

ROCKY CREEK, WARRURTON, VICTORIA, AUSTRALIA  
(This stream will furnish water power for the new printing plant  
to be erected for the publishing work in Australia. See page 6.)



WASHINGTON, D. C., THURSDAY, MAY 25, 1905

# THE SHEPHERD

And Sabbath



THE FIELD IS THE WORLD

## Publishers' Page

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

### The Story of Daniel the Prophet

is one of the best books published for the youth, and is filled with facts of thrilling interest and great importance to adults.

In the study of this work every individual can only be benefited through the practical lessons taught in connection with this biographical, historical, and prophetic work. The life of Daniel the prophet, in the extremes of captivity in his early life and later of honor, position, and power, illustrates the possibility of the exemplification of Christian principles and practise in all business transactions.

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At the educational convention held at College View in June, 1903, an address was given by Elder Alonzo T. Jones on "The Philosophy of History." The convention voted that this address should be printed in pamphlet form, and also inserted in the next edition of "Empires of the Bible," as an introduction to the "Empire Series of Histories." This has now been done.

To those who have copies of the present edition of the "Empires of the Bible" the "Philosophy of History" in pamphlet form will be a great help. Those who buy the new edition of the book get the "Philosophy of History" in the book itself.

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This valuable work has been dedicated to our educational institutions, and every copy sold will help to release our schools from debt, and to place them upon a self-sustaining basis.

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

It treats many Biblical subjects in a way that causes the people to be delighted when they read it. It is proving to be one of the best aids to our canvassers and Bible workers, who are able to place a copy of this book containing many of the principal truths of the third angel's message in nearly every house visited.

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### The Year-Book

THE new Year-book for 1905 is an excellent missionary publication because it furnishes inquiring people the belief of the denomination in a concise outline of its fundamental principles, together with a comprehensive history of the church, and displays its present general organization. It is especially good to place in the possession of people who have heard much derogatory to Adventists and their work, and who have formed the opinion that they are a small and unimportant denomination with a pessimistic doctrine; for it contains facts that will convince honest, conscientious people that the denomination has a message for this time, and that it is prospering in the work whereunto it is called. It is also of great importance to all members of the faith, as it supplies them in convenient form with the information they constantly need in connection with the work of the church.

Let every church-member secure a copy of this book and study it, and use it for the enlightenment of his neighbors. Price, 25 cents, post-paid.

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THIS work is a commentary on the principal Bible subjects from Adam to the death of David, including an exhaustive study of the sanctuary and its services, the exodus, the law, the giving of the manna, the Sabbath, etc.

The life of each of the patriarchs from Adam to King David is thrillingly portrayed; and from each a lesson is drawn, pointing out the consequences of sin, and bringing vividly to mind Satan's studied plan for the overthrow of the race.

The work contains 760 large octavo pages. Thoroughly illustrated with beautiful engravings, more than half of which are full page. Cloth binding, gilt, \$2.50; full morocco, gilt, \$4.50.

### Life and Health

THE June number of *Life and Health* is now ready, and our readers will find this issue the best yet published. It completes the first year of the journal under the name of *Life and Health*; and as an evidence of its acceptableness and increased popularity, we are privileged to state that the June edition numbers 17,500, while the first edition one year ago was 7,000, revealing an increase of 10,000 copies in the last edition over that of the first one year ago.

The first illustrated article of this number is entitled "Growth of the Sanitarium Idea," associating the establishing of sanitariums by Seventh-day Adventists with the national organizations of women for the betterment of the people mentally, morally, physically, and spiritually, and containing a brief history of the sanitarium work in this and other countries, showing that it is this denomination which led out in the establishment of sanitariums. This article alone will do much to interest the people in the true principles of health, and bring them in close touch with the laws of life.

The remainder of the June issue is full of excellent matter upon such practical topics as Healthful Dress for Children, Health Culture, Suggestions for the Summer Season, Consumption Cured by Roughing It, Improving Society by Improving the Individual, Alcohol as a Food, Effects of the Meat Diet, Animal Food as a Conveyer of Tuberculosis, Quack Advertisements, Comments on How to Live One Hundred Years in Good Health, Lessons from Chinese Methods of Eating, the Medical Missionary as a Peacemaker, What Medical Missionary Work Means, Reports of Health Work in Foreign Countries, Household suggestions on many practical topics, Answers to a large list of questions, News Notes, etc.

The contents of this number are worthy of a large circulation, and we invite our friends to join us in placing thousands of copies in homes needing the instruction it contains. To those who desire to act as agents for the journal we make liberal discounts. Write for further particulars. Address *Life and Health*, 222 North Capitol St., Washington, D. C.

Order of Review & Herald, Washington, D. C.; Battle Creek, Mich.; Pacific Press, Mountain View, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.; or your State Tract Society.

# THE REVIEW AND HERALD

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

Vol. 82.

WASHINGTON, D. C., THURSDAY, MAY 25, 1905.

No. 21.

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## Editorial

### A Sign of Growth

FOR many years after its organization the General Conference met each year. As the work extended, it became evident that too much time and expense were involved in an annual session of the conference, and biennial sessions have been held since 1889. It will be seen from the report in this issue that it has now been decided that the General Conference shall hereafter meet once in four years, and that this quadrennial meeting shall be a genuine world's conference. This is another sign of the growth of the work, and of a definite purpose to embrace the whole world in the plans for giving this message. We believe that this action of the conference will commend itself to our people generally as being thoroughly in harmony with the whole spirit and purpose of our present organization, according to which the administration of local and sectional interests is committed to local and union conferences, while the General Conference becomes a world-wide missionary organization, with a general supervision of the whole field. This arrangement of conference sessions will make it possible for the General Conference Committee to hold representative councils as often and in such places as circumstances demand, and between the quadrennial sessions to hold at least one meeting of the full committee, probably in one of the foreign fields, for a survey of the whole work. We regard this action of the conference as a marked indication of the broad missionary spirit which is being revealed in this meeting in a most en-

couraging way. Our watchword, "The Advent Message to all the World in This Generation," is not being forgotten.

### The Trend of the Conference

THE same good spirit which attended the opening of the conference continues to manifest itself daily. The spiritual atmosphere which surrounds the work of the conference is exceedingly encouraging. Thus far the utmost unity has prevailed in all the deliberations. The one all-absorbing theme which seems to rest upon the heart of every delegate is how this great message which has been committed to this people, and for which they have been sacrificing for a half century, can be speedily carried to all the world, and the glorious day of God be ushered in. It is a real missionary conference.

There are occasions which indicate from time to time the marked presence of the Lord, and which tend to increase faith in the speedy triumph of the message. One such time was the second day of the conference, when the first meeting of the "surprise party" enterprise was held, and gifts aggregating some six thousand dollars for the work in Washington were laid on the table. Truly,—

"They brought their gifts to Jesus,  
And laid them at his feet;  
And love for this dear Saviour  
Made every offering sweet."

The signal blessing of God was present upon this occasion. If any in attendance were disposed to question the wisdom of the steps taken in removing the headquarters of our work to Washington, this meeting was calculated to dispel the doubts. The occasion furnished another of the many infallible proofs which have been given that the plan of locating in the capital of the nation is of heaven, and not of men.

The first Sabbath of the conference was a day of marked blessing. The churches of Washington met with the delegates and visitors, and a large number spent the whole day upon the grounds. All were privileged to again listen to words of counsel from Sister White, who spoke with unusual freedom and power. Her admonitions to unity were exceedingly helpful. The call was for affirmative, and not negative work, and a stirring exhortation was given to any who had been working negatively to repent at this meeting, that the blessing

of the Lord might flow into the conference.

In the afternoon Elder E. W. Farnsworth spoke on our message. The Spirit of God witnessed greatly to the words spoken. With his old-time power this servant of the Lord gave a trumpet call to return to the proclaiming of the message as given in former days. In a forcible way it was pointed out that it was a belief in Rev. 14:6-12 that had made us a separate and distinct people, and that in order to give this great three-fold message to the world with "a loud voice" we must believe it; that no weakling in faith, who is halting and hesitating, and not quite sure as to our position, can in any sense of the word give this message in the way in which it must be given in order that the whole earth may be enlightened with its glory. His earnest words thrilled every heart, and the hearty "amens" heard indicated that the message given found a ready response in the hearts of those present.

The testimonies borne in the social meeting which followed were inspiring, and as our aged laborers and others expressed their confidence in the triumph of the message, not in some changed form, but just as God committed it to us in the beginning, the message was kindled anew in our hearts. Power for God's people in the closing days of the controversy against sin will not be found in some new notions which are calculated to obscure or remove altogether the old landmarks, but will be found in the third angel's message.

The entire time of the conference is not given over to business, as is frequently the case in such large gatherings. The ministerial institute, planned to run through the entire conference, is of great interest. The studies concerning the work of the gospel ministry are very helpful. It is refreshing at this meeting to see and hear the work of the gospel ministry given the place which God has ordained that it should fill.

A strong indication of the proportions to which the work of this message has attained is seen in the resolution passed to hold the sessions of the General Conference once in four years. The time is not long past when the work of this message was so small that the delegates could easily come together annually in General Conference. The work continued to grow until it seemed that once in two years was often enough to bring delegates together from the distant fields. Now the work has spread until the earth has been girdled, and in every land the faithful messengers of the Lord are spreading this message, and the work has now become so large that it has become impossible to call the delegates from all over the world, and it was thought advisable to hold our next world's conference four years hence. For the progress this indicates, we thank the Lord and take courage.

G. B. THOMPSON.

# The General Conference

THIRTY-SIXTH SESSION MAY 11-30

## Report of the South African Union Conference

SEVEN years ago the fifteenth of this month, I landed with my family in South Africa. When the Mission Board asked us to go to Africa, they told me that I was wanted for a hard field. This did not frighten me in the least, for I was willing to work hard; but I confess that I knew very little of the trials and perplexities that were before me. But Father knew all about them, and I am thankful to say that his grace is sufficient for all our needs. Without, our work has been hindered by the bubonic plague; by the war between the Briton and the Boer, during which the country was under military law, the people not even being allowed to visit adjoining farms; and later a commercial and business depression that still causes hard times all over South Africa. Within, we wrestled with various problems, one of which, and not the least, was our debts. We tried to labor with courage and hope, although all about us were strong men who, at times, were fainting in their minds, and some were sounding the signal of retreat.

Two years ago last January the South African Union Conference was organized. It embraced the Cape Colony Conference, the Natal-Transvaal Conference, the mission fields south of the Zambesi, and also a vast field of unentered territory. Since the conference meeting in January, 1903, the General Conference asked us to take the supervision of the Plainfield Mission, in Nyassaland. So at our conference meeting this year we added British Central Africa to our field of labor. This makes a vast field of more than one million square miles, containing between nine and ten million inhabitants, of whom only six hundred and seven are known to be Sabbath-keepers. Scattered over this large territory are to be found only 1,150,000 Europeans; this makes it a very hard field in which to reach the white population.

### The Cape Colony Conference

including the Orange River Colony as a mission field, has 327,101 square miles of territory, and a population of 2,790,397. The tithe for the past two years has been \$17,000, or a yearly amount of \$23.42 per capita. They have nine churches, numbering 371 members. Elder

Hankins, with his corps of laborers, is scattering the truth to every part of this field. Quite a number of Dutch farmers have accepted the truth during the past year.

### The Natal-Transvaal Conference

is small in membership, but large in extent of territory, and much of it is very difficult to work. Its area is 156,642 square miles, with a population of 2,266,429. There are but three churches in this conference, with a membership of 106. With this little flock Elder H. J. Edmed, is attempting to give the third angel's message to these two colonies. They have paid into the treasury \$7,-



HOUSES OF PARLIAMENT, CAPE TOWN

276.25 tithe during the past two years, which amounts to \$34.32 per capita per annum. This we consider very good.

### Tithes and Offerings

It may be interesting to note that the total amount of tithe paid in this field during the past two years amounts to \$25,737.45, which is \$21.22 per capita for each year, and we must not forget that fully one fourth of our membership are natives and colored people, who have very little, if anything, on which to pay tithe. The various offerings made by our people to the work of the union conference amount to \$3,845.82, and the tithes, including the tithe of the tithes from the two conferences, to \$3,907.82, making a total of \$7,747.64. We are thankful to say that our few Sabbath-keepers in South Africa have not only supported the work in the two conferences, but have furnished nearly half the funds necessary to maintain our native missions.

### Union College!

Our college has been a great help to the work in our field. It has ever been loyal to the cause of truth, and our teachers have done what they could to prepare young people for the work. The number in attendance averages about ninety-five. A few of our young people

have completed the normal course, and have entered this field of labor, while others are engaged in other departments of the work. The demand for teachers is greater than the supply.

### The Sentinel Printing Plant

This is a small but well-equipped printing plant, and is located at Kenilworth, on the college grounds. We have received donations enough to pay half the initial cost of the plant, and also to put it in a good condition for our work. The *South African Sentinel*, with a circulation of four thousand, is printed there, and also the *South African Missionary*. We are printing a good supply of literature in the Zulu, Kaffir, and Sesuto languages, and we hope soon to begin to print in other languages also. Brother R. F. McPherson, the manager, takes a deep interest in this work, and is doing all he can to make it succeed.

### The Sanitarium

The building at Plumstead formerly used as an orphanage has been converted into a sanitarium. The building is small, and contains but sixteen rooms, still it has served us well thus far. Two years ago we opened work at this place, but did not accomplish very much until Dr. Thomason arrived last June. Since that time the work has progressed very favorably. The doctor has a large outside practise. Reports from the sanitarium show that the receipts are several hundred dollars in excess of the expenditures. The prospects are that we shall have to build cottages, or provide some other means for accommodating the patronage, but we lack funds with which to build up this work.

### The Mission Work

If there is one department of our work above another where the blessing of God has been manifested, it is in our work for the African native. I have taken a place in the schoolroom and in the field, and have there labored with and for the native boys, that I might become acquainted with their ways and needs, and know how to help them. Let me assure you that this is a school from which one can not be graduated in a few months. Those who have spent many years among this people say that the native is still a puzzle to them. But the work is extremely interesting, although very perplexing at times, and I think I can safely say that our missionaries never get lonesome. During the past year it has been my privilege to visit each of our missions, and I have been very thankful for the opportunity.

### The Mission Farm

This station is located in Rhodesia, about thirty-two miles from Buluwayo. Elder M. C. Sturdevant is the superintendent, and Brother Claude Tarr and his wife are his assistants in the work. The work at this, our oldest mission has been greatly blessed of the Lord. They now have a church of sixty-three members. There are twelve young men who have been so far trained that they are teaching either at the mission or at one of the village schools which they are conducting. In the mission school they have an average of eighty-five pupils. About fifty of these live at the mission, while the remaining thirty-five attend from the surrounding villages. The income from the farm and the store has sustained the school and native teachers,

and also assisted in paying the missionaries. One result of the work of the mission is that an interest is springing up all about that section, and the natives are beginning to seek after the Lord, and some are beginning to obey.

#### Somabula Mission

This mission station was started by Elder F. B. Armitage about three and a half years ago, and is located nearly one hundred and fifty miles northeast of the mission farm. Through the blessing of God those in charge have been able to support the school of sixty-five boys and girls. Between thirty and

to the time when this people who have heard the gospel so long will be awakened by the third angel's message. There are a few middle-aged and elderly natives who have accepted the truth. We have a small day-school at Kolo, and we hope soon to open a boarding-school. Our only hope in accomplishing much in this work is to gather a number of the young men about us and keep them with us till they are educated and trained to go out and work for their people.

#### Kaffir, or Amaxosa, Mission

This work is in the Cape Colony, and is being conducted by Elder G. W.

Shone, who is assisted by a native laborer, Brother R. Moko. For several years the Cape Conference has had Brother Moko at work for this people, but not until the past year has a white laborer been set apart for this work. Several educated natives have accepted the truth, and the message is spreading rapidly among

#### Our Needs

In closing this report, I would not be true to my trust if I did not present the needs of the Dark Continent to this conference. The message has reached us that "Ethiopia is stretching out her hands unto God." Brethren, what does she want?—It is the bread of life—the message that is to meet the needs of every nation, kindred, tongue, and people. I appeal to you: Shall she have it? or shall we treat her as many do the ordinary beggar asking for bread? While we long to see the work opened among the great Zulu people, and also among the Bechuanas in Khama's country, our heart goes out to the unentered regions of Central Africa. Every year the way is becoming more difficult, as other societies are seeking out every available spot in which to locate missions. Progress is being made wherever the truth has entered, and we believe it is time to bestir ourselves and establish centers from which the light may shine out to the millions who stand pleading with outstretched hands.

Let me give you a few facts just to show you how the African is awakening. For many years the missionaries in South Africa labored on, and saw but few signs of real life among this people. But a few years ago a change came. The natives began to organize independent churches, and to reach out for light. Some saw light on baptism and accepted it, and this brought in another division. Again the light from the sanctuary shone upon this people, and they saw the truth in the ordinance of humility, and these were called the Cushites. Recently an old native was found by our brethren who has kept the Sabbath for many years. I am sure you will say that the Spirit of God has been leading these native minds. Very recently a native who worked in the post-office at East London accepted



ON THE PLAINFIELD STATION

forty of these live at the mission. When we consider that it costs twenty-five dollars a year to support a boy, we see that it costs no small sum to support these schools. A good interest has been shown by the natives, and the workers are of good courage, although Brother Armitage has recently had a very severe illness. They have been conducting two out-schools near this station, and the boys who are teaching send us good reports of their work.

#### Mkupavula Mission

This mission is located twenty-one miles from the mission farm, and is conducted by Brother C. R. Sparrow, who works on a self-supporting basis. We furnish him two native teachers who conduct a day-school. There has been a good interest at this place for some time. At present they have an enrolment of seventy-five pupils, and the work is very encouraging.

#### Plainfield Mission

This mission is located in Nyassaland, British Central Africa, and Elder T. H. Branch is the superintendent. His daughter, Mabel, and three native boys constitute the teaching force. I spent a month at this station last year, and found the work prospering. They have a school numbering seventy-three, and twenty-eight of these are living at the mission, and assist Brother Branch with the farm work. They have started two out-schools, which are prospering. Sabbath afternoons the older boys visit the native villages, and hold meetings with the people. In this way many hear the gospel. This same work is carried on at each of the missions already mentioned.

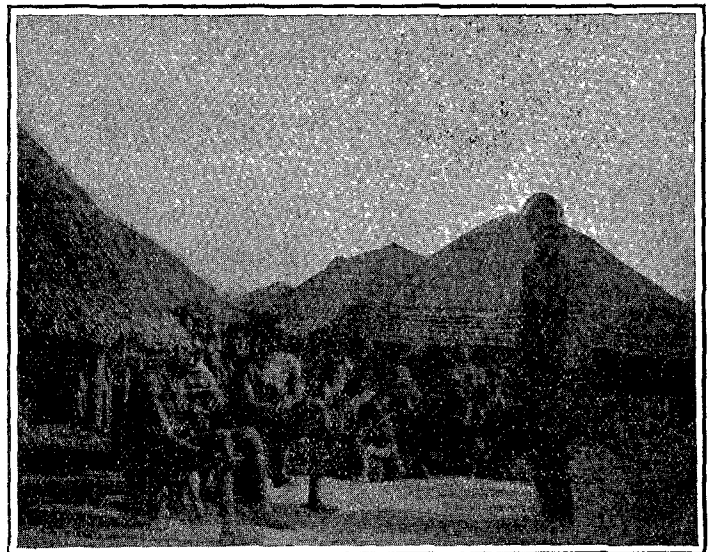
#### Kolo Mission

The Kolo Mission is located in Basutoland, with Brother J. A. Chaney in charge. He has one native teacher to assist him. The work at Kolo has gone very slowly, but we are looking forward

that people. We hope soon to have a mission site, and buildings erected, so we may begin to train these men whom the Lord has given us. Khama, the chief, is very anxious for us to begin work among his people. Calls are coming, asking us to open work in other sections. The Spirit is certainly at work among this people, and now is our time to press the work on with vigor. The Cape Conference is supporting the laborers in this field until such time as the South African Union has funds for this work.

#### Summary

From the foregoing you will see that we have six missions and ten village schools, in which four hundred and fifty boys and girls are being taught the message. Four of these missions are being supported by the union conference, one by the Cape Conference, and one is self-supporting. There are one hundred and thirty Sabbath-keepers at these stations, and several others will be baptized soon. We have sixteen European and nineteen native teachers who are pushing forward this work. You will see that we have scattered our laborers when you consider that at one time there were twelve European workers at the mission farm, while now we have but sixteen European workers for the six missions scattered in this great field.



PREACHING THE GOSPEL TO THE NATIVES

the truth. He at once wanted to return to Kaffirland to tell his people, but the brethren feared he did not understand the truth well enough to go. But he would go, and God went with him. We soon had the report that several were keeping the Sabbath. His father, an old native evangelist who had labored for years with Sister Lang and her husband, accepted the light, and rejoiced that God had spared him to see the truth. Another who had not met with this native

brother, hearing of these things, became convicted, and began to keep the Sabbath. A Zulu in Natal heard the Sabbath truth, accepted it, and then went up through Zululand preaching it everywhere. One of Lobengula's aged queens came to the Somabula Mission to attend services. When asked why she came so far, she said she was tired and soon must die, but she must know this Jesus first. These, and many other things, prove, without doubt, that Ethiopia is stretching out her hands unto God.

It will not be necessary to establish missions in every part of the country, but at great centers where we can reach many tribes, and there gather in young men and teach them the truths of the last message. As these learn the truth, the Spirit fills them with an intense desire to go to their people and spread the glad tidings abroad. At some of our missions we have boys representing six or eight different tribes and tongues. These are longing for the time to come when they can return to their homes and take up this work. Brethren, we know of no other way for the truth to go to the many tribes of Africa. Shall we answer the calls that come to us from Ethiopia? We should open a training-school in Rhodesia at once. We have strong young men who need a better training than it is possible for a mission school to give them. If this work is done, we shall soon have young men ready to translate from the English into the Zulu, and native teachers who will be able to take the place of some of our white teachers in our schools. Our constant prayer has been that God would lay the burden of Africa heavily on the hearts of his people, so that we should have both teachers and funds for the work, and we are sure he will not disappoint us.

W. S. HYATT,  
Superintendent.

### Fifth Meeting

THE fifth meeting of the General Conference was called to order at 9:30 A. M., May 14, O. A. Olsen in the chair.

After singing hymn No. 19, Elder S. N. Haskell led in prayer.

The minutes were read and approved. New delegates were called for, and the following brethren responded:—

C. Santee (in the place of W. T. Knox), A. S. Kellogg, E. J. Dryer, P. A. Hansen, S. D. Hartwell, Dr. S. P. S. Edwards, W. H. Edwards, A. F. Bal-lenger, G. M. Brown, Dr. W. A. George, C. L. Taylor (in the place of L. M. Bowen), Dr. W. H. White, J. O. Miller (in the place of D. E. Lindsey), Jacob Hofstra (in the place of S. M. Butler).

The executive committee presented a further partial report on standing committees:—

On Distribution of Labor: H. W. Cottrell, E. E. Andross, C. P. Bollman, G. A. Irwin, E. T. Russell, R. A. Underwood, Wm. Covert.

Credentials and Licenses: E. H. Gates, J. W. Westphal, O. A. Olsen, A. J. Breed, W. A. Spicer.

The report was adopted.

The Chairman then called for the report of the Australasian Union Conference, which was presented by G. A. Irwin, president of the Union, which appears in this issue.

The Chairman then called for the report of the Atlantic Union Conference,

which was presented by its president, H. W. Cottrell, a brief abstract of which follows:—

### The Atlantic Union Conference

The Atlantic Union has the vast population of 26,300,000. The membership of the Union is 8,516, a gain of 151, notwithstanding the revision of church lists. Actual additions have been several hundreds. The general financial condition is good, and the policy safe, for it is cash. The people gladly share the financial burdens according to their ability. During the term, over \$196,000 had been received in tithes and offerings. Nearly \$12,000 of the tithes have been appropriated outside of the conference, while offerings for missions have amounted to \$28,601. Retail value of books sold, \$73,841. The Union has seventy-two ordained ministers. Vermont supports W. A. Westworth, in Scotland, and New York, B. E. Connerly, in Porto Rico. The educational work has prospered—one academy, twenty church-schools, with 466 students. A boys' dormitory has been added to the academy during the term, the cost, ten thousand dollars, being raised by contributions. The academy corporation is planning to change its form of organization from a stock company into a strictly denominational corporation. During the term, "Object Lessons" were sold to the value of \$6,723. The total received from this source has been \$32,537, leaving still \$22,785 on the old liability.

The Melrose Sanitarium met with serious loss by fire recently, though the consumed portion was but a shell. Efforts are being made to raise funds for rebuilding. This sanitarium corporation is also planning to reincorporate in order to connect the institution directly with the conference. The Philadelphia Sanitarium Board has secured a larger building, where they will be able to care for more patients, and those of a better-paying class. The Buffalo Sanitarium is reported self-supporting. The Atlantic Union report declared for an evangelistic policy of pressing into its unentered fields, preaching the plain old third angel's message throughout these populous Atlantic States.

Meeting adjourned.

O. A. OLSEN, *Chairman*,  
W. A. SPICER, *Secretary*.

### Australasian Union Conference

THIS conference includes Australia, New Zealand, Tasmania, the islands of Polynesia, Melanesia, and Micronesia; the East Indies, and the Philippine Archipelago.

From east to west, this field reaches over one third of the distance around the world, and within its borders are found over fifty million people.

There are seven organized local conferences in the Australasian Union—one in each of the five States of Australia, and one each in New Zealand and Tasmania.

The conference has ten missions under its care, and dependent on it for support; namely, North Queensland, Fiji, Pitcairn, Norfolk Island, Rarotonga, Samoa, Tonga, Tahiti, Sumatra, and Singapore. The last two have but recently been established, but give promise of soon developing into prosperous missions.

The first camp-meeting ever held in the southern hemisphere was held in Napier, New Zealand, in the year 1893. Since that time, forty-seven camp-meetings have been held in Australia, but no two on the same ground.

A fair degree of prosperity has attended the work of this conference for the past two years. In Sabbath-keepers there has been a gain of 577, making a total number of 3,435, 407 of whom belong to the island missions. Eighteen new churches have been organized, and fourteen new church buildings erected.

Our present working force consists of twenty-eight ministers, fourteen licensed preachers, forty-three mission and Bible workers, and eighty-eight canvassers. The total tithe received during the biennial period amounts to \$77,477.55, an increase of \$5,487.38 in the two years. The total Sabbath-school donations amount to \$9,444.50, and of this amount \$7,390.29 was devoted to foreign missions. Total tithe and offerings devoted to evangelistic and mission work, \$86,922.05.

### Book Sales

More books have been sold during



AVONDALE CHURCH

this biennial period than in the preceding one, but the proportion of expensive books has been less, which makes the total amount received in dollars and cents a few thousand less, the total amount received being \$128,705.04. Since the first subscription books were sold in Australia in the year 1885, there have been 1887,243 books sold, the retail value being about \$752,840.

### Publishing Work

At the time of our last report, the Echo Publishing Company was operating a branch office in Durban, Natal, South Africa. This branch, with most of its stock, has since been sold, and turned over to the South African Conference. During the past two years a constant effort has been put forth upon the part of the managers of the Echo Company to sell their plant in the city of Melbourne and buy a piece of land in some quiet place in the country, and build a new plant just large enough to handle our own denominational work. While we have not as yet succeeded in selling the old plant, we have succeeded in finding and purchasing a beautiful site for the new office and buildings. The location is in the mountains, near the village of Warburton, which is located on the headwaters of the Yarra River, forty-eight miles from the city of Melbourne. In addition to healthful climate, fertile soil, and beautiful scenery, there is a never-failing water privilege of sufficient power to operate the plant. Feeling assured that this location met the specifications named in the Testimonies, and that the Lord would be pleased to

have us secure this property and make this the headquarters of our publishing work, we started a subscription among our brethren, at the beginning of this year, and have already secured nearly two thirds of the amount to purchase the land and put up the necessary buildings, work upon which will be begun as soon as the manager returns from this conference.

A new company has been formed, by which the property will be held and operated, and the denomination in general will be represented by the executive committee of the union conference and the local conferences, composing the union. Those holding stock in the old

in good repair. The present enrolment (one hundred and ninety-one) is the largest in the history of the school. All the rooms in the dormitories are occupied, some having three students, while one of the cottages contains sixteen girls. More rooming facilities will have to be provided before another school year opens. Our brethren in Australia are becoming alive to the importance of Christian education, when they see what it is doing for their children and the work of the Lord. A large per cent of the young people now engaged in the work in Australia and the islands of the sea have received some part, if not all, of their training at the Avondale

School are heavily loaded, especially since being compelled to divide the Bible work among themselves, because no one could be spared from our small number of field laborers to fill the position of Bible teacher. I hear no complaints either from students or from teachers, but, in behalf of both faculty and school, I ask that this conference supply at least a Bible teacher for their next school year.

#### Medical Work

Our medical work at present consists of three institutions: the Sydney Sanitarium, located at Wahroonga, New South Wales; the Christchurch Sanitarium, located at Papanui, Christchurch, New Zealand; and the Hydro-pathic Institute, located in Adelaide, South Australia. While the two last named are filling important places and exerting a good influence in their respective fields, the Sydney Sanitarium is the central, and by far the most important of all, since it is there that nurses are trained for the other institutions, as well as for other branches of the work. Of the ten thousand dollars raised in the United States by the July offering of 1903, nearly seven thousand dollars was appropriated to that sanitarium, and applied in finishing some portions of the building, and in paying some of the most pressing obligations. Since the formal opening of the institution for patients, Jan. 1, 1903, up to June 30, 1904, the institution has made a net gain, over and above all expenses, of \$2,045.40. Since that time the gains have been larger, so that within the past year over two thousand dollars has been applied on the indebtedness from the earnings, besides making some necessary improvements, chief among which was the erection of a gymnasium for exercise and meeting purposes, at a cost of one thousand dollars.

Through the farm and the various industries connected with the estate, a large number of the young people are enabled to attend the school who otherwise would be deprived of the privilege. Since our last General Conference, by action of the Australasian Union Conference Committee, the

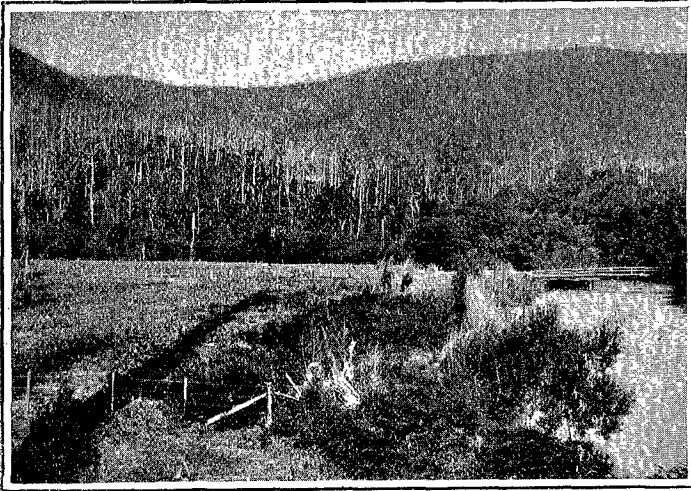
health food factory and business, and the Avondale press, have been connected with the school, and are now a part of its industries. The business of the food factory is steadily increasing, so that for some time the interest on the debt has been promptly met, and since Nov. 1, 1904, \$3,896 has been paid on the principal.

The one thing needful to make this a paying and prosperous business is the proper appliances, and a man competent to manufacture the different lines of nut foods now imported from America at great expense.

The Avondale press occupies an important place in connection with the school and mission work. It publishes the *Australasian Good Health*—our health journal—and the *Union Conference Record*—our church paper—besides health and educational leaflets, and books and tracts in different island languages. By means of this agency, a number of students each year receive employment and training.

With the management of so many industrial students, and the care of so large an estate with its varied industries, the principal and faculty of the Avondale

No special effort has been made to advertise the sanitarium, but patrons who have returned to their homes



BUILDING SITE FOR THE NEW PRINTING PLANT

company have agreed to donate to the new, so that when the old plant is sold, the proceeds can all be used to liquidate the debt, and leave the new plant free from encumbrance.

While business of all kinds has been dull in the city of Melbourne, and several printing firms have been compelled either to shut down or to reduce their employees to one-half their usual number, our office has been fairly busy. The balance sheets showed a gain of \$1,810 over and above all expenses. Owing to the long delays so frequently met in shipping bound books from the States or Great Britain, and the consequent loss and discouragement to canvassers, the company has increased its facilities for binding, and, in general, producing books on short notice.

The *Signs of the Times*, our general missionary paper, is published by the Echo Company, and was carried by it for several years at a considerable loss each year. But for the past two years the paper has been a little more than self-sustaining. Its latest reported circulation is 9,883. The indebtedness of the Echo Company has been reduced \$1,180.43, and its property increased \$664.35, leaving its present worth \$26,583.52, a gain of \$1,844.77 in the past two years.

#### Educational Work

The prospering hand of the Lord is still over the Avondale School for Christian Workers, our principal educational institution. Largely through the sale of "Christ's Object Lessons," the debt has been reduced in three years from \$25,000 to \$6,494.65. In its regular work the school has in the past two years come out with a credit balance of \$5,823.93, after paying all accrued interest, taxes, and keeping the buildings and grounds



READY FOR WORK AT THE AVONDALE SCHOOL

benefited are sending others, so that the institution is rapidly being filled to its full capacity. At the last report there were sixty patients. An excellent Christian spirit prevails in the institution. A number of people of moral worth have accepted the truth, and are using their means and influence to help advance the message. As at present managed, the

sanitarium is an important factor in advancing our evangelistic work in Australasia. The greatest need of the institution at the present time is another competent gentleman and lady physician. This would give sufficient help, so that more time could be devoted to educational work along health lines in the field, by means of public lectures, health schools, etc.

#### General Summary

The *Australasian Good Health*, a journal devoted to the exposition of health principles, is edited by the physicians of the Sydney Sanitarium. It now has a circulation of ten thousand, and is exerting an influence for good throughout Australia, and even reaching as far as the islands of the sea.

Since a general statement of statistics of each conference has already been published in the REVIEW, it will not be necessary for me to enter into details. But before closing, I would like to call attention to the fact that in summing up the obligations of our various institutions, conferences, and societies, I find there has been a decrease in our indebtedness of \$15,915.17, an increase in our property of \$26,490.52, and an increase in our net worth of \$36,387.52, thus increasing our total net worth, above all indebtedness and deficit to \$126,546.77. This reduction in our indebtedness, in view of the hard times through which Australia has been passing, is very gratifying to us, especially when we know that it has not been accomplished by a falling off of our missionary offerings, or by a neglect of aggressive field work, but by careful management upon the part of those in charge of our institutions and conferences. June 30, 1904—the end of our conference year—there was a credit balance in our conference treasury of \$2,225.66. Whatever of success has attended the work in this conference is all due to the prospering hand of our Heavenly Father, to whom all glory belongs.

#### Island Work

Our island work is no longer a small part of the work of this conference, since fifteen of the seventy-seven laborers on the conference pay-roll are in this field. The Lord is blessing the efforts of the faithful men and women who are laboring among the ignorant peoples of the South Sea and East India Islands. Four hundred and seven persons are now keeping the Sabbath in this field, the greatest number in any one place—133—being in the Fiji group. Church-schools have been established, and are being maintained in most of the island missions.

Owing to the difficulties encountered in attempting to bring students from these islands to our school in Australia, ground has recently been secured, and preliminary arrangements made to establish a training-school for natives in the Fiji group. Teachers and assistance in other ways will be supplied by the Avondale School. A similar school is already in operation in Raiatea, to accommodate the students in the Eastern Polynesian Mission field. Our hope is to educate these young men and women to be missionaries among their own people.

Of our work in the East Indies, and especially in Singapore, I would be pleased to speak at length. But this report has even now gone beyond the limit, hence I will close, with the hope that

time will be given me to present the needs of this field in open conference. In closing, I would remind this body once more of the needs of this field, and the scarcity of laborers and means with which to prosecute the work, in the hope that some hearts may be touched by the need, and respond not only in the language, but in the spirit of the motto on this platform: "*Here am I, send me.*"

G. A. IRWIN, *President.*

#### Sixth Meeting

THE sixth meeting was called to order at 2:30 P. M., May 14. O. A. Olsen in the chair.

Prayer was offered by A. E. Place, and the minutes of the previous meeting were read and approved.

The executive committee recommended that the name of Smith Sharp be added to the committee on plans. By vote it was so ordered.

The Chairman called for the reports of the Religious Liberty Department.

#### Religious Liberty Work

K. C. Russell, chairman of the department, presented a report, reviewing the stirring outlook, repeated victories gained, and wonderful providences revealed in meeting the influences making for intolerance and persecution. This report appeared in last week's issue.

Ere the report of the department was finished, a heavy shower caused the meeting to adjourn.

O. A. OLSEN, *Chairman,*  
W. A. SPICER, *Secretary.*

#### Pacific Island Missions

WHILE not the most populous, the mission fields of the Pacific between the Americas and Asia are the most widely

For the sake of convenience, this great oceanic field is divided into Polynesia, Melanesia, Micronesia, and Malaysia. Polynesia includes the island groups east of the one hundred and eightieth meridian. The term Melanesia refers to the savage islands north and northeast of Australia. Micronesia, meaning "small islands," includes the islands between the Philippines and the one hundred and eightieth meridian, while Malaysia comprehends the thousands of large and small islands between Australia and Asia—Sumatra, Java, the Philippines, etc.

In most of the islands as far west as Fiji, Christianity was introduced many years ago; but, in the general apostasy, the native races have suffered as much as any other people, and are in the same pressing need of the gospel as when they were first discovered.

The opening work of the third angel's message in the islands was done by one of our brethren from California, who held a series of meetings in Honolulu, about 1885. The next year Brother Tay went to Pitcairn Island, and gave the message. In 1890 the missionary ship "Pitcairn" was built, and sent out to the South Seas, since which missions have been established in the principal groups of Polynesia. Previous to 1901, the work in the islands was directed from America, but since that date has been under the Australasian Union Conference. At the last General Conference, the East Indian field, or Malaysia, was placed under the direction of the Australasian Union Conference, so that now all Oceania, except the Hawaiian Islands, is subject to the above-named conference.

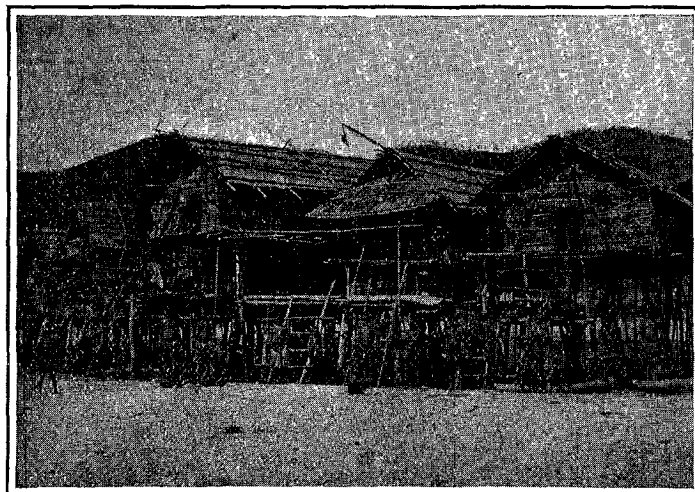
In a communication given two years ago through the spirit of prophecy, the statement was made that "upon the Australasian Union Conference rests the burden of giving the third angel's message in the islands of the Pacific." Australasia has accepted the burden, and is trying to make the work in the islands self-supporting as far as its limited resources permit.

#### Eastern Polynesia

Since the last General Conference, we have organized the islands in the eastern Pacific—Society Islands, Cook Islands, Pitcairn, the Marquesas group,

Austral Islands, Gambier, and the Tuamotus—into the Eastern Polynesian Mission, and have held two conferences with delegates from the different groups. This arrangement has proved a blessing to the work in various ways.

In the Society Islands our membership does not show a great increase, as quite a number of the older brethren have died. The work of getting the truth before the natives is onward, and the plan of the workers is to push the work constantly into new fields. Since the last General Conference a new church build-



A NEW GUINEA VILLAGE

extended of any mission field in the world. Reaching from Easter Island, one hundred and ten degrees west longitude, to the northwest point of Sumatra, in ninety-five east longitude, are thousands of islands, great and small, inhabited by many diverse races, numbering approximately fifty million souls.

Of this great multitude of human creatures, many millions are Mohammedans, large numbers are pagans, savages, and cannibals, while interspersed among them are white men representing many of the European nations.



ing has been dedicated in Tahiti. The book, "Christ Our Saviour," has been translated, and is ready for the press. The work will be done on our press at the Avondale School in Australia. The superintendent of the mission hopes soon to open up the work in the Marquesas Islands, a group as yet scarcely rescued from paganism. He expects soon to visit Pitcairn, where a new church building is ready for dedication. One or two new workers are being developed among the believers in the Society group.

The school in Raiatea in this group is doing good work. At the close of our council at that place last year, five of the students were baptized. The location of this school is an ideal one, being situated in a beautiful valley, five miles from the wicked town. This school is recognized as the central school of the Eastern Polynesian Mission field, and has students from three different groups. This school is helping to solve the problem of saving the youth and children to the cause.

In Rarotonga, Cook Islands, we have about fifty Sabbath-keepers. The native brethren have been sorely persecuted for their adherence to the Sabbath, but most of them have continued faithful, and some new ones are accepting the message. A very neat church building, twenty feet by forty feet, was dedicated one year ago. A church-school having twenty-three scholars, is doing excellent work for the children. An abridged translation of the book of Daniel is going through the Avondale press, and will soon be ready for the market.

#### Cook Islands

In Mangareva, Gambier group, a leading white man and one or two others have accepted the truth. This, being one of the dark spots of Polynesia, demonstrates the power of the truth to save from the depths of sin.

#### Tongan Islands

This is one of the island groups first evangelized by the London Missionary Society, but has shared the general apostasy from the spirit of true Christianity. All the natives profess Christianity, but are more difficult to reach than almost any others I have met. However, we have here a small church, composed largely of white people, who are revealing the fruits of the Spirit. In the matter of tithes and offerings, they stand among the best. Last year a church-school was opened, which is doing good work for the children and youth. Several of our tracts have been translated into the Tongan language, and are doing their work of warning.

#### Samoa

In this group we have a well-equipped sanitarium. As the result of the work done by literature and the medical workers, a white man of worth accepted the

truth last year, whom I had the privilege of baptizing a few weeks ago. At the time of my visit there in March last, a Samoan half-caste began the observance of the Sabbath. An edition of "Christ Our Saviour" has been printed for use here, and is being readily received by the natives.

#### Fiji

The work done in this old cannibal archipelago, which was at one time the terror of the South Sea, is of a most interesting character. Including children and youth, there are now nearly two hundred Sabbath-keepers in this group, which has a population of about one hundred and twenty-five thousand. A monthly paper, the *Karama*, printed in the native language, is doing excellent work for the natives. The work of printing this is done on a small press



THE ROADWAY TO THE SAMOAN SANITARIUM

right in the field. Good-sized editions of tracts on the Sabbath, the second advent, and other subjects are also doing their work. An abridged edition of "Great Controversy," also a book of Bible readings, has been translated into Fijian, and are meeting with ready sale. One native man, formerly a Wesleyan minister, is doing excellent work in giving the message. Two or three native young men assist as teachers. Two young natives from this group are being educated in our school in Australia, who expect to become missionaries in Melanesia.

One of the most interesting features of our work in Fiji is the proposed industrial school for native youth. A site, consisting of four or five hundred acres, was secured at a very reasonable rental. From here we hope to send out workers to New Guinea, Solomon Islands, New Britain, and other heathen islands.

#### East India

We have now come to the time when work must be vigorously entered upon in this great and populous field. Here in what appears on the map to be a small group of islands are thousands of islands, inhabited by millions of people, the majority of whom are either Mohammedans or pagans. Java alone has twenty-five million inhabitants. In these islands also are thousands of Dutch peo-

ple, many of whom are educated and wealthy. The Philippines, with a population of from seven million to ten million, should immediately be entered by our workers. A doctor has already offered to go there as a self-supporting worker. Canvassers from Australia will soon be in the field. The Malay Peninsula properly belongs to our mission, and the General Conference will be asked to make it a part of our field.

#### Sumatra

In west Sumatra we have a church of twenty members, principally Chinese. Work was begun there about five years ago. It was an interesting sight to me to see here old men and women, once idolaters, who had cleared their houses of idols, and were worshipping Jehovah. This is a very difficult field to work, on account of the enervating climate, the low spiritual condition of the professed Christians, and the paganism and Mohammedanism of most of the inhabitants of this great island of three million people. But God is blessing the efforts of our missionaries. It was here that the young Chinaman received the truth who was instrumental in the conversion of the educated Chinese brother in Amoy, China, within the past year. Matter is being prepared by our Sumatra missionary to be translated into the Malay for circulation among the Mohammedans.

Our missionary in this field has been looking up a site for another mission, and writes as follows of a new field which should be

opened:—

"I saw the resident this morning, and got a grand report from him. The people in question are just Malays that have not been contaminated by Islam or apostate Christianity. They inhabit the most beautiful country, at an altitude of from two thousand to three thousand feet above the sea. They are an agricultural people. They occupy forty villages, and number twenty million. The resident offered me much encouragement. He is going to visit them within the next three months, and will interest them in building a house for the missionary, and a schoolhouse, and will assure them that we will supply the teacher. He is confident that we will have success from the start. They are a quiet, peaceable people, of good temper and few evils. He assured me that by the end of the year the Kesan country will be accessible by carts from the point where we leave the river."

The writer further says: "I am impressed that it is a great opportunity, which we must not neglect to improve at once."

#### Singapore

This important mission field, being a city of nearly a quarter of a million souls, located in a very favorable position with reference to the Malay Peninsula, Siam, Netherlands East Indies, and the Philippines, has already been

entered by one of our ministers and his wife and a canvasser, all from Australia. This canvasser is doing well in Singapore and the Malay Peninsula. A bitter spirit of opposition has been started against our work by the other missionaries; but still the work moves on.

The first fruit in this mission was the conversion of a Chinese woman. A letter just received from our missionaries in this field tells of an educated Cingalese Tamil, who has just begun the observance of the Sabbath, and who has refused a good position in order to do so. It also tells of finding a lady, formerly from Rumania, who, with her mother and grandmother, has always kept the Sabbath. Our laborers there are kept exceedingly busy, visiting, nursing, teaching, giving Bible readings, and holding meetings. There is probably no other city on earth having representatives from so many nations as has Singapore. Already our workers are calling for a doctor, nurses, and a printing-press, which we hope to supply soon. A letter received only last night tells of two nurses from the Wahroonga Sanitarium who are now on their way to that important field. The Lord is going before us to prepare the way, and with hope and courage we enter upon the great work of warning the large number of pagans and Mohammedans in that wicked city.

E. H. GATES, *Superintendent*.

### Seventh Meeting

THE seventh meeting was called to order at 9:30 A. M., May 15, H. W. Cottrell in the chair.

After the hymn, "Awake my soul," R. A. Underwood led in prayer.

A short time was devoted to a formal legal meeting of the Washington Training-School Association and of the Washington (D. C.) Sanitarium Association.

Minutes of the previous meeting were read and approved.

The following delegates responded to the roll-call for the first time:—

F. W. Field, Wm. Guthrie, Margaret Haughey (in the place of Joseph Smith).

### South America

The Chairman called on J. W. Westphal to give a report of the South American Union Mission field (which appears in this paper).

### Southwestern Union Conference

Following this N. P. Nelson presented a report for the Southwestern Union Conference, a brief summary of which follows:—

This Union has a vast area, 382,000 square miles, with a population of 5,360,000. Nearly a million of these are colored. Many thousands of Mexicans reside along the border. The church-membership is 3,333; ministerial force, fifty-five, of whom three are colored. The union policy is to push the work in new fields, and during the term twenty-two churches and companies have been raised up, and thirteen church buildings have been erected. Two of these are for the colored people, one in Arkansas and one in Texas. The Keene Academy has had an enrolment of 116. Its indebtedness is very nearly wiped out. During the two years books have been sold to the value of over forty thousand dollars, and this work is reviving. Success has attended merging the con-

ference papers into one union organ.

Two sanitariums, one in Keene, the other in Little Rock, are in a prosperous condition, and treatment rooms are being fitted up in several of the large cities. Special attention has been given to mission work among the colored people, with encouraging results. Two large preaching tents will be in use by colored workers this summer. An industrial school for the colored people is being established in Arkansas, forty acres having been purchased, and a small building erected.

The Union is thankful for the outside financial help that has been rendered it. They ask this conference to provide some regular source of income, inasmuch as the field is large and undeveloped and the resources slender. The tithe stands at about eight dollars per capita, an increase of one dollar over last year. The workers are of good courage, and know that the Lord is going before them, and that victory is sure.

The meeting then adjourned.

H. W. COTTRELL, *Chairman*,  
W. A. SPICER, *Secretary*.

### South American Union Mission Report for 1903 and 1904

THE South American Union Mission embraces all of South America except Panama, Colombia, Venezuela, and the Guianas. Its area is 6,237,122 square miles. The area of Brazil alone is nearly equal to that of the United States including Alaska, while the area of the whole field is more than double that of the United States.

#### Population

There is no very reliable information regarding the population of many of the South American republics. However, the latest estimates are far in excess of our statistical report. The population of Brazil is considered to be 22,000,000. The total population of the whole field is not far from 40,000,000, about one half of the population of the United States. The largest city of the southern hemisphere is in our territory, Buenos Ayres, with a population of about one million. There are numerous other cities ranging from 20,000 to 700,000 inhabitants.

#### Membership

The field is divided into three divisions; namely, the Brazil Conference, embracing Brazil; the River Plate Conference, embracing Argentina, Uruguay, and Paraguay; and the West Coast Mission field, embracing Chile, Peru, Bolivia, and Ecuador. Scattered over this territory are forty-one churches, with a membership of 1,438; nine companies, with 130 members; and 130 isolated Sabbath-keepers. Thus the total number of Sabbath-keepers is 1,698. The increase for the two years is seven churches and 293 members. The increase in Sabbath-keepers is 334. The year 1904 was the more fruitful, adding four churches, 125 members, and 209 Sabbath-keepers. The gain is distributed among the several fields as follows: Brazil, one church, 152 members, 190 Sabbath-keepers; the River Plate Conference, five churches, 90 members, 90 Sabbath-keepers; the West Coast Mission field, one church, 67 members, 53 Sabbath-keepers. The total membership in Brazil is 783, and the

total number of Sabbath-keepers, 932; in the River Plate Conference, 520 members and 550 Sabbath-keepers; the membership of the West Coast field is 135, and there are 224 Sabbath-keepers.

#### Funds

The tithe for 1902 was \$5,100.52, for 1903 \$6,316.91, and for 1904 \$7,846.66, a gain for 1903 of \$1,215.49, and for 1904 of \$1,746.14. The tithe for the two years is \$13,946.18, an annual average of \$4.89 per capita. The Sabbath-school offerings amounted to \$1,762, and other donations to \$2,057.98. Thus the grand total flowing into the several regular treasuries from our field is \$17,766.12.

Of the tithe the Brazil Conference received \$5,893.42, the River Plate Conference \$6,512.17, and the West Coast Mission field \$1,757.28. In Brazil the Sabbath-school offerings were \$874.10, in the River Plate Conference \$670.10, in the West Coast field \$217.70. Other regular offerings amounted to \$546.58 in Brazil, \$1,056.18 in the River Plate Conference, and \$452.67 in the West Coast field. The gain in tithe in 1903 over the previous year was \$317.31, and in 1904 over 1903 it was \$117.76 in Brazil; in the River Plate Conference there was a gain of \$834.57 in 1903, and \$983.03 in 1904; while on the West Coast the gain was \$63.61 in 1903, and \$410.06 in 1904. In the offerings of every class there was an increase of \$295.60 in 1903, and a falling off of \$122.52 in 1904, in Brazil; in the River Plate Conference a falling off of \$104.87 in 1903, and a gain of \$255.62 in 1904; in the West Coast field the falling off was \$35.43 in 1903, and the gain in 1904 was \$341.43. The annual tithe per capita was \$3.87 in Brazil, \$6.69 in the River Plate Conference, and \$4.95 in the West Coast field. The donations for local enterprises not counted in the foregoing, have materially increased in Brazil and the River Plate Conference.

#### Book Sales

The total value of book sales for the two years is \$4,702.02. This does not include the sales in the River Plate Conference for 1904, a report of which I was not able to obtain. The financial condition of the River Plate and Brazil Tract Society has materially improved during the last two years.

#### Training-Schools

Three mission schools with four teachers have been in operation. The enrolment in two of these was forty-six last year. Four of the students from these schools now hold ministerial licenses, and have begun laboring with success. About twenty others are or have been engaged as canvassers, church-school teachers, or in general missionary work. With the exception of the school at Taquara, Brazil, our schools are free from debt. This one has resources with which, if available now, it could nearly, if not entirely, meet its obligations. No interest is being paid on the debt. The River Plate school is still increasing its accommodations, but the plan of the building and the policy of the conference is such that it need not and will not go any farther than its funds will permit. However, there are many things really needed that it must do without. Plans are being laid for a school on the West Coast, forty acres of land has been

donated, and some means have been gathered, but necessarily some time must elapse before our hopes are realized.

#### Periodicals

Three monthly missionary papers, *La Verdad Presente*, *Senales de los Tiempos*, and *Arauto da Verdade*, are being published, one in each of the two Spanish-speaking fields, and the other in the Portuguese language in Brazil, with an aggregate issue of seven thousand copies monthly. Of these only the *Senales de los Tiempos* of the West Coast has paid its way, not counting the editorial work. We have two small church papers published monthly by the South American Union Mission,—one German, *Der Adventisten Rundschau*, and one Spanish, the *Revista Adventista*. These are a union of the two small German and two Spanish papers published by the several fields up to last June.

#### Printing Plants

For some years the West Coast has had a second-hand lever press, purchased by the brethren there, upon which its printing has been done. It has been the belief of our brethren in the other fields that our printing work could be more satisfactorily, and perhaps more cheaply, done if they each possessed a small printing outfit. A small amount had already been donated for this purpose when Brother John Lipke, with the consent of the General Conference Committee, presented the matter before our brethren in several places in the United States, with the result that a small second-hand cylinder press was donated by the Emmanuel Missionary College, and about two thousand dollars was paid or pledged toward making the outfit complete and securing a printer. The outfit had just arrived when I passed through Rio de Janeiro on my way to this conference.

At the close of 1904 the River Plate Conference had on hand \$450 for a similar outfit for that field. Since then enough has been donated to bring the amount above \$1,100, with which a hand and power machine and other necessities have been purchased. This outfit will, for the present, be connected with our training-school. No doubt both it and the one in Brazil are now in operation.

#### Publishing Funds

We have but little literature in the Portuguese and Spanish languages, editions of published books are exhausted, and there is no book or pamphlet treating on the prophetic phase of present truth, and our assortment of tracts is very limited. This has led to the consideration of what we should do to meet this want that we might more effectually give the message to the millions of these languages in our field. The result is that publishing funds have been started, one for our Spanish South American field, and the other for the Portuguese field in Brazil. I can not give the stand-

ing of these funds to-day, but fully five hundred dollars has been gathered for the Portuguese fund, but much less for the Spanish. It is our plan to publish tracts and pamphlets at first, and only as rapidly as they are made use of, that means may not be unnecessarily tied up. The South American Union Mission Committee has voted to request our brethren of the General Conference to give to each of these funds five thousand dollars. In view of the large publishing interests already in existence in the United States, and which are still being increased, and the utter lack in our own field, we feel that this is no unreasonable request.

#### Medical Work

Our medical work has not taken def-



AN INDIAN CHIEF, BRAZIL

inite form as yet. Dr. Habenicht has had many difficulties in securing recognition. His time has been divided between ministerial work, with which he has connected his medical knowledge, and private practise. Up to the present we consider the first as profitable to the advancement of the work as any institutional work could have been. We hope that he will soon receive the necessary papers from the government. Dr. Gregory has been engaged in private practise in Brazil.

#### Progress of the Message

The ordained ministers of our field at the close of 1904 were thirteen, divided as follows: Brazil, four; River Plate Conference, five; and the West Coast, three. One of those in the River Plate Conference has had charge of the office for the last two years. Since the first of this year one has left the field, while

another has charge of the office, and one has left the West Coast field. There were seven holding ministerial license. These have been added to since. Of other licensed laborers there were eight, and of canvassers fifteen.

Work has been done in only a small portion of southern Brazil. A territory nearly as large as the United States has not yet been touched. True, in places it is but sparsely settled, and in others there are only wandering bands of Indians; but do they not belong to the "every nation, kindred, tongue, and people" that must hear the message? In the number of its negro population released from slavery only a little more than a decade ago, it presents an aspect not unlike the Southern field in the United States, or the vast African field. The fact that they are Catholics makes the problem of reaching them not an easy one to solve. The captain of a German steamer said to me: "Our steamships skirt the whole Atlantic coast of Brazil. We sail to the head of navigation on the Amazon and its tributaries. We are now projecting a line up the Parana and Paraguay Rivers, and," he added jokingly, "then our arms will have encircled her, and we shall be ready to take her in." There is wisdom in the suggestion for us. Should not this message quickly follow the lines of trade and civilization, and thus encircle this vast field, that under the closing work of the loud cry, we may close in from every side, and speedily complete our work.

For two years Paraguay has been destitute of a laborer. Only recently has a licentiate again entered that republic to make it his permanent field of labor. There has been no permanent laborer in Uruguay. In only five of the fourteen provinces of Argentina has our work a foothold. We are planning to enter others as quickly as possible. We have never attempted to do anything for the many thousand Indians in Argentina and Paraguay.

The West Coast is a needy field. We have but two ordained ministers there now, and as one of these is the editor of our paper, and the other the superintendent of the field, they both need to remain within reach of the office. Two brethren who are entering the ministry need to remain within reach of those older in experience, that they may have their help and advice. Thus these brethren are necessarily confined to Chile in their work. Our first attempt to labor among the Indians in our field is now being undertaken in the southern part of Chile. Peru and Ecuador each have one colporteur, while in the former we have about twenty Sabbath-keepers. If past experiences are to be repeated, believers are sure to arise in their wake. It will be economy to have an ordained minister in each of these republics to unite his efforts with those of the colporteur, looking after these souls and developing interests, instead of having one man travel thousands of miles at great expense to do a work for which he does not have time. For Bolivia nothing has been or is being done. Foreigners with foreign capital have entered, and are busily searching for her mineral treasures, but there is no one seeking for the richer treasures of precious, blood-bought souls.

It has been said that territory does not count in the preaching of the gospel;

it is men that we are after. We are often made painfully aware of the fact that territory does count in our field. With Brazil, larger than the United States, and each of the other fields as large as the United States east of the Mississippi, with Texas and the States bordering on the Mississippi on the west thrown in, we find them immense fields to plan for. With the West Coast field, four thousand miles in length, and the other fields of equal proportions, and these distances spanned only imperfectly with slow, tedious, and expensive means of travel, slow and irregular boats, expensive railway service, or, what is frequently more economical in every way, by mule, it is a strain upon the time and strength, and sometimes upon the health, of the laborers, and a drain upon our treasury only to look after the work already established. The larger portion of Brazil, Paraguay, Bolivia, Peru, and Ecuador can be reached only by the last-named mode of travel, while the same method must be liberally used in other republics.

South America is the one field that has not been visited by an experienced General Conference representative; yet it is, perhaps, not the most recently opened field. The difficulties we have to contend with in carrying forward our work are, I believe, second to but few. We therefore request that during the coming year, at the time most suitable to the conditions in the several South American fields, an experienced representative may come to remain sufficiently long to get acquainted with our condition and needs, and to assist us by counsel in our plans.

#### Conclusion

In behalf of our brethren throughout the South American field I would express thanks to the General Conference Committee and to our brethren generally who have, frequently at great sacrifice, given of their means for the support of the work, for the laborers and means that have been sent to us from time to time. We know that you have had many urgent appeals with a shortage in men and funds, and great consequent perplexity. This has often made us more modest in our requests than we otherwise might have been, and more so than our work seemed to demand. In the name of the many millions in our field who have not yet heard the good news of earth's soon-coming King, we still pray that your favors may be continued to us.

J. W. WESTPHAL,  
Superintendent.

#### Eighth Meeting

THE eighth meeting was called to order at 2:30 P. M., May 15. H. W. Cottrell was in the chair. Prayer was offered by W. D. Curtis.

On call for delegates newly arrived, J. L. Kay responded. Minutes of previous meeting were read.

The executive committee presented a further report on standing committees, as follows:—

On finance: I. H. Evans, W. C. Sibley, W. J. Stone, J. O. Corliss, E. T. Russell, R. A. Underwood, C. P. Bollman, W. A. Wilcox.

The report was adopted.

The committee on plans and resolutions presented a partial report. On motion to adopt, by voting upon each

recommendation separately, the report was considered, as follows:—

#### Words of Thanksgiving

1. *Resolved*, That we express the sentiments of this conference in the language of the psalmist in Ps. 107: 1-8: "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south," etc., to verse 8.

With manifestly deep feeling, the conference voted this recommendation of thanks to the Lord for his prospering hand over the work.

#### Removal of Headquarters

2. *Whereas*, At the General Conference held in Oakland, Cal., in 1903, it was recommended that our denominational headquarters, which for many years had been located in Battle Creek, Mich., should be removed to some place in the East, and,—

*Whereas*, This task, though surrounded with many difficult and serious complications, and attended with far-reaching consequences, has, through the blessing of the Lord, been successfully accomplished; therefore,—

*Resolved*, That we most heartily approve of the steps taken thus far in establishing our work in the city of Washington, and that we recognize and acknowledge with heartfelt gratitude the guiding and prospering hand of the Lord through the many perplexities with which this work was attended; and, further,—

*Resolved*, That we pledge to those on whom the responsibility rests of completing this work, our loyal support until such headquarters and institutions are established in the capital of this nation as have been outlined in the spirit of prophecy, and which will properly represent our work before the world.

These resolutions were adopted by vote. A. T. Robinson said he had just received a further token of the interest the people who are not here feel in this subject, in the form of further checks for over fifteen hundred dollars from believers in Nebraska.

A. G. Daniells stated that this morning he had received a letter marked "urgent" from exactly the opposite side of the earth, containing one thousand dollars for the Washington work, sent to reach us before the conference should close.

Others would have followed with reports, and it was suggested that some of the special providences in this movement should be recounted, but on motion to reconsider, it was agreed to set apart a time for full discussion of these resolutions, when more time might be given, and Sister White might be present.

#### Fallen Workers

3. *Whereas*, Since the last General Conference divine Providence has seen fit to permit twenty-nine of our workers to fall under the hand of death; and,—

*Whereas*, Some of these were in distant lands, leaving their families in very trying circumstances; therefore,—

*Resolved*, (a) That we extend to the families of the deceased the sincere sympathy and deepest sorrow of the delegates assembled in General Conference; (b) that we appreciate the loyalty and faithfulness of those who have fallen at their post, and have done what they could for the cause of their Master; (c) that we request the secretary of the General Conference to write a letter of condolence and sympathy in behalf of the General Conference assembled, to each family of the deceased, enclosing a copy of these resolutions, expressing to them our sympathy and sorrow in the afflictions through which they have been called to pass, by the loss of their loved ones.

It was stated that since the conference had assembled, word had come of the death of a pioneer worker, Elder W. B. Hill, of Nebraska. The resolution was adopted.

#### Four-Year General Conference

4. *Whereas*, The organization of union conferences has taken burdens of local administrative work in nearly all the field, both in America and abroad; and,—

*Whereas*, The wide-spreading growth of the work in all the world renders it essential that a conference really general shall be attended by representatives of the organized union conferences and leading fields abroad; and,—

*Whereas*, The calling of a General Conference every two years means a large expense for transportation, the expenditure of much time on the part of representative laborers, and a really frequent partial interruption of the work in the fields in these times when means and time and continuous effort are so important to the closing work; therefore,—

*Resolved*, That the regular sessions of the General Conference be held once in four years, and that the constitution be changed to accord with this action; and further,—

*Resolved*, That these quadrennial sessions shall be truly representative world's missionary conferences, which experience has shown are of the greatest value and importance in shaping the work, and in giving fresh impetus to the hastening forward of the message committed to us.

A full and free discussion was had of these resolutions. Those who spoke in favor of the change in the General Conference term were Brethren J. N. Loughborough, A. G. Daniells, F. W. Field, G. A. Irwin, L. R. Conradi, H. W. Cottrell, R. A. Underwood, I. H. Evans, O. A. Olsen, E. W. Farnsworth, Smith Sharp, W. C. White, M. C. Wilcox, W. J. Stone, A. T. Robinson.

Brethren who questioned the advisability of the change and spoke on the negative were G. I. Butler, S. H. Lane, H. M. J. Richards, R. C. Porter, C. McReynolds, R. F. Andrews.

It was urged against the change proposed that four years was too long a time between General Conferences in times of intensity such as these, when questions are liable to come up requiring attention; that four years was too long a tenure for officers of the conference; that if things went well, it might be all right, but if changes were needed and wrong policies adopted, it would be better to have the term two years only, and that it would strengthen the hands of the officers to have a General Conference indorsement of the policy at least once in two years. It was suggested that the change might favor a tendency to centralize. It was urged that more and more frequent times of counsel are needed as the end draws near, and that it is an inspiration to laborers to meet and have the benefit of the counsels of more experienced workers; that while the expense was great, as the recommendation stated, the information and help received from hearing reports from the fields would enable the home laborers to raise more money. It was argued that sometimes new and untried men might be placed in office, and there would be a feeling of uncertainty when the term was four years which would not be for the shorter period. The speakers felt that it would be best to leave it as it is.

In favor of the resolution it was urged that while a similar proposition was before the General Conference six years

ago, it was now evident that the work was not at that time properly organized for such a step. But since that time the union conference organizations have been perfected, taking away from the General Conference great burdens of detail work. Now some of the unions have as large affairs as the whole General Conference had some years ago. Interests, institutional and otherwise, formerly coming to the General Conference officers are now looked after within union conference lines by those locally informed and qualified. The whole tendency is to decentralize, to place authority upon local organizations, and to make the General Conference a great world's missionary body. It was urged that now the general gatherings involved great expense; that coming so frequently as every two years, now that the work is so wide-spread, it takes leading laborers too much out of their fields, and interferes with a strong continuous effort; that, with the rapidity with which events come and go, and the enlarged sphere of interests to look after, four years now seems scarcely more than two did some time ago; that when the General Conference term was changed from one to two years, the same objections were urged, but that it has been found to work all right; that now, with the union conferences coming every two years throughout the world, it is but a logical step to make the General Conference term four years. The local church has its meeting weekly, from Sabbath to Sabbath; the local conference has its conference meeting yearly; the larger union conference has its meeting every two years, and now the resolution provides four years for the still larger world's General Conference, the whole plan making a natural series of steps from the local to the largest body. It was stated that the constitution provides for the calling of a special session at any time if emergencies arise, and with the large and representative General Conference Committee, in touch with all the field interests, there is provided a body of counselors to guide the officers of the conference and safeguard the work. The College View council last September was cited as an example of the means of now and then getting special counsel. As many of the General Conference Committee as were available were brought in, joined by conference presidents and laborers within easy reach. It was urged that while it was an inspiration to hear reports, there was a still greater inspiration in the calls for help from opening fields, and with the work before us frequent really general gatherings took laborers from the fields who longed to be at work for souls. Foreign delegates urged that the change proposed would give them more time for work, and afford opportunity for general men to spend some time with them in the field, dealing with missionary problems.

The recommendation was adopted, one hundred and six voting in the affirmative, and nineteen in the negative.

A. T. Jones introduced a resolution providing for delegates from foreign fields to bring native representatives of the work with them to the next General Conference. The resolution was referred to the committee on plans.

The conference session closed with the announcement that as a part of

the reports to the conference, J. L. Shaw, of India, would present his field at the 7:45 evening service. (His report appears in this issue.)

The meeting adjourned, leaving a fifth recommendation of the report of the committee on plans still to be considered.

H. W. COTTRELL, *Chairman*,  
W. A. SPICER, *Secretary*.

A DEAR friend of mine used to say of a fine old doctor in Philadelphia that his simple presence did his patients more good than his medicine, and was easier to take beyond all comparison. Well, such a presence is always a noble medicine in itself. The contagion of a cheerful soul helps us always to look toward the light, sets the tides of life flowing again, and cubes all our chances of getting well.—*Robert Collyer*.

### Report of the India Mission Field

THE India Mission field includes the peninsula of Hindustan, the province of Burma, and the island of Ceylon. Its area is 1,807,453 square miles, which is equal to one fifteenth of the habitable globe, or that portion of the United States east of the Missouri River. The population, according to a recent census, is 297,638,046, or one fifth of the population of the entire world.

As Calcutta was where our work first started, and as it is the chief city of India, it has been made the headquarters of our work in this field. Our tract society office is here, and, until the beginning of the present year, our small printing plant was here. About eight years ago Dr. Place opened up medical work in the city, and since then this work has been developing until, at the present time, we have a small sanitarium quite well equipped, and able to accommodate about twenty patients. There is a large field for medical missionary work, not only in Calcutta, but in all parts of India. By means of this branch of work all nationalities can be reached. Christians, Hindus, Mohammedans, and Parsees are patients at our sanitarium. Our medical work in Calcutta has been carried on with no little strain both to those managing it and to those working in the institution. This is attributable to several causes. The cost of rent is exorbitant. The smallness of our constituency in India has made it difficult to get suitable help, and the long, heated season has been very trying to workers from the home land. Our physicians have shown a willingness to persevere under trying circumstances, and well-nigh all connected with the work have manifested a real spirit of self-sacrifice in building up this branch of the cause.

#### Karmatar

The next place at which our work was opened up was at Karmatar, which is one hundred and sixty-eight miles northwest of Calcutta. Our present mission premises were first leased as a home for the children taken during the famine of 1897, and as a center for the opening up of medical missionary work. In many ways the location is desirable. The climate is very favorable to the health of our workers, and a fairly large native population live in the surrounding villages. There are about sixteen children

in the orphanage, and a real effort is being made to give them each a good education and training, both in English and in Bengali. In connection with the orphanage there is also a small training-school, where an effort is being made to train some of the older children of our Bengali brethren for the work. Can come in for teachers, and the plan is to train these young people as far as possible to act as teachers in surrounding villages. The school is small; at present there are not more than eight or ten attending it, but among them are some very bright students, and the teachers are making an earnest effort to give them as good a course of instruction as possible.

Ever since our work began at Karmatar, medical work to a greater or less extent has been carried on with it, but unfortunately the continuity has been broken up; first, by the death of Elder Brown, and afterward by the withdrawal of others who engaged in this line. For the past two years Sister Samantha Whiteis has given much of her time to this work, and people from far and near have come to receive help, and a very favorable impression has been made.

#### Simultala

Our mission at Simultala is situated about forty miles northwest of Karmatar, and two hundred miles from Calcutta. Five years ago work was begun among the Santals by Brother Barlow. Three acres of ground was purchased by him, and with much difficulty he collected money in various places in India to build the present house and make other improvements. The mission now has a fairly comfortable house, a building suitable for a school, several godowns, and a small chapel. At the general meeting in January Brother Barlow signified his willingness to deed to the Indian Mission the land and buildings which are free of debt. He also proposed giving to the mission another piece of ground in a very favorable position about ten miles distant at Babooahala, which has upon it a small house recently built for mission work. For the latter he wishes only the actual cost, amounting to seventy-five dollars.

The Santal school has made encouraging progress during the past year. From fifteen to twenty young men have been in attendance. The school is conducted on the industrial plan; the morning is spent in study, and the afternoon in work. Thus far the boys have not been able to earn their living by their labor, though in time this may be done. During the year three pupils gave evidence that they had accepted Christ as their Saviour, and were baptized. They showed some knowledge of the cardinal points of truth.

There are about 1,830,000 Santals. They live in the hilly districts of Bengal, which are comparatively healthful. They are not bound by the iron fetters of caste, and so are easier to reach. We should have a score of missions among these people. It is said on good authority that the faithfulness and sincerity of the Santal Christians equals that of any other race in India, if it does not surpass it.

At the general meeting held last January in Calcutta a plea was made for a school for Santal girls, that the women as well as the men of Santal may have the opportunity to learn of the religion

of Jesus Christ. A recommendation was passed advising a school for Santal girls.

#### Burma

Our work in Burma was opened up several years ago by canvassing, and it has proved a good field. Many books and papers have been sold to the English-speaking people, and although this part of the field has been gone over at least four times, the field is still good. In 1902 public meetings were started in the city of Rangoon by Brother Meyers, and have continued since that time. As a result several have begun the observance of the Sabbath; some are English-speaking people, and some are Burmese. The circulation of our literature, and the Bible work which has been done in Rangoon, have created some stir among the Burmese Christians, and they are eager to learn what we teach. At the conference in Calcutta Brother Mong Mong, who has been working at his own

Thus far facilities for carrying on the work have been small. Without a hall, without a tent, and with only a small room in his own home, Brother Armstrong has begun the work of unfolding the Scriptures. Through the kindness of the students of Healdsburg College, a tent has been made, and donated to the work in Ceylon, and is now probably on the way. Several sites for the tent are in view, and before the present year expires, we expect a strong tent effort will be made. We should send help at once to strengthen the hands of those who are holding up the banner of truth in this station in the highway of nations. Something should be done for the remaining three million souls upon this beautiful island, the gem of the East.

#### Publishing Work

Our little plant was put in operation two years ago by our beloved fellow

*Health*. This year, when called on, he seemed pleased, and said, "That was a good paper: I enjoyed it so much that I have renewed my subscription for this year also." When shown the *Oriental Watchman*, he subscribed for it, and bought two books, "Prophetic Lights" and "Object Lessons." Brother James in canvassing Simla, the summer capital of India, this year received three hundred subscriptions where one hundred had been secured the year before. Through the canvassing work during the past year, a young woman of promise, the daughter of a wealthy Armenian, has taken her stand for the truth. Just before we left, she gave her first tithe. The step she has taken has entailed no little sacrifice on her part.

The *Oriental Watchman* has had a circulation the past two years varying from three to four thousand copies monthly, and has been widely circulated by faithful canvassers in all parts of India, Burma, and Ceylon.

The Indian edition of the English *Good Health* has been carrying a subscription varying from one thousand to fifteen hundred monthly. It is sold in connection with the *Oriental Watchman*, and takes well with the educated Hindus. There is a large field for health literature among the educated people.

Something has been done in printing and circulating literature in the vernaculars. Aside from tracts on different points of truth in Bengali and Hindi, "Steps to Christ" has been lately printed in the Bengali language. We have done, as it were, nothing in placing our truths into the languages of India. Multitudes, vast multitudes, able to read are waiting for the gospel message in their tongue, and in harmony with our faith we must with courage meet the problems which shall arise in this mighty undertaking.

#### Self-supporting Workers

There are at the present time three workers who have gone to India at their own expense, and are now working at their own charges. Miss Wilcox has been devoting her energies to the health work in Simla, the summer capital of India, and by giving massage and teaching physical culture, has been able to make her work fully self-supporting. Elder Owen has been working among both Europeans and English-speaking natives, while Sister Kellogg Mookerji has devoted her efforts entirely to English-speaking natives. There is a large field for those willing to go to India and work at their own charges, and by tact and perseverance they may make their work at least in a measure self-supporting.

#### Statistical

The number of Sabbath-keepers is about one hundred and twenty-five. The tithe in 1903 was \$2,340.50; Mission Board appropriations in 1903, \$5,928. The number of foreign workers in 1903 was 26; local workers, 13; conference-paid foreign workers, 14; local-paid workers, 9. Tithe for 1904 was \$2,047.30; Mission Board appropriations, \$7,280. The number of foreign workers was 22; local, 11; conference-paid foreign workers, 10; local, 7.

#### Climate

It is useless to contend that the climate in India is as favorable to the foreigners as Europe or America. We have two graves in India, which thus



A SCENE IN CALCUTTA

charges for the Burmese people during the past two years, made an earnest appeal for help. He has written an open letter on the Sabbath question to the Burmese Christians, and published it largely at his own expense. Elder Votaw and his wife have lately gone to Burma to learn the language and give themselves to work among the Burmese people. Brother Hansen and his wife have also gone from Calcutta to Burma, to assist in the work in that field.

We should have literature in Burmese. The people are willing to buy. It is the boast of the Burmese that all are able to read and write. They are liberal in spending their money, and we should hasten to get small publications on present truth translated and printed to sell among them. At present we have only two small tracts.

#### Ceylon

Work was started in Ceylon about a year ago when Elder H. Armstrong went to this island. Before that time our canvassers had sold a number of books, and taken subscriptions for the *Oriental Watchman*, both in Colombo and at Kandy; but until Brother Armstrong located in the city of Colombo, we had no permanent representative on the island.

laborer, W. W. Quantock, who has been laid to rest. The outfit consists of a cylinder press, a job-press, a paper-cutter, a stitcher, and a fair amount of job and body type, together with sufficient Hindi and Bengali type to do a considerable amount of printing in these languages. The plant has recently been moved to Karmatar, with the object of affording employment and instruction to students in the training-school, and partly for the purpose of reducing the cost of rent and labor.

There has been no part of the work in which we have realized more of the blessing of God than in the canvassing work. Our workers have gone to all parts of the field with our books and papers, and though our force of workers has been very small in this line, they have been remarkably blessed in the efforts to get the printed page into the hands of the people. At our general meeting in Calcutta, our sisters, Orr and Jewett, reported that in Southern India they met many well-to-do, educated native gentlemen who subscribed for both papers, *Oriental Watchman* and *Good Health*, and also bought many of our books. The first year one Parsee gentleman who would have nothing to do with religious books, took the English *Good*

far witness to our efforts, and we must not be discouraged if there are others to mark our way among these unwarned millions. They are appeals, silent appeals, for more men and means to push and hasten on the work.

#### Needs

We have mentioned our need in Ceylon, and our duty to strengthen the forces there. We have also mentioned the need of men and means for the translation, publication, and circulation of literature in the vernacular. In fact, there is not a part or department of our work which does not need to be strengthened. While the work has widened out and taken a foothold in new places, the facts are, the number of foreign workers in India is less than it was two years ago. It would be difficult to express the feeling of joy and thanksgiving which came over the little band of workers met in council when the last workers reached India. It is expressed in the following resolution:—

*"Whereas,* Our people have nobly responded to our call for help from the home field, and have sent us seven workers in this hour of great need, therefore,—

*"Resolved,* That we express our united praise and thanksgiving to God, and extend to the General Conference and the Ohio Conference a vote of thanks and appreciation for this liberal donation of workers for the work in India."

At the same meeting another resolution was passed, which is as follows:—

*"Whereas,* We recognize the urgent call in Bombay, and the need of a minister to open up work in that great city,—

*"Resolved,* That we unite in an earnest appeal to the General Conference that such help be sent as soon as possible."

Bombay is waiting. For several years we have been hoping and praying that work might be opened up in this great city of nearly a million. With Madras, Lucknow, Lahore, and other cities of this mighty empire, she waits. The Hindu, the Parsee, the Mohammedan, the Buddhist, the Jain, are waiting, unknowing and unwarned. We may ask, How, by whom, and when shall these millions hear this last message? Some way, some how, and by some in this generation shall the final gospel call search out the honest hearted among these people.

This is the hour of opportunity in India. The hand of Providence has opened wide the door. While native rule prevailed, says Dufferin, "scarcely a twelvemonth passed without the fair fields of India being watered with the blood of thousands of her children." To-day, India is in peace; from the Himalayas in the north to Cape Comorin in the south quiet reigns. Sixty million Moslems, more than three times the number under sultan rule, are at rest; and without fear and without government interference the gospel can now be carried to these people. Not necessarily need we go by the slow bullock cart of fifty years ago, but with railways running to every part may the final gospel call be carried.

Does not this make the present hour not only an hour of opportunity in India, but as well an hour of tremendous responsibility?

J. L. SHAW,  
Superintendent.

### The Work for This Time

#### Development of the Interests at Washington

Address by Mrs. E. G. White before the Conference, Tuesday Afternoon, May 16

OUR work for this time is a most solemn and important work. Let those who claim to believe the truth take into consideration the fact that unless the Holy Spirit is with them in the work which God has given them, they will lose a great blessing, and their efforts will be a failure. If there are those who think that it is their business to criticize the ones whom God has put in a certain place to open the way, that the truth shall be carried forward as it should be in the different places, let them know that they are doing a work which God has not appointed them. If there are those here who cherish the spirit of criticism, this meeting will be of very little advantage to them. What we need at this very time is that the Spirit of God shall be manifested among us.

Each one of us has all that he can do to overcome his own faults. Search out

that they would take the time every morning to seek the Lord. At these meetings we had singing and prayer, and a short Bible study. Sometimes several prayers would be offered, and earnest testimonies would be borne. We had evidence that the sweet Spirit of God came in among us. And the one who had charge of those working on the school land said that he had never had a company of workers who were more willing and ready to do all that it was possible for them to do. When I heard this, I thanked God.

#### How the Lord Has Led

It was with the greatest thankfulness that we watched the progress of the work; for we knew that the Lord had led us here. Do you not think that the building up of this work cost earnest thought? Do you not think that it meant diligent seeking of the Lord? If you have any inclination to pull the work here to pieces, and tell how it ought to have been done, I tell you that you should feel it your duty to see that you yourself are moving justly before God.

God has given to every man his work. He has given to every individual a certain work. If any of you have turned criticizer, you may be sure of one thing: that you will lose the blessing which you might have obtained had you rightly considered the work that your brethren have had to do in this new place. They have worked with all their strength to place things in such shape that the work could go forward. I have been given message after message for those who were standing at the head of the work here, for Elder Daniells and Elder Prescott, and for all connected with them in the work. The blessing of the Lord came upon me as I would write to them, saying, Be of good courage in the Lord. He is leading and guiding. He will bless you as you move forward. He will be your helper.

Suppose that our brethren had not come to Washington when they did. Suppose that they had dallied for six months or a year. What would have been the result?—The bill concerning Sunday legislation would have been slipped right in, and I do not know how long or how severe a battle we should have had to fight. But in the mercy of God our brethren were able to forestall this movement, although, in order to do this, they had to neglect other pressing work. I can assure you that their hands and hearts were full. They prayed, they reached out to God, and they sent out tracts and pamphlets every-



A CONFERENCE IN THE WOODS

your own defects, and ask God to help you. Do not, for Christ's sake, excuse yourself from doing the very work that God has called you to do for yourself, and instead busy yourself trying to set some one else right. If each of you will take hold of Number One right at this meeting, the salvation of God will be revealed in a most marked manner. If this army of people would seek the Lord with heart and mind and soul, they would have something to say that would bring light and blessing and joy into the meeting.

We are glad that we came to Washington a year ago, and spent some time here. We are thankful to the Lord that we know how the work started. I remember how, when we were living in the Carroll House, near the water-tower, the workmen would come over at half-past five every morning for a season of prayer. As often as I could, I met with this little company, speaking encouraging words to them. I felt so thankful

where. And wherever this reading-matter has gone, the light of the Sabbath truth has penetrated. Earnest work was done, and constantly our prayers ascended to God, that he would let his power rest upon every one engaged in the work.

#### A Burden for Souls

Those connected with the work labored in harmony. They did not stop to find fault with one another. Every one tried to press the battle to the gates. We were far away at the time, but every morning and evening our petitions ascended to God for the work in Washington, that from this important place the light of Sabbath truth might shine forth. We prayed that God would put upon men a burden to enter the other cities that have been so long neglected.

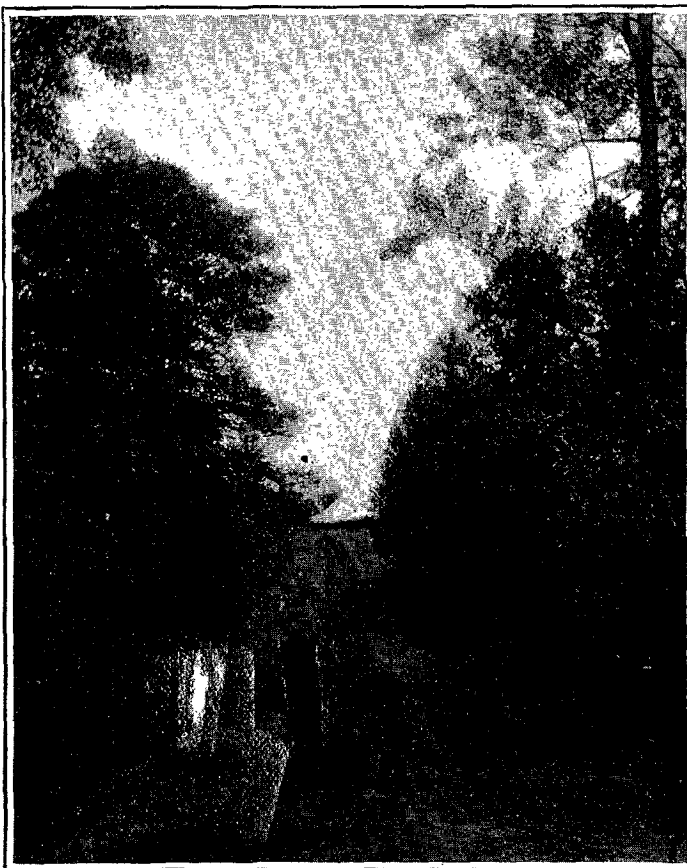
God has men who understand the truth. If they would feel the burden of his work, and press forward, not waiting to have everything outlined before them, much more would be accomplished. If many of these gathered in Battle Creek, who have a knowledge of the truth, were scattered out into the different fields, and were working intelligently and earnestly for the Master in the neglected cities, many souls would be brought into the truth. I would give a great deal more for the education that is obtained through practical work than I would for that obtained by hearing, hearing, and doing nothing. There may be some who have done the work of the Lord in Battle Creek, but every time the matter is presented to me, the light given is that many should move out of Battle Creek, and out of other churches where large numbers of Sabbath-keepers are congregated, and go to work for the Master.

There is a great work to be done, and we have felt so anxious, so full of hope and prayer, so full of earnest entreaty that the Lord would lead and guide. Night after night I have lain awake, unable to sleep, asking God for his mercy's sake to save those who are dying in their sins. The world is fast becoming as it was before the flood. My brethren and sisters, use your talent of speech, your influence, every jot of ability you have, in helping and strengthening others. Do not place your talents on the negative side, to discourage and dishearten others, but put your arms around those in need of help, and tell them that you will help them all you can. When

the Holy Spirit rests upon you, you will understand what it means to have a burden for souls.

For many months I could not sleep past twelve o'clock. What was the matter?—The burden of the work in Washington was upon my mind. God had signified that the publishing work should be transferred from Battle Creek to Washington. He promised to demonstrate his power and grace, and this he has done. When the crisis regarding Sunday legislation came, our workers were right on the ground, prepared to act in a way that made them channels of light to others. If they had not been on the ground, the bill regarding Sunday legislation would have been pressed through, leaving our work in darkness and discouragement.

I want those present at this meeting to



ENTRANCE TO THE ENCAMPMENT

realize that it has meant a hard struggle to bring the work in this place to its present state of advancement. The Lord God has been at work. My brethren, instead of criticizing what has been done, save your speech for the great cities that have not yet been worked, such as New Orleans, Memphis, and St. Louis. Go to these places and labor for the people, but do not speak a word of censure regarding those who have tried so hard to do everything in their power for the advancement of the work. Sometimes these workers would be almost discouraged, but we kept praying for them. Wherever I was, I would ask the prayers of God's people in their behalf.

Let those who have any complaint to make, go right to the Lord, and ask him to give them a place where they can show what great things they can do, or else humble their hearts before God, and thank him for what he has done.

#### Erection of Buildings

I thank the Lord that I can meet you

at this meeting. I am glad to see so many here. I know that the Lord is with those connected with this work. We were here when the buildings were first started, and we investigated everything as they went up. At the time, I was quite weak, but Brother Baird would take one of my arms and my son the other, and with their help I would walk up to where I could see what the foundation was, and how the walls were made. Again and again I went over the unfinished building, and as I now see some of them completed, I say, Thank the Lord with heart and soul and voice for what has been accomplished. I have felt almost afraid to touch this subject here, lest I should burst into tears before you all, I am so grateful to see so much done. I am glad to see such neat buildings. There is no extravagance, but everything has been done with thoroughness, as God has directed it to be. From the work on these buildings, the students have learned lessons which they can carry with them wherever they go. When I was here, I was so glad to see the workers, not discouraged, but thankful for an opportunity to work for the Lord. I looked with great satisfaction upon the work being done; for I knew that the blessing of God was resting upon the workers.

Opportunity after opportunity came to those in charge to gain advantage for the work. At one time they had a chance to buy lumber at so low a rate that thousands of dollars were saved. How was it that they were able to take advantage of this opportunity?—They had the money in their hands.

Yesterday I went for a short ride through the forest, and O, the trees—God's trees and God's forest—how beautiful they looked! The city is not the slightest temptation to me. And yet we must carry the truth to the cities. Tents are to be pitched in the most favorable places, and meetings held. Let our workers pray the Lord to open the way that they may enter the large cities of the South, and labor as men taking down trees in the forest, as men earning a large amount of money. For they are. One soul saved is worth more than the whole world. If we can but take hold upon the arm of the Lord, success will attend our efforts. Christ gave his life on Calvary's cross to make it possible for human beings to be saved; and yet we are leaving the world without the knowledge of the truth that would make them wise unto salvation. What kind of an account will many have to settle with the Lord in the future?

I ask you never to find fault with what has been done here; for I have seen the angels of God working here, encouraging the workers, and leading them to lift their eyes to see their Redeemer and be strengthened. I have seen the angels of God on this ground with the youth and with the other workers. I have seen the power of God at work here, and I wish to tell you that I want this meeting to be an everlasting cure of your faultfinding and murmuring and trying to find some one to criticize. May God help us all to humble our hearts before him and be converted.

#### The Sanitarium and Educational Work

There is a great work to be done here. Brethren Daniells, Prescott, Washburn, Colcord, Warren, and others, but especially Brethren Daniells and Prescott,



have worked amid difficulties in the name of the Lord, and I know that the Spirit of God has been upon them. And though we have felt disappointed because means did not come in faster for the work in Washington, we have not complained, but have gone straight forward. The buildings have been put up as fast as possible. There is yet much to do. We must have a small sanitarium here, and we feel sure that the blessing of God will rest upon this branch of the work. The building will not be a large, expensive one, but just such as the Lord desires to see here.

It is the Lord's design that a training-school shall be conducted on these grounds. If there is a place anywhere in our world where there should be a school for the training of our youth to be efficient missionaries, it is here, where there is such an important field to be worked. We must make every effort to have a school of the highest order. Provision will have to be made for the very young, and also for intermediate students, in this vicinity. And we must reach the highest possible standard of perfection in the work of preparing students for the school above.

Let the complaints come if they will. Those who complain will find that this brings them nothing but barrenness of soul; for we are moving under the direction of the One who has given the gospel commission, and we intend to carry the work forward.

I call upon those who have been held at Battle Creek to gird on the armor. It is high time that they went forth into needy fields to labor for the Lord. It is not pleasing to God for them to stay in a place that has been worked over and over again, encouraging others to drift into Battle Creek to become unbelievers in the Testimonies God has given to his people, or perhaps infidels. Those who are fully established in the truth may gain a good education there, but there are others who go away infidels. By some, the truths that lie at the very foundation of our faith are being sacrificed.

#### Our Periodicals

God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper.

Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit.

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving

heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.

#### Early Experiences

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that, when not in vision, I could not understand these matters, and they accepted, as light directly from heaven, the revelations given.

Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven.

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense.

#### Salvation in the Truth

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the

Lord has been giving for the last fifty years?

I want to tell you that Christ lives. He makes intercession for us, and he will save every one who will come to him in faith and obey his directions. But remember that he does not want you to give your energies to criticism of your brethren. Attend to the salvation of your own soul. Do the work God has given you. You will find so much to do that you will have no inclination to criticize some one else. Use the talent of speech to help and bless. If you do the work God has given you, you will have a message to bear, and you will understand what is meant by the sanctification of the Spirit.

Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground to-day. We are to put on the whole armor of God. Having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us. I have the assurance of God that thus it will be. In the name of the Lord God of Israel I ask you to come up to the help of the Lord, to the help of the Lord against the mighty. If you do this, you will have on your side a strong helper, a personal Saviour. You will be covered with the shield of providence. God will make a way for you, so that you will never be overtaken by the enemy. I am praying that the power of the Saviour will be exerted in behalf of those who have entered into the temptations of the enemy. They are not standing under the broad shield of Omnipotence. My brethren, it is our privilege to stand under this shield.

#### Ninth Meeting

THE ninth meeting was called at 4:30 P. M., May 16, the forenoon conference hour being taken up by the Review and Herald Publishing Association meeting, and the 2:30 hour being occupied by Sister White.

L. R. Conradi occupied the chair.

Prayer by J. W. Westphal. The minutes of the previous meeting were submitted.

It was voted to waive consideration of recommendation 5, left pending at the last meeting, in order to listen to the reports of the Religious Liberty Department, which were interrupted by the heavy shower last Sunday. K. C. Russell, chairman, and W. A. Colcord, secretary, presented the reports (which appeared in the last issue). Live interest was manifested in the reports, and also in exhibits of petitions, letters, leaflets, newspapers, etc., dealing with the issues in Congress and elsewhere.

Before adjournment, it was announced that W. H. Wakeham, of Egypt, would report for the Oriental Mission at the 7:30 hour. (This report appears in this issue.)

Adjourned.

L. R. CONRADI, *Chairman*,  
W. A. SPICER, *Secretary*.

"LOYAL character is worth far more than royal blood."

### The Oriental Mission Field

THE field which I am supposed to represent is called the Oriental Mission Field; it consists of Turkey, including Asia Minor; Syria and Palestine; and Egypt—the historic field of the “king of the north” and the “king of the south.” Practically, however, my field of labor is Egypt. And, though equally interested in all parts of this most needy field, I shall confine my report chiefly to the valley of the Nile, speaking only in general terms of other parts.

The Oriental Mission field has a population of about thirty million. The languages spoken are Turkish, Arabic, Greek, and Armenian—chiefly Turkish in the north and Arabic in the south. A very large majority of the people in all parts of this field are followers of the Arabian prophet. Since the subjugation of these countries by the Mohammedans in the seventh century, Christianity has made little progress there; and only in comparatively modern times has Protestantism obtained a foothold. The Armenians in Asia Minor, and the Copts in Egypt, are the remnants of the ancient

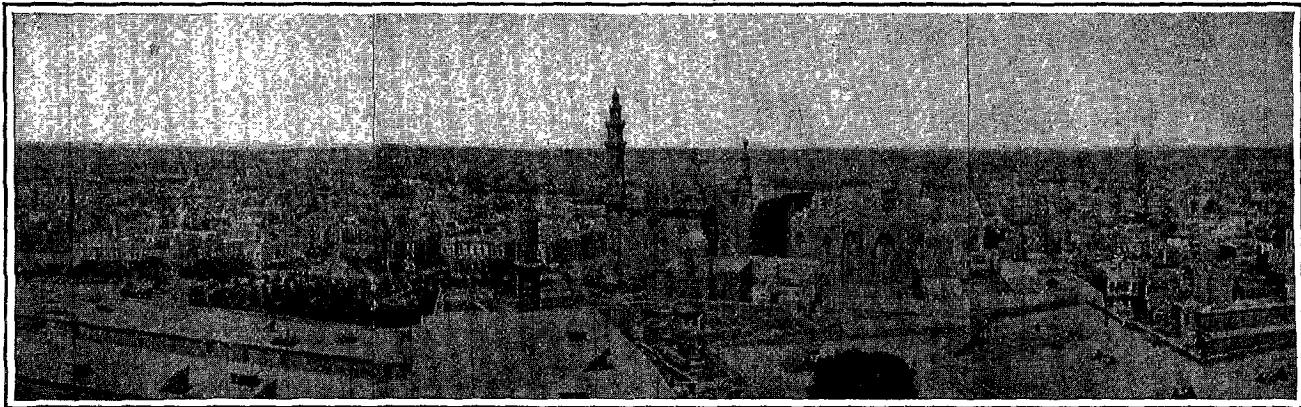
wonder at the smallness of the amount.

I will now speak more particularly of Egypt. From ancient times, this country has been known as the “Land of Ham,” as it was originally peopled by the descendants of the second son of Ham—Misraim—from which it takes its name, for the natives still call it Misr. This country consists of the valley of the Nile from the Mediterranean Sea on the north to the first cataract of the Nile, a distance of about one thousand kilometres, or six hundred and fifty miles. It is said to be the most densely populated country in the world, having ten million souls packed away in its numerous cities and villages.

Of this number, over nine million are Mohammedans, about seven hundred and twenty thousand Copts, and the remainder divided up among Protestants, Greeks, Roman Catholics, Armenians, and Jews. First among the Protestant churches in Egypt are the United Presbyterians, known there as the “American Mission.” Their converts come almost entirely from the Copts, and number something over six thousand. Then there is the English Church; also a few

he affirmed that it was not wrong to steal from God, as he could not be injured by anything that we could do. Of the people of Egypt, the Encyclopedia Britannica says: “Their vices are indolence, obstinacy, licentiousness, cupidity, envy, disregard for truth, and petty thieving, coupled with religious pride and hypocrisy.” However, there are many bright exceptions to this dark picture; for the Egyptian has virtues as well as vices. But, on the whole, if judged by Western standards, the case seems almost hopeless. Were it not that God accepts the willing mind, according to that which a man hath, and not that which he hath not; that where little is given, little is required; above all, were it not that the gospel of Christ is a miracle-working, character-transforming power, we might well give up in despair. But we are assured that where sin abounds, grace doth much more abound. And so we still have hope for Egypt, the “basest of nations,” and for the children of Misraim, for centuries groaning under the treble curse of Adam, Cain, and Canaan.

A beginning has been made. A little company of faithful souls at Alexandria,



PANORAMIC VIEW OF THE CITY OF CAIRO, EGYPT

Christian church; but how greatly they have fallen from the faith once delivered to the saints, their daily life, even more than their religious doctrines, sadly testify. Roman and Greek Catholic churches are strongly entrenched in all the large cities, and in many of the smaller ones.

Protestant missions have made some progress in various parts of this field, and have done much in the way of education and civilization. The agents of the British and Foreign Bible Society have permeated all parts of this field, and report most gratifying results in the sale of Bibles and portions of the Word. Through all these agencies God is sowing the seed; and we have the assurance that his word will not return to him void.

For several years the truths of the third angel's message have been preached in various parts of this field, from Constantinople, through Asia Minor to Aleppo; in Beirut and vicinity; in Palestine, at Jaffa and Jerusalem; and in Egypt throughout its entire length, at different points. Two years ago, the total number of Sabbath-keepers in the entire field was two hundred and forty-six. At present there are two hundred and seventy, an increase of twenty-four. The tithe paid during the year 1904 was \$1,327.54, or a little over five dollars per capita. When you remember that a very large majority of these Sabbath-keepers are of the tax-ridden, persecuted Armenians of Asia Minor, you will not

companies of the Plymouth Brethren, and a few adherents of the Holiness Movement Church.

The fifty or sixty years of Protestant missionary work in Egypt have made but little impression on the Mohammedan, apparently, at least so far as converting him to Christianity is concerned. I have made some inquiry, and believe I am safe in saying that the genuine converts from Islamism to Christianity in Egypt can be counted on the fingers of one's hand. Very little real, aggressive missionary work is being done for them at present.

The average Egyptian is non-progressive. He has no enterprise. He acknowledges the fact, and while deploring it, makes no effort toward the betterment of his condition. He is a fatalist, has no ambition in the true sense, no independence. His highest goal is a government position, where he can draw a salary, and order about a servant. He does the least amount of work possible. The energetic business man of America will do more in a day than the average Egyptian will do in a week. In business his motto is, “The end justifies the means.” His religion is Utilitarianism of a very low order. It is not wrong to steal from the government, nor from a rich man; because they can afford to lose what is taken. One quite intelligent native, a lawyer by profession, and for many years a member of the Protestant Church, expressed the general idea when

in charge of our Armenian worker, Brother G. K. Ouzonian, are doing what they can to let the light shine in that city, the second in size in Egypt. They are planning a general campaign, to scatter tracts all over the city, and they have promised to give liberally of their slender means in order to secure the necessary publications.

This little company has had some interesting experiences during the last two years. Satan has tried hard to destroy them, through outward persecutions and internal dissensions. But, through the blessing of God on the efforts put forth in their behalf, they are now in a good spiritual condition, are respected by those who before hated them, and are now ready to go to work for others. So there is now a pillar to the Lord in the border of Egypt.

In Cairo, where the most of our workers are located, a good impression has been made. Although prejudice was very marked and bitter when we went there, friendliness and some degree of interest are now manifested. A few, at least, are beginning to believe that we are in Egypt, not so much to start a new sect, as to help people to a higher plane of living—“to raise up the standard of many generations.”

Cairo is the commercial, financial, religious, and educational center of this country. It is the heart, from which influences, like blood-currents, flow to every part, not only of Egypt, but of the

entire Mohammedan world. Our work in this great metropolis must be strengthened, and our facilities enlarged. Few really appreciate what it means to pioneer a great reformatory work in a city like Cairo and a country like Egypt. Our Dr. Keichline has been working under rather discouraging circumstances, not being able to compete, for lack of facilities, with other medical men. But he has been getting a good experience, and has made many friends, both among Moslems and among the Europeans. He is on friendly terms with several of the leading European physicians, and has had a number of wealthy and influential pashas as patients. Good treatment rooms, properly managed, would be a paying investment in the city of Cairo.

When I went to Egypt, I found almost nothing in the Arabic language concerning the vital truths of the message. As soon as possible, I took up this matter, and with the valuable assistance of Elder

prophecies, having somewhat of a historical character, also those teaching any question of science, as health books, will, I am persuaded, meet with a ready sale among the reading classes. Many hundreds of our small tracts have been put into circulation in various ways in many cities and villages, from Alexandria to Assuan, until the name "Sabbateen" (the term by which the natives designate us) is quite generally known in the valley of the Nile.

Two years ago the total number of Sabbath-keepers in Egypt was twenty. Now there are thirty-four, besides two on the island of Cyprus, who report to us and send tithes. The total amount of tithes paid last year was \$356, or about \$10.30 per capita. We have one ordained minister (native), one licensed minister, one Bible worker, and one nurse on the pay-roll; we also have three self-supporting medical workers.

We believe that in due time fruit will

the near future. It would at least give us standing-ground. The people care but little for religion, but they will let us educate their children. Here is a great opportunity. About the first question we hear on entering a village, is, "Are you going to start a school?" This work demands our immediate attention. We also need to increase our literature and provide means to get it before the people.

A lady physician is greatly needed in Upper Egypt. One of the right kind would soon be self-supporting.

There is certainly a future for our work in Egypt, and we pray that wisdom may be given those who plan and those who work for this field.

W. H. WAKEHAM, *Supt.*

### Tenth Meeting

THE tenth meeting was called at 9:30 a. m., May 17, O. A. Olsen in the chair. F. W. Field, of Japan, offered prayer, and the minutes of the previous meeting were read.

On call for delegates newly arrived, D. C. Babcock, L. H. Christian, and V. H. Cook responded.

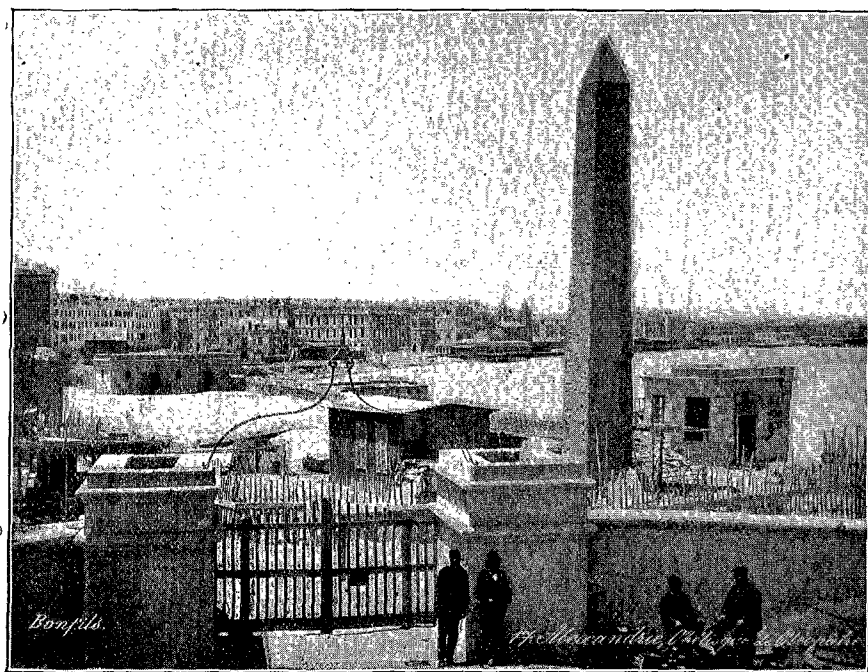
The Chairman called for the reports of the Sabbath-school Department, which were presented by G. B. Thompson, chairman, and Mrs. Flora L. Bland, secretary. (The latter report was printed in last week's REVIEW, and we hope to present the chairman's report later.) Hearty responses were given to these reports, and the Chairman of the conference remarked upon the forceful presentation of these interests. It is noticeable in the conference that the Spirit of God has specially borne witness in the reading of departmental and field reports, as well as in Bible talks and other exercises.

### The Northern Union Conference

The report from the Northern Union Conference was presented by R. A. Underwood, the president. A very brief summary of the report follows:—

The Northern Union is composed of the conferences of Minnesota, South Dakota, North Dakota, the Province of Manitoba, with the vast mission field of the Northwest Territory of Canada. The area is a vast one, about three million square miles. It is a wrong impression that the Canadian Northwest is a frozen region. Calgary, in Alberta, is south of London. Edmonton is as far south as Dublin or Hamburg. Much of this vast region is rich in fertile soil and minerals, and a constant stream of immigration is pouring into the country. They need laborers, not only in English, but in German, Russian, and the leading languages of Europe. The large Indian population is to be evangelized. We have one church of Indians.

The Sabbath-keepers of this union conference number 4,664. The increase in the two years is 538. There are eighty-two laborers on the pay-roll. There are four industrial schools, three of which opened last autumn. They are in South Dakota, North Dakota, Minnesota, and Manitoba. The enrolment is 150. The investment in the four schools is \$35,000. Church-schools, 55; pupils, 632. Book sales in two years, \$36,066. The average tithe per capita has been \$9.69. The total raised for evangelistic work was \$111,172, of which \$39,726,



ALEXANDRIA

Awada, our native minister, as translator, I soon had printed five thousand each of three tracts on the Sabbath question. These were followed by five thousand each of two more—one on the coming of Christ, and the other an abbreviation of our English tract, "Fundamental Principles of Seventh-day Adventists." The printing of the latter seemed to be necessary to meet the persistent reports put in circulation by Christian ministers that we were not evangelical, did not believe in the divinity of Christ, etc. Later on, a tract on the "End of the Wicked" was printed. And shortly before I left Egypt, an edition of one thousand of "The Sure Word of Prophecy" was run off. This little book of one hundred and forty-three pages, with several illustrations of the prophetic symbols of the book of Daniel, is meeting a favorable reception, and I believe the entire edition will soon be sold at a fair profit. I am now at work on a similar brief exposition of the book of Revelation, which I hope to put into print as soon as I return.

Religious tracts, especially those of a doctrinal nature, are difficult to sell in Egypt. But illustrated books on the

appear from the seed sown. Paul may plant, Apollos may water; but God giveth the increase. And the husbandman must sometimes wait long for the precious fruit of the earth.

The following are some of the obstacles in the way of progress: a difficult language, a vacillating and subservient people, an enervating climate, few workers, and meager facilities. Some of the difficulties can be removed, some surmounted. None need prove a real hindrance to the onward march of truth.

A few words as to our needs: Asia Minor needs a good, energetic man to do aggressive evangelical work in that field. A citizen of Germany would be less troubled by Turkish officials than one of any other country. But he should be one who can learn the Turkish language. As soon as possible, treatment rooms should be started in Cairo and Alexandria. From what I have seen and heard, I am satisfied that the educational work is the most efficient means of propagating the faith in Egypt. Small schools should be started in several places at once. This can be done with comparatively little expense, and each school would form the nucleus of a church in

or thirty-five per cent, went to the general work outside the four organized conferences. Hearty amens greeted the statement that the former president of the Northern Union, Elder C. W. Flaiz, was making a slow recovery from his serious illness, and hopes with another year of rest and outdoor occupation to be restored to health. A church, honest with God, living examples of the truth, liberal with means, baptized with the Holy Ghost, then the lightening of the earth with the glory of God,—for this we hope, for this we live, to this we consecrate our all.

The meeting adjourned.

O. A. OLSEN, *Chairman*,  
W. A. SPICER, *Secretary*.

### Eleventh Meeting

THE eleventh meeting of the conference was called at 11 A. M., May 17, E. W. Farnsworth in the chair, for the purpose of presenting a special recommendation from the Committee on Plans.

S. B. Horton explained that it seemed fitting that a delegation should be appointed to wait upon the President of the United States, in behalf of this world's conference. The following resolution was presented:—

6. *Resolved*, That a deputation consisting of from fifteen to twenty or more members be appointed by this conference to wait upon the President of the United States to pay our respects to him, and to express to him our views respecting, and attitude toward, civil government.

The resolution was adopted.

Meeting adjourned.

E. W. FARNSWORTH, *Chairman*,  
W. A. SPICER, *Secretary*.

### Twelfth Meeting

THE twelfth meeting was called at 4 P. M., May 17, the 2:30 hour having been occupied by Sister E. G. White.

After prayer by C. P. Bollman, minutes of two previous meetings were read.

Recommendation 5, pending at a former adjournment, was called up, and read, as follows:—

#### Sharing Laborers With Mission Fields

5. *Whereas*, The movement among the conferences to share laborers and tithes with mission fields has brought new strength into the work, and great blessings at points where otherwise help could not have been placed; therefore,—

*Resolved*, That we express appreciation and approval of this policy, and urge our churches to stand loyally by the local conference officers in this effort, inasmuch as the conferences can do this work only as tithes are faithfully brought into the local treasury; and further,—

*Resolved*, That we urge the continuance and extension of this plan of sharing paid laborers with needy fields by arrangement through the General Conference Committee; and further,—

*Resolved*, That a determined effort be made to place experienced laborers supported by their home conferences in the needy field of the South, also remembering the Canadian north, as well as the fields abroad, so that this message may quickly be carried throughout all the earth, and the time hastened when believers in the home land of this movement and in the regions beyond may rejoice together in the triumph of the one great work of the third angel's message.

Earnest words were spoken to this resolution, of which the following suggests the keynote:—

W. S. Hyatt, South Africa: My heart is rejoiced at the growth of the missionary spirit. May God bless the conferences and churches. The believers in other lands will be inspired by this spirit.

O. A. Olsen, of Great Britain: The British brethren appreciate the help this plan has brought that field.

W. H. Thurston, of Canadian Union: The help already supplied and the suggestion of more has brought good cheer to Canadian hearts.

A. T. Robinson: I wish to speak of the other side—of the blessing this plan brings to the conferences giving help. Nebraska has made a beginning, and nothing has brought greater courage. It has increased the tithe. They plan to develop workers to send to fields beyond.

S. H. Lane: In New York, as they shared with mission fields, additional funds came in. Nothing was lost by dividing.

R. A. Underwood: Fresh courage has come into the great Canadian Northwest as this plan has helped them.

J. W. Westphal: My heart sank as I came to this conference, and found how little means there was for additional laborers, but I have been cheered by assurances of a laborer from two conferences, the salary to be continued. It will inspire believers in South America to work harder.

R. R. Kennedy: Blessings have come to Ohio as the result of its action to share workers and tithe with fields. Laborers have gone forth, ready to lay down their lives if need be. After the memorial service in Mt. Vernon for the late Dr. Maude Miller, who fell in China, young people pressed forward to offer themselves for that field.

A. G. Haughey: West Michigan has had some part in this, and means to have more. They now have a man ready to go to a foreign field, and the money to send him.

H. M. J. Richards: We are glad not only for the spirit of the resolution, but that it directs the flow of help through the regular channels, so strengthening the whole work.

L. F. Starr: Iowa has sent a number of its best workers to mission fields, but during the last years as many people embraced the truth in our conference as in the previous year. The tithe last quarter increased two thousand dollars. The move to give half our laborers and funds was in harmony with the spirit of the message.

H. E. Rickard, of Quebec: It is more blessed to give, we are told, but after all, it is also a blessing to receive, when a field is so needy as Quebec. I thank God for the help supplied, and for the hope for more. Quebec is a cold country, but the believers there have warm hearts.

S. N. Haskell read 2 Cor. 9:8-14, especially emphasizing the last three verses.

C. H. Edwards urged that Greater New York be not left out—with its miles and miles of crowded streets, its four millions, its one and a quarter million of Germans, and its foreign-speaking multitudes of many other tongues.

G. F. Haffner said Oklahoma was ready to place a German laborer in New York City.

G. F. Watson: Colorado has seven workers in New Mexico, which is prac-

tically mission territory, two in foreign fields, and offers two more.

A. J. Breed: Upper Columbia offers a laborer and his wife, with salary, for South America. The missionary spirit runs strong in their school.

The recommendation was adopted.

The Chair called for further reports, and the committee on plans submitted recommendations on Sabbath-school and Religious Liberty work. The following resolutions were considered:—

#### The Sabbath-School

7. *Whereas*, The Sabbath School Worker has been re-established, and is the organ of the Sabbath-school Department; therefore,—

*Resolved*, That we give this journal our hearty support, and that we endeavor to increase its circulation by placing it not only in the hands of all Sabbath-school officers and teachers, but in the homes of our people generally.

*Whereas*, We believe that the primary object of making contributions in our Sabbath-schools should be to carry the message to the regions beyond, and save souls in the kingdom of God; therefore,—

*Resolved*, That all our Sabbath-schools be urged to plan to increase their donations, both by exercising proper economy in their local expenditures and by more liberal giving.

Brethren Loughborough and Haskell recalled the beginnings of Sabbath-school offerings among us, to get funds for supplies, and later the first giving for missions in the schools of California, which brought in seven hundred dollars one year for Australia. Some predicted a reaction from the effort to get the schools to give for missions, but from time to time the gifts have gone on and on—action **instead of reaction**.

S. H. Lane suggested that it was not wise to retrench too greatly in equipment, as a school well equipped would be likely to give more.

A. G. Daniells referred to the statistical report in the REVIEW of May 11, page 27; showing that most of the schools in Europe give the entire donations to missions. He referred to it, not to urge this plan, but to show that these efforts to send the truth abroad have brought into the light believers who are ready to give for it in turn. The gifts of our schools have not been made in vain.

A. E. Doering stated that the German schools in the United States follow the same plan.

G. B. Thompson stated that the plan recommended, where supplies were not otherwise provided for, was to set apart the offerings for one or more Sabbaths each quarter for supplies, all the others being for missions. Last year the schools gave a total of \$61,000 of which \$21,000 was retained in the schools, and \$40,000 went to missions.

E. E. Andross of North England, told the experience in his field in adopting the plan of turning all donations to missions. At first it seemed essential to have help from these donations for supplies and hall rents; but they changed, and their contributions more than doubled. They pay their hall rents and expenses also just as well as formerly. It has been a blessing, and the schools are better equipped than before.

The resolutions were adopted by vote, and the meeting adjourned, with the announcement that J. N. Anderson would report for China at the 7:30 service.

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

## A Report of the China Mission Field

WHILE I am deeply sensible of the magnitude, the importance, and the urgency of the work to be done in this great field, yet I confess to a feeling of peculiar pleasure in being permitted to lay before this conference the needs and claims of China as they have appealed to me during my comparatively brief stay there.

Standing, as she does to-day, an object of absorbing interest, and even grave concern, to the whole world politically, industrially, and commercially, China might well engage our attention from any of these considerations. But viewed from the standpoint of the message we bear our chief concern can only be the problem of her evangelization.

The first Protestant missionary to set foot in China was Robert Morrison. He entered the empire in the face of tremendous and most forbidding obstacles. The feeling against all foreigners was decidedly hostile, and it is marvelous how this man, almost single-handed, performed the gigantic task of translating

three Bible societies. All things considered, these evangelical forces are quite evenly distributed throughout the eighteen provinces. The Word of God in a written form is winning its way into the homes of this people, rich and poor, in a most remarkable way now, in these busy days of the Lord's active preparation.

### The Inauguration and Present Status of Our Work

As we enter upon a brief review of our work in China, we must all feel that we entered this field at the eleventh hour; for not until the year 1901 did Seventh-day Adventists address themselves with any definite active purpose to the giving of the third angel's message to the masses of this empire. At the General Conference held in the spring of that year, it was voted, upon our own request, to send Mrs. Anderson and myself to that field. In the following November, Miss Ida Thompson was recommended by the Mission Board to accompany us. By advice of the Board, we went to Hongkong, since Brother La Rue was there, and for the

land of Hongkong. The result of his effort was the translation of two tracts, which were scattered by the thousands, but without any apparent fruits.

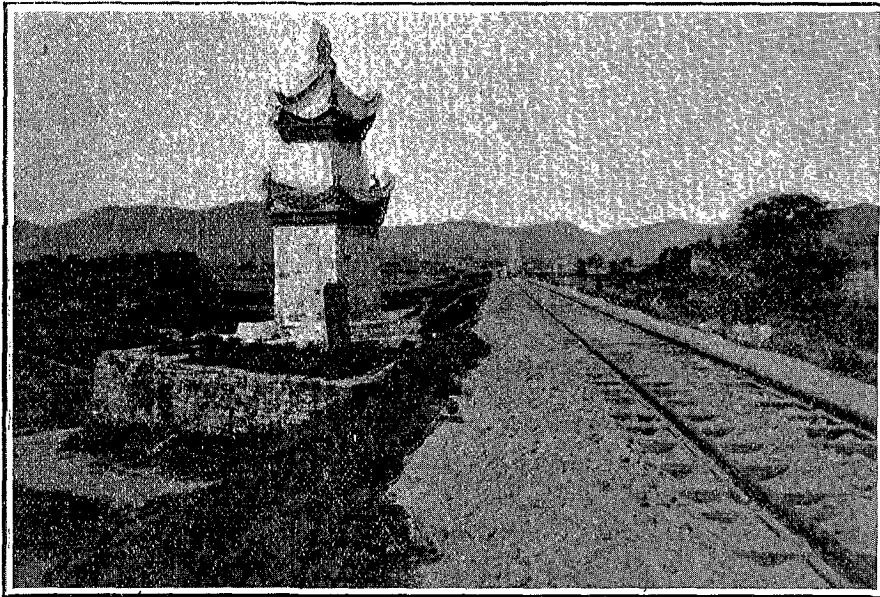
On our arrival, we found Brother La Rue an old man of four-score years. And, while still young in spirit, and well-preserved, he was taken, just after our arrival, with a severe attack of pneumonia leaving him in a condition which clearly made it our duty to stay with him and share the burdens he had so bravely assumed. That whole year yielded us little or nothing in the way of preparation for work among the Chinese, but we were permitted to see eight persons, with one exception members of the British navy, baptized, largely as the result of this brother's work. Others heard the message, one at least of whom was baptized later.

The last of October, 1902, our force was increased by the coming of Brother E. H. Wilbur and his wife, who a month later entered the city of Canton, the metropolis of all China, and thus were the first missionaries under the direction of a Seventh-day Adventist Board to actually enter the Chinese empire. A month later—Jan. 1, 1903—Elder Erik Pilquist and his wife, being released by the British and Foreign Bible Society, connected with our mission, and at once began work in the province of Honan in central China. In November of that same year, they were re-enforced by six new workers.—the Drs. Selmon, Drs. Miller, and the two nurses, Miss Simpson and Miss Erickson.

To speak briefly, our work in China has now entered three provinces; namely, Honan, Quangtung, Fukien. In the province of Quangtung we have, in the city of Canton, one station, manned by Brother E. H. Wilbur and his wife, Mrs. Anderson and myself, and Miss Ida Thompson, together with Brother A. C. Tidbury, a young Englishman lately out of the British navy, who teaches in our Anglo-Chinese school. With the assistance of four native helpers, we are carrying on a girls' school, two boys' schools,—one English and one Chinese.—and regular public meetings in one chapel. Bible work is also carried on among the women. So far, none have been baptized, though several are waiting baptism upon my return. We are all able to do some work in the Chinese language, yet each one of us devotes about three hours daily to the study of the language.

The work at Amoy, in Fukien Province, is at present carried on as an outstation of the Canton Mission, though it is probable that Brother and Sister Hankins are by this time on the ground, preparing to look after that mission which gives us entrance to millions. At the time of my last visit there, three had taken a stand for the truth, with Brother Keh, who has already preached the truth extensively in those parts.

In the province of Honan, distant from Canton in a straight line about nine hundred miles, we have four stations, with two foreigners at each station, except at Dr. Miller's, where, since the death of his companion, he now remains alone. Brother Pilquist, being already familiar with the language, was able to enter at once upon active work. He reports forty-one baptisms for last year, with a church organized at Losan. Sister Pilquist has a girls' school, and



THE FIRST RAILROAD IN CENTRAL CHINA

the entire Bible and preparing a dictionary of the Chinese language; and all this time he was confined within the limits of the "foreign factory," living in a godown, aided by a single Chinaman, whose secret but determined efforts in behalf of Morrison were a capital crime.

Thus the Protestant missions in China began with the Bible as a foundation. And to this fact must be ascribed whatever success has been attained. In the year 1900 the total foreign force was 2,727 workers, assisted by a native force of 5,112, and representing fifty different missionary societies. The total number of communicants is estimated at one hundred thousand, while the baptized number about doubles that figure, being distributed in all the eighteen provinces. Since the uprising of 1900, all the preceding figures have been largely augmented, and the auxiliary agencies, such as schools, Bible societies, hospitals, etc., have come to be mighty forces in the work. Last year two million copies of the Scriptures entire, or in portions, were distributed by the agents of the

additional reason that we needed a temporary stopping place, which would afford us an opportunity to study the situation, preparatory to entering actively upon our work for the Chinese.

It is scarcely necessary to say that Hongkong is not China, nor even a part of China, but a distinctively English colony. Here Brother La Rue, by his own choice and the sanction of the Mission Board, had been carrying on ship mission and colporteur work since 1888. Almost alone, this veteran of the message wrought a splendid work among the sailors and soldiers and other seafaring people. Not only in Hongkong, but in Shanghai, Japan, Singapore, Borneo, and at the ports of call between Hongkong and Palestine, this faithful brother sold hundreds and even thousands, of our standard books, supplemented by the distribution of a vast amount of our other literature. This was his work. But in addition to this, he saw an opportunity in his acquaintance with Mok Man Cheung, a colonial court translator, to do something for the large Chinese population of the is-

works for the women. Extensive work is also carried on in the surrounding villages, in the way of preaching and distributing Bibles and other literature.

At the other three stations, active work is being carried on in waiting on the sick, teaching the word, both by the missionaries and by their native helpers. As with us in the south, all the workers devote regular hours to the study of the language, and encouraging progress is being made, which fact in itself is of great value, since it is by no means infrequent that missionaries to China meet with sad failure on this very point. Our working force consists of twelve foreigners, all laboring in the Chinese, and for the Chinamen. These are assisted by nine native helpers.

A beginning has been made in the preparation of literature. In addition to the two tracts put out by Brother La Rue, we have now ready for distribution a tract on the Sabbath, a second one setting forth God as the true and only God, based on the first chapter of Genesis, while a third tract, intended primarily for school work, deals with the first seven chapters of Genesis on the catechetical plan. Other tracts are ready for

churia, Mongolia, Turkestan, and Tibet.

We must strengthen the work which is as yet but slenderly manned, and as fast as God gives us means and consecrated leaders, press on into the unoccupied provinces. I say leaders, because, while native workers can and must be trained to do a vast proportion of this work, the responsibility of directing and molding must fall to the foreign missionary. The conditions in China call for a very careful selection of workers. The mastery of the language, especially of the characters, is in itself a life's task; and if by close, persevering work, a person acquires a good working knowledge of it in from three to five years, he has made a good showing. All the languages of China are not equally difficult. The Mandarin, which, to speak broadly, is used by fifteen out of the eighteen provinces, is perhaps the least formidable. But in any case it requires an active memory and a mind trained to habits of close application. After that comes the study of the people and of their customs and habits, more difficult than the language itself. To stand alone as leaders against a surging tide of heathenism, craven superstition, and insidious philosophy, requires character that rests on the rock of eternal truth. It is quite impossible to understand the full meaning of this until one has stood alone with his God, thousands of miles away from friends and home, and felt the ceaseless waves of spiritual darkness beating up against him. But God has swung wide open the door of entrance and opportunity to every province of this great empire, and years of careful preparation urge us to enter without delay.

Abram La Rue, at the ripe age of eighty-one, and Mrs. Miller, who passed away March 14 of this year, after spending less than eighteen months in the field where she had elected to give her life's work. We can but bow in sorrow at our great loss in this sister who was just entering upon her labors. While, in our short-sightedness and human limitations, we may fail to read aright the purpose of our Father in this loss, yet we know that his love and his wisdom embrace us all, that all is well, and that in the great spiritual economy of God there are no mistakes, and there is no waste. Life begets life, and every kernel of grain that falls into the earth will surely spring forth and yield fruit.

J. N. ANDERSON, *Supt.*

### Thirteenth Meeting

THE thirteenth meeting was called at 9:30 A. M., May 18. H. W. Cottrell was in the chair.

Prayer was offered by E. T. Russell, and the minutes of the previous meeting were read.

On motion, consideration of the report pending at last adjournment was deferred, in order to listen to the report of the Southern Union Conference, which was presented by G. I. Butler. The following is a very brief summary:—

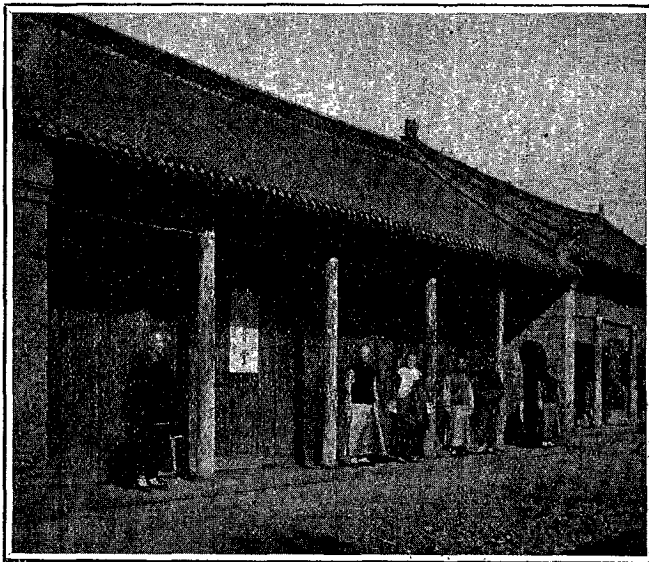
#### Southern Union Conference

This union conference has nine States in its territory. Population, white, 9,084,496; colored, 5,823,023. This territory was once the great heart of the Southern Confederacy, and is compact. Because of this solidity, and the strong social and other ties binding all portions together, this union conference of the sunny South must be most influential among the union conferences of this country. For nearly forty years our message has been penetrating this territory, but the general progress was slow. Believers in this truth were raised up here and there. The Tennessee River Conference, the first conference, was organized in 1879.

In the South, generally, people are strongly attached to old church associations. They have a respect for religion, and an unusual regard for their ministry, so that they are less inclined to break away from their own churches, and the influence of the minister is generally greater than in the North. These things make it more difficult to secure attention to the message for this time. After sixteen years in the South, we have learned to love the people, and to know that there are thousands and thousands of noble souls who would be glad to receive this truth, if they understood it as we do. It is a pleasure to live among them, and become acquainted with their kindness, hospitality, and goodness of heart.

Our work is gaining in strength. Nineteen churches have been added during the two years. Churches now, 99. Members added, 529. Present membership, 2,353. The tithe last year was \$22,035.97, an increase of \$1,464.67 over that of two years ago. The average tithe is about eight dollars which compares most favorably with the average in the North.

With special difficulties in the general field, it is in the effort for the vast colored population that the greatest diffi-



THE SHANG-TSAI HSIEN MISSION

publication, and still others are in preparation. We wait only for means. The small hand-press donated to the mission is now being set up by Drs. Miller and Selmon, on which we hope to print a large quantity of small tracts and leaflets. The Chinese have profound respect for letters, and our literature must necessarily act a most important part in that field, though it is important for us to remember that beyond a peradventure, it will have to be put out at a financial loss. In general, Christian literature in China is sold at about half the cost of production.

#### Prospective

While our work in China is small, and only in its beginning, yet it is a beginning. We have entered three provinces, with an aggregate population of seventy million. Do you ask what remains?—Beyond are fifteen additional provinces, with an aggregate population of 325,000,000. Besides these, on her northern and western borders lie China's great dependencies, in point of area even larger than the eighteen provinces of China proper. These are known as Man-

members of the China Mission, I wish to express appreciation and gratitude to you for the loyal way in which you have extended sympathy and support to the work in that field. And I will further say that our confidence in you, and our faith in the message, remain unshaken. As the horizon of our vision is extended, the work grows larger with the passing of each day; yet we know that the mighty promise of our God concerning the land of Sinim abides unchangeable, and while we have made but a mere beginning, our hearts swell with grateful emotions, as we reflect on the measure of success our Father has thus far vouchsafed to us. The work, the means, the agencies, are all the Lord's, and we have every reason to believe that he has in preparation a host of workers, who have heard or will hear the call and the command of our ascended Jesus, and, like the apostle Paul, respond, "I was not disobedient unto the heavenly vision."

Since the beginning of our work three years ago, we have been called upon to lay to rest two of our laborers,— Brother

culties exist. One third of the population is colored. More or less had been done among these for years, yet but little was accomplished until Brother J. E. White and his associates began work in Mississippi, with the "Morning Star" steamer as the basis of operation. This work has steadily grown, amid difficulties known only to those in the field.

The leading institutional interest is the Southern Publishing Association. It has turned out a large amount of work, and has a good equipment. Sometimes it has had to work night and day. It needs assistance, however, and counsel is asked of this conference as to its work. The Graysville Training-school is the most important educational institution in this union conference. The attendance last year was the largest in its history. The large majority of students have left it as Christians. This school needs further improvement in facilities, however. The colored school at Huntsville, Ala., has struggled heroically with a difficult problem, and is becoming stronger and stronger. A great work is before it. Last of all, a school to train teachers (white) for some of the Southern districts has been started near Nashville by Brethren Sutherland, Magan, and others.

The *Southern Watchman* has been prospered, but needs a still larger circulation to become self-supporting.

The time for the ministerial institute having come, it was agreed that the Southern Union report should be completed at another hour.

Meeting adjourned.

H. W. COTTRELL, *Chairman*,  
W. A. SPICER, *Secretary*.

### Fourteenth Meeting

THE fourteenth meeting was called at 2:30 P. M., May 18; H. W. Cottrell in the chair.

Prayer was offered by M. C. Wilcox. A few moments were granted to the International Publishing Association, of College View, Neb., which held a legal meeting, for the appointment of committees.

The minutes of the previous meeting of the conference were then read.

On call for delegates newly arrived, the following brethren responded:—

E. E. Miles, W. B. White, L. H. Crisler, G. W. Wells.

The unfinished report of the committee on resolutions was taken up, as follows:—

#### Sabbath-School

9. *Whereas*, Sabbath-school conventions, wherever properly conducted, have proved very helpful, not only in an increased interest in the work of the Sabbath-school, but in the deepening of personal piety and in the salvation of souls as well; therefore,—

*Resolved*, That the holding of conventions in the various conferences be encouraged, embodying the various lines of missionary work, and that conference officers and laborers assist in these important gatherings, not only in counsel, but in providing talented help, that they may be made a strong educational factor in the important work of the Sabbath-school, and assist materially in building up the work of the gospel.

W. C. White remarked on the good work these conventions did years ago, and rejoiced that they were being revived again.

A recommendation regarding mission-

ary exercises in the Sabbath-school was referred to the finance committee.

#### Religious Liberty

10. *We recommend*, That Religious Liberty departments be organized, and secretaries appointed in each union and State conference in North America, in counsel with the general Religious Liberty Departments.

Remarks on resolution:—

A. G. Daniells believed the religious liberty work ought to be carried on by all the people. There is a general tendency toward religious legislation in all parts—often of sincere desire to stem the tide of evil. We know this is not the remedy, and we must tell the people so. Our ranks everywhere must be drilled, and must be watchful to meet the issue, and not leave a central committee to do the work alone.

K. C. Russell had met, only yesterday in Washington, Senator Blair, of the "Blair Sunday-rest bill" of years ago, who said that he admired the earnestness and persistency and force with which Seventh-day Adventists had agitated on these issues, and that it showed discernment to establish our headquarters in Washington, where the problem would be worked out, and he hoped the best side would win.

In reply to a question as to why the resolution did not urge the same action outside of America,—

L. R. Conradi stated that in some of the European fields it was best to work quietly. If we began the religious liberty agitation, as such, workers might be speedily expelled from various countries. In some parts it is best to suffer silently, and let God work the matter out—and he has worked deliverance repeatedly. The authorities in Germany had declared no one should have the Sabbath off in the required military service, but God has stood by young men who were steadfast and true, and the freedom has been granted. The emperor has pardoned several. One young man told the authorities that years ago his father had repeatedly suffered imprisonment for refusing duties on the Sabbath. The record was looked up, and the young man's colonel told the whole regiment that he was to have the Sabbath free, and none were to cast reproach.

Allen Moon said that the "God in the Constitution" party, while for some years quiet, are now working, and mean to win. Should they amend the Constitution, the States would be appealed to to ratify it. In all the States educative work must be done to inform and warn the people.

11. *We recommend*, That religious liberty institutes be held in the conferences as may be arranged.

12. *We recommend*, That the petition and remonstrance work be diligently followed as occasion and circumstance may require.

13. *We recommend*, That suitable religious liberty literature be prepared, and that it be diligently and extensively circulated.

R. A. Underwood suggested, on the latter recommendation, that some of the declarations of protest, from Baptists, Seventh-day Adventists, and others, which appeared in Washington papers during the religious education agitation, be placed before the public.

J. O. Corliss felt that in all our religious liberty literature now, the message should be so interwoven that people would see why we take the position we do.

S. H. Lane desired published a fresh statement of the general principles of religion and civil government.

14. *We recommend*, That "American State Papers" be republished, with appropriate corrections and additions, thus bringing it up to date.

Question was called on the entire report, as amended, and it was unanimously adopted.

#### Partial Report on Nominations

The Chair called for the report of the committee on nominations. A partial report was submitted by F. Griggs, the secretary, as follows:—

For officers of General Conference:—

President, A. G. Daniells.

Vice-Presidents, L. R. Conradi and G. A. Irwin.

Secretary, W. A. Spicer.

Treasurer, I. H. Evans.

Executive Committee: A. G. Daniells,

L. R. Conradi, G. A. Irwin, the presidents of union conferences and union mission fields at present acting, as follows: H. W. Cottrell, G. I. Butler, Allen Moon, R. A. Underwood, E. T. Russell, N. P. Nelson, W. B. White, W. H. Thurston, O. A. Olsen, P. A. Hansen, W. S. Hyatt, J. W. Westphal, W. H. Wakeham, and the president of the Australasian Union Conference; additional members nominated to be elected by this conference, W. A. Spicer, I. H. Evans, W. W. Prescott, W. C. White, W. C. Sisley, S. N. Haskell. [Report of members incomplete.]

It was moved to adopt by considering each name separately. On the name of G. A. Irwin, E. W. Farnsworth inquired if that would mean taking Brother Irwin away from Australia. O. A. Olsen, in behalf of the nominating committee, stated that it was with very serious consideration of the effect of this action on Australasia that the committee had united in this nomination. After praying and studying separately over the matter of a selection, members had come together, each with the same deep conviction. The necessity of giving the president of the General Conference a helper, strong to share the burdens in this growing work and in these critical times, had pressed with weight upon the committee. It had come most unexpectedly upon Brother Irwin, and he had felt deeply over the matter; but on the promise that the best possible would be done to help Australasia, he had yielded to the unanimous conviction of the brethren that it was the right move. All were grieved to take him away from Australasia, but it was felt that the whole general situation made this vice-presidency of first importance.

E. W. Farnsworth feared that interests in Australasia would suffer. The return of workers to America had brought discouragement already, and he feared this move would make people feel that there was some plan to draw workers to America.

A. G. Daniells stated that he could assure the brethren that certainly there was no plan to bring workers to America. In this case the decision had come solely from the committee, and the conviction had come to them, as we had heard, unexpectedly.

Brethren Sharp and Olsen spoke further, and by the responses from the congregation it was evident that hearts were touched by the suggestion of the possibility of our brethren in Australasia feeling that their interests had not been properly considered.

W. D. Salisbury, of Australia, believed

he could say in behalf of the brethren in Australasia that they would meet the situation with confidence in the good will of the conference toward that field. They would deeply feel the loss, but he felt that the needs of that field would surely have most earnest consideration.

G. A. Irwin had never in this message had a matter more difficult to decide. It had come as a great surprise to him. Heart and soul were in Australasia, without a thought of leaving the field. After struggling a day with the matter, he had been led last evening to say to the brethren that he must accept on promise that the best would be done for Australasia. If it is God's will for him to return to America, he could say, Amen; if to go back, assuredly, Amen. He loved the people and the field—a grand territory and a growing work. It needs help, having truly been much drawn upon. It was in accord with his desire always to stay by a field or a work until the body sending recalls. The work is to be done by sticking to it.

Question was called on the partial report as submitted, and it was adopted.

Five minutes was taken for recess.

On resuming, the conference listened to the completion of J. N. Anderson's report for China. The Spirit of God touched hearts with China's need as the field was presented. (The report appears elsewhere in this paper.) The Chairman remarked that the population of the United States was but three fourths of one fourth of China's population. America has many laborers, and sixty thousand believers, while China has fourteen workers.

J. O. Miller was especially interested in China, having given a son to that field [Dr. H. W. Miller]. He could not say No, when the call came, and now had come the word of the death of his son's companion. Her mother, Sister Thompson, had written that she could not be sorry that she had given permission for her daughter to go. The loved one was buried at the dead of night to avoid the mob, but he was consoled with the thought that Elder Hyatt had suggested of fallen African workers, and prayed that as those Chinese see this new grave in Honan, and wonder why she came to give her life, it may teach them of the love that led Jesus to leave the courts of glory for our sakes. In a little time will come the gathering; now it is first the scattering, the word is Go, either to go to the fields or to go down into the pocket to send. He thanked God for the missionary agitation in fulfilment of Matt. 24: 14.

J. N. Loughborough spoke of Brother A. LaRue, who died in Hongkong in a good old age. He had known him for many years, and he was always giving. People told him, "You will give away all you have." His reply was, "When the Lord comes, I want to have only twenty-five cents." He awaits the resurrection.

E. W. Farnsworth, of England, said that in Portsmouth he met a sailor who said he used to climb the stairs to Brother LaRue's lodging in Hongkong "to see the best man on the earth." This man had nearly all our books, and declared that "if he were not saved in the kingdom, it would not be because Father LaRue had not done his duty." Six men on one British battle-ship, the "Terrible," had embraced the truth

through Brother LaRue's faithful efforts.

Brother C. Haynes sang the following hymn, adapted by Mrs. Dr. Selmon, of our Honan Mission, the conference joining in the chorus:—

#### CHINA'S CALL

Nearer fields, the reapers toiling,  
Gather in the golden grain,  
Still the distant eastern borders  
To the workers' skill remain.

#### CHORUS

Lord of harvest, send forth reapers,  
Hear us, Lord, to thee we cry,  
Send them China's sheaves to gather  
Ere the harvest-time pass by.

Long the shadows there have tarried;  
Late the precious seeds were sown;  
Now the world's great Light is shining  
On a harvest fully grown.

China, with its teeming millions,  
Souls for whom our Saviour died,  
Knowing heaven, but not the pathway,  
Lost, is waiting for a guide.

Now the Word from home has reached them,  
Are there none to lead the way?  
Ere the harvest-time is over,  
Will you help as well as pray?

The meeting adjourned, it being announced that F. W. Field would report for Japan at the evening hour.

H. W. COTTRELL, *Chairman*,  
W. A. SPICER, *Secretary*.

### Review and Herald Publishing Association

THE adjourned meeting of the Review and Herald Publishing Association was held on Tuesday, May 16, at 9:30 A. M. Prayer was offered by Elder D. T. Bourdeau. The secretary's report of the former meeting was read and approved.

The president of the association then gave quite a complete history of the steps leading to the dissolution of the Seventh-day Adventist Publishing Association of Battle Creek, Mich., and a full statement of the process by which the property and interests formerly belonging to this association had been transferred to the Review and Herald Publishing Association of Washington, D. C., in pursuance of recommendations made at the General Conference in March, 1903, and the action taken by the stockholders of the old association at their meeting in Battle Creek, in April, 1903. He stated that the final result was that the new association of Washington had come into possession of all the property and accounts of the old association. This statement was made in detail, and full opportunity was given for asking questions. Several members of the association availed themselves of this privilege, and their questions were answered by the president.

The report of the manager was then read, which was printed in the last issue of this paper. The treasurer, S. N. Curtiss, submitted his report, printed copies of which were distributed to the members of the association. From this report it appeared that after making proper allowances for loss and depreciation, the business still showed a small gain.

The auditor, R. H. Cadwalader, then read his report in which he stated that the books had been found in a satisfactory condition, and that the bank balances and cash on hand were found to be in accordance with the statement.

He declared to the members of the association that he was justified in saying that the report of the treasurer presented the actual standing of the association. On motion, the reports of the treasurer and auditor were accepted.

The committee on nominations then made a report through its secretary, W. H. Thurston, recommending that G. B. Thompson, W. A. Colcord, D. W. Reavis, and I. H. Evans be elected as trustees for the two years next ensuing, to fill the places of the four trustees whose terms expired at this time. The recommendation was accepted, and these persons were duly elected.

The meeting then adjourned to Tuesday, May 23, 1905, at 2:30 P. M.

W. W. PRESCOTT, *Chairman*,  
W. B. WALTERS, *Secretary*.

### Department Meetings

THE hour from eight to nine o'clock each morning is set apart for simultaneous meetings of the various departments of the General Conference. The secretaries of the several departments have kindly furnished the following brief reports of these meetings:—

#### Educational Department

All phases of the educational problems, involving the organization, management, and support of all grades of schools are being considered in the meetings of the departments. A spirit of unification and harmony seems to be present in a very marked manner. This has been particularly manifested in the consideration of the text-book question, which has so far received more consideration than any other question. It seems to be felt that all should unite in the use of the very best books which can be produced. The educational workers look for decided advancement as the result of the consideration which this conference is giving to this department of our work.

F. GRIGGS, *Secretary*.

#### Medical Department

Representatives from sanitariums and various medical mission fields, together with Elders A. G. Daniells and W. C. White, have met in regular morning sessions, organizing the medical missionary council as a department of the General Conference. This will unify all departments of the work and the message-bearers will present an unbroken front in giving the third angel's message. Committees have been appointed to consider the questions of nurses' training-schools in relation to the advanced requirements by various States. The opinion prevails that a three-years' course should be given; also a committee to consider the work and unification of graduate nurses with their various conferences, looking forward to the establishing of exchanges and organized aggressive work.

C. P. FARNSWORTH, M. D.  
*Secretary*.

#### Religious Liberty Department

Meetings are being held every morning from eight to nine o'clock. The attendance is good, and interest is being aroused in the revival of religious liberty work along the lines of educating more thoroughly the people on this important phase of the message. Papers on the subject of literature and its distribution, the most effective way to labor



for legislators, have been read, and much interest is being awakened.

S. B. HORTON, *Secretary*.

#### Sabbath-School Department

At the eight-o'clock hour interesting departmental meetings are held to consider the various phases of the Sabbath-school work. Topics have been assigned to various persons, such as Uniform Lessons, Conventions, The Home Department, Work at Our Camp-meetings, etc., and the discussion is very helpful. Special meetings are also held to consider the problem of how best to help our young people. We all are thankful for the privileges of this meeting.

NELLIE B. UNDERWOOD,  
*Secretary*.

#### Publication Department

The General Conference Publication Committee is holding meetings each day. The meetings thus far partake of the nature of a publishers' convention. The gatherings are not confined to the members of the committee, but are well attended by those more or less interested in the make-up and sale of our literature. The time spent thus far has been largely consumed in the discussion of methods and plans leading to a wider circulation of the different periodicals. Many valuable suggestions have been offered by Elder L. R. Conradi, representing the Hamburg publishing house, W. C. Sisley, of the London publishing house, and W. D. Salisbury, of the Echo Publishing Company, Australia. The fields in which these brethren are located are doing an excellent work with our papers. The results of the publishers' convention will be crystallized into form which we trust will be beneficial in the future.

JAS. COCHRAN, *Secretary*.

#### Field Notes

A RECENT report from Prattville, Mich., stated that six persons were awaiting baptism at that place.

ELDER JOHN F. JONES reports the addition of two members to the Millington, Md., church, by baptism, May 6.

FOUR persons have recently begun the observance of the Sabbath at Rose City, Mich. From fifteen to twenty persons there attend Sabbath meetings.

THE clerk of the Paterson, N. J., church reports that seven persons were added to the membership there by baptism May 6, and three others by profession of faith. There are four other Sabbath-keepers who have not become members of the church.

BROTHER J. W. LAIR, who has been visiting among the churches in Kansas, reports the baptism of four persons at Hepler, and of two at Humboldt. At Altoona four new converts to the truth were received into the church, and three others joined by letter.

THE *Atlantic Union Gleaner* says: "As a result of a series of meetings held at Lebanon [Pa.] by Elder Schilling, beginning about March 1 and continuing about five weeks, six precious souls accepted the truth, and were baptized at the last quarterly meeting at the Lebanon church."

# The Ministerial Institute

## Daily Studies upon Important Subjects

### **The High Calling and Importance of the Gospel Ministry**

Sunday, May 14, 1905

S. N. HASKELL: The subject before us is vast indeed. When a man is called by God into the gospel ministry, there are three parties that enter into the covenant; namely, God, the minister, and the people. God thereby becomes responsible to the minister; the minister becomes responsible to God; and the people become responsible to him as a minister. It is the duty of the minister to care for the flock and for the cause of God, self being the last thing to be cared for.

In 2 Cor. 5:17 and onward we learn that we are ambassadors for God. An ambassador for God is one who represents the plan of God in reconciling men to God, and his duty is to take up the work of the Lord Jesus Christ in reconciling the world to God the Father. There is this difference between an ambassador and one who is called to do a special work in that the ambassador is an all-round man. His word is law for the government, and the government stands back of him to sustain what he does and says. If an ambassador is out of the way, he is called home. A man who is called to do a special work does only that special work.

We as ministers represent the government of heaven, a kingdom that was established before the world was, and hence in accepting the call of heaven, and in going forth to do our appointed work, all heaven stands back of us. An ambassador in the third angel's message is a different ambassador than has been in ages past; for the gospel has been unfolding, and in order to truly represent the kingdom of our Lord Jesus Christ, we must represent the light that has been unfolded up to the present time. Consequently in connection with this work there will be a power manifested that has never been manifested before in the history of the world.

The scripture in 1 Peter 2:19 and onward tells us of the work of Christ, and we are to follow his steps in things that pertain to the work of an ambassador for God. God's messengers will have a message, and there is to be a power connected with it. You may not see a great manifestation of power at the time being any more than there was connected with the work of Christ in gathering people around him. His life was an unselfish one continually, but what he had accomplished outwardly could hardly be seen when he left this world; it was nothing compared to what was seen before he had been in heaven only forty days. But the seed for this work was sown when Christ was here; then he poured out his Spirit. There is nothing done by a devoted, consecrated minister, but that all heaven sees, and the Lord will prosper it.

In Isa. 49:8 we are told that the Lord uses ambassadors to establish his covenant in the desolate places of the earth, and from the sixth verse we find that the Lord's servants are to be a light to the

Gentiles, "that thou mayest be my salvation unto the end of the earth." God's messenger is to take up his work, and carry it to the ends of the earth. When God calls a man to go to a place, he can go there, notwithstanding difficulties, disease, and death itself. If they fall in the field of duty, God will raise up others by their side. The Lord wants true men to-day, who will give the message of God as he would have it given, and the promise is that they are sustained by an omnipotent power.

Paul was a prominent apostle of the Lord and Saviour Jesus Christ; he wrote over half the New Testament. And if we study the matter carefully, we find that his strength lay in making an application of these words: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." He believed and acted as if that meant him; for in Colossians he tells us that every creature under heaven had heard the gospel. After that he could say "my life is in my hands."

In Acts 22:12-15 we read regarding Paul's work, and how Ananias spoke unto him the words which we find recorded in the forty-ninth of Isaiah, to which we have referred. Paul believed those words, that he was to be a light to the Gentiles, and he immediately began to act his belief; and he believed so strongly and so determinedly that, although it was twelve years before the brethren at Jerusalem would accept him as a minister, they would not have done so then if Barnabas had not brought him to Antioch and he preached there a year, and raised up a church. What he believed was that he must go to the Gentiles, and that they would hear his words even unto the ends of the earth.

In 2 Cor. 11:20-27 we find recorded the evidences of the call of Paul to the ministry. Our call is from heaven. Circumstances will arise, peculiar conditions will come up, so that a minister must know that God is his, and he must have a connection with heaven. He must love his message so much that he can die for it. It is because of this attitude that Paul and Moses stand out so prominently as ambassadors for God. As an instance, take the prayer of Moses when Israel had sinned, and he felt that there must be a blotting out from the book of life, he said, Spare this people, but let me be blotted out of the book of life. Paul had the same spirit. May God help us to show to the world that we are ambassadors for God. Then the greatest desire in our hearts will be accomplished by us and through us, if we cling to God. I prefer to be in the front of the battle, and in the hardest part of the conflict, if I do drop in the battle.

A. G. Daniells: "Who is sufficient for these things?" We are not of ourselves sufficient for this great and holy calling to which we are committed. We never can reach the place where we can say we are graduated in this work, or in the preparation for it, or feel that we are capable of ourselves to carry it for-

ward as it should be. Notwithstanding our ignorance, our inefficiency, and our unpreparedness from every standpoint, I feel encouraged, because of two things; namely, God is able to make us efficient ministers of his word, and the fact that there is a strong desire for a more efficient and successful ministry. Our officers and people are longing for a stronger ministry in this denomination. That is a hopeful sign, for there is a deep longing to see the ministry more whole-hearted in this work, more spiritually minded, more zealous, and more fruitful in their labors. There is a strong desire to see our ministers become good producers, and not consumers only,—to bring fruit into the garner of God every year. There is an earnest longing to see a body of ministers who believe every word of this message to the very depths of their hearts, as our pioneers believed it. There is a desire to see men who are content with this message, who are satisfied with the length and breadth and the scope of this great truth revealed to us, and who will give it to the world with all their hearts, and not spend their time conjuring up something new. To me, this is a hopeful sign that we are on the way to a strong and more efficient ministry in this cause, and I desire that this institute shall mark a new era in this, and help us to get our feet on that platform, and start out from here for a stronger, larger, greater work.

Christ and him crucified is the message to be given; and as the messenger associates with the people, he must deport himself with fear and trembling, and he is to deliver his message not with persuasive words of man's wisdom, but in demonstration and power of the Holy Spirit of God. And the great motive, the purpose, the one all-consuming thought of the true messenger is that the people may not stand in the wisdom of man, but in the power of the truth of God. The man who does that work in that way, will do the grandest work in this world, the results of which will be seen, if not in this world, in the world to come. Let us go forth to give this message to the world in that manner, cheer the hearts of our people, and save the perishing that are going, like a great Niagara, over the falls of death. As I see such a great river of humanity going down into the dark abyss, I pray God to reveal to us the essentials of this cause, and help us to see the non-essentials, and to put them away, eliminate them from our lives, and address ourselves to the one great thing, the essential to which God has called us at this hour—the giving of this saving message.

### Faith in Present Truth

ELDER S. N. HASKELL conducted the Bible study at the eleven o'clock hour, May 15. The following is a brief outline of the thoughts presented:—

As ambassadors for God we can never give to others that which we have not experienced. It is a law in both spiritual and temporal things, that a stream can never rise higher than its fountain. We may be applauded because of our eloquence, or because we are possessed of certain gifts, but in our endeavor to lift the soul to God, we can impart only what we have gained by an

actual experience in the things of God.

Christ suffered for us on the cross, and we must share in his sufferings. In 2 Cor. 1:4 we learn that the only way we can comfort souls that are in trouble is by our having been comforted of God ourselves, having passed through similar experiences. Christ had all the sufferings and temptations that come to the human family, was tempted in all points as we are, and yet without sin, and thus it is that every one who comes to him can find in him a special Saviour. We are ambassadors for Christ, but what poor representatives we are many times,—finding fault, grumbling, criticizing, because things do not go right, when God designed that experience to fit us to labor in his cause and save souls.

With whom do we get in trouble?—Those who are in our way,—our enemies really. God designed to give me a precious experience that I might help some one else, but I take as an enemy the one who is injuring me, and so I find fault and murmur. But if, instead of complaining, I look upon that experience as a lesson to me, and labor in that line, and receive afflictions from that source, the Lord will put on me his righteousness, and he will make my mistakes all right. The reason why so many will be shaken out of the message before its close is because they have not drunk of that cup. They have not that experience, and at the last moment it can not be secured, so there will be hundreds, if not thousands, among us who will say, "My lamp is going out; give me of your oil."

In 1 Sam. 26:23, 24, we find recorded an incident showing how David treated his enemy Saul when he was delivered into his hand, David thus showing a magnanimous spirit on his part in sparing the life of his worst enemy. And in the preceding portion of this chapter is shown the manner in which Saul was delivered into David's hand; for "a deep sleep from the Lord was fallen upon them." It would seem that David would have been justified in smiting Saul at this time; but the Lord had brought all this about in order to see what course David would take. And the record shows that Saul wept and repented.

The Jews took Christ as their enemy; and while Christ did nothing but good in healing the sick, restoring the blind, and setting sin-bound souls free, so that the common people appreciated and loved his work, yet the Jews thought he was their enemy. The result was that their house was left unto them desolate.

When a man is converted, he will take in the message which God has given. That can be illustrated by the work of Noah. There were religious people then besides Noah. Suppose a man had made offerings and sacrifices to God, but had said, "I believe in getting converted to God, and having all the good things, and giving my money and everything else to the Lord; but I take no stock in that ark." Do you think he could have been saved? You know he could not. What was present truth for that period was embraced in conversion. No one could get converted without it, and when he was converted, he would help build the ark, too.

For six thousand years the gospel of Christ has been unfolding, and this unfolding will continue until the end, when the greatest amount of light will be

shining; so there is just before this people the most wonderful experience of any people in all the world. At the beginning angels did not know the future of the gospel; they knew the end, the result; but they did not know how that gospel would unfold. No one but God and Christ knew that. The angels desired to look into these things, and they looked for the Seed to come. When Christ was revealed, and there was this new phase of the gospel manifested, every angel in glory shouted, and since then no man on earth could be saved unless he echoed that shout, and no person could then be saved without having that experience.

So from that day to this every soul is saved only by believing in the birth of Christ, and in his death on the cross as the sacrifice for man. When he cried out, "It is finished," there was again a shout that went from world to world, because the plan of salvation had been worked out. All the universe was affected by his death. I believe the salvation of the human family upon this planet was but a small part of what was effected by the death of our Lord Jesus Christ; for we learn in Col. 1:20 that Christ's death touched the entire universe of God.

John 12:31 indicates that the time came when the prince of this world was to be cast out of heaven, at whose gate he had stood to accuse Christ, and to charge that man could not keep the law of God. This he did to prove that he was right when he was in heaven. But the death of Christ settled the question that the law of God could be kept, and that there is power with Christ to reach down his arm and sustain every man in the way of salvation.

Was there any shouting in heaven when Christ died? In Rev. 12:10 we read that there was "heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." The angelic host, unfallen beings, saw the death of Christ, and they had heard the accusation that had been coming up for four thousand years that no man could keep the law of God. But when Christ took upon himself our nature, was tempted in all points as we are, and yet went through life as sinless as he was when in heaven before he came to this earth, it demonstrated before the universe that the law of God could be kept; and it demonstrated, too, that that law had not been abolished, else the death of Christ were in vain. So at the death of Christ there was a shout in heaven that went from world to world. Can anybody now be saved who does not believe in the death of Christ?—No one can be saved who does not believe in the birth, death, and resurrection of Christ. It is nonsense to talk about salvation, and not accept Him whose name is the only salvation that ever came to this earth.

And since his ascension to heaven, we read of his work there, as recorded in Rev. 11:14, 15, 19, where it is shown that, under the sounding of the seventh angel, the temple of God was opened in heaven, and Christ entered the most holy place, to return, after having finished his work as high priest, and to receive the kingdom. And again, when this unfold-

ing was manifested, and the great plan of salvation was about consummated, there were great voices in heaven. The work is done, the kingdoms of this world are become the kingdom of our Lord and his Christ. And when you believe that truth, you will have an experience in that thing. There will be a people on earth that will be made separate by that very doctrine. Let us believe in a living Christ, a real Saviour, and finally we will go to a real home.

### The Ministry in Its Relation to the Church

At the eleven o'clock hour, May 16, Elder G. A. Irwin spoke upon this subject. In the course of his remarks he spoke substantially as follows:—

There is more involved in ambassadorship than we many times consider. An ambassador is one who represents a government at the court of another government or nation. He does not represent himself, but the principles of the government which sent him out. And so it is in the government of God on earth; there are great underlying principles, a law upon which these principles are based, or from which they are drawn, which the ambassador must represent; for these principles lie at the foundation of the government of God, both in heaven and in earth. Behind that ambassador stands all the power and influence of that government. This is shown by the great commission as recorded in Matt. 28:18, which indicates that if we are true ambassadors of heaven, all the authority of heaven is vested in us, and our word should be law, the same as the word of the consul is in the affairs of the government he represents. This is in harmony with the thought expressed in John 20:20-23.

In regard to the duty of the ambassador respecting what he is to preach, we find this statement in "Testimonies," Vol. VIII, page 198:—

"The power and glory with which the law was given reveal its importance. It is the faith once delivered to the saints by Christ our Redeemer speaking from Sinai."

Then our faith is the law of God, so that no man can preach faith in a manner acceptable to heaven who does not preach the law of God. "The law of God is the foundation of all enduring reformation." "The law is the gospel of Christ veiled. The gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles."—*Review and Herald*, May 27, 1890.

He who preaches a gospel that will change the heart and life of an individual, must preach the law of God, because the two are inseparable.

There are four points I wish to present regarding this question: First, the minister is an ambassador to represent the government of heaven, and instead of his presenting human theory and speculation, he is to teach the binding obligation of the law of God, those great principles that should govern in our lives.

Second, the relation that the minister sustains to the church is that of a watchman. This idea is clearly expressed in Eze. 3:17, 18. The duty of the watchman to give the trumpet a certain sound

is fully expressed in 1 Cor. 14:7, 8. The Lord's instruction to his people anciently is given in the eleventh chapter of Numbers, which may be considered the constitution of Israel, and this shows the duty of the watchman to blow the trumpet of alarm when danger is near.

Third, the minister must be an example. Paul recognized this fact, and stated the principle in such scriptures as 1 Tim. 4:12; 1 Cor. 11:1; 4:11; 16:10; 1 Thess. 2:10. There is a statement in "Gospel Workers," page 243, bearing on this same point: "By comparing the living preacher with the divine picture, all may see whether he has the credentials of heaven. . . . What a man is, has greater influence than what he says."

Fourth, the minister must be a teacher. This thought is stated in 2 Tim. 2:2, and it shows that the minister must not only be able to teach, but he must commit these things to others, so that the truth of God will constantly widen. This idea is clearly given in 2 Tim. 4:1-5, where the ambassador is charged to preach the word,—nothing but the word; for there is nothing that will change the heart of man but the word of God, accompanied by the power of the Holy Spirit; the word will then accomplish its purpose. In his manner of teaching the ambassador is to be long-suffering.

An ambassador in the third angel's message must certainly teach all the phases of that message, not only to those outside of the denomination, but to the thousands of professed Adventists to whom instruction must be given in the fundamental principles that make us a separate people. Our own people must be instructed on these subjects, and it is the duty of the minister to give this instruction concerning the great pillars of our faith. The Testimonies state that "the great pillars of our faith will stand all the strain that can be placed upon them." I wish to place before you a chart I have prepared that gives what I consider the great pillars of our faith, and I believe that any man who fails to understand and to teach these pillars of our faith is remiss in his duty.

#### Pillars of Our Faith

1. The commandments of God.
2. Righteousness by faith.
3. Life only in Christ.
4. The sleep of the dead.
5. The sanctuary.
6. The three messages.
7. The second advent.
8. The spirit of prophecy.
9. Health reform.
10. Systematic giving.

We might call attention to the fifth pillar, which, if removed, would, as in the experience of Samson, bring the entire work to ruin. But it can never be removed. The universe itself would first go to pieces. And yet this point, so essential in our doctrinal structure, is not well understood by many of our people.

And another important point is the spirit of prophecy. We read that we "are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you." Therefore we are enriched just as the spirit of prophecy (which is the testimony of Jesus) is confirmed in us. If we doubt the spirit of prophecy, we can not be enriched. And I may add that those who give up this message invariably do so on the last three points I

have presented,—the spirit of prophecy, health reform, and systematic giving. May God help us to be faithful ambassadors of heaven, giving the trumpet a certain sound, an example to the flock, teaching only the pure word of God to needy, perishing souls all about us.

### Church Discipline

THE hour at 5:30 A. M., May 17 was devoted to a consideration of the question of church discipline. The question was asked as to what should be done with members of the church who only partially keep the Sabbath, and who use tea, coffee, tobacco, opium, etc.

In replying to this question R. A. Underwood related an experience which occurred in Ohio many years ago, when a man who was using tobacco secretly was labored with carefully and prayerfully. He always pleaded, "Bear with me, brethren." But the time came when the man was converted, and his tobacco went, and he was a clean man for the remainder of his life. You can not lay down an absolute rule for dealing with every case. God must teach us what we should do. We must seek to maintain discipline, receiving from God the instruction we need for every case.

D. T. Bourdeau stated that the essential thing in such a case is to connect the person with the mighty power of God, and lead the person to the point of yielding his will for an effort to overcome, and if necessary have the church pray for him. The miracle-working power of God taking hold of a person who has a bad habit will enable that person to gain the victory, and by a connection with God we shall have wisdom to help in such cases.

G. F. Watson stated that the idea had become prevalent throughout our churches that we had reached a time when no one is to be disfellowshipped, and he stated that some who hold this idea believe they are supported in this position by the instruction contained in the parable of the wheat and the tares. He did not believe, however, that this parable applied to members of churches, but that the tares are in the world, and ought to remain in the world.

E. W. Farnsworth coincided with this opinion, saying that he believed the parable of the wheat and the tares represents the world, and not the church.

C. Santee read regarding the matter of church discipline, from "Spirit of Prophecy," Vol. III, pages 246, 247, as follows:—

"When the church takes up the case of an offender, the prayer of faith will bring Christ into the midst as an all-wise counselor." "If the voice of the church is disregarded, and his individual will is set up above it, then the offender must be promptly dealt with, and the decision of the brethren, made with prayer and faith, and according to the wisdom given them of God, is ratified by heaven." "The directions of the apostles in regard to condemnation or acquittal in case of church trials are to remain valid till the end of time."

He also read from "Testimonies for the Church," page 429, as follows: "In heaven there is perfect order, perfect obedience, perfect peace and harmony. Those who have had no respect for order or discipline in this life would have no respect for the order which is observed

in heaven. They can never be admitted into heaven. . . . When Christ shall come, he will not change the character of any individual."

### Development in the Work of God

THE fifth session of the ministerial institute was held at eleven o'clock, May 17, when Elder M. C. Wilcox read a paper on "The Development in the Work of God," the larger part of which follows:—

In every advance movement in the work of God, in every regenerating work of the ages, that movement has invariably had for its aggressive and potential center either some truth trodden under foot of past generations, or some truth new to the world, but belonging to that generation alone to which it is preached. Such revelation is needed not merely because it is due, but for the twofold purpose of awakening God's church from its lethargy and bringing to it clearer, broader vision and new hope and new life. To reject this central truth is to fossilize, to retrograde, to apostatize, and to die; to accept it is not alone to meet the opprobrium of the world as narrow literalists, and finally, from the apostate, persecution, but it is to go forward with the remnant church to greener pastures, to richer experiences, and to final victory with God's celestial army. This manifestly central truth may not in itself alone have within it saving power, nevertheless it demands saving faith of all to whom the Spirit reveals it; and ever connected with it, as the circumference is to the center, is the great everlasting gospel. Concrete examples of this work in the past will illustrate my meaning.

First, the deluge. The dominant thing in that message in the eyes of the people was, the coming flood.

Second, the one central word which came from Moses to Pharaoh was, the serving of God. "Let my people go that they may serve me," was repeated again and again by Moses, the messenger of the Lord.

Third, "the kingdom of heaven is at hand" was the great manifest side of the message of John the Baptist.

Fourth, the central theme of the message of Jesus was his mission as the Christ; and in him was the fulness of the Godhead.

Fifth, the great central truth of the Reformation was the justification by faith in a personal Christ.

Sixth, the mighty manifest truth of the great threefold message due to this generation alone is, Christ is coming, the hour of his judgment impends.

The third angel's proclamation, embracing the others, came to a confused, a divided, a despairing people who would not yield their faith. They examined anew the ground of their faith in the great prophetic period of the twenty-three hundred days, and they came from their examination with hearts confirmed that the ending of those days in 1844 was correct. And to the waiting company, like a vision from heaven, was revealed, aye, a vision veritable from heaven revealed, the disappointment, and lighted the way to the central truth of all truth, the holy of holies in the sanctuary of God. There they saw the ark of the covenant, the eternal law of God, the glory of his mercy-seat, and the great High Priest, the God-man our Ad-

vocate, our Brother-Saviour in the presence of our Father-God. There centered the Sabbath truth; there was clearer light thrown on man's nature and the price of his redemption; there faith saw the law of life in Christ Jesus our Lord, and the great time-table of prophecy shone in a clearer, holier, sublimer light than ever before.

There is a multitude of denominations believing in almost every imaginable theory, true and untrue, but we are singular and alone respecting one great central truth.

Seventh-day Baptists have for unknown years before us kept the Sabbath day and taught it, and for it praised God.

Adventists there have been in all denominations who believe in the Lord's soon coming and in the fulfilment of prophecy, and who are in general agreement with us in this respect.

All evangelical churches, so-called, believe in the divinity of Christ, and that he alone is Saviour.

Whole denominations and many in the great popular churches, notably the Baptist and the Episcopal, do not believe in the inherent immortality of man, but hold that everlasting life and immortality come only through faith in Christ Jesus.

Many there are who believe the earth made new to be the eternal inheritance of the people of God.

Every phase of the great threefold message, save one, is held by some of all of the various denominations, and that is the doctrine of the sanctuary, old in its revelation, new in its significance and specific application.

It is the great central truth of the great cluster of truths of this message. It is the harmonizing, arranging, unifying truth of the message. It enabled this people to place before the world the most glorious cosmos of gospel light and truth this world ever saw, in contrast to the chaos of error found in the world's great Babylon. God has predicted the times and the thing, and the people who accepted fulfilled the prophecy.

How the Sabbath truth shines out in clear luster in the light of the revelations of the sanctuary! How the various phases of our Lord's coming, the *apokalupsis*, the *parousia*, the *epiphany*,—the revelation of God's Son, the personal presence of our divine Lord, the forth-shining of his eternal glory,—each find a fitting and important place in the setting given by the sanctuary. Instead of sinking into utterly insignificant proportions as needless, how the transcending importance of the great judgment day stands revealed in all its infinite and awful majesty. How clearly it reveals our Lord's last work of ministry in the antitypical day of atonement, the close of that work in the finishing of the mystery of God, the reception of the redeemed kingdom by its Redeemer, the coming to each one to judgment, the close of the day of probation, the beginning of the great and awful day of Jehovah, the place of the seven last plagues, and the death of the wicked and the resurrection and translation of the righteous at the shining forth of the Son of God.

How free grace and eternal election blend in a teaching of transcendent beauty. How the church and the individual are transformed into temples of

God through the glorious sublimity of the same truth of our Lord's priesthood over a holy law for the redemption of souls to eternally elected character. And there is much more to be said concerning this wonderful truth which God has given us in his Book, and revealed through prophecy as especially applicable to this time, and in which and around which has developed the great harmonious threefold message we are giving to the world.

Shall we relinquish this glorious note in the major chord in the great diapason of truth? Shall we cast aside this glorious gem in the coronet of truth God has given us?—No; a thousand times, no.

Or shall we be content to hold it as a mere theory, to measure its boards and coverings, to count its rings, its hooks, its staples, to weigh its sockets and reckon its material value? Shall we limit the heavenly by the earthly?

O brothers beloved! We are even yet on the border land of light and power and gladness. We see the mighty pillars and outlines of truth's grand system; we are too prone to be content therewith. There is light, clearer light, power, greater power, beyond. But not until our humility, our consecration, our faith, shall equal the truth already revealed, will God give more truth.

Earnestly seeking, faithfully serving, God's people will be given more and more light and truth; "for light is sown for the righteous," and clothed in that ever-developing, increasing light, God's church shall go forward to certain victory, fair as the moon, clear as the sun, and terrible as an army with banners!

The discussion was led by Elder O. A. Olsen, who spoke substantially as follows:—

God's messengers have always had a message. And so our work is in fulfilment of prophecy, and we have a definite work to accomplish, a work which has been definitely outlined by the Spirit of God. William Miller was moved upon by the Spirit of God to study the very line of truth, and by that study developed the prophecies indicating our work and message. The time had come when the message should be given, and God raised up men to do the work. We to-day are representatives of the third angel's message, and there is no truth in all the Bible so fully and strongly established as this last closing work. We are not following cunningly devised fables. Take Seventh-day Adventists out of the world, and there would be nothing to represent the threefold message of Revelation 14. There is no other people, work, or message that claims to be doing this work. God will carry this work through gloriously, and its end will be triumphant.

D. T. Bourdeau: This message came to us in demonstration of the Spirit and with power. Disconnect power from it, and it is worthless. This message is the power of God unto salvation.

S. N. Haskell: We have two unanswerable arguments regarding present truth; namely, our existence as a people, distinct and separate, which was brought about by the truth of the sanctuary; and the fact that there has been increasing light from the beginning of our existence. God never gives light that destroys or weakens the truth that he first gave; but his truth constantly unfolds, and separates his people farther and

farther from the world. New light is not to study up something new that will upset what the Lord has already revealed; increasing light only establishes and confirms what he has already given. The light will continue to increase more and more until the end.

G. I. Butler: I do not believe there is a minister in the world outside of the Seventh-day Adventist denomination who could intelligently give an explanation of the fourteenth chapter of Revelation; and another point is that if we do not have the third angel's message to-day, the world will never have it. Notice: the first message brings to view that the hour of his judgment is come, which is the same thing as the cleansing of the sanctuary, which was to come at the end of the twenty-three hundred days. The beginning of that period is marked by the decree to restore and build Jerusalem, given in B. C. 457. And without this definite date as a starting-point, we could not determine the date of the message.

J. N. Loughborough: It was my privilege to hear the first angel's message, and I know that there was a power that went with it. What moved me was a sermon on the judgment. The power of God was there. Some have said to me at this meeting, "I wish we could make an effort to get the power of God." I say, If the Spirit of God was not here on this ground yesterday afternoon when Sister White spoke to us, when do you expect to receive it?

I remember some of the experiences we had in the early days of this message, and how God was with us. I remember the experience of Hiram Edson, a man of earnest devotion and sincere piety. He is the one who first received light on the sanctuary question. He received this light on the twenty-third day of the seventh month in 1844, and he got it on his knees in answer to prayer. God has been in this message from the beginning. Persons have arisen who have some ideas that would seem to upset the sanctuary question. We had that same thing in 1858, and a party arose back there that attempted to remodel the whole third angel's message; but their work came to naught, as will every other such effort to overthrow this glorious truth. And back at that time when this question was brought forward by these persons, and they had met with the brethren to present these matters, and to talk with Brother and Sister White, Sister White was given a vision before them, and this was the statement she made while in vision: "That past message was given just as the Lord wanted it given; stir not a pin, move not a block." I heard that said more than once when she was in vision. This was spoken through her by the angel of God. And so now, when people come up with some new light that is calculated to upset this whole truth, God says to us, "Stir not a pin, move not a block."

"We grow by overcoming; the force we conquer becomes our own. We rise on difficulties we surmount. What opposes, arouses, strengthens, and disciplines the will, discloses to the mind its power, and implants faith in the efficacy of patient, persevering labor."

### Improvement of the Ministry

"THE Improvement of the Ministry" was the subject considered at the sixth session of the ministerial institute, May 18. Papers were read by Elders E. T. Russell and A. E. Place, at the conclusion of which it was voted by the delegates that they be printed in full in the REVIEW; but as the limits of our space at the present time will not permit of more than a brief summary, this only can now be done, leaving the entire papers to appear at a later date.

#### Summary of Paper Read by E. T. Russell

Recruits are needed to supply the lack in every department of the work. Those who desire to enter the ministry should receive a suitable literary training in order to be properly prepared for the work, and should be educated in habits of thrift, tidiness, and industry. May the Lord deliver this cause from those that are preaching for the loaves and fishes, and not from a deep love for souls. Promising young men desiring to enter the ministry should be encouraged to enter the canvassing work, thus helping people to decide, and enabling them to lead souls to a decision in regard to the truth. A successful laborer must have more than book knowledge. The best way the ministry can be improved is by the reception of the Holy Spirit. Above all books, gospel workers should study the Book of books; for in order to win souls for Christ, we need the instruction set forth in the Bible. Great caution should be exercised in the selection of men for the ministry, for a large amount of tithe is being expended on laborers who give but little if any evidence of becoming efficient workers.

#### Abstract of Paper Read by A. E. Place

The standard for the gospel ministry has been placed high, but none too high. If we improve our ministry, we must give more time and thought to it; the real power must be found, and will be found, by each of us in our closets. We must encourage only such men to enter the field as give evidence of fitness for the work. Is the man spiritual? Has he a proper education? Is he apt to teach? A minister who holds his audience an hour to tell them a little truth that he might tell them plainly in thirty minutes, ought to join the ministerial improvement society. The only watering of truth that God accepts is tears whose well-springs are hearts burdened for the salvation of men. We each need daily to study the cross of Christ. True preaching is as certainly a science as anything in this world. We have the most grand and beautiful truth the world can ever know, and it seems sad to hear men clothe it in ragged grammar and tattered rhetoric. Success in our ministry demands more than pulpit service, however good that may be.

R. A. Underwood expressed the thought that public prayers are frequently too long.

M. C. Wilcox: The converse is true; we pray too short in the closet. I would not say a single thing that would in any wise lead a young man to feel that he need not study with all his heart to improve himself; for the gospel of Jesus Christ is worthy of all the pure, precious words that can be said, and in the very best way possible, in any language on earth; but, above all things else, the

essential need is to get a hold upon God, and keep a living connection with him. If we fail in that, we fail in everything. We may be the greatest orators on earth; we may be masters of rhetoric; but the greatest power, the greatest eloquence, that can come into a sermon or into Bible work of any kind is that of a heart touched with the love of God, and a soul that is burdened for other souls who are in need.

E. W. Farnsworth: There is great danger of the minister's taking about two thirds of the time that is devoted to the social meeting, and then telling the brethren, "Now, brethren, be short; there is only a little time." It is better to let the people have the time; it is theirs by right.

S. H. Lane: I have thought that the days of pulpit oratory are nearly over; and I think that our message is going to be carried from this time forward very largely by visiting the people in their homes and talking with them.

### The Second Sabbath in the Camp

THERE had been no little wet weather during the week, but the second Sabbath of the conference came bright and clear upon the camp. Friday evening Elder J. O. Corliss spoke from 1 Thess. 5:4: "Ye, brethren, are not in darkness, that that day should overtake you as a thief." It was a review of the evidences that surely this generation shall not pass until the work is finished, and the Lord shall come. "Wherefore comfort one another" with this blessed hope soon to be realized.

The keynote of the conference has been the certainty of the advent faith and the surety of the triumph of the advent movement. We have followed no cunningly devised fables.

The large tent was packed by the morning congregation, which was addressed by Elder Haskell from the text, Rev. 11:14-19. Under the seventh trumpet, the last in the prophetic series, events take place in heaven, and corresponding events take place on earth. As the work begins in heaven which is definitely to bring an end to earth's kingdoms, the spirit of the evil one stirs up the nations, and "the nations are angry." From 1848 and onward this has been increasingly seen. In this time of the sounding of the seventh trumpet, verse 19 shows that the judgments of God are to be abroad in the earth, and this we begin to see more and more. And under this trumpet also, the most holy of the heavenly temple is opened, and the judgment begins.

There was a response on earth as the judgment began—the great advent movement proclaiming the judgment hour. A people on earth was to see this opening of the judgment—"there was seen"—and so came to pass the great '44 movement. And here are present men from all the continents who can testify that in many lands and among people of many tongues there are those who have by faith seen and responded to this fact that in 1844 the most holy of the temple of God was opened in heaven, and the final judgment began.

The historical events of the sixth trumpet were traced to further fix the time when the seventh trumpet began sounding, and the ministry of our High

Priest changed to the most holy of the heavenly sanctuary. Then it was that a people on earth began to see the commandments of God in the light of the sanctuary question. Move a pin or a pillar in these great facts of the sanctuary truth, and we deny all past experience in the advent movement, and close our eyes to the providence of God and the revelations of light and power in the development of God's message of truth for the last days.

At three o'clock Sister White spoke to the people, taking 1 John 1:1-6 as the first text, dwelling upon the assurances of genuine experience. She then read Revelation 1, with comments, Rev. 2:1-9, and Rev. 3:1-3. On this latter portion she dwelt emphatically, urging to watchfulness. We are to "hold fast" the truth that was wrought out amid demonstration of the Spirit and of power in the early days of the advent movement. Then it was that God revealed the great pillars of the faith which keeps the commandments of God. There will be every effort to draw out a pin here in the system of truth, to undermine a pillar there, and to send people adrift. Every conceivable error will come in under the appearance of a great burden for truth. But the past experience of this people in the advent movement is not nothingness. Our faith is resting on the Rock of Ages that was cleft for us. The sanitarium work to be carried on in Washington was specially mentioned.

Sister White stated that she wished she could cry out the words of Rev. 3:11—"Behold, I come quickly: hold that fast which thou hast"—in a voice as strong as she once had when addressing twenty thousand people in Massachusetts. But we all could but marvel at the strength and clearness of the voice in which she spoke to us, in her seventy-eighth year, as she reminded the congregation. All through the great tent and across the grounds the speaker's voice rang out.

Social meeting followed an hour later, the young people meeting in a separate tent, as the congregation was so large. Thus, with prayer and songs of praise, and testimonies to God's goodness, the second Sabbath day in the camp drew to its close.

W. A. S.

**The One Hundred Thousand Dollar Fund**

AMOUNT previously reported.	\$73,214 96
J. J. Wessels (South Africa)	1,000 00
Central Union Conference	593 69
Joseph Roy, Treas.	390 72
College View (Neb.) church	342 42
Mr. and Mrs. C. L. Kendall	275 00
C. B. Stilson	200 00
West German Conference	154 83
East German Conference	149 16
A member of the Missouri Conference and mother	125 00
Mr. and Mrs. John Koenig	100 00
Sullivan Wareham	100 00
Edwin D. Clayton	100 00
Mary Culver Warner	100 00
Abner Bliss	100 00
Irwin and Margaret Edgerton	100 00
South German Conference	91 65
Elder Smith Sharp, collector	81 53
Germans at College View	72 25
Memorial Church (Washington, D. C.)	69 79
German Union District	57 65
Prussian Conference	57 19

German-Swiss Conference	51 20
West Michigan Conference	50 54
J. A. Hardy	50 00
Mrs. Annie M. Carpenter	50 00
L. Oscar Larson	50 00
Anna Olson	50 00
Tampa (Fla.) church	42 50
Newfane (N. Y.) church	41 25
C. N. Pike	40 00
Rhenish Conference	35 05
Columbus (Ohio) church	35 00
J. Wilken Eden	35 00
International Publishing Association	33 50
Eula McCurdy	32 00
M. T.	30 00
Three isolated brethren	30 00
Takoma Park (D. C.) church	28 70
Grand Island (Neb.) church	27 69
R. M. Hanford	25 00
Rose Chaffin	25 00
Mrs. W. J. Reed	25 00
Lars Hansen	25 00
Mr. and Mrs. Charles E. Smith	25 00
U. E. Whiteis	25 00
Port Orange (Fla.) church	24 00
Bethel (Wis.) church	23 55
John A. Clayton, wife, and Gilbert	20 00
Robert Jordan	20 00
A friend	20 00
George and Edna House	20 00
Brockton church	19 00
N. S. Graves	18 25
J. A. Webster	18 00
Welsh (La.) church	17 90
San Pasqual (Cal.) church	17 73
Ferndale (Cal.) church	17 25
Cecil Griffin	15 00
George E. Davis and family	12 87
Central Union Conference	12 50
A. W. Butcher	12 00
Dr. B. Haynes	11 85
Austin (Manitoba) church	11 35
Ward City (Fla.) church	10 70
Fergus Falls (Minn.) Association	10 41

[NOTE.—The donations are coming in so rapidly, and our columns are so crowded, that we are able to print only a small part of the list now in hand. Besides the money received at the conference, the list furnished to us carries the grand total to \$80,979.04.—Ed.]

A further list will follow.

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

**NOTICES AND APPOINTMENTS**

**Wyoming Mission Field, Attention!**

THE camp-meeting for this field will be held at Chadron, Neb., June 16-26. In harmony with the advice of the Central Union Conference Committee, it is designed to organize the Wyoming Mission field into a conference. The several churches in this district will therefore select delegates to represent them at this conference, on the following basis of representation; namely, one delegate for the church irrespective of numbers, and one additional delegate for every fifteen members.

The question of organization is an important one, and should such a step be taken, every provision should be made to put every feature of the work on a firm and substantial basis, both spiritually and financially. There will be the selection of officers for the conference and its various departments,—

Sabbath-school work, church-school work, and the circulation of our literature. There will be need of a headquarters for the conference, with all the necessary equipment for carrying on the business. So, brethren, come with your prayers and your means for the establishment and carrying forward of the work. Make a special effort to have a full representation at this important gathering.

J. H. WHEELER,

Director Wyoming Mission Field.

**Camp-Meetings in the Northern Union Conference**

OUR brethren and sisters will take notice that a list of camp-meetings is announced in this week's REVIEW, giving time and location of the camp-meetings in the Northern Union Conference. We expect excellent help at all these meetings. Elder J. W. Westphal, just from South America, will attend three or more of these meetings, to labor especially for our German brethren. We will have good help in the English and other languages.

Let all our brethren be stirred by the good news from the General Conference, to attend these camp-meetings, for we expect the best series of camp-meetings the present season we have ever enjoyed. Therefore, let all who possibly can, arrange to be at one of these holy convocations.

R. A. UNDERWOOD, President.

**Minnesota, Attention!**

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

H. S. SHAW, President.

**Manitoba Conference**

THE third annual session of the Manitoba Conference of Seventh-day Adventists will be held near Winnipeg, Manitoba, July 20-25, 1905, for the purpose of electing officers for the ensuing year, and transacting such other business as may properly come before the delegates. Each church in the conference is entitled to one delegate regardless of numbers, and one additional delegate for every seven or fraction thereof of its membership. All our churches are requested to elect their delegates as early as possible, and send the names of those elected to the conference secretary, Mrs. Jessie L. Adams, 438 Selkirk Ave., Winnipeg, Manitoba.

W. M. ADAMS, President.

**South Dakota Camp-Meeting**

OUR next annual conference and camp-meeting will be held at Woonsocket, June 8-18, 1905. The first meeting of the conference will be held at 11 A. M., June 8. It is hoped that all the business will be completed by the twelfth, that the remaining days may be devoted to prayer and the study of the Word. All delegates should be present at the first meeting. The cause of God must receive our first attention. We can well afford to let business suffer rather than lose the blessing to be gained at one of these gatherings. Good help will be provided in the English, German, and Scandinavian languages. The usual rates have been secured, on the certificate plan. Every family in the State should be represented at this meeting.

C. A. BURMAN, President.

**Camp-Meetings in the Northern Union Conference**

South Dakota, Woonsocket ..... June 8-18  
 Minnesota, Maple Plain ..... June 16-25  
 North Dakota (German, local), Good-rich ..... June 26 to July 3  
 North Dakota (English and Scandinavian, local) Towner ..... July 11-17  
 Alberta, Canada, Wetaskiwin ..... July 4-10  
 Manitoba, Canada, (near) Winnipeg ..... July 20-25

**Notice!**

WE have a promise from the General Conference that Elder J. N. Anderson may attend the camp-meeting to be held at Wausau, Wis., June 9-19. Elder Anderson has also agreed to this arrangement. I know that our people in Wisconsin will be pleased to meet Brother Anderson once more in our Wisconsin camp-meeting. I trust that many will be there to hear the good report that he will bring to our people in regard to the work being done in China. I do not know just how much of the time Brother Anderson will be present, but it will be well for all who attend the meeting to come early, and remain till the close, so as to get all the good things that the Lord has for us at this meeting. WM. COVERT.

**Local Camp-Meeting for Southwestern New York**

NOTHING preventing, there will be held a local camp-meeting on the newly purchased school farm near Tunesassa, beginning Thursday, June 15, and closing Sunday night, June 24. The station near the school farm is Quaker Bridge, on the Pennsylvania Railroad running from Rochester, N. Y., to Oil City, Pa. The station nearest the school farm on the Erie Railroad is Steamburg. Only two trains each way a day stop at Steamburg. All desiring to leave the train at Steamburg will be met by team if they will notify Lynn Bowen, Tunesassa, N. Y. Please notify him soon. The distance from Steamburg to the camp-ground is four miles.

Those coming on the Erie Railroad can ride, if they choose, to Salamanca, and there change cars to the Pennsylvania Railroad by changing depots, purchasing tickets to Quaker Bridge.

Tents can be rented. Those desiring one are requested to apply to the New York Tract Society, Rome, N. Y.

We desire that this camp-meeting shall constitute a workers' meeting as well as a spiritual feast. We expect to work several hours each day in clearing land for a fall crop. We ask all to bring a liberal supply of bedding and provisions. Bring enough for yourself and others. Bring a working suit of clothes, sisters as well as brethren, and if convenient bring working tools, hoes, spades, etc. We expect an excellent meeting.

S. H. LANE.

**Business Notices**

WANTED.—A Sabbath-keeper for farm work. Must be a good teamster. \$25 a month in summer, and \$20 in winter. Steady job to the right man. Address Wright Barker, Hugo, Colo.

WANTED.—To consociate with consecrated nurses practising Battle Creek method of treatment. Steady work and good wages to right persons. Address (enclosing stamp for reply) Sanitarium Treatment Parlors, 510 Walnut St., Knoxville, Tenn.

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

WANTED.—An elderly man can have a good, permanent home on shore of Lake Huron. Must be healthy and a Sabbath-

keeper; also understand gardening, fruit growing, and plain cooking; to such a good chance. Address A. S. A., Box 61, East Tawas, Mich.

FOR SALE.—House and three lots, each 63.4 by 150 feet; 70 fruit trees, about one third bearing, besides plenty of grapes, currants, and gooseberries. Located five blocks from the Review and Herald grounds, Takoma Park. Will sell cheap, on favorable conditions, as I intend to go to Sweden. Address C. Olson, Takoma Park, D. C.

**Addresses**

THE Georgia Conference and Tract Society secretary and treasurer is now located at 507 E. Fair St., Atlanta, Ga. All correspondence should be addressed to that place.

**Publications Wanted**

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

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

Mrs. Julia Jessen, 99 E. Seventeenth St., Paterson, N. J., periodicals and tracts.

Mrs. Kate Taylor, 40 Scheley Court, Cleveland, Ohio, REVIEW, Signs, Watchman, Instructor, and tracts.

J. J. Brown, R. F. D. 2, Elkins, W. Va., REVIEW, Signs, Watchman, Bible Training School, Life and Health, and tracts.

Newton B. Jenkins, Blythewood, S. C., REVIEW, Signs, Good Health, Life Boat, Instructor, Little Friend.

D. A. Fisher, 606 S. Cochran Ave., Brunswick, Ga., Watchman, and tracts on the Sabbath question and the second advent. Brother and Sister Fisher are canvassing in Brunswick, and wish to leave some of our literature in each home in that place; so would be glad to receive a good supply.

**Obituaries**

BOTTS.—Died at Hankinson, N. D., May 2, 1905, of injuries received by a kick from a colt, Lynn Botts, aged 13 years, 7 months, and 14 days. He loved the Bible and the third angel's message. Words of comfort were spoken by the writer. His mother, two sisters, three brothers, and many friends mourn his death. E. H. HUNTLEY.

HODGE.—Died at El Cajon, San Diego Co., Cal., March 21, 1905, James Hodge, aged 73 years, 6 months, and 16 days. In early life he gave his heart to the Lord, and joined the United Brethren Church. Sixteen years ago he accepted the views of the Seventh-day Adventists, which he held until his death. A wife and five children are left to mourn. F. I. RICHARDSON.

STILSON.—Died at Bethel, Wis., April 21, 1905, of pneumonia, Lucy Altheda Stilson, aged 25 years, 4 months, and 22 days. Sister Lucy was brought up in the truth, and was baptized in 1892. About two years before her death she entered the nurses' training course, but failing health compelled her to give it up. She leaves a father, mother, two brothers, and one sister to mourn their loss. We believe she sleeps in Jesus. Funeral services were held in the Seventh-day Adventist church at Bethel. A discourse was given by the writer upon the theme of "Life through Christ," based upon John 11: 23-26. WM. COVERT.

SMITH.—Died at her home in Claremont, N. H., April 12, 1905, of Bright's disease, Mrs. Ella A. Smith, aged 52 years, 8 months, and 19 days. About twenty-five years ago, under the labors of Elder D. T. Bourdeau, at St. Armand Quebec she was baptized into

the faith of the third angel's message. She afterward united with the Seventh-day Adventist church at Jamaica, Vt., and remained a faithful member till the end. A husband, three sons, a daughter, and other near relatives mourn the loss of a noble, self-sacrificing loved one. The funeral was conducted by the writer at her home in Claremont; text, 2 Tim. 4: 8. T. H. PURDON.

WOODS.—Died at Keene, Tex., Feb. 9, 1905, Sister Anna Lou Woods, wife of Brother Geo. W. Woods, in her forty-seventh year. Sister Woods accepted the truth in 1888, and loved it till the time of her death. She was of a genial nature, and took special delight in bringing sunshine and pleasure into the hearts of the young; indeed, she seemed to live to make others happy. She was sick for some time, and the last few weeks suffered intense pain, but bore it patiently, without a murmur. A husband and two daughters, who are left to mourn their loss, are comforted with the memory of her bright experience, and with the hope of a reunion beyond. Words of comfort were spoken by the writer, from Rev. 14: 13. W. A. McCUTCHEEN.

FRANCISCO.—Fell asleep in Jesus at the home of her daughter, at Berrien Springs, Mich., April 3, 1905, Sister Isabella M. Francisco, aged 71 years, 8 months, and 9 days. Sister Francisco was a devout, faithful Christian, and bore her suffering with patience and self-possession. About an hour before her death she requested prayer that her end might be a peaceful and quiet one; and as we arose from our knees, we could see the hand of God in granting our request. Death is only a sleep, a peaceful and holy rest, the awakening from which will be the beginning of a new and blessed life. Five children and one sister are left to mourn their loss. The remains were taken to Allegan, where words of comfort were spoken by the writer, from 1 Cor. 15: 26, after which she was laid away to rest in the Allegan cemetery. R. C. HORTON.

REED.—Fell asleep in Jesus, at Bangor, N. Y., May 5, 1905, Betsey Reed, aged 97 years, 3 months, and 29 days. Sister Reed was truly a remarkable character, having been converted at an early age, and professing the blessing of entire consecration among the Methodists, and continuing steadfast in her purpose to be wholly the Lord's. In 1843 she heard the joyful tidings of the Lord's soon coming, which she readily accepted. About 1851 or 1852 she accepted the third angel's message, immediately subscribing for the REVIEW AND HERALD, for which she was a constant subscriber until her sight failed, about two years ago. She was twice married, and had but one child, a daughter, and is survived by only grandchildren and great-grandchildren. About six years ago she made all arrangements for her funeral, selecting as the text, Col. 3: 3, 4, and also requesting that no eulogy be pronounced over her remains, but that the effort be entirely to enlighten those present upon a Scriptural faith. For years her sufferings were intense, but grace proved sufficient for them all, and she quietly passed away, like one going to sleep. S. B. WHITNEY.

**Death of Elder W. B. Hill**

HILL.—Fell asleep at College View, Neb., May 5, 1905, Elder W. B. Hill, in his sixty-third year. He was conscious to the last moment, and was ready and willing to go to rest. He had been ill for months, and had been to Colorado, where he improved in health to a good degree. He returned to his home at College View, Neb., and was planning to remove his family to some place where he could enjoy better health; but while at home, he was taken with pneumonia, to which he succumbed after a few days. Many friends attended the funeral, among whom were some who had been led into the truth through the faithful labors of the deceased. 2 Tim. 4: 6-8 was used as the basis for the remarks of the funeral service, conducted by the writer, one of his converts. Seven living children and a widow are left to mourn their



WASHINGTON, D. C., MAY 25, 1905

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

WE learn that Prof. W. E. Howell has again been elected president of Healdsburg College, Healdsburg, Cal., and that Elder C. Santee has been chosen as president of Fernando College, Fernando, Cal.

ELDER L. R. CONRADI spoke at Pythian Temple in this city on Sunday evening, May 14, on his experiences in Russia, and Elder F. C. Gilbert gave a stereopticon lecture at the same place last Sunday evening.

DURING the past week Sister White has spoken several times in the large tent, but our space permits us to print only one of her addresses in this issue. It is probable that her other talks will be published later.

FAVORABLE and reasonably full reports of the conference are appearing from day to day in the daily papers of Washington. Thus the people of the city have an opportunity to learn of the general features of the meeting, although they do not attend it.

IN the minutes of the General Conference proceedings, we shall give only a brief summary of the reports from the American Union Conferences, reserving the full reports from Union presidents until a little later, when the pressure upon our space is not so great.

LAST Friday was the one hundred and twenty-fifth anniversary of the first of that series of signs which, taken together, indicate that our redemption draweth nigh—the darkening of the sun, May 19, 1780. Surely our salvation is nearer now than when we first believed.

THE general testimony of delegates and visitors seems to be that this is the best conference which has been held for many years. There is a tone of confidence in all the meetings, and there is a settled purpose to shape all plans in view of the call to finish the work speedily. This meeting is certainly a turning-point in the history of this advent movement. Gideon's three hundred men were used of the Lord to do what could not be done by his thirty-two thousand. We may expect greater things in the immediate future.

A CHURCH organization was recently effected at Searcy, Ark., with six as a nucleus for the membership, some who were ready to join not being present at the time.

MOST encouraging is the response which has recently been made to the appeal in behalf of the One Hundred Thousand Dollar Fund. It shows what can be done when all take hold together. It is another testimonial to the confidence of our people in the field that the Lord has guided his servants in establishing the headquarters of the denomination in Washington, and to their desire to act their part in this movement.

WE very much regret to record the death of Sister Jane Ingels, the mother of Sister Anna L. Hindson, which occurred in Washington last week. Sister Ingels came from California with Brother and Sister Hindson, to attend the General Conference, but was taken with pneumonia, which resulted fatally after a short illness. Brother Hindson returned to California with the remains, but Sister Hindson, who was not in a proper physical condition to undertake the journey, will be here until the close of the conference.

IN almost every session of the conference, and in almost every Bible study, something is said which shows how well defined and how determined is the purpose to maintain and to carry forward the work of giving this message on the original advent platform. The new light and the new philosophy, which practically set aside the teaching and the experiences of the past, are not in favor at this conference. Courage and confidence are being revived, and there is a disposition to proclaim the genuine message with more earnestness than ever before.

WE are sure that our readers will follow with interest the report of the conference, as given in this issue of the REVIEW, and we hope they will feel that our purpose to give them a comprehensive and reasonably full report has been realized. Of course we can not print all that is said during this meeting, but we think that the careful reader of the REVIEW will be able to obtain an intelligent view of the proceedings at this gathering, and to imbibe much of its spirit. We added six hundred and thirty-six names to our list last week, and new subscriptions are still coming in. We think it safe to say that no previous General Conference has been so fully reported to such a large proportion of the denomination as this one, and we believe the result will be helpful in every way.

BROTHER W. M. CUBLEY says in a report from Mills County, Tex., where he has been laboring for about three weeks: "At this time eight adults have stepped out in obedience to the command, 'Remember the Sabbath day to keep it holy.' Those who have begun are among the most prominent citizens of the county. One of them is a Holiness preacher."

REPRESENTATIVES of the National Press Association were at the camp last week to secure material and pictures for an illustrated article on the conference. This association is an organization similar to the Associated Press, and supplies matter to a large number of papers throughout the United States. Through this channel a wide publicity will be given to the leading facts pertaining to the denomination and its work.

SOME of the workers who contribute much to the comfort of the delegates and visitors, and thus to the success of the conference, are not seen upon the rostrum, and, in fact, are largely deprived of the enjoyment of the meetings. Some of them are occupied in various ways, attending to the many things which must be done on such an occasion, and a goodly number are kept busy in conducting the dining department. This department is a very essential feature of such a gathering, and the steward, the matron, and the cook fill important places in the administration of affairs. We hear only favorable comments upon the management of this department.

### Washington, D. C.

THERE is such a large number of donations this week to be recorded that we are unable to publish the entire list. A partial list, however, amounts to over \$80,000. This does not include the large and growing sum which has come into the fund as the result of the "surprise party" arrangement in which all our churches have been making a united and determined effort to close up the One Hundred Thousand Dollar Fund at once. We feel assured that if our people will continue until the close of this conference, the \$100,000 will be realized. A large amount also, which will be reported more fully later, has been given to the work of foreign missions. The Lord is at work in a most substantial way among his people. Not a mere excitement, but real devotion and a determination that knows no yielding, are coming into the hearts of our people, not only to complete the work in Washington, but that, as far as God gives us a place in his message, the mystery of God shall be speedily finished, as he hath declared by his servants the prophets.

J. S. WASHBURN.