Seventh-day Adventists in Takoma Park, and of the wholesome influence which has accompanied their work, predicting for the sanitarium a great field of usefulness in the future. The expense of construction will be met wholly from the earnings of the institution.

WE are continually receiving articles containing quotations purporting to have been taken from the writings of Mrs. E. G. White, but without proper credit. We cannot use quotations of this character. Hereafter all quotations from the writings of Sister White which are published in the REVIEW must give the exact reference to book and page. Some of Sister White's books have been printed in various styles and editions. If possible, the style and edition should be given in the credit. We cannot use quotations from manuscript or unpublished writings. May we ask that our contributors kindly bear this request in mind, as we shall seek to adhere closely to this arrangement in the future?

MAY 30—A DAY OF FASTING AND PRAYER

WE desire to call the serious attention of our people to the proclamation of the President of our nation which appears on the cover page of this paper. It will be noted that May 30 has been appointed a day of fasting and prayer. The resolution of Congress providing for this occasion states that the day is to be observed by "humiliation, prayer, and fasting." The supreme burden of our supplications to God should be for "a speedy restoration of an honorable and lasting peace to the nations of the earth."

The President in his proclamation requests the people to assemble in their churches for worship, as well as in their homes, and pray that God "may forgive our sins and shortcomings as a people, and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with his will," and that there may be brought to us speedily "the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and good will." It should be an encouragement to all Christians that the leaders in our national affairs should in this way turn the attention of the people to the need of seeking God.

We appeal to our people to heed this call to prayer. We believe that "the Most High ruleth in the kingdom of men," and it is right to turn to God for wisdom and help in a time like this.

We may well profit by the example of the people of God in olden times. Facing a crisis in which the lives of many were imperiled, Mordecai sent out a message calling for three days of fasting and prayer that God would interpose and overrule in the affairs of men. The Lord heard the prayers of those who believed in him, and the peril was averted.

At another time famine was in the land. Homes were desolated. Families were scattered. Many fled to the caves and mountains for refuge. For seven years this time of trouble lasted. Then Gideon, while secretly

threshing out a little grain, thought over the serious condition he was powerless to help, and was led to seek the Lord. Again and again his petitions ascended to the Great Ruler of heaven and earth; and in strange and miraculous ways, peace and blessing and prosperity came to the distressed people.

The instances of answers to prayers of this kind are numerous. They are written for our encouragement in days of distress and trouble.

A day of darkness has now arisen upon the whole world. Never before have so many homes been desolated, so many millions of people been plunged into great suffering and sorrow. The youth of the nations have been summoned to battle, and great numbers are being sent to untimely graves, many of them unprepared to meet their God. How fitting is the call to fasting and prayer, that God may send peace upon the earth! How sincere should be the response from every heart!

Then, too, we need to pray that the special message due to the whole world at this time, shall not be hindered. Great difficulties confront those who carry the gospel to the regions beyond. Barriers must be broken down, that the light may break through. Surely, this is a time when we should seek the Lord with great humility of heart, a time when every known sin should be confessed and put away, a time for such a consecration of heart as we have not yet known. There is great danger that we may overlook the gravity of the situation, and the necessity for our personal participation in this united effort. No one should feel that he can safely stand one side and take no part in that which touches so vitally the people of the whole world. Indifference and neglect to a call of this kind is out of harmony with the spirit of the Christian whose heart abounds in love to God and love to man. We earnestly desire to urge our people everywhere to observe this appointed day in every church and in every home, uniting our supplications that peace may speedily come to the nations of earth, that the awful carnage of blood may cease, that the suffering and woe of a stricken world may be stayed, and that the gospel may be quickly carried to the ends of the earth.

A. G. DANIELLS.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

Issued Each Thursday by the
Review & Herald Publishing Association

TERMS: IN ADVANCE

One Year \$2.50 Six Months \$1.50
Two Years 4.50 Three Years 6.00

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

Make all Post Office Money Orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD

Takoma Park Station - 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.]