THE GENERAL CONFERENCE BULLETIN
THIRTY-FOURTH SESSION

Vol. IV. BATTLE CREEK, MICH., FIRST QUARTER, APRIL 2, 1901. No. 1.

7. Committee on Education. Meet in west end of south vestibule of Tabernacle.
8. Foreign Mission Board. Meet in room west of President's office.

RAILROAD CERTIFICATES.

All who have railroad certificates will please hand them to the secretary of the General Conference. This refers to those who paid full fare coming, and took a certificate for reduced rates returning at one-third fare. It will be necessary to have these, so that they may be viséd by the joint agent at this place. All others who have come on the round-trip iron-clad signature tickets, will present their tickets to the agent in due time, before returning, to be signed the day they depart. Final return limit is April 25. All in the Western Passenger Association will have to deposit their tickets with the agent before April 10, if they wish to remain longer than that date.

L. A. Hoopes,

My experience of life makes me sure of one thing which I do not try to explain,— the sweetest happiness ever known comes from sacrifice — from the effort to make others happy.— O'Reilly.
something which seeks to conceal itself from the presence of men, instead of coming to their knowledge; something that seeks darkness rather than light, with the suspicion which always attaches to such a course, in reference to the character of their deeds. Whereas any cause which gives evidence that it courts publicity; that it is willing to avail itself of every means to make itself acquainted with the people, and the people acquainted with it; that spreads before the public a record of its doings, a statement of its purposes, and its plans, its means, and its methods, and keeps these things, by means of the publishing facilities of these times, ever before the eyes of the people, in public ways, and in the bypaths of individual life, shows that it has nothing to cover up, to conceal or keep back; and in pursuing such a course, that cause is sure to gain the attention of the people, and to some extent their confidence, and perhaps sympathy, and possibly adherence.

"That an organ, or paper, issued at periods more or less frequent, was necessary, was an idea accepted at once, as a matter of course. But the issuing of tracts, pamphlets, and books, and prosecuting a publishing work in the general and ordinary sense, was thought to be an idea so remote as not to be worthy of consideration at all. And when the idea was suggested that such things must be, and would appear in this cause, it was met with utter incredulity by some, as if anything of the kind could never be necessary in this work, and as if the very thought was tantamount to saying, 'My Lord delayeth His coming.' But the necessity existed. Discerning minds foresaw it. A publishing work, beyond the issuing of periodicals, must be started. Publications must be had. And so, under trial, and hardship, and sacrifices, the work was begun, in a limited and feeble way. But every achievement was regarded as a victory, and hailed with delight.

"Elder James White was a man of discerning spirit, to see what would be needed, and a man of large faith to believe that what was necessary would be provided. He was for prosecuting the work on a broad and liberal scale. He believed that whatever was of interest to some of the friends of the cause, was of interest to the whole. Nothing in his plans was to be merely individual or local. With this spirit he went on with his work. A regular office of publication was established, an office building erected, and a press was bought. The question of organization was agitated. He advocated its adoption, on the very ground that nothing should be governed by individual caprice or emotion, or by local interests. He talked freely of his feeling and plans with his friends, and one had no difficulty in understanding his spirit. His feeling was, that in any moves of general interest, all should have a share, and all have a voice.

"On the ground of failing health, and the feeling that it was not the proper or consistent plan for one person to bear all the burden and responsibility of having the entire publishing work in his hands, he suggested the formation of an Association, to own the property, and manage the interest of the publishing work. Such an Association was formed, and incorporated May 3, 1861. The design was that all the friends of the cause should have an interest in it, and a share in it, and a vote in it: each member to take from one share to as many as he was able, or felt disposed to take. Thus all the people according to their interests in the Association, were to be connected with it, and have a voice in its management. It was therefore designed to be a representative body."

Elder Smith then outlined the history of the organization and reorganization of the Publishing Association at Battle Creek, with which all are familiar, concluding with these words:

"To form some idea of the value of the publishing work, as an instrumentality for the proclamation of the message, we have but to think a moment of what would have been the condition of the work, had this agency never been used. But this is too hard a problem to propound for solution; for we can form no conception of it. How many thousands have been made acquainted with the truth, who never would have heard it but for the publishing work? The books never tire in their message. They never grow angry. They speak the same truth again and again. They never answer back. How many have they thus won to the truth who would have seen something in the living preacher, in tone, or manner, or expression, to offend, or repel, or weary. This is an instrumentality that can not be dispensed with, or allowed to fall into disuse. The query is, and the problem to be solved is, how to make it more efficient, and work it more successfully.

"That there have been some mistakes made in the prosecution of the work, is no more than might have been expected; and it will be strange if others are not added to the list. As the work spreads out, it will require more means, more men, and more agencies, to carry it forward; and the tendency will be to increase the machinery faster than it can be advantageously used in the work. To some extent a miscalculation in this respect may have already occurred. But it will certainly tend to impair the efficiency of the work, if it ever reaches that condition in which it requires more men, more money, and more study, to turn the various cranks, and keep the machine in motion, than it takes to do the work itself. The more direct and simple the working of the business can be made, the better.”

**OUR PUBLISHING HOUSES AS TRAINING SCHOOLS FOR MISSIONARIES.**

(Extracts from paper by W. C. Stoles.)

**WHAT is meant by the term “A Training School for Missionaries”?**

One says there is no better missionary work than to labor earnestly, unselshfully, and efficiently in one of our publishing houses.

Another says the field is the world, and not a printing office; and that a missionary is one who is sent, not one who is kept at home working all the time in an office.

A third says we should in some way unite the two plans. We must have in each of our publishing houses, a good, well-trained corps of experienced workmen who will stay by the institution, and we ought to have in each publishing house a regular training school, where the proper persons can receive a thorough training in canvassing, colportage, and Bible reading, and general missionary work.

While the first plan will secure a corps of experienced, well-trained workmen, needed in all our publishing houses, there would be danger of these workmen becoming narrow and selfish in their views.

In the second plan we can see how easy it would be to reduce our working force of printers to a company of mere inexperienced persons, good at heart, but without experience and ability successfully to manage and operate the publishing business.

As the third plan aims to embody the first two, we believe it will most readily
meet our requirements. There are, of course, some serious difficulties in the way of carrying out this plan, but none, we think, that cannot be overcome.

Take whatever view we may of this question, all of us can clearly see that there is need of some decided changes in the management of our publishing houses before they can do the most efficient work in training employees to become missionaries.

The managers of the Review and Herald have been greatly troubled to find the proper kind of help. Many people are anxious to get their children into the office, that they may be reformed or saved. While this, to a certain extent, may be right, it does not tend to increase the spirituality of the institution, or to build up a strong corps of efficient, self-sacrificing workers. Many persons thus employed will stay with us only until they learn enough of the trade to command good wages, and then, without even thanking us for the trouble and expense of training them, leave for the world. Others, not so bright, will stay with us, because they can not do so well elsewhere.

There should be a growing sentiment throughout all our ranks against employing permanently, or retaining in our publishing houses, any who do not give evidence of an earnest Christian purpose, and a thorough devotion to the cause of God.

The leading men in all our different Conferences could render efficient help in recommending to the management, bright, consecrated young people, who could be secured as workmen in our different offices.

We have often thought it would be a good thing to have one or more homes conducted on right principles, connected with each of our publishing houses, where the young employees who have no homes, and those training for missionary, could be cared for under the most favorable conditions.

As an aid to strengthening the missionary spirit in the workers, we believe each publishing house should have outside its own regular work, some line of missionary work to support and care for—something that all the regular employees can become interested in, and work for.

We hope that this question will not be dropped, until our publishing houses are put in the best possible condition for the training of missionaries, and are actually engaged in the business.

THE PRINCIPLES TO GOVERN DEALINGS WITH EMPLOYEES CONFERENCE AND OUTSIDERS.

(Extracts from remarks of A. G. Daniels.)

"WHATSOEVER ye would that men should do to you, do ye even so to them; for this is the law and the prophets." In our dealings with employees, with Conferences, with persons of the world, if we take this attitude, we shall have the blessing of the Lord, we shall have prosperity in our work, and we shall not miss the object for which the publishing work has been established. There is another scripture that I wish to read—Jer. 22:13 and onward: "Woe unto him that builds his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermillion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; and then it was well with him: was not this to know me, saith the Lord."

The truth set forth in that scripture, it seems to me is this: God teaches us to deal justly, to deal uprightly, to do to others as we would have others do to us, and that is to know God; and the man who does not deal with his employees or with those with whom he has business, in an upright, fair manner, does not know God. No matter what the provocation may be, if there is not always perfect honesty in the thing, if that is not the rule in the things, God is not in it.

Regarding the selection and training of employees there is a statement on page 193, of "Testimonies for the Church," Vol. III: "There should be a careful selection of help in the office. The young, untired, and unconnected should not be placed there; for they are exposed to temptations, and have not fixed characters. Those who have formed their characters, who have fixed principles, and who have the truth of God in the heart, will not be a constant source of care and anxiety, but rather helps and blessings. The office of publication is amply able to make arrangements for good helpers, those who have ability and principle."

It is the privilege of the publishing houses to begin with the selection of employees. If we make a good selection, we shall prevent many difficulties. And when the employee is selected, it is the duty of the publishing house to give attention to him at the very beginning, make every provision for his education, look after him from the day he enters the office, and exercise a fatherly and brotherly care from the start.

Complaint is made by young people that they do not make advancement, and many of these feel they are not instructed, are not pushed along. The responsibility rests as much upon the management as it does upon the employee himself. See "Testimonies for the Church," Vol. V, page 415. The word to us is that the watchword to the management of our publishing houses should be "Progress." The youth should be taught to aim at perfection.

"The want of religious influence is largely felt in the office. There should be greater devotion, more spirituality, more practical religion. Missionary work done here by God-fearing men and women would be attended with the very best of results."

No one knows how much wrong is committed, how many young souls are sent to destruction or led to destruction by the improper associates they form when they come to our institutions, and have no home of their own to live in.

One point—that I feel like impressing is that of personal touch—between the management or foreman and the boys and girls in all the departments. I will read a statement, Vol. V, page 420--"I have been shown that Jesus loves us, but he is grieved to see such a want of wise discrimination, of adaptability to the work, and of wisdom to reach human hearts and to enter into the feelings of others."

In my ministerial work in the offices, that is the thing that has impressed itself on my mind,—the need of the managers' coming into close contact with the employees, and of becoming personally acquainted with them, and making them know that they are their best friends, and that they are not there as a lot of servants, but that they are there as God's own servants.

If I can get boys and girls to feel that way, I can do almost anything in the world with them. That is how it is that we can get our young men and women to tramp over this great, dark world with our publications.
We do not want any gulf between the management or the foreman in the offices and the young people. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In connection with this, here is a short statement in Vol. III, page 194: "Hearts yearn for sympathy and love, and are as much refreshed and strengthened by them as flowers are by showers and sunshine." That is in the chapter on our dealings with the employees of the office, and I think it sets forth a very beautiful truth. The investments are not large financially, but I tell you, brethren, it will pay big returns to take time to be sociable, to take time to speak a friendly word, to take time to inquire of the employees' talents, to take time to take them by the hand when they are slipping.

These things help a great deal. They are first steps to proper discipline in the office. I do not believe that true discipline begins by dealing in a harsh manner.

There are very few boys I have ever met that could stand against one or two sessions of prayer. I have seen the hardest hearts melt under it.

When these means have been taken that the Testimonies state ought to be taken, then—

"If any are employed whose influence is of a character to lead away from God and the truth, there should not be a moment's question as to the disposal of their cases."

"Those who occupy responsible positions in the office are accountable for the prevailing influence there; and if they are indifferent to the course of the uninsubordinate and impotent in their employ, they become partakers of their sin. The youth who are connected with this work should be select, those who will be improved, refined, and ennobled. We should constantly be at the post of duty, guarding our youth. Like sleepy sentinels, those who profess the truth should guard the interests of the offices."

How to be kept in perfect peace—to be quiet, and fearless, and courageous, and at the same time to be of a sound mind and a sweet disposition—is a secret that comes from Him; for the secret of the Lord is with them that fear him. Freot and worry do no good, but do much harm. Getting excited over anything unfit for the battle. Be still and know!—King's Messenger.

THE PROPER RELATION TO COMMERCIAL WORK.

(Paragraphs from paper by W. D. Salisbury, Manager Echo Pub. Co., Melbourne, Australia.)

If the managers of our institutions will consider this work as a "help," and will treat it thus, there need be no evil results. If a canvasser gives all his attention to "helps," but few large books will be sold. Thus it may be in our publishing offices. If we give first attention to commercial work, it will result in its being made the most prominent. The question therefore arises, How shall we relate ourselves to it and to the world in consequence? This is best set forth in the following words:—

"God would have his people use all their powers in his service, and if the world choose to give their work to the office, let it come: for this is one means of keeping in touch with the world."

"When business men seek the office with work to be done, tell them that you will do it for them if it can be done without neglecting the work of giving the truth to the world by publishing tracts and pamphlets and small and large books. But nothing should be introduced into the office that will lower its dignity, and place the work done on a level with cheap, fictitious literature."

"The Lord would have every one connected with the office an earnest, eager candidate for the treasures that are enduring."

"The Lord is our instructor. Should the office divorce the commercial business from its work, and give itself wholly to the publication of our own literature, the atmosphere pervading the office would not be any more spiritual than it is now. Continuing or discontinuing the publication of proper business matters will not make any difference religiously."

"Daniel was a statesman in Babylon. He was engaged in a work that kept idolatrous literature and practices constantly before the people. Yet he did not lose his knowledge of God and his interest in the religion of the Bible. By his faithful service he taught those in Babylon that his God was a living God, not an image such as they worshiped."

"In like manner the Lord means that Seventh-day Adventists shall witness for him. They are not to be hidden away from the world. They are to be in the world, but not of the world. They are to stand distinct from the world in the manner of dealing. They are to show that they have purity of character, that the world may see that the truth which they conscientiously believe makes them honest in their dealings; that those with whom they are connected may see that believers of truth are sanctified through the truth, and that the truth received and obeyed makes the receivers as sons and daughters of God, children of the heavenly king, members of the royal family, faithful, true, honest, and upright, in the small as well as the great acts of life."

"The Lord means that his people shall perfect a Christian character. If they have any connection with the world, it is that they may leave the world by correct principles, not be leavened by the evil in the world. God does not require us as a people to seclude ourselves from the world."

"In all business transactions, we are to let the light shine decidedly. There is to be no sharp practice. Everything is to be done with the strictest integrity. Better consent to lose something financially than to gain by sharp practice. We shall lose nothing in the end by fair dealing. We are to live the law of God in the world, and perfect a character after the divine similitude. All business, with those in the faith and those not in the faith, is to be transacted on square, righteous principles. Everything is to be seen in the light of God's law, everything done without fraud, without duplicity, without tinge of guilt. A great work is to be done in our world, and every talent is to be used in accordance with righteous principles."

"The Lord would have the office stand as a living witness for the truth; this is why the commercial work should not be cut away. It would be a mistake for the office to build up a barrier to exclude all work from the outside; for this would close the door against the rays of light and knowledge that should be given to the world."

Our business relations with Lord Brassev, governor of the colony, brought some points of truth prominently before him and before his household. He first sent his manuscript to us on the Sabbath. His a'de-camp found us at church. He learned that in the future it would be necessary to come on some other day.

When the head of one of the departments of his household began to keep the Sabbath, he went to Lady Brassev to see if she could keep her place. After consulting with His Excellency, Lady...
AN EFFECTIVE LITERATURE AND HOW TO IMPROVE IT.

(Extracts from paper by A. T. Jones.)

Effective is producing an effect, and if we had the whole body of Seventh-day Adventists here, and I should ask them the question, How many were made what they are by the literature? Is it too much to say that the majority of them would say they were?

But the literature must be kept efficient, and this requires attention. A literature, to be efficient, must always be up-to-date. Therefore it is necessary that we watch our literature, keeping it fresh as it continually grows in the progress of the message. As fast as it is read, new books will have to be written touching the issues that are before us.

In every age those men who were a power in gospel work were the men who studied the Bible, and applied it to the issues of their time. They studied the Bible from Daniel to Revelation. Wycliffe of course put the whole Bible before the people; but between him and Luther, the Reformers were students of Daniel and the Revelation, particularly of Daniel. And the man to-day who studies Daniel and the Revelation, and gives his knowledge to the world, stands out just as clearly as a Reformer, and his work will stand forever.

But there is another thing that we must watch. When literature is produced that is efficient, all must work, body, soul, and spirit, to give it a chance to deliver its message to the world. However efficient, however valuable, however full of present truth a piece of literature may be, and however well printed and gotten up,—on the shelf it is not good. Every minister in the field, all presidents of Conferences, the president of the General Conference, the tract society secretaries, the managers of our publishing houses, each one of them, ought to be a professional reader of our literature. How can the literature be gotten out if the people are not told about it? and what better work, if I am in the field, can I do than to read every book, or tract, or pamphlet, or whatever it may be that is printed, and thus become acquainted with its efficiency, tell it to others, and get them to spread it still farther?

Of all things the tract society secretary should have that for his special work. What is he appointed for? Isn’t it to get our literature before the people? It is not enough for the tract society secretary to sit down and wait for somebody to order a tract or a pamphlet, but his duty is to let the people know that the tracts and books are ready, and to call their attention to them. I am not objecting to tract societies. I believe there is a place for them, but I want them to work.

Therefore these three things—the efficient literature, how to keep it efficient by keeping it up-to-date, and then in the machinery with which we put it in circulation—are needed to make our literature efficient.

Our schools also have a part to act in disposing of our literature. Teachers in our schools have put their classes on heathen literature instead of our own. "Great Controversy" is one of the greatest histories in the world. Our schools must use our literature, and must let the students have it; not only must they let them have it, but they must bring it before them.

The best moral philosophy in the world, outside the Bible, has been left out of our schools, and heathen philosophy brought in and made the study. This is one of the secrets of the dearth of young men in the ministry. There is no dearth of young men among us, but we in the ministry have not cultivated them. Let us use the literature that God has given us, because it is the truth, and the truth is efficient.

PRESENT opportunities, if rightly used, are as great as the soul need ask. —Anna Robertson Brown.
condition of the publishing work in the languages of Europe, Asia, Africa, Polynesia, and South America, let us take a hasty view of its rise and progress.

**OUR PUBLISHING WORK IN THE EUROPEAN LANGUAGES.**

The first publications issued by the Review and Herald in the European languages were some tracts and pamphlets issued between the years 1860 and 1870 in the French and German. Later some small tracts were brought out in the Scandinavian languages, and small monthly journals were published in the Danish and Swedish tongues.

The circumstances attending the bringing out of these publications in the various languages were much the same. Some minister laboring among European people in the United States and bringing a goodly number to the knowledge of the truth, felt the necessity of tracts, pamphlets, and other literature to use in connection with his labors. He would then write or translate that which he felt was needed most, and send or carry it to Battle Creek, and besiege the managers of the publishing house earnestly and persistently to make provision for bringing out a work which he felt was so much needed.

When these tracts were printed, there were few persons to take an interest in their circulation, and often the greater part of the editions printed would lie idle upon the shelves until the managers of the publishing house were weary of having anything to do with translated books.

The energy and wisdom with which Elder J. G. Matteson set about the work of translating, editing, and circulating our Scandinavian journals marked a new era in the work; and his talented authorship of popular publications while he was in Europe and after his return, put the Scandinavian publishing work on quite a successful footing. But little was done in the publication of bound books and large pamphlets until the years 1882 and onward, when the European work in all its phases was receiving the best attention of the General Conference.

By this time Elder O. A. Olsen had been given the general supervision of the Scandinavian work in the Northwest. Elders Haskell and Butler visited Europe, and preparations were being made for the establishment of printing houses in Basel and Christiana, and Elder Conrad was entering upon his energetic and successful labors among the Germans of Dakota and Kansas.

I well remember the earnestness and anxiety manifested by Elder O. A. Olsen in the autumn and winter of 1882 in bringing to the attention of the General Conference Committee and the managers of the Review and Herald Publishing Company the great need of literature among the Scandinavian people in the United States. He presented in a concise and convincing manner facts regarding the important part which the English literature sustained to our general work, the power for good which was wrought by the circulation of the Danish and Swedish journals, the large number of Scandinavians in America, and the rapidly increasing numbers in Europe whose education in the truth and future usefulness as missionary workers was dependent largely upon the literature which we placed in their hands. He presented estimates as to the number which could be sold of certain books which he desired to see translated and printed, and asked that the Publishing Association and the General Conference take immediate steps for the bringing out of those books. If they hesitated because of the old-time objection that books in the European languages did not sell, he was prepared to guarantee the sale of a sufficient number to insure the printing house against loss.

These matters were discussed during the meeting of the General Conference at Rome, N. Y., and the Publishing Association was requested to bring out in the Danish-Norwegian language a book containing selections from the writings of Sister White. This was done with fair success from the standpoint of the publishers, and with such good results in the field that at the next General Conference broader plans were laid, and the Association was asked to enter upon this work on a broader scale. The General Conference resolutions relating to this were as follows:

"7. Whereas, The progress of the cause indicates that our leading denominational books will soon be needed in the languages of the countries where we have successful missions; therefore,—"

"Resolved, That we prepare for the more rapid advancement of the message in the nations by having these works immediately translated, that they may be published as soon as called for."

"Whereas, The book lately published in the Danish-Norwegian language, containing a sketch of the life of Sister White, and various extracts from her writings, is being received among the Scandinavian people, and is meeting a want long felt; and,—"

"Whereas, That people call for other of Sister White's writings in their language; therefore,—"

"Resolved, That we recommend that the request above referred to be granted, and that immediate steps be taken to publish Sister White's 'Life of Christ' in the Danish-Norwegian language."

"9. Resolved, That we recommend that such works of Sister White as are alluded to in the foregoing resolution, be published also in the French, German, and Swedish languages."

"10. Resolved, That we recommend that the work, 'Thoughts on Daniel and the Revelation,' be issued in the German, Danish, and Swedish languages." —Year Book, 1884, pages 36 and 57.

This request from the General Conference was duly considered by the stockholders of the Publishing Association in their meetings, and was answered by the following resolution:

"Whereas, The General Conference has recommended the publication of certain works in the foreign languages, and the translation of others; that they may be ready for publication as soon as called for; therefore,—"

"Resolved, That this Association shall carry out these recommendations, and we request the trustees to put these plans into immediate execution." —Year Book, 1884, p. 53.

This resolution adopted unanimously by the stockholders, recognizes the responsibility of the Seventh-day Adventist Publishing Association to prepare and publish literature in the European languages, and it distinctly expresses the willingness of the Association to assume the responsibility of this work and go forward with it. In the discussions of this resolution the fact was brought out by the leading men of the denomination, who were leading stockholders in the Association, that the original design of this association was to meet the demands of the denomination in publishing and circulating whatever literature was most needed for carrying the third angel's message to the world; and in view of the fact that the objects and aims of the Association were to serve the interests and necessities of the denomination, and that God was blessing..."
the Association so that there was a good profit on some portions of its work, it was legitimate and right that it should enter heartily into this branch of the work, which was so much needed, notwithstanding the fact that some features of the work might never pay, and that other parts would require many years to bring back the original expenditure.

In the adoption of this resolution, the Publishing Association committed itself to a policy, which, if it had been adhered to through succeeding years, would have kept this Association in the forefront as the leading missionary agency of the denomination. This, no doubt, would have brought it the agency of the denomination. This, no doubt, would have brought to it the

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During the years 1885 to 1888, most of the work of translating and publishing books in the European languages was transferred to the European printing houses. Large sums of money had been raised by the Mission Board for the estab-lishment of these European printing houses, and considerable sums were voted year by year for the translation and publication of new works. In the appro-priations of the Mission Board for this use, such items as the following will be found: "For the translation and publication of new works in the German and French at the Basel printing house, $3,000; for translation and publication of new works at the Christiania office, $2,000."

As time advanced, and laborers in the European field rapidly increased, the Mission Board found that it had a heavy burden to carry in supporting the ministers, and in advancing from four to six thousand dollars a year for the improvement of the literature. The Mission Board also observed that there was much perplexity and disagreement be-tween the managers of the European publishing houses and the managers of the American publishing houses regarding the sale and purchase of sets of plates to be used in bringing out American editions of new books.

A little later it was observed that the publication and sale in America of the German and Scandinavian books were quite profitable to the publishers, whereas the publication and sale of the Euro-pean editions of the same works would barely meet expenses.

Some time in 1889 or 1890, plans were perfected which, it was thought, would simplify the management of the foreign book business, and lift the heavy burden of the Foreign Mission Board by taking the profits from the best part of the field, and applying them to the translation and bringing out of new editions.

The plan proposed was about as fol-lows: The General Conference Association will employ translators and editors to prepare for the printers those books which are most needed and which give best promise of a successful sale. It will employ the Review and Herald, and one of the European houses to set the type, and make as many sets of plates as may be required in the publications of the work for both Europe and America. It will arrange with the Review and Herald to print the books, and deliver them to the tract societies, to collect pay for the same, and to charge the General Conference Association a small per-cent-age for doing the business; thus giving the General Conference Association all the publishers' profits from the American editions. Sets of plates will then be furnished to the European offices as needed, upon favorable conditions in accordance with their strength.

As soon as this plan of work was established, a very heavy burden was lifted from the Mission Board, and everything seemed to go forward prosperously for a time. Several popular books were brought out in rapid succession, large numbers of agents were sent into the field, and many thousands of books were sold in the United States.

But in its efforts to make money for the missionary cause, the General Conference Association overreached its proper bounds. It became a competitor with the publishing houses in the publication and sale of English books, and in other ways took to itself responsibilities which brought condemnation and reproof. This led to a distribution of its book business among the leading denominational publishing houses.

It is exceedingly to be regretted that on account of the perplexity and confusion existing at that time, the distribution of business was made without a clear understanding and acknowledgment on the part of the publishing houses of their duty and obligation to take up and carry forward the work which the General Conference Association laid down, namely, translating, printing, and promoting the sale in conjunction with our foreign offices, of our denominational and health books in the European languages.

As a result of neglect, we have seen the rapid decline of the sale in the United States, of our books in the German, Danish, Swedish, and other European languages. Only about one-tenth as much was done in this line in 1900 as in 1892.

When I was last in America, in 1897, I endeavored to learn where the responsi-bility of this work rested, but could not find anyone who had any clear views to express regarding it. Since then I have carefully watched the move-ments of the Review and Herald, the Pacific Press, the International Tract Society, and the Foreign Mission Board,
and I have not discerned that any of these felt that the matter rested with them, and were grappling with the situation in an energetic way.

The question will at once be raised as to how the General Conference could undertake this work without committing the same errors, and bringing itself into the same position as did the General Conference Association. It can avoid the errors of the General Conference Association, first, by recognizing the publishing houses established in Battle Creek, Oakland, Basel, Hamburg, and Christiana as agencies appointed of God for the execution of the work and for the carrying of a large share of the financial responsibility; second, by co-operating with these houses as an advisory body; third, by sharing the financial burden of the work in such a way as to encourage and help the publishing houses while in no way interfering with them in the sale of the books or in other details of the work; fourth, by arousing our people everywhere to rally to the support of this work by donations, and by their labors in circulating the books; fifth, by bearing the burden of adaptation, translation, and publication of books in languages where the sales are very limited or unremunerative.

The General Conference, through some agency appointed for this work, can first appeal to the Review and Herald and Pacific Press to take a large share of the burden and responsibility of translating and publishing works which are needed. In all such cases it should secure the co-operation of the most experienced laborers in the European fields in the translation and adaptation of these books, so that two sets of plates could be made, one for use in America and one for Europe. It could then share the expense of bringing out the work by purchasing a set of plates for use in Europe, which it could permit the European house to use by the payment of a reasonable royalty.

When the American houses have gone as far as they are willing in this matter, the General Conference should take the work in hand, securing the very best men to adapt and translate the books, and the best house for the typesetting and plate-making. When two sets of plates are made, one might be furnished to the Review and Herald, and one to the European office best fitted to handle the work in that language, with permission to print, bind, and sell, and pay a certain percentage on the wholesale price of all books sold.

By this plan there would be no interference with the business of the established publishing houses, and no care of details by the General Conference. If the percentage was properly adjusted, the General Conference would not only receive back what it invests in many books, but it would also receive an additional sum, which would go toward the publication of books in those languages where there is a limited circulation. Thus it would be free from those features of the business which brought the General Conference Association into disrepute, and with the smallest amount of capital it could virtually control the issue of literature, and at the same time encourage the publishing houses already established to do a work which they might not be able to do without this assistance. This plan takes away all bartering between the several printing houses, and while assisting all, it encroaches upon the rights of none.

When the General Conference bears this relation to the publishing business, it will very naturally come about that many authors will dedicate the royalties on their translated works to certain missionary enterprises. Some authors, like mother, would wish to control the appropriation of this royalty. Others will prefer to leave the appropriation with some board, and many might wish to allow all their rights to be the property of the General Conference in case of their death.

**CO-OPERATION OF OUR SCHOOLS.**

For the bringing out of tracts, leaflets, pamphlets, and small periodicals in the various European languages for circulation in America, the General Conference will be able to secure efficient help from our larger schools.

Suppose we should modify our present plan of trying to have everybody in every part of the United States equally and uniformly interested in every missionary enterprise throughout the world. Suppose we should say to the Healdsburg College, and the Keene (Texas), school, you are brought in contact with the Mexicans and Spanish. We would encourage you to make Spanish a specialty in your school and in your printing office. We will furnish you with paper, and with good translations of Spanish works, which you may print and sell or give away, as seems best. For what you sell, pay us back the cost of the paper; what you give away we will share the sacrifice with you.

Suppose you say to the managers and students of the Walla Walla College, Make a study of the languages of the American Indians, and bring out a literature for them in your printing office, and we will furnish the paper.

Suppose you say to the Union College, Make a study of the German, Danish, and Swedish, and make your printing office a missionary printing office to bring out tracts and leaflets in these languages.

South Lancaster, which is so near the great Canadian field, might make a specialty of the French; Battle Creek of the Dutch, Polish, and Italian. Graysville and Mount Vernon might be encouraged to produce literature for the colored people.

The above outline is a very rough one, but it embodies the idea of a system which, we believe, would more than double the influence of our schools in developing missionary zeal by directing the attention of each school to two or three fields for their special study. This would naturally lead them to correspond with workers in those fields, and by establishing a direct correspondence, work up an interest that is quite impossible when trying to think of the whole world at once. It seems to me that this plan would give a definite purpose to our school printing offices, that would make them very useful as educational and missionary agencies, and result in the training of students for work in the foreign fields.

**ENGLISH BOOKS IN GREAT BRITAIN AND THE COLONIES.**

Although the English-speaking peoples in the world are about equally divided in number between those residing in the United States and Canada, and those residing in Great Britain, the Colonies, on the Continent of Europe, in Asia, Africa, South America, and Polynesia; and although the third angel's message must go to all parts of the world so as to warn and prepare a people for the coming of the Lord, yet up to the present time about nine tenths of the energies of our people have been devoted to proclaiming the message to the people of the United States. In the book business a larger proportion of effort has been made outside of the United States than in other lines, and yet as we study the book sales in all parts of the world, we shall find nearly the same proportion.
The time is not far distant when we ought, in justice to the millions of English-speaking people outside of the United States, so to plan and execute our book business as to sell in this vast field one half as many books in the English language as are sold in the United States and Canada; and it seems to me to be a matter of the greatest importance that we carefully study ways and means by which we can quickly develop the business to these proportions.

One of the greatest obstacles to the rapid sale of a large number of our religious books in the British territory is the fact that in these books appear so many characteristics and marks indicating that they are written by American authors for American readers, and are published by American printing houses for American buyers. The disagreeable feelings aroused in the mind of a British reader when he meets with the references to dollars and cents, is naturally much greater than that of the American reader when he meets with references to pounds, shillings, and pence. The disagreeable feeling of a British student when he finds the fulfillment of prophecy delineated by a record of American history is greatly different from the feelings of an American reader who finds prophecy proved by references to British or continental history. This is not only natural but excusable from the fact that America is a young country, whose history is but little known to the European, whereas Great Britain and Europe are old countries from which the forefathers of all the Americans have come.

Experience has fully demonstrated the advisability, and in many cases the necessity, of having our books carefully and thoroughly revised and adapted for use in British countries. There may be a few works upon health, and some religious works, which require little or no change, but in a much larger number of our books changes are a necessity, and upon the skill and thoroughness with which the adaptation is done depends largely the usefulness of the British editions.

The time, labor, and expense necessary to prepare and adapt our books to the use of the British people will be no small burden to the publishing houses to which we look to supply reading-matter for the British public; and as matters now stand, it is a doubtful question whether the London publishing house or the Echo Publishing Company, single-handed will be able to do this work as it ought to be done without incurring serious losses.

This work of adaptation takes time, and our people are often impatient to have a book put upon the market as soon as they see it advertised in the American papers. Therefore, if the managers of the London publishing house undertake to do faithful and thorough work in revising and, adapting a new book, and there is no understanding or agreement between it and the Echo Company, and between both of these companies and their general agents, the probabilities are that those managing the subscription book business in Australia, New Zealand, Africa, India, and South America will import considerable quantities of the American edition, and not only supply our own people, but introduce it into the canvassing field. Then when the revised and adapted edition comes out from the London office, the first and best demand for the book has been supplied, and the canvassing field has been marred and scarred by a premature and unsuccessful effort to introduce a book which was not perfectly suited to the market. The result will be that the sales of the carefully prepared book will be so small that both publishers and author will be discouraged, and say that the British book business does not amount to much, and is not worth the bother.

A UNION OF INTERESTS AND EFFORT.

Would it not be best for us to arrange for a union of effort between the managers of the London publishing house and the managers of the Bible Echo which shall secure the co-operation of authors and tract societies, so that whenever a new book comes out from the American houses, there will be someone responsible to give it a thorough examination with reference to its usefulness in the British field, and to correspond with tract societies, and inform them as to the advisability of using the American edition, or of waiting for a British edition?

There could be an agreement between the London and Melbourne publishers that the burden of adapting and issuing such works shall be divided between the two houses, and that both houses unite their efforts to make a successful sale of the British editions of books that are brought out by either one.

Could we not secure such a system of co-operation between the London and Melbourne publishers and the tract societies that authors would feel it worth their while to meet the expense of having books adapted to the British field, and thus by furnishing manuscripts ready for use, place the British publishers upon as good a footing as the American houses which have a territory that is much more easily worked, and which at present will quickly absorb twice as many books?

May we not arrange with the Review and Herald, the Pacific Press, and the London and Melbourne publishers such agreements regarding territory as will protect the British publishers against loss through the premature importation of books from America which, a little later on, might be secured from the British houses...

It is perfectly plain that we must not take any step nor make any rule that will prevent our people from obtaining the books on present truth as quickly as possible after their publication, but it seems to be equally plain that definite arrangements should be made by which the purchaser of plates and rights to territory will be protected on two points, first, the canvassing field must not be entered until the party responsible for the territory consents; second, whatever books are shipped into the territory, that have been sold by publishing houses outside of that territory, should be subject to an adequate percentage, that should be paid to the party that has incurred expense in its behalf.

RESPONSIBILITIES AND RIGHTS REGARDING TERRITORY.

The Echo Publishing Company, after successfully bringing out "The Coming King," felt warranted in undertaking a larger subscription book, and began to inquire about "The Desire of Ages." Mother said, "I believe that book will do great good in Great Britain, Australia, and the other colonies. I believe that a greater number will be circulated and read if it is published in London and in Melbourne than if it is imported from America. I will share the burden of the risk of its publication in these countries. "She bought a set of plates from the Pacific Press, with rights to all territory in Great Britain and the Colonies, and she has sold the same to the Echo Company, upon the condition that they deal in a friendly and liberal way with the International Tract Society of London. Now if our brethren in Great Britain, India, and South Africa, will...
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join with us in planning for the sale of this work, and in publishing it, we shall make that book a blessing to thousands, and shall bring back to the author and to the publisher what they have invested in it, so that there will be funds with which to issue other good books.

In Great Britain and the Colonies we ought to enter into the publication of our health work. This we must do on the plan of co-operation, so that from each venture we shall get our money back, and be able to go on with something else.

RETURN TO FIRST PRINCIPLES.

As regards the old-time question of territorial responsibilities and territorial rights, I believe we should go back to the principles and plans adopted in the Conference of 1886. It was then recognized that the book business is one of the most successful missionary enterprises of the denomination; that it is the one missionary enterprise most nearly self-supporting. It was then recognized that it was right for our Conferences to share the financial burden of supporting the general field agents.

It was then agreed that wherever our State tract societies, assisted by the Conference when necessary, should maintain a State agent in the field, that society should have entire control of the sale of subscription books in its territory. But times have changed.

Our district book agents are now supported and directed by the offices of publication, and our State societies have economized, sometimes by dismissing their field agent, sometimes by employing a portion of his time in the office, and our subscription book business has steadily declined. In some States only a small portion of the territory is being worked, and that for only a few books, and yet the society claims exclusive rights in its territory, not only for subscription books, but in some cases for trade books also. This is absurd. This is wrong.

The true principle regarding the occupation and control of territory is given us in the Lord's instruction to Joshua, "Every place that the sole of your foot shall tread upon, that have I given unto you."

If Israel had gone forward in faith, overrunning and occupying all the territory which afterward comprised the kingdom of David, it would have been theirs as long as they occupied it. But they were indolent and easily satisfied, and settled down in a small portion of this territory, and the heathen nations came in and settled around them.

Some time ago one of our State tract societies proposed to concentrate its whole energies on the sale of "Steps to Christ." I was asked by the publishers, "What shall we do?" The answer was plain, "Give them complete control of their State on 'Steps to Christ,' and send your agents into the territory to sell the other books." On the same principle, if the State society can work only one fourth of its territory, it should open the same for someone else to work the other three fourths.

It is important that we build up the trade-book business. Our State societies are not in a position to do this. The publishers must undertake it, and our tract societies must not stand in the way. I believe God will bless us in making plans at this meeting for the opening up of this important field to those who can work it. The crown of God will rest upon us as individuals, as churches, as tract societies, or as publishing associations if we allow ourselves to drift into a selfish policy, or endeavor to control territory which we do not work.

PUBLICATIONS FOR THE NATIVE RACES.

We all firmly believe that the third angel's message, the last gospel message, is to be proclaimed to every kindred, tongue, and people, and this includes the Chinese, Japanese, and other Asiatic races: also the Malaysian, Polynesian, African, and South American tribes.

Some of these peoples have a rich and extensive literature, and there are some whose literature is very scanty and limited. There are hundreds of millions among the Chinese, Japanese, and the peoples in India who must some day have the third angel's message in their own language, and we shall expect soon to see printing-houses established in these great countries.

For the Polynesians, Malaysians, and the native tribes of Africa and South America, we shall need to plan the work differently than for the Asiatic races, which number several millions.

As a means of supplying literature to the native races of Africa, South America, and Polynesia, we shall find it greatly to our advantage to encourage and stimulate teachers and students in our various colleges to enter into this work. For the benefit of their local work we find that printing offices of some sort have been established at Battle Creek, South Lancaster, Healdsburg, College View, and some other of our schools. These offices are accomplishing less than one half of what they might do as an educational agency, and less than one tenth of what they might do as a missionary agency if they were properly encouraged, guided, and assisted by the General Conference.

Some systematic planning on the part of the General Conference might place upon the printing department of each school the responsibility of securing translations, and of bringing out religious tracts and pamphlets, in one or more of the languages where literature is needed in small quantities and at small expense.

That which may be worked out with varied degrees of success in our several training schools may be illustrated by an account of what we have begun to do at Cooranbong, New South Wales. We have often been told that the Avondale School was to be a sample school. A sample is usually a small piece of something that we expect to get more of. Let us study the sample.

Avondale has been chosen as a place where evangelistic workers are to be trained for missionary fields near by and far away. It is written that at "this school, students should be taught agriculture, carpenter work, and masons' work, and that soon a printing office should be established in which students may be taught typesetting, press work, and binding."

At a meeting held in the Avondale church the last Sabbath of the Union Conference, it was stated by Sister White that if we would move forward in harmony with God's providence, Avondale would be a center where persons would be gathered, not only from all parts of Australasia to be trained for workers, but that students would come from the Polynesian Islands and from the mission fields to the north and west of Australia, and even from the native tribes of Africa, to receive a portion of their training that would fit them to be efficient missionaries. She also stated that our printing office should be established soon, and that workers should be trained in it to bring out publications for the various missionary peoples whom they represent.

After due consideration it was arranged that this should be a missionary printing office, owned by the
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Union Conference, and managed by a committee appointed by it. The superintendent of the Polynesian Mission Field was the first chairman of this committee.

For some time our councils and correspondence with the brethren connected with the missions in Fiji, Samoa, Raratonga, and Tonga have led us to the conclusion that it would be greatly for the advancement of the work in Polynesia if the missionaries in those fields could be supplied with suitable literature to accompany their oral instruction. The missionaries feel deeply their need of tracts and pamphlets. They see that a greater part of the literature prepared by the older missionary societies is almost valueless, because in most cases the subject selected is above and beyond the comprehension of the people of these fields.

Our missionaries are unanimous in the opinion that if we would be successful in teaching the natives of the islands, we must give them books that are freely illustrated with a class of pictures that they will understand. Wherever such books as "Christ Our Saviour," "Gospel Primer," and other works of this class have been introduced, the natives have been delighted, and have repeatedly asked why they can not have more books like these.

It was agreed that it would be for the best interests of the work in all the islands if we could adopt Avondale as the place for the building up of a polyglot missionary printing establishment from which we should issue tracts, pamphlets, and books for the various missions in Raratonga, Samoa, Fiji, and Tonga; also for the New Zealand Maoris, and later on for other missionary places. By centralizing this work we hoped that competent translators, revisers, and printers could be brought together and connected with the Avondale school in such a way as to accomplish very important results. Among these results we might name the following:

First, the existence of such a printing office would enable persons well advanced in Christian experience and knowledge of the truth to be brought from various island groups to complete their education at Avondale. Here they would get broader views of the work of the missionary than could be gained in schools established in the island groups. They could learn the printing work, and while setting type would become familiar with the English language, and with the best way to express the same thoughts in their own language.

Second, by centralizing the work one set of electrotype blocks of the illustrations required could serve for all the different languages, and thus a great saving of expenses would be effected.

Third, the employment of young Australians who are students, to work along with the students from the islands, would naturally result in their learning the languages of the islands; (b) in their becoming interested in the people whose language they are handling; (c) in their offering themselves to be missionaries in the various groups; and (d) in their carrying to the missionaries in these islands willing hearts and courageous hearts, with well-trained minds, fitted to take an active part in the educational work in the islands.

The working out of these plans has fully met our expectations. We have issued a good line of religious and health tracts in the Raratongan language, a few in the Tongan, several in the Fijian, and shall soon get out a line for the New Zealand Maoris.

This work has helped us bring students from all these peoples to the school. It has acted an important part in their education and training, and has encouraged Australians to study these languages. Last August David Holland, a cousin to old King George of Tonga, was teaching his language to a class of seven.

We earnestly hope and pray that this good work will go on until a corps of well-trained workers, partly natives from the many peoples needing the gospel, and partly Australians who have devoted their lives to Christ, shall go forth from the Avondale school to be helpers in the various mission fields as teachers, printers, Bible workers, and preachers.

And may the Lord hasten the day.

Our educational books.

There are new fields of labor constantly developing in the oldest and best worked territories. How shall these be treated?

The advance movements in our educational work, call for a new educational literature. How shall it be provided? Who will write it? Who will print it? And how shall it be sold?

A successful educational literature will be prepared by men of experience in teaching work, whose hearts are moved to write, and who will work with persevering confidence that the effort may prove a blessing to themselves and to others. The assignment of responsibility by committee or conventions is valueless. If our school-book writers will get out their lessons, and after use in their classes revise them, and then secure the publication on college presses of small editions for the use of others, they may secure criticism and counsel that will lead to improvement for future use in larger editions.

Let our college presses print the first editions in inexpensive form. This will usually be done at the author's risk. Broader plans may be laid for subsequent editions.

Our schoolbooks should be issued in modest, inexpensive form, and sold at moderate prices. They need not pass through the hands of district or State depositories, but should pass direct from the publisher to the schools using the books, and the schools should be willing to retail to its students at a very small profit.

In all the questions regarding territory and territorial rights, we must seek to discern correct principles, and adhere to them as the compass to the pole. May the Lord help us to abandon selfish policy.

CLASSES OF LITERATURE AND THE PLACE OF EACH.

(Extracts from paper by C. H. Jones, Manager Pacific Press.)

The Seventh-day Adventist denomination is one of the youngest religious organizations now engaged in carrying the gospel message to the world, yet no other denomination can boast of the wealth of literature which we possess.

We have of English tracts alone, about two hundred and fifty different titles, covering a wide range of subjects; over one hundred trade books, exclusive of foreign editions; and nearly fifty regular subscription books. Besides these we have scores of weekly and monthly papers published in various languages.

From a recent Testimony we quote the following:

"Our power and efficiency as Seventh-day Adventists is largely dependent on the literature which comes from our presses." What responsibility this places upon authors, contributors, and publishers, and with what care manuscripts should be prepared!

And again: "The proper circulation and distribution of our publications is one of the most important branches of the present work."
Our literature is naturally divided into four general classes: (1) Periodicals; (2) Pamphlets and tracts; (3) Trade books; and (4) Subscription books. These classes are again subdivided, so that nearly every phase of the message is covered, and every line of work is being provided for.

PERIODICALS.

1. Pioneer Papers. Prominent among those printed in the English language are the following: The Signs of the Times, published at Oakland, Cal.; the Present Truth, published in London, England; and the Bible Echo, published at Melbourne, Australia.

We quote the following from Special Testimonies on Missionary Work by Correspondence:

"Our missionary paper, the Signs of the Times, is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. All should feel the deepest interest to have it a spiritual messenger, full of life and plain, practical truth. In the Christian world there are many starving for the bread of life. The Signs of the Times, laden with rich food, is a feast to many who are not of our faith."

"Our brethren do not all see and realize the importance of this paper; if they did, they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. All who have a part to act in the preparation of matter for this pioneer sheet are engaged in a sacred work, and they should be connected with God; they should be pure in heart and life."

2. Our Church Papers. The Review and Herald is our leading church paper in this country, and should have a place in every Seventh-day Adventist family.

On this point let me call attention to what is said in "Testimonies," Vol. IV, pages 598, 599: —

"The Review is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercy of the publishing house or the tract and missionary society.

3. Periodicals and journals devoted to special lines of work, such as Health and Temperance, Religious Liberty, Missions, etc., etc., each occupying an important field, and worthy of liberal patronage.

4. The Youth's Instructor and the Little Friend are papers highly prized by the youth and children.

5. Within the last few years many of our Conferences have started little local papers, for the purpose of communicating more directly with their workers. It is to be hoped that they will be confined to purely local matter; otherwise they may interfere seriously with the circulation of our regular publications, and not be the means of accomplishing nearly so much good.

We are confident that but few of our people realize the value of our periodicals as an evangelizing agency. The following statement has come to us through the servant of the Lord: "It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do."

He then outlined some of the plans that have been adopted for the circulation of our pioneer papers and tracts. These will be found in booklets issued by the Pacific Press, under the titles, "The Use of our Periodicals in Missionary Work," and "How to Use Tracts."

He then spoke of trade books, subscription books, health books, and educational books under these headings, to the effect that more trade books should be prepared, and systematic efforts made to introduce them into bookstores, and that we should beware of devoting time to books that contain but little present truth. It is not a question of how many books can be sold, or how much money raised, but how much truth can be placed in the hands of the people.

He recommended conference and tract society officers, ministers, etc., to take our books and go out and sell them occasionally, in order to keep in sympathy with the canvasser.

Relative to health books, he believes they should receive the same consideration and the same effort that is placed upon our religious works."

In closing, he called attention to several statements found in "Testimonies," Vol. IV, page 380 and onward; among which are the following:

"Other publishers have regular systems of introducing books of no vital interest. The children of this world are in their generation wiser than the children of light."

Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. Many are making a great mistake in not putting their talents to use in seeking to save the souls of their fellow men. Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness. . . .

"Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and lack of religion, have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light so precious, coming from the throne of God, is hid under a bushel, God will make his people responsible for this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination."

"We now have great facilities for spreading the truth; but our people are not coming up to the privileges given them. They do not in every church see and feel the necessity of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets. Men should be at work who are willing to be taught as to the best way of approaching individuals and families. . . .

"The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of truth. Many are becoming disgusted with the inconsistencies, the errors, and the apostasy of the churches, and with the festivals, fairs, lotteries, and numerous inventions to extort money for church purposes. There are
many who are seeking for light in the darkness. If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as though the people were to come to them, or send to our offices to obtain publications, when thousands do not know that they exist.

"God calls upon his people to act like living men, and not to be indolent, sluggish, and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You can not regard them too highly.

"My soul was agonized as I saw the indifference of our people who make so high a profession. I was shown that the blood of souls will be on the garments of many who now feel at ease and irresponsible for souls that are perishing around them for want of light and knowledge. They have come in contact with them, but have never warned them, never prayed with or for them, and never made earnest efforts to present the truth to them. I was shown that there has been a wonderful negligence on this point. Ministers are not doing one half what they might do to educate the people for whom they labor upon all points of truth and duty, and, as a consequence, the people are spiritless and inactive. The stake and scaffold are not appointed for this time to test the people of God, and for this very reason the love of many has waxed cold. When trials arise, grace is proportioned for the emergency. We must individually consecrate ourselves on the very spot where God has said he would meet us."

W. D. Salesbury (Australia) said that the average number of papers sold there each week is three and a half copies for each member in the Union Conference. They issue seven thousand copies a week, and there are two thousand Sabbath-keepers.

The total sale of religious books in the eleven and one-half years since the organization of their company, to June 30, 1900, has been a little over 75,000 copies, and of health books, a little over 38,000 copies; or sixty-six and one-fourth per cent religious books, and thirty-three and three-fourths per cent health books.—about half as many health books as religious books. At the present time the sales are running quite largely on health books. He said: "We aim to give the same attention to our health work as we do to our religious work, and carry these hand in hand together. The societies take equal interest in each."

W. C. White said: "The circulation of our missionary journal is considered by our Conferences to be legitimate Conference work, and one of the most profitable parts of it. Our Conferences do not begrudge a 'subsidy' to good, faithful workers to sell our periodicals. That has to vary from $2.50 to $5 a week, according to the field they are in.

"We have tried the plan of holding general meetings of short duration—two or three days. A general rally is called. The people who have been reading these periodicals, come to hear, and they become interested, and feel impressed that the Spirit and power of God are with these brethren. These short meetings do more good in Australasia than a six-weeks' course of lectures on the prophecies. Every time such meetings are held, a number of conversions follow, and some baptisms.

"I have just received a letter from Sister Farnsworth, now working in Dunedin, South Australia. She speaks of a faithful sister there who is selling four hundred copies of Bible Echo each week, and one hundred copies of Herald of Health each month, besides health foods. Some people have been buying the Echo of this sister for four or five years. The health paper has been offered with all health books, for twenty-five cents extra."

THE FOREIGN BOOK FIELD, AND ITS NEEDS.

(Extracts from remarks by O. A. Olsen.)

The foreign book field is an immense one, and it has only been touched, as it were, by the tip of the finger. In Europe alone we have a population of nearly four hundred million souls. Among these we have some one hundred different nationalities to which the truth is to go. At present we have publica-

The Swedish and Finnish languages are the smallest in Europe. Scandinavia, containing three countries, has hardly ten million people. We have been able, through the different lines of publications in certain parts of Europe, to reach hundreds of thousands who would never have the opportunity of seeing the living preacher. I have held, and still hold, that the canvasser is just as much the servant of the Lord as the ordained minister.

As to the production of this literature, there are two ways,—writing and translating. But a fact not fully appreciated is that it is almost as difficult to translate a book freely as it is to produce one. You may be a scholar in foreign language, and yet not be able to produce a book for the people, because the literary language and the language of the common people sometimes differ. To be a good translator you need to live among the people and become acquainted with them from the home standpoint, in order to bring the truth into the proper translation for their comprehension.

When I was in Africa, I met a Kaffir minister of the Congregational Church who had translated "Steps to Christ" into the Kaffir, or Zulu, language. In talking with him, I asked him, "In what school did you get hold of the principles of the Kaffir language?"

He answered, "We have no schools; there are no schools that give that instruction."

"How do you get it then?" I asked.

He answered, "We go out into the interior, among the natives, and stay among them, and talk with them at their firesides in their own country. That is where we get the language."

In Sweden alone we have circulated forty thousand copies of "Bible Readings," and about forty thousand copies of "Great Controversy." "Patriarchs and Prophets" has also been gotten out in Swedish. Sweden has a population as large as Norway and Denmark together. During the past year in Sweden we have sold over twenty-five thousand dollars' worth of literature.

We find that in some places we can do well with the large books, but many can not buy them, and therefore we are anxious to take books costing four or five kroner. (A kroner is twenty-seven cents.)

In Finland, we have had canvassers working the past year, and they have sold from seven to eight thousand dollars' worth of books. "Steps to Christ" has been a standard book since it was first gotten out, and we are selling it continually. We have it in the Finnish, but we have gone over the ground so thoroughly that the canvasser can not
make a living on that alone. The early part of last spring the canvassers began to call for "Great Controversy." That was a book we had not put out for two reasons: first, we did not have the money with which to produce the book in one volume; second, we feared that so large a book could not be sold in that country. So we asked the privilege to divide the books into two parts. The first part was ready in July. The canvassers did well in taking orders and also in delivering their books. The second part was to be ready by the holidays. The canvassers wanted "Great Controversy" because it had sold well in Sweden, and also because it bore the same authorship as "Steps to Christ."

By Elder Matteson's death we have lost our author, and it is a much larger loss than any of you appreciate; for no one has been able to step in, and continue the work he was doing. The large books are all right, but smaller publications are needed, and I have for a long time hoped the way would open that this deficiency might be supplied.

We need God-fearing young men, who will go into a new country to learn the language, and become acquainted with the people, adapting themselves to the situation. We have young people among us who could do this.

The foreign book field is an immense one, and it needs publications adapted to the circumstances and habits and prejudices of the people, written or translated right where they are to be sold.

The following comparison will best illustrate the true condition: In seven languages, comprising three hundred million souls, we have over one thousand pages of literature. In twenty-four, comprising one hundred and seventy-two millions, we have from one to five hundred pages. In nine languages, comprising five hundred and eighty millions, we have less than one hundred pages.

Hundreds of languages and dialects, comprising five hundred and ten millions, still wait to be supplied,—thirty-three per cent.

Thus, nineteen per cent of the world's population is tolerably supplied; eleven per cent scarce; thirty-seven per cent hardly at all; and thirty-three per cent not at all. Our periodicals appearing in eight languages reach but three hundred and two millions, and nineteen per cent.

Great as the foregoing difference is, it does not express the real facts. We have only compared page to page, without reference to its manifolding. Yet one page of English reading-matter is being manifolded in scores of large editions, and circulated, while the page in a foreign tongue, on account of lack of means, appears only in a small edition.

While we as a people and our houses are undoubtedly the best agencies to publish our literature, yet it is a question whether we are always the best agencies to print it. Our experience in this line has varied according to a number of circumstances. While the Hamburg house publishes in fourteen languages, it prints in less than half of them. We have our printing done in Russia, Bohemia, Bulgaria, at Leipzig, Memel, etc., and this will naturally increase as the work gains more foothold in the different countries. When we once build up churches in these various countries, secure able ministers who know not only the truth, but also the respective languages, the next thing is to have their printing done in the land where they are.

While we print at Hamburg, we often find it better to have the printing done in the respective countries. In some countries we are really forced to have it done there to a certain extent. Thus, for example, we print now in Russia in three tongues, the Russian, Esthonian, and Lithuanian,—on account of the censor's seal can be more freely handled. It took, however, a long time and much study before we got on the inside track. After trying various ways we finally made the acquaintance of a Baptist publisher and prominent minister, who took sufficient interest in our literature to offer us the help of his long experience to get out literature, well translated, also to pass it by the censor. Through him we secured the same favorable rates by the printer and binder as he enjoyed, and he aided us in the sale of our publications. Our main stock we store with the binder, and he furnishes the publisher and us with lots of from five hundred to one thousand, according to our orders. The publisher, to aid in the circulation, put a large advertisement of our books in his almanac, which goes to from fifteen to twenty thousand families:

It is quite customary in Germany for even very large publishers not to do their own printing or binding. Leipzig is the great center for printing on the Continent; and as one firm makes a specialty of printing, another of binding, another of stereotyping, they can work cheaply, rapidly, and also keep their houses up-to-date with the best machinery. Everything is carried forward on a large scale, and with old, tried hands. Thus they can easily compete, and book firms even from Holland, Austria-Hungary, and the Balkan States, have their work done at Leipzig. This led us to adopt the same plan, and to print and bind all our books there. So doing, our capital remains free to invest in stock direct, much storeroom is saved, and our publishing work is easier managed. Our binder at Leipzig stores all our sheets free of charge, and binds them at short notice in lots as we may need them, while our printer stores the plates. Our periodicals, tracts, and pamphlets we print, however, at own office. This plan has worked best in Europe in all our experience thus far. We get along with a small plant, we secure better work, do not tie up so much talent, and we get our work done at short notice.

What aids us greatly in the German field to do the work from one center, is the express service. We can ship ten pounds of literature by express to any part of the German and also the Austro-Hungarian empire for twelve and one-half cents, making it really cheaper than freight. For the same amount we mail to within a few minutes' walk from
our Basel house. To Switzerland, Holland, etc., we pay twenty cents.

In some countries, however, we have to print right there all publications in the native tongue; otherwise we have difficulty in securing the necessary permit to sell them.

As far as we have tried, no agency works so well as persevering canvassers, filled with the spirit of their Master, and sensing the blessedness of their task. Realizing this, our house has endeavored to care for the training of canvassers, and to aid them in hard fields. We have many obstacles to meet, which are unknown here and elsewhere. High government licenses must be secured, rating from five to fifty dollars a year, and much time must often be spent to secure them. The house supplies these where the worker proves faithful and aids the canvasser to visit the annual meetings and attend its institutes. We also allow all who are recommended, a certain credit to get a start.

While the canvassing work is on a self-supporting basis in Germany proper, we are obliged to aid our canvassers in Russia, Holland, Hungary, etc. Other publishers who get out our publications for us have done something in the way of disposing of them, and we are making efforts to sell more through the book stores direct, but thus far our success has been limited.

Our work on the Continent is but fairly begun; each country has its peculiar difficulties, and needs to be studied and tried separately. There is Austria, for example, where, in spite of all endeavors, we have not been able to secure the necessary permission to push the work.

One agency for selling I must mention in this connection,—one which is very far behind its privileges. While in many countries in the Old World it often takes years ere we secure the right to print and sell, there is perfect liberty in America. Millions of all these different nationalities have flocked to these shores, and still they come. Oh, what might not be done in supplying them from the very hour of their arrival, or in their respective settlements, be it in cities or in the country! What vast good might be done to them, and, through their instrumentality, to their friends in the Old World.

Our houses at Hamburg and Basel have printed the truth in twenty languages. Thus far the only language which pays, financially, is the German.

In the other tongues the production of publications is generally more costly, and yet the people are less able to pay for them, and harder to be reached. It is entirely a missionary work, and our publishing houses there are really missionary enterprises. Our Hamburg house has used its annual gains, not to increase means nor to enlarge, but to help freely, and thereby enlarge our facilities to sell. Certain sums have been every year set aside to get out new publications, to secure the motor boat in the Hamburg Harbor, to help our industrial schools, etc.

We have not lost by helping others. On the contrary, God has constantly blessed us, and thus enabled us to do more from year to year. But should not all take stock in this enterprise, and could not means be placed at our disposal to push this work as never before? Calls come from Russia, Palestine, Austria, for literature in the Croatian, Slavonian, Albanian, and other languages. The few publications in other languages should be multiplied.

May we at this council realize fully our responsibility to supply the precious truth to all nations and tongues, and improve our present limited opportunities all around us. While we are enriched with the treasures out of God's storeroom, let us remember our neighbors far and near, who, even from the crumbs of our tables, would secure a rich feast for their soul, yea, life eternal.

**SELECTION, ADAPTATION, ILLUSTRATION, TRANSLATION, AND ISSUE OF LITERATURE IN FOREIGN FIELDS.**

(Condensed from the talk of Elder W. A. Spicer.)

Brother Spicer urged that the needs in each field were such as to make it essential to recognize the principle of individualism in selection. Only those in the field can feel and see many conditions that influence the decision in choice of literature. As to adaptation, the best literature published in the home field requires little adaptation. If the principles of the truth are set forth from the point of view of the kingdom of heaven, and not from any merely national standpoint, little adaptation is required. In illustrating, forethought is necessary to arrange for foreign rights to engravings if we are to avoid delays in publishing abroad.
nomination was proud of its strong workers, its pioneer ministers, rooted and grounded in the doctrines of the church, but the youth have grown up with a most defective knowledge of vital truths, owing to the lack of proper home training and the absence of Christian schools. The cause is suffering, and nothing can remedy the condition except a thorough course in the neglected subjects. In order to make the work of the most practical nature, much of the instruction for ministers in Battle Creek College during the past two years has been given—by our ministering brethren, whose experience in the field enabled them to teach those things which are most needed by the pastor and the evangelist. The Lord has said that in the canvassing work the young ministers may get their first and most valuable training. Special classes in canvassing have been conducted by Brother Boggs, and during the summer months those students who are preparing for the ministry are organized into canvassing and colporteur companies.

CHRISTIAN TEACHERS.

If in the beginning of the third angel's message, the children had been properly taught, and we had been loyal to the principles of Christian education, the world's history would have ended long before this. For the educational system which is to take the child from the home to his entrance upon a most important career,—the church school, the industrial school, and the training-school,—the true, best teachers in the world are needed; and to prepare these, Battle Creek College has made a special effort. During the entire school year there is offered a course of instruction arranged for that purpose, pedagogy, the sciences, mathematics, and English being taught, with the Bible as the foundation of each. Besides this, there is held a special summer school of ten weeks' duration, for instruction of teachers in the principles of Christian education, as well as in all necessary branches in which they may be defective.

TEACHERS' INSTITUTE.

In July, 1900, there was held in Battle Creek the first Conference of Seventh-day Adventist church-school teachers. For three weeks these teachers met in council and for instruction with some of our leading workers. The "Teachers' Conference Bulletin," a two-hundred and thirty-page pamphlet containing the proceedings of the Conference, was a result of the Institute. This has been read with interest by many, and is doubtless one of the best single contributions to the literature on Christian education which has yet been placed in the hands of the people.

CHURCH AND INDUSTRIAL SCHOOLS.

In District 3, there are at present 65 church and home schools, having an enrollment of about 1,100 children.

Number of church schools outside this district, but under the jurisdiction, so far as we know, of no other school, 104; teachers of these schools, 115; number pupils attending these schools, about 1,500; total number church schools, 184; total number church-school teachers, 198; total number pupils enrolled, 2,600. These industrial schools are now in operation, one at Bethel, Wis., one at Sheridan, Ill., and a third at Cedar Lake, Mich.

EFFECTS OF SMALL SCHOOLS.

The effects of following the present policy in the school work have been manifold. While the attendance of Battle Creek College as a training-school has been necessarily reduced, the enrollment for the present year being 365, only such students as are prepared for a training being admitted, the establishment of industrial schools has increased very materially the total number of students who are receiving Christian training. Wisconsin, for instance, formerly sent less than fifty students to the college, but she sends nearly one hundred and fifty to the industrial school, besides having two hundred and fifty children in her church schools.

The ultimate result of the church and industrial schools will be a large number of college students whose early education has laid a firm foundation, and who, with a brief training, will become efficient workers. The work of these schools is most essential at this time. There are but two sources from which we may gain workers in the future: either the children born into the church must be educated, or we must depend entirely upon the world at large to furnish the material for the laborers who will carry the closing message.

INDUSTRIAL DEPARTMENT.

Manual training is one of the distinctive features of the training-school. We have at present a tailor shop, a broid shop, a printing office, and the farm, the work in each department being done by students, under the direction of competent workmen. In view of the superior advantages of any school situated in the country, away from the artificial life of the city, the managers of Battle Creek College are looking forward to an opportune time to change the location of the school. When situated as the Testimonies tell us that all our schools should be, it is hoped so to improve the industrial departments that the school can afford an opportunity for a large class to work their way through school, as well as to solve some of the educational problems which to-day confront the world.

TEXT-BOOKS.

The church schools, differing as they do from the public schools, have created a keen demand for schoolbooks adapted to the children of Christian parents. Two thousand six hundred children taken from the public schools to be educated in Bible truths, without a book adapted to their needs, was a sad sight. During the past year a series of text-books has been started, those so far published being "Bible Reader No. 1," "The Mental Arithmetic," and Professor Gardner's system of bookkeeping. These will be followed by others of their series as fast as is possible.

THE DEBT AND "CHRIST'S OBJECT LESSONS."

So nobly have our people responded to the call for the relief of the schools, that the matter is well-known throughout our ranks. Sister White donated the proceeds of her latest book, "Christ's Object Lessons," and our two publishing houses, the Review and Herald and the Pacific Press, came forward with a liberal offer, donating all the work on the books. Then the people arose to sell, and from ocean to ocean the money has been coming in to relieve the school debts. God's hand was in the movement. What was begun in faith, but in weakness, has grown beyond the most sanguine hopes of man. District 3 has already disposed of 12,000 copies of "Christ's Object Lessons," its quota of books being about 80,000, because of a debt of $84,000.

Nothing in all the history of the message has so bound the hearts of Seventh-day Adventists to the educational work as this effort to raise the debt. To God belongs the praise. This is the beginning of the end. E. A. SUTHERLAND.
THE CANVASSING WORK.


(Concluded.)

He should have right business principles, and if he has not taken these into consideration in his experience, then he had better try to find out what true business principles are, that he may teach them to the agent, and teach him how to keep his accounts, and how sacred the funds of the Lord are.

When a minister goes out and raises up a church, the first thing he tries to present to those members who accepted the truth is the gospel principles of paying tithes to the Lord. It is just as sacred, I believe, for them to pay their debts, or to pay their obligations to the tract society, as to the Lord, because it is all one work of the Lord.

S. D. Hartwell: I can indorse what the former speaker has said in reference to the matter of agents' being trained to regard as sacred their financial responsibilities to the office. It is necessary to train agents and instruct them upon their responsibilities to the office. We have dealt with many agents, and in dealing with them we have not had sufficient time to train them in that particular line. My experience has been that agents have made their greatest mistake at the beginning of their experience.

In reference to the second clause, "How can a canvasser keep out of debt?" It seems to me that about the first thing they should be instructed in, is how to keep out of debt. My experience is that a great many canvassers are allowed to get into debt in the beginning of their experience. It is not those who have been long in the work who have trouble with in this respect. Almost invariably it has been necessary for us to enter an account with them when entering the work. Sometimes they need help in one way and sometimes in another, but it is almost always necessary to open an account with them. It seems to me if some plan can be devised whereby they can be started out in the work free from this incumbrance, and free from any desire to be incumbered with debt, a great step will be taken.

In our State it is almost necessary that we have an account with each agent from the fact that the laws of the State are that the ownership of the books shall rest with the publishing house. If the agent purchases the books, they become his own, and he lays himself liable to the State law for a license, so you see it is necessary for us to have an account with them, but some are in debt with us all the time. The first principle is how shall they be trained so as to regard that obligation as sacred, that they may never take any advantage of the situation in which they are of necessity placed,—in fact take no advantage of us in the necessity in which we are placed, and thus we will get along without any trouble.

H. H. Hall: I think, brethren and sisters, that we now have something that will enable us to impress this matter of keeping out of debt as we never have had before. I refer to "Christ's Object Lessons." As a people we have been educated to go into debt. Our conferences, our schools, everything we have, has been in debt. You know how it is, and our canvassers do it as a matter of course. This is wrong. The principle you will find laid down in the sale of "Object Lessons" is to get out of debt. Begin with the schools first, and then the other institutions will be taken held of the same way. Now we must bring this same principle to bear upon our canvassing work, that it is wrong to get into debt.

E. P. Boggs: Brother Hall, where should a line of educational reform begin? You say it is to begin with the schools. Where should it begin?

H. H. Hall: In the schools, certainly. We should keep this thing continually before the people, that we have come to the time when we are going to pay our debts, and are not going to run into debt. I trust we may come to the place where we will regard the money belonging to the Lord just as sacredly as the Sabbath. I believe that as we impress this on our conferences, schools, and churches, we shall have very little difficulty in the matter of canvassers going into debt.

W. M. Lee: I would like to ask a question of Brother Boggs—I know he has engaged in this canvassing work and instructed agents for the work—how much time he takes in presenting to them business principles in his line of instruction; whether the burden of his instruction is on the canvassing work, as to how to present the book, to sell books, etc.

E. P. Boggs: We consider that the
matter of sound business principles is of as much importance as is the understand-
ing of the book. A man who goes out into the field unprepared to take up and carry the financial end of his busi-
ness will just as surely fail as will the man who goes out not understanding how to present his book. We take a sufficient amount of time in our school work to make them proficient in the lines of business. Starting in with reporting, making up their daily and weekly reports, and keeping an actual account of their daily expenses — in fact, every item. If they buy a postage stamp, we have them set that down, so that they can tell how much money they have spent for postage stamps, how much for soda water, and useless things, — things which they would be better off without. In this way they keep a strict account of all their accounts. Then when they come to purchase their books they can keep an actual account of the money taken in and the amount disbursed.

The best way to do is to send cash with order. That is really the strict business principle; that should be the standard we should educate up to. But whenever a tract society has sufficient confidence in agents to send them books and open an account with them, then we tell them that 50 per cent of every book they deliver should be returned to the tract society. Fifty per cent, and in fact I go farther than that in this, that they first take out money enough from the books they have ordered to settle in full for the shipment of books to the tract society. That is the true principle. When an agent orders books, they will belong to that agent when he pays for them, not before. When he pays for them, not before. I have been watching the matter closely from time to time in the matter of payment for books, etc. I have noticed some instruction on this point in the "Manual to Canvassers." I will not take time to read all it says: "Debts to Publishing Houses.—The loose way in which canvassers, both old and young, have performed their work, shows that they have many important lessons to learn. Much haphazard work has been presented to me." I do not believe canvassers are altogether to blame for that. You can go right from the General Conference clear down through. This idea of indebtedness has permeated the whole organization. Yet the canvasser was just as liable as the rest of us, and God wants us to raise the standard, not only in profession of faith, but in our business methods. The Testimonies years ago told us that we needed book-
keepers, and I believe bookkeeping is as much a part of the work of God as is preaching the third angel's message from the desk.

[Reading.] "Some have established themselves in deficient habits, and their deficiency has been brought into the work of God." If these deficiencies have been brought into the work of God, what must we do? We must work these deficiencies out.

"The tract and missionary societies have been deeply involved in debt through the failure of the canvassers to meet their indebtedness. Canvassers have felt that they were ill-treated if the tract society did not receive from the publishing house. Yet to require prompt remittal is the only way in which to carry on business." And whenever we let a canvasser get shipment after shipment of books, each time increasing his indebtedness perhaps $10 on every 100 books shipped, or in that ratio and proportion, we are not doing that canvasser a kindness.

W. C. McCuaig: What if you had a canvasser who wanted to give his note for a shipment of books?

E. P. Boggs: His note?

W. C. McCuaig: I do not see how we can do it, but we have had that in our State.

E. P. Boggs: We don't take notes. There may be instances in which I would accept a note. I do not recollect any instance now to make it necessary. [Reading.] "Matters should be so arranged that canvassers shall have enough to live on without overdrawning. This door of temptation must be closed and barred. However honest a canvasser may be, circumstances will arise in his work which will be a sore temptation to him." That is true. "When they get into difficulty, some canvassers expect that money is to be drawn from the treasury to help them out, only to get into strait places again to require help. Those who are stewards of the means in the treasury must keep a sharp outlook to see that the supply is not exhaust-
ed by these drafts." I believe that whenever an individual comes to a place where after a sufficient demonstra-
tion he can not keep in the field and do the work, I believe it is time to let him get out. Help him, suggest something else to him. No doubt you may think my last statement a little strong. [Reading.] "When men can not by canvassing bring into the treasury every dollar that belongs to it rightly, let them stop just where they are." That is my impression. They should not engage in canvassing unless they can be the means of bringing into the treasury, rather than robbing it.

Mary F. Beatty: I will say just a few words. I would like to give one thought on the canvasser keeping out of debt. I notice that a great many people have gotten into debt. They think the future is going to be very bright, they are going to have wonderful success in selling their books. Then if they do not have very good success, they will say, "I will use this money, and with the next pay the tract society. This is not the right principle. I know in my own experience I would not want to go any further than at present. I want to live within my income. I have tried, with what little business I have had with agents, to incul-
cate that principle. I have not suc-
cceeded in all cases.

How can a tract society secretary best help the canvasser in his work? I be-
lieve he can teach him right principles about his business transactions; and be an encouragement and a help to him. This is our duty as well as our pleas-
ure. One way we can do this and help them is to write to them. I find it is a great help to our workers to write them. Sometimes I have been very busy, and could not write to them. They would say, "I did not receive a letter from you this Friday, and was disappointed." I try to help them and encourage them in the work. While I try to help them spiritually, I try to help them on this other line. The Lord has blessed our work in Nebraska. We have tried to work together. We have done some-
thing for the Master.

B. W. Spire: I want to talk on the subject of debt. It is something that I abhor. I believe the quicker we come to the principle that the apostle laid down, the better it will be for us all.

Now brethren, it may seem strange, but I believe our general agents and State agents are largely to blame for the canvasser getting into debt. (J. B. Blosser: That is so. That is true.) I might relate to you a number of in-
stances, if time permitted, but one will suffice. There was a brother who came into the truth from a worldly business, and he entered the canvassing work in our State. Well, about the first order he sent in I think was about $50 or $75 worth of books. I said to myself right
away, I cannot send those books. Our canvassing agent was there, and he said, "You send them." There were several others there, and they all advised me to send the books. That was a larger bill than I knew that man could meet. The consequence was, that man had to leave the field, and he has an account of $40 or $50 which he cannot pay.

S. E. Wight: Did he have orders for those books?

B. W. Spire: No. What Brother Boggs read is my idea. To require prompt remittance is our only hope to succeed in business. Brethren, I have been dealing with a tract society, in debt the last three years. We are thousands of dollars in debt, and we are struggling under that load. We have canvassers who are owing us large sums, and there are many who are not in the work to-day because they are in debt to the society.

W. C. McCuaig: I would like to ask a question. Suppose a brother wants $10 worth of books, but has not the money to pay for them. He wants to read up and prepare himself for the work in some way.

B. W. Spire: Brethren, if the canvasser has not had instruction in business, he should have. Be careful about his getting into debt. There is a principle involved in this, that you are doing a man an injustice when you let him run in debt head over heels. There are a number of men who are not in the field because they owe the tract society $100 or so, and they cannot pay that debt. We have come to the place that we have had to say to our brethren, You cannot have books unless you pay cash for them. We have found that the canvassers who have been the most prompt to pay up their accounts and send in money have been the men who have made their marks in the field. There may be exceptions in this cash business. I would not advocate it. We must come into sound business principles, and educate our canvassers in their financial obligations.

T. E. Bowen: Time is about up. I would like to ask a question. How many would like to pay for things they have not ordered themselves. You see when an agent orders books more than he has orders for, the tract society secretary is expected to pay for them, yet the agent who is out in the field orders them. It often results that these books come back to the tract society that has to pay for them.

J. B. Blosser: I do not like to give personal experiences, but I will state that I had to meet this thing in a very forcible manner, and I had to cast about to find some means to bring agents out of this way of doing business. When I came to the Texas Conference, I found 11 agents owing the tract society $1,625, and the tract society owed the publishers $3,600. I had learned by experience in the work in Oklahoma that the principle the canvassers should work on is, "Owe no man anything." We taught them that the books did not belong to them; that they were stewards. When they paid for the books they belonged to them. Whenever a book passed out of their hands they were expected to remit to the tract society. The Lord has blessed us. We have trained our canvassers to pay their way as they go, by the use of helps, and by getting some advanced payment on orders, they could get along, and when delivery came they would not be in debt. The principal thing is for the canvasser to keep out of debt. If we have this firmly impressed on his mind it will solve the problem.

E. P. Boggs then announced that inasmuch as there was such an interest in this meeting, and as the time was too short for due consideration, that the same subject would be taken up to-night at the college.

Meeting closed with benediction.

ILLUSTRATED STEREOPTICON LECTURE.

Dr. J. H. Kellogg, April 18, 7:30 P. M.

I have been asked to talk to you to-night on the question of the divine life in man.

There are those who look upon man as simply a higher animal. While attending the Centennial Exhibition in 1876, I saw the skeleton of a large beast which was found in South America, and it was supposed to have lived in prehistoric times. It had fingers that looked very much like human fingers; it had all the bones that are in the human body; it had a spinal column with about the same number of vertebrae as there are in the human spinal column; it had bones almost identical in form, as well as in number, with those of the human form. But it was a great beast some twenty feet high, called the megatherium; and the Darwinists tell us that this great beast was the greatest, greatest grandfather of the human race.

It seems to me that the time has come in the history of the world and the development of science, and in the development of truth, when we ought to understand that man is something better than simply a very wise, intelligent, civilized being. A divine writer said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." We find in the very beginning of the Bible, in the very first chapter of the Bible, an answer to this question: "God said, Let us make man in our image."

Some years ago the old king William, while traveling through the country, stopped at a country schoolhouse, and talked to the boys and girls, held up a piece of rock, and said, "To what kingdom does this belong?" "To the mineral kingdom, sir," said the boys. He held up a flower, "To what kingdom does this belong?" "To the vegetable kingdom, sir," they replied. Then pointing to himself, the old king said, "And to what kingdom do I belong?" There was a great silence. No one wanted to say that their great and good king was simply an animal, and belonged to the animal kingdom; so there was silence for quite a little time, until a bright lad arose and said, in a very deferential way, "To God's kingdom, sir."

Now the boy had the right thought. Man does not belong to the animal kingdom. When God made the world, and after all else had been created, he made his own image. He made man to be his witness in the world,—to be god to the world,—and he gave him dominion over everything which he had made, not only the animals, but everything he had made. This dominion meant a great deal more than most of us have been taught to believe. We must look away back to Adam, to the beginning of the race, and to Christ, to form a conception of a perfect man,—man standing in all perfection, king of the world below him, not subject to the beasts, not subject to germs, nor to many things that we find him a prey to at the present time.

God gave man dominion, and that means that he had power over everything below him. Man lost his dominion by sin. So we find him at the present time in a weakened, deteriorated, degraded state, and this degenerating
Some time ago in a slum Sabbath-school in Chicago I held up a blue flower, and said to the children, "What color is this flower?" Some said it was red, others thought it was yellow, blue, or green. Those children had not seen many flowers, and did not know much about them. They did not know anything about nature. And some of us are just about as stupid as those children were.

Go down to the seashore, or to one of the great chalk cliffs in England, or away out West, and take a little grain of chalk, and put it under the microscope. Go down to one of the great phosphatic deposits in Florida or the Carolinas, and put a little of that under the microscope, and you will find it made up of shells, the skeletons of animals which once lived. It is almost inconceivable that there could have been a sufficiently large number of animal skeletons to make these great masses of chalk. The animals are so small that you cannot see them with the naked eye. Half a dozen of them could rest on the point of a pin, and yet they are all covered with the finest markings, as if made by an engraver's tool.

We do not have to go away back in the ages to find evidence of this microscopic life all about us. Go to some stagnant pool, where you find the water covered with green slime, take a little speck of it, and put it under the microscope, and you will find this green scum all alive, with curious little creatures swimming about. Nobody knows whether they are vegetable or animals because when you get to the dividing point between animal and vegetable, there is almost no distinction; there are swimming vegetables as well as swimming animals. The fact that the animal has power to move around does not determine whether it is an animal or a vegetable. This life is below the power of the human eye to discover; it requires a microscope to bring out these wonders of nature. The things that we tread upon are all alive, and this life is marvelous, wonderfully active in growth and development.

In the Alps a few years ago the people woke up one morning, and saw the snow all covered with red for many square miles. Nobody knew what it was until they made a study of it, then they found that it was a microscopic vegetable that had spread over the snow. They called it red snow, but it was not snow at all, but life that had developed with marvelous rapidity. Hundreds of square miles were covered with this life.

Take the sunflower, for example. It looks straight at the sun. It watches and follows the sun all day long, looking straight at it all the time; and as the sun dips down below the horizon, you see that sunflower still looking at it; and as the sun turns around and comes up in the morning, the flower is looking toward the sun rising. It is God in the sunflower that makes it do this.

The four-o'clock will bloom at that time of day. How does it know when to bloom? Someone has a series of flowers that bloom at different hours, so that by watching the flowers, one can tell what time of day it is. How does the vine know when to bloom? Some of you have watched a flower winding up a string, a morning glory winding around a string. Perhaps you have seen a vine climbing up a lattice, and you have watched the end coming out, and turning in, back and forth, between the interstices of the lattice. How does the vine know what to do? There is an intelligence that is present in the plant, in all vegetation.

When we come a little higher in the scale of animal life, we find the cell. In an animal we find an association of individual cells gathered together to do business in harmony. Just as in a community of several men there are some who are blacksmiths, some carpenters, some dressmakers, some bakers and cooks, some common laborers, a few doctors, a few preachers, and other people, and each one has his office to perform. It is just so with the animal cells. Each cell is independent of all the rest, just as each man in a community is independent. You can not see the individual cells with the naked eye, but through the microscope you can see, in a drop of blood about large enough to hang on the point of a pin, five millions of these cells. A process is continually going on in these cells. The protoplasm in these cells grows and changes; it is found in very curious forms and shapes. It divides up into little pieces of just the same length and shape; then these little pieces all split from end to end. After they split, they separate; half of them turn one way and half the other way, and go to the other end of the cell. Then the whole mass begins to break, and shortly afterward it splits in two, and then we have two cells instead of one. That is the way the cells multiply, and that is the way the human body grows. You
can see the whole thing going on through the microscope; you can see them moving along in just the same order as a company of well-trained soldiers, keeping right time, marching and counter-marching. When we see all these little cells marching along in such perfect order, we feel that we can almost hear the divine voice speaking to these particles, issuing orders to them. We can see there is a divine Master there, who is certainly directing every movement.

This thing can not happen by itself, my friends. In your blood there are five million cells in every little drop of blood, and every cell is made in the way that we have described. This process is not uncommon, it is nothing extraordinary, but it is constantly going on. Some of us have been in the habit of thinking that man was created away back somewhere in the ages, and that after man had been made and placed on the earth, God rested from his work, and that he has never worked any since, but that things have been taking care of themselves. Some of us have thought that the Lord set the world going through space, and that ever since it has been going all of itself. I finally figured the problem up in this way: We will suppose, for instance, that the earth is a big cannon ball. I got the formula which cannoners use when they want to send out a cannon ball, and found how much gunpowder it would take to shoot the earth off into space, and make it go as fast as it is going now, at the rate of about thirty miles a second. How much gunpowder do you suppose it would take? I found that it would take eight hundred times as much as the earth itself weighs. But after it is started, it must be kept going.

The earth does not lose a moment of time. Astronomers tell us that not one twentieth of a second has been lost during the past two thousand years. Why?—Because there is a power behind it that will keep it going; it is not a thing that is moving itself.

Christ said, "My Father worketh hitherto, and I work." The purpose of my talk here to-night is to give you some idea of how God is working now. Job said, "The Spirit of God hath formed me." God did not form Adam and then make him responsible for all the people who followed him; but God is working to-day just as much as he did in creation. I want to keep before your minds the thought that God makes you now just as much as he made Adam; God is working in us to-day in exactly the same way that he worked in making Adam. A cell that is resting,—for instance, a white corpuscle in the blood,—is round, like a drop of jelly. In a moment it changes its form, and starts off to travel. It has no feet to travel with, but it makes a foot, and with the foot it pushes itself along until it has traveled quite a distance. Now this cell gets hungry and wants something to eat. It has no mouth, so it makes a mouth on the spot,—it makes a little indentation in the side of its body, putting out one lip, and then another, and thus forms a mouth, and then takes in a bit of chlorophyll or protoplasm. But it hasn't any stomach; how is it going to digest it? It makes a stomach. All that is necessary is to get that speck of food inside, and it will digest it, because it is all stomach; it is all mouth; it is all feet; it is all brain; it is all nerves; it is all everything. It is one of those little ultimate specks of life complete in itself. It is nothing but a speck of transparent jelly, yet it has in it everything that is in the most complex animal form.

A bone in the human body is not a very interesting thing, but saw off a very thin slice of it, put it on the grindstone, and grind it down until you can see light through it, and then rub it down a little thinner still, then attach it to a piece of sealing wax, and put it under the microscope, and you will see some very interesting things. Here are some little dark places. They are hollow spaces. Inside of one of those spaces, when the bone is alive, is a little living creature similar to a jelly drop. Every one of these specks of life is at work: their work is to build bone. When a bone is broken, these bone cells, as they are called, go to work to make new bone to take the place of the old bone. Of themselves they have no more power to work than a grain of sand or a piece of sawdust; but there is a power in them that is working through them. Each little creature is an instrument, and there is a divine life in it.

Now I will tell you one of the most wonderful things that is known in the whole human body. The bones have in the center of them a substance called marrow. The ordinary bone marrow is white; another kind is red. In the red marrow of the bones the blood is manufactured. We have about five million corpuscles in every minute drop of blood, and we have from ten to fourteen pounds of blood in our veins. The blood corpuscles live about six weeks, and then die, and new ones must be created. This creating process is carried on largely in the bones. There are some other parts of the body where corpuscles are made, but they are made chiefly in the bones.

So the bones are not simply sticks to support the body, or, as is often stated, a sort of framework to hold the body in shape, but they perform one of the most important functions of the entire body,—the making of blood.

There are other wonderful cells in this body, for instance, the muscle cells. As you bend the arm and contract the muscle, the muscle does not contract all together in a mass, but it contracts because each one of those little minute fibers, perhaps not more than one four hundredth of an inch in diameter, contracts.

We have five hundred muscles in the body, and they are all controlled by the will, the mind. When I strike with my hand or beat with my fist, there is a will behind the hand and the fist. My muscles do not act unless there is a command to contract. The thing that is efficient and all essential is the will, it is the commanding power.

The heart is a muscle. The heart beats. My arm will contract and cause the fist to beat; but it beats only when my will commands. But here is a muscle in the body that beats when I am asleep. It beats when my will is inactive and I am utterly unconscious. It keeps going all the time. What will is it that causes this heart to beat? The heart can not beat once without a command. To me it is a most wonderful thing that a man's heart goes on beating. It does not beat by means of my will; for I can not stop the heart's beating, or make it beat faster or slower by commanding it by my will. But there is a will that controls the heart. It is the divine will that causes it to beat, and in the beating of that heart that you can feel, as you put your hand upon the breast, or as you put your finger against the pulse, an evidence of the divine presence that we have within us, that God is within, that there is an intelligence, a power, a will within, that is commanding the functions of our bodies and controlling them.

Notice what this heart does: It has the blood to circulate. The corpuscles of the blood come into the heart, and the heart forces them all out, and sends
them around the body; then they come back to the lungs laden with impurities. In the lungs these impurities are exchanged for the life-giving air, and the blood again enters the heart, and is forced out into the body again. So the blood is the means by which the body is purified.

More than that, the blood contains these wonderful living cells that you see. The red cells simply carry in the oxygen, and carry out the carbonic gases; that is about all that they do. But the white corpuscles have a more wonderful faculty and power. It is their duty to travel through the body, creeping into every nook and cranny, getting into every minute crevice and corner, where they are actively engaged in removing everything that does not belong there. They have a wonderful intelligence; but their movements are not directed by our will. What makes these cells move about in this way and perform their functions? There is a power there which is none other than the power of God. These little cells find something in the body that does not belong there, and they really swallow that thing up. For instance, if a lot of typhoid fever germs are injected into the blood of a healthy man, in a couple of hours you can not find one of those germs in his body. What has become of them? They have been captured and eaten up by these cells.

I suppose there is not a person in this Tabernacle but has had at some time tubercular bacilli in his blood. If we should take off some of the dust from the walls and place it under the microscope, we would find tubercular germs, and also other kinds of germs. Every church, every large audience-room, every public hall, every sleeping-car,—in fact, every place which is frequented by man in civilized lands, is infected, and if you would gather a little of the dust in these places, and place it under the microscope, tubercular and other kinds of germs would be found. This has been proved again and again by microscopic investigations.

Why are we not all dead of these diseases, then?—Because of these wonderful little cells in the body, that are actively engaged in hunting up these cells, and destroying them. There is One who gives intelligence to these cells, and guides them in their work.

Some years ago I made an experiment. I took a frog and prepared it so that I could see these little cells at work in that frog. Then I scratched the foot with the point of a pin, so as to irritate it, and watched it. In a little while there were hundreds of these cells at work, repairing the injury that I had done. When you have a boil, and it opens and is discharged, perhaps you say that a large amount of impure matter runs out, but this is not the case. It is these cells, these living cells, that have sacrificed their lives to save yours. These cells have caught up the impurities, they have come in there to eat up and destroy the germs, and they themselves have died, and that is what makes that white pus.

The impurities are not carried out in the boils, but the boils are evidence of the impurity of the blood. That is the reason why we ought to keep our blood pure. When you find a crop of boils coming, you may be sure you blood is impure and impoverished, because if you had not had impure blood, you would not have had the boils. These cells endeavor to destroy all the germs, so they do not have a chance to multiply sufficiently to create a condition of disease. The germs get the start when the cells are not in a healthy condition, and then disease results.

Now I want to notice some of the wonderful laboratories of the body, where God works. Here is the liver, lying close to the stomach. It has a great many things to do. I told you a little while ago that the red corpuscles live only about six weeks, and then die. Millions are dying every minute. What becomes of them?—They are carried to the liver and for a purpose. The liver destroys them and makes use of the remaining fragments in the coloring of our hair, in the photographic chamber of the eye, and in the coloring of the bile and some of the liquids of the body. The pigments of the skin are colored by the remains of these cells. These are some of the uses to which these millions of dead cells are put by the liver.

The kidneys do a similar kind of work. The liver is a closed door. When a man has eaten vinegar, or mustard, or pepper, or pepper-sauce, or any of those awful things, the liver must take those poisons and destroy them, to keep them out of the body. When a man takes tobacco, the poison of nicotine, into his system, the liver does the same thing; when a man drinks alcohol, the liver has to do the same work. When a woman drinks tea or coffee, it is the same thing,—the liver must be called upon to destroy those poisons, or otherwise they would kill the person who had swallowed them. The liver is continually at work in this way.

The kidneys, on the other hand, are an open door to carry out all of these poisons. Every time I have a thought or an impulse, poisons are formed, and the kidneys must carry these poisons out. These two faithful servants of the body are continually working together. They keep the body free from poisons, and so the life within the body is not entirely destroyed by the accumulation of poisons.

As we go on through life, the poisons are destroyed less and less perfectly as the liver wears out. The more we take into our body, the less perfectly the liver can destroy the poisons. That is one reason why it is not good for man to eat meat; for meat is full of poisons. It is dead, a corpse, nothing more nor less. When we eat this dead flesh, we take into our body the poisons that are in the corpse; and these corpse poisons, when taken into our bodies, impose extra labor upon the liver to dispose of the poisons which the liver must destroy and which the kidneys must remove. Consequently these organs, intended to serve the body only in its necessary functions in removing the poisons generated within the body, just as the chimney carries off the smoke and gases from the stove and the fireplace,—these organs are not able to do their proper work, and neglect it, and these poisons accumulate in the body; then the blood-cells degenerate, and the tissues degenerate, they get hard and brittle, and break, and the liver becomes clogged with these wastes, and the kidneys do not do their work properly; and then we get diseases, and fall victims to various forms of disease or grow old prematurely. This is one reason why carnivorous animals live a shorter time than the herbivorous. This is the reason why a vegetarian is a longer-lived man than the one who eats meat. The very same thing is true of all other kinds of poisons taken into the body.

We have the cells in the stomach that are actively engaged in making gastric juice. We have similar glands that make the saliva. How do these glands know they ought to make gastric juice? How do they know what kind of juice to make? How do they know how much to make? The amount of gastric juice made is just adapted to the quantity of food taken into the stomach. If the stomach takes in one
ounce of food, there is enough gastric juice formed to digest it; and if a pound of food is taken, just enough gastric juice is made to digest it. There is a wonderful intelligence manifested all the time. It is not human intelligence. When the food is gotten out of the mouth into the stomach, it is out of the control of the will. There is another will that controls things in the stomach,—another intelligence, another power, that is entirely independent of the mind. It is the same power that controls the processes of digestion, the action of the liver and of the intestines.

Here is an example of intelligence in nature,—the sundew. When a fly touches any of the tentacles, they open, and turn down around the fly and capture it. If you put a little meat on it, they do the same thing; but if you put on a little particle of dust, they will not close. Therefore, a great many plants that live on flies and insects are called carnivorous plants. There is the Venus fly trap, for example. When a fly touches a little secret spring, it springs a trap, which catches what is in it. There are several hundred different kinds of these insect plants, and they have a great many ways of catching flies. What is it that makes this plant know that there is a fly there? There is a power there similar to that of the human mind. The fly gets into the little Venus fly trap and is caught, and then there is a secretion formed in the same way that the gastric juice is formed, the same way pepsin is formed, the same way peptone is formed, and the plant has the power to digest that little fly. It shuts up two or three weeks, and digests all there is of it. Sometimes these plants grow in dry, sandy places, where they find all the nitrogen they need in the soil, then they do not catch flies. They are not carnivorous naturally. God never made animals or plants carnivorous. The squirrel eats flesh only when it can get no nuts. The lion and other carnivorous animals are naturally nut eaters. Flesh is the nearest thing to nuts, and when we try to find anything that is like nuts, we must go to the animal kingdom. Flesh contains the nitrogen that is found in nuts.

Here are some liver cells. The liver is engaged in manufacturing bile, which is used in many kinds of work. The blood is the active agent which helps the liver in eliminating poisons from the body, and in making bile. As the blood circulates in all parts of the body, all the food that is absorbed from the stomach and the intestines is carried to every part of the body, to sustain the different organs, but it must first pass through the liver, where a wonderful intelligence is shown in sorting over the food and picking out the poisons. And were it not for this, the first time a man indulged in Christmas dinner, with the chicken pie, pepper, vinegar, mustard, and all those things, he would become loaded down with poisons; but the liver comes to his aid, and carries away these impurities. It stands there as a sentinel between the stomach and the blood, so that the poisons may be captured and destroyed.

Were it not for the liver, the first time a man had typhoid fever he would surely die. The liver is a protection. It is God working through the liver to heal the man of the consequences of his own wrong-doing. Wherever God's life is, God himself is. You can not separate God and his life. That is the reason why God is everywhere. A few words now about another wonderful mechanism working in the body: the brain and the nervous system. The brain is in the whole body. It is not simply in the head, but in my finger also. Suppose I prick my finger; it is not my finger that hurts, but my brain. If I burn my hand, my brain is injured, because the brain is a part of the hand; it sends down a long finger into the hand, and into every other part of the body.

This is what you see when you look at a little speck of the brain through a microscope—some wonderful brain cells, nerve cells, with filaments that run out and separate into a great number of branches. Here and there is a long filament, or branch, that communicates with the branches that come over from other cells, and thus a network of filaments is established throughout the whole body. Sometimes the long fingers from one cell terminate in a brush that fits in among the branches from other cells. These are not in actual contact all the time, but the instant they come in contact, each cell knows what the other cell is doing. When they are a little ways apart, they do not know anything about it. When we think, the cells join hand, as it were. For instance, suppose I am talking, and I come to the point where I want to speak a name, and I can not think of it. What is happening then? One of my brain cells is reaching away back in my brain to some cell that has the information I want; and is trying to touch it; if it can only reach it, the information will flash across my brain, and I remember. But suppose I am tired out, and can not get energy enough into that nerve-finger to make it stretch itself out far enough so it can touch that cell, and make the contact. That is the reason why we sometimes try so hard to think of something, and can not: we can not put energy enough into these filaments.

That is the best explanation I can give of the way in which the work is done in the brain. There is an intelligence here. Every one of these cells is a separate little intelligence by itself. There is a divine presence in every one of them. Each one is a storehouse of information. There are perhaps five trillion cells in the brain, and every one is a storehouse of information.

Sometimes the blood-vessels break, it may be in a man's leg, and the leg is paralyzed. What is it travels over the wires? It is the life of God in these cells that travels over these wonderful little telegraph wires, these nerve filaments. It is God's life operating there as the power of God; so whenever there is a nerve impression, or an impulse goes out to a muscle, it is God's power in the muscle. It is God at work. He says, "Ye have made me to serve with your sins;" because when a man sins, he is using God's power,—this wonderful power that is manifested in his body all the time. He says, "Ye have wearied me with your iniquities." My friends, let us think of that.

Some time ago Dr. Rand read that text, "Ye have made me to serve with your sins," in our mission in Chicago. There was a great burly man present, who stood up there, and with the tears running down his face, he said, "Oh, that strikes my heart. I can not stand that. I am an infidel. I am forty years old. I have been traveling all over the country, lecturing on infidelity. I was going by here, and I heard the singing, and came in, and you have read that text. I never knew God was that kind of God. I did not know God dwelt in me. I did not know I made him serve when I cursed him." And he dropped on his knees, and confessed his sins. Certainly at that moment he had an appreciation of what God is. God goes down into the depths of sin in order that he may bring us back again. He stays with us in our sinning and wrong doing. Oh, it seems to me that that must appeal to us,—the fact that
God is dwelling in us, and is serving when we sin.

Here are some cells that are large, gray, dense, plump, and round; what you see inside of these cells corresponds to gunpowder in a magazine—they are full of powder, or energy. This is the condition of the brain cells of a wide-awake man full of energy. Here are other cells that are lean and pale; they have few granules in them. They are tired, their store of energy is exhausted.

The cells get their energy from our food. What is it that gets the energy from it?—It is the pure air that we take in, the oxygen: if we did not take this in, we could not expect to get energy from food. Oxygen is the means by which we secure the energy from the food; and it is secured from it in the same manner that it is gotten from gunpowder; it must be burned before you can get the energy out. Air is the means by which the life-giving material is conveyed into the body and the poison is conveyed out. And when these cells work, the poison is worked out; and the blood must carry it away; or it would paralyze the cell; and when the cells become paralyzed by the poison formed by the work which it has been doing, they are cleansed by the fresh air, and the brain is washed out; the oxygen burns up the poisons and vitalizes the cells, and we can go on working again.

What is this life in these cells?—It is divine energy, brought to us from our food. How does it get into the food?—It comes down in the sunlight. So when we look at the sun, we see the glory of God; and when we see what the sunlight is doing, we see a manifestation of the power of God. This same power comes into us from food. So you see how important it is that we should take live food, food that has an abundance of life in it. What we want is life, and we want life more abundantly; and we get it from the food when we take it first hand. Every butcher-shop ought to be labeled "Second-hand Food Store." In animal flesh we have food and poison; in vegetable food we have life only. When we take this life into our bodies, it will replenish the life of our bodies; but when we take an animal body, we take food, but we also add the elements of death to our bodies; and so we take both life and death.

There is something else in the body that is still more wonderful than this: it is the sympathetic nervous system.

There is a wonderful brain in the skull; but there is a still more wonderful brain in the abdomen—the abdominal, or sympathetic brain. This brain sends out its branches to the stomach and the intestines; they follow the blood-vessels, and go into all parts of the body. The brain in the skull is controlled by the will, and the brain in the abdomen is controlled by a will, but not by the human will. This abdominal brain has charge of digestion, of liver action, of skin action, of heart action, and of lung action, to some degree. It has charge even of brain action, because it builds the brain; and of all the processes of nutrition,—the healing of the body; these processes are carried on under the direction of this abdominal brain. So we see that in the abdominal brain we have a manifestation of the divine will in the body. Every minute blood-vessel is controlled by nerves from this abdominal brain.

Here we can see the importance of proper dress. When a woman wears her clothing so that the abdominal brain interferes with, the stomach is crowded out of place, and thus the brain is interfered with and injured, and hindered in its proper functions.

When we sit, it is important for us to take pains to sit erect, and to carry the chest well up, so as to leave this abdominal brain plenty of room to come up into its place.

A girl came into my office one day. She sat all bent over, with her chest hollowed, her shoulders and head thrown forward, and looking as if she did not have any life in her. I asked her what was the matter, and she said her mother sent her to see me about her lungs. The mother was afraid she was going to have consumption. "Well," I said, "I don't think you look as if you are going to have consumption. Why do you think you are going to have consumption?" "Well," she said, "I have no chest." I told her to stand up, to raise her chest, and throw her shoulders back, to stand erect, and then I found that she had a splendid chest; she had been carrying it behind instead of in front, where it belonged.

There are many persons who carry their chests behind instead of in front, and then the abdominal viscera are crowded down out of place; but when you lift the chest, the viscera are lifted also.

The other day I saw a man who had kidney trouble. His right kidney was two or three or four inches below the place where it belonged. He was all stooped over, and was not standing upright. I told him how to stand, and just as soon as he stood erect, the kidney came back into place. When the kidney is out of place, it pulls on the great sympathetic nerve, and causes a great deal of trouble.

Now take the eye. In the back of the eye is a little spot that represents the sun of the eye. That is the most sensitive spot; it is where the image is formed. How is the image formed?—The back of the eye is dark—a dark chamber. There is a membrane that lies behind the nerves, and the nerves are spread out in a very thin sheet. This membrane forms a black coat for the eye, called the choroid. This is formed from the coloring matter sent to the eye by the liver. When a photographer takes a picture, he lets the picture fall upon a piece of glass which has been coated with silver, and the object makes dark lines on the glass. This is called the negative: the sunlight turns the silver black, so it makes a black image. In the eye, the very opposite is the case. The light blots out this coloring matter which is on the outer curtain. If you look at a cross, for example, there will be a white cross formed in the eye. When you look away from the cross to another object, that white space has to be filled in, the choroid has to place more coloring matter over that space before you can see anything else. How is that process performed?—It is performed by a creative act: a creation takes place every time you look at a different object, the creation of coloring matter to obliterate the picture on the eye, and to prepare the eye for another picture. So in the very simple process of seeing, there is a creation taking place all the time. Some of us have been such heathen that we did not know that.

Just as I was ready to start down here from the Sanitarium, I was called to the office to see a gentleman, and I met a Catholic bishop there. He came here to visit a parishioner of his, who has had an operation at the Sanitarium. He said, "Doctor, I am glad to see you, and I am glad to see that you are doing such a good work here. I understand you are the head of it." "No," I said, "I am not the head of it. I hope and believe that God is the head of it." He said: "That is true, of course; that is true." Then he went on to say, "God is the head of everything; he is the head of
you, and he is the head of me. When I put out my hand or my arm, and draw it in, there is a creation. God is creating in my arm the power with which I use my arm.” “Do you really believe that?” I asked. “Why, that is exactly what I believe,” he answered. “Of course I believe it. It is certainly the truth.” “Well,” I said, “I believe that, too. That is what I am going to talk about to-night down at the Tabernacle.” God is in me, and everything I do is God’s power; every single act is a creative act of God. A great many of us have not got so far along in pathology as to know that; but this Catholic bishop was talking the same lesson I am trying to talk to you to-night. He believes it; he knows it. So many of us believe that God is away off somewhere, and does not dwell near by. God himself tells us that he is nigh unto us, and not far away.

I want to tell you a wonderful story. I have been showing you here some of the cells of the body, living cells. They are all under the control of the divine life, or Spirit, of God himself. The creative power is going on within us just the same as it was manifested in Adam. When God made man, he breathed into his nostrils the breath of life. What was that breath of life? I could give you a few texts from the Bible in just a moment, if I had the time, to show that that breath of life is the life of God himself. It is the Spirit of God. It was not simply a little wind. Somebody says that is just simply the breath that blows out and in; but you could not possibly make a man live by blowing wind into him. The only thing possible to make Adam a live man, was to blow the life of God into his nostrils. Some people have tried to make people live by blowing air into them. I have myself tried, a great many times, to resurrect patients by blowing wind into them. I have blown air into the lungs, inflated the lungs with pure air, and forced oxygen in to make the man live; but he did not live; he was a dead man just the same. I have worked hours and hours over a dead man to try to resurrect him; but breath — air — will not make a man live. Fish do not breathe. They extend their gills out in the water, and move back and forth, but they have no breath. Through the gills they absorb the oxygen in the water. There are a great many animals that do not have to breathe the way we do; but the breath of life is in every animal. It is all the life of God — the Spirit of God. It is the divine life in man, and it is this divine life that creates every new blood cell. Every time we eat a meal and digest it, it is God who does it. He must make the extract — the juice — the saliva; and all the energy man can possibly manufacture is simply the power of God manifested through him as an instrument. The more completely man’s will is surrendered to God’s will, and the more perfect the instrument, the greater will be the power manifested. God is the same yesterday, to-day, and forever; but the reason why God’s power is not manifested in us or through us any more than it is, is because of our wrong attitude toward God; we are in such a condition that God cannot manifest himself through us.

I have been asked if I believe in divine healing. Yes, I most certainly believe in divine healing; I don’t believe in any other kind of healing. Some people are so mistaken, or so ignorant, as to suppose that doctors can heal. For twenty-five years I have been telling my patients that I have no power to heal anybody. Sometimes a doctor gets a case that he can not heal, and then he calls in a preacher. When they say that to me, I always say that I don’t believe in that; I will not agree to that at all; that a case that a doctor can not heal, a preacher can heal. I think one is as good as the other. I do not believe a preacher can heal anybody that a doctor can not heal. Doctors can not heal anybody, and as preachers are no better than doctors, preachers can not heal anybody either. All the healing that is done, Doctors does. There is no other kind of healing but divine healing. If you will accept that fact, you will avoid a great deal of confusion, and clear up a great deal of mystery. All the healing there is, is the healing which God does.

A member in our church called on me some time ago, and asked me to examine his neck. I looked at it, and saw an ugly looking sore. I asked him how long it had been there, and he said, “I have had this sore three years, and it seems to be getting a little worse.” Dr. Rand had clipped off a little piece of it, before I saw it, and examined it under the microscope, and he said it was a cancer. I hardly thought it could be a cancer, so I said to him, “If it had been a cancer, it certainly would have eaten your head off before this time.”

About a month after this, I saw Dr. Rand, “Did you tell Brother — that that sore on his neck was a cancer?” He said, “Yes; I saw it, and it looked just like a cancer to me, and I thought it was; I told him it was a cancer.” I said, “I can hardly believe it is a cancer, for if he had had a cancer of that sort for three years, it would have taken his head off, and he would have been dead before this time.” We were in the operating room, waiting for a case to be operated upon. Just at that moment our pathologist who had examined that little piece of the sore under the microscope, came in, and I said to him, “What is your report of it?” He said, “It is a cancer. I examined it carefully, and applied the test, and it had every appearance of being a cancer.” Then I thought if that was a cancer, we had better attend to it right away. So I called the brother up over the telephone, and told him to come right up here I was, quick; that we must perform a radical operation at once, or he would lose his life. So he came up. I said to him, “I thought we would like to examine that cancer.” I had rather led him to believe it was not a cancer, but as Dr. Rand had told him it was a cancer, I thought I would introduce the matter in that way, by telling him we would like to look at it. “Why,” he said, “I have no sore; that cancer, or sore, is all well.” I said, “It can not be well; if it is a cancer, we must operate on it at once.” But he said, “It is entirely well — there is no sore or cancer there at all.” Well, we did look at it, and to our utter amazement, there was not the slightest trace of a cancer there. There was only a very slight fresh scar, but no trace of a cancer or anything of the kind.

“Well,” we said, “this is certainly astonishing. The cancer is getting well without an operation or anything being done for it except to clip off a little piece of it, and that always makes the case worse, it usually spreads faster. What have you been doing?” “Well,” he said, “when this cancer made its first appearance, about three years ago, I concluded that it was time for me to straighten up on health reform, and so I adopted a strict dietary. I have not eaten a particle of meat since; I have not taken anything but the purest foods, and I have lived in harmony with the laws of health as far as I knew. I found that I was improving wonderfully, and that this thing did not grow. It remained there after I had adopted health reform, but it did not increase in size,
and now, since you looked at it the other day, it has simply healed up entirely.”

We sent the specimen of this cancer to New York, and had one of the greatest pathologists examine it. “Why,” said he, “it is one of the most deadly kinds of cancer.” When he heard the story of that cancer, he was amazed beyond measure.

Now I am telling you this for the glory of God, so that you can see that there is a power to heal. It was God that healed that man. The doctors had nothing to do with it. It was through the power of obedience,—living up to the light that he had received,—and God honored his obedience by healing him of his awful disease.

I want to tell you, dear friends, that since I have seen that case, I do not say any more to people who have cancer, that it is a hopeless case, or that they can not get well without an operation, because here is a case which was cured without operation. It was simply healed by the power of obedience. At the same time, if we had seen this cancer before, we should have cut it out or put something on it to destroy it; for God wants us to co-operate with him in ridding the body of disease.

All healing is divine healing. The only healing is divine healing. We can expect that God will do everything he can for a man when he is sick. If God is a God of infinite love, then he will do for every man that is sick, all he can possibly do for him. Let me put this proposition to you: If God is so loving, so gentle and kind, and so humble that he will serve in a man’s sins, that he will go with a man when he goes down into the very depths of sin,—if God will do that, do you not think that when God sees a man sick and suffering, he will do what he can for him? He will do what he can for every sick man on the face of the earth. God is doing everything he can for him all the time. We appeal to God sometimes as if we thought God had forgotten us. We gather together the elders, and get a lot of people together to pray, to ask God not to forget us. Do you think he has forgotten us, when he dwells within us, and directs all the functions within us?

When a man is sick, what can he do? He can not persuade God by any sort of operation to do anything more for him. But he can change his attitude toward God. Instead of being rebellious against God, and destroying the temple in which God dwells, he can stop all those things, put himself in harmony with God, submit to him, and begin to co-operate with him, and then he will begin to reap the fruits of obedience. If he begins to cultivate health, he will get his health to growing and increasing; but if he continues to sow the seeds of disease, he will reap disease.

Why do we get sick?—Simply because we rebel against God. In fact, we do not get sick until after we are ill. A man does not come down with typhoid fever when he is well; he does not have paralysis when he is well; he is not stricken with apoplexy when he is in good health; he does not get down with Bright’s disease when he is well. When well, he is above all these forms of disease. He may look well, but he is not well.

God made man superior, and gave him dominion over all these various diseases. When a man has violated all the laws of his being, he loses this dominion. Suppose he swallows some typhoid fever germs. If he had a healthy stomach, he could digest typhoid fever germs. But the stomach by abuse loses its power to digest even potatoes and other vegetables, and so he can not digest typhoid fever germs, which are also vegetables growths, and in consequence the germs grow until there are more than he can dispose of, and so he gets under the power of disease. The very same thing is true of many other maladies which I might mention.

The important thing is to live above disease. I was talking with a lady some time ago. The germs of consumption had gotten into her lymphatic glands, and great masses of tubercles lay under her neck. All I could do was to advise her to give special attention to the principles of health. I lost sight of her for a time, but met her again the other day, and she was in blooming health, rosy-cheeked, vigorous, bright, and as happy as she could be. I asked her how she was feeling, and what brought about the change. “Oh,” she said, “I am in excellent health. I managed to get above the disease after a while, and now I am living above it.” She had climbed up and up until she had gotten above the power of this disease, and the tubercular germs were really driven out of her body. We can make our bodies hospitable to germs, so that our blood cells will swallow and destroy them.

That is why we have been given this great light on health reform in these modern times, when the plagues are just upon us. There is a case of the plague down in Ann Arbor now. A student who was inspecting some of the germs of the bubonic plague, through careless handling, contracted the disease. The physician who attends him covers himself all over with a rubber suit, with only two little apertures in it so that he can see, because the plague is so contagious, and he does not want to catch it.

When this great plague, the bubonic plague, the “black death,”—breaks out around us, some of these days, what will be our protection? It will be all over the world. The rats will carry it: cockroaches carry it, bedbugs carry it, vermin of all kinds get it, from the dead bodies of those who have died, and communicate it to people. There is no possibility of escaping it, except one, and that is to be above it, to be up at the top; there is a safe place at the top. If a man lives down in the quagmires of disease, so that his body becomes a mass of corruption through the gratification of the appetite, he will certainly become a victim of these diseases. It is not safe for us to live for the purpose of gratifying the appetite in violation of the laws of health. We will not have a chance to live that way very much longer. These diseases will come upon us and cut us off, and the only protection is to get above and live above disease. These principles should not be looked upon as a cross or a burden, but as the greatest possible blessing; and we are under the gravest responsibility to give to others the light and truth, that all may understand how to conquer and to live above disease.

“BLESSED is the man that maketh the Lord his trust.”

“BLESSED is the man whom thou choosest.”

“BLESSED is the man that feareth the Lord.”

“BLESSED is the man that trusteth in the Lord.”

“PATIENCE is bitter, but its fruit is sweet.”
THE SHELF BEHIND THE DOOR.

As Sung by Lewis C. Sheafe.

I came to Jesus long ago all laden down with sin,
I sought him long for pardoning grace, he would not take me in.
At last I found the reason why, as light came more and more;
I had a shelf with idols on just in behind the door.

CHORUS:
That shelf behind the door, don’t use it any more;
But quickly clean that corner out from ceiling to the floor;
For Jesus wants his temple clean, he can not bless you more;
Unless you take those idols out from in behind the door.

I tore it down and threw it out and then the blessing came;
But ever I got the victory and felt the holy flame.
Beelzebub came rushing up and said with awful roar,
“You can not live without a shelf right here behind the door.”

So many people of to-day are destitute of power;
’Tis plain to see they can not stand temptation’s trying hour.
By way of an apology, “My weakness” is their cry,
’Tis all because of idols that they are using on the sty.

Some smoke and chew tobacco, and some love their fancy dress;
Others have wronged their fellowmen, refusing to confess.
They wonder why they are not blessed as in the days of yore:
The reason why is on the shelf just in behind the door.

Your soul is dark, you surely know you have no peace with God;
You daily tremble lest you feel the chastening of his rod.
The blessed Holy Spirit puts this question o’er and o’er:
“What are you going to do about that shelf behind the door?”

Some hypocrites may look like saints—from men their idols hide;
But what about the Judgment day beyond death’s fearful tide?
That hidden spot behind the door will be a public place,
Where God and men, and angels, too, shall every idol trace.

GENERAL SUMMARY OF ORGANIZATIONS AND RECOMMENDATIONS, AS ADOPTED BY THE GENERAL CONFERENCE AND THE GENERAL CONFERENCE COMMITTEE, APRIL 2 TO MAY 1, 1901.

Organization of General Conference Committee.

GENERAL CONFERENCE COMMITTEE.


Chairman: A. G. Daniels.
Secretary: H. E. Osborne.
Clerk of Committee: H. E. Rogers.

MISSION BOARD.

Corresponding Secretary of Mission Board: W. A. Spicer.
Field Secretary of Mission Board: W. W. Prescott.

PASTORAL COMMITTEE.

FINANCE COMMITTEE.

EDUCATIONAL BOARD.

RELIGIOUS LIBERTY DEPARTMENT.
A. T. Jones (chairman), E. A. Sutherland, David Paulson, A. Moon, S. H. Lane.

SABBATH-SCHOOL DEPARTMENT.
W. A. Spicer, (chairman), W. W. Prescott, M. C. Wilcox, C. H. Jones, E. A. Sutherland, H. R. Salisbury, Dr. A. J. Read, Dr. G. W. Thomson, Estella House (secretary), Mrs. L. Flora Plummer, Adelaide Bee Cooper.

LEGAL CORPORATIONS.

GENERAL CONFERENCE ASSOCIATION.

TRUSTEES LEGAL CORPORATION FOREIGN MISSION BOARD.

TRUSTEES INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.


MEMBERS REVIEW AND HERALD BOARD.

Trustees to fill expiring terms on the Board of the Review and Herald Pub.
TRUSTEES MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.


TRUSTEES COLORADO MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.


NEBRASKA SANITARIUM AND BENEVOLENT ASSOCIATION.


UPPER COLUMBIA CONFERENCE MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

The constituency of the Upper Columbia Medical Missionary and Benevolent Association consists of twenty-one members, seven elected for one year, seven for two years, seven for three years. The names of the seven expiring this year are: F. B. Steen, C. H. Lansing, A. G. Christiansen, S. A. Miller, S. A. Anderson, W. M. Fee, J. R. Leads worth. The following named persons were elected for three years: F. B. Steen, C. H. Lansing, J. G. Smith, S. A. Miller, W. M. Fee, J. R. Leadworth. W. C. Young was chosen to fill the vacancy made by the resignation of G. F. Haffner. Trustees: The president of the Upper Columbia Conference, J. R. Leadworth, W. C. Young, J. W. Posey, S. A. Anderson, Greenville Holbrook, W. M. Fee.

PORTLAND SANITARIUM AND BENEVOLENT ASSOCIATION.

The constituent body of the Portland Sanitarium and Benevolent Association consists of fifteen members, five elected for one year, five for two years, and five for three years. The following were elected for the first year: H. W. Decker, T. H. Starburg, W. H. Winslow, R. D. Benham, H. J. Schnepper. For the second year: E. Rose, E. Hurlbut, J. C. Scott, David Emmerson, O. W. Barber. Trustees: H. W. Decker, L. J. Stiles, G. E. Tyszkie wiecz, Mrs. J. Gotzian, Dr. W. R. Simmons, M. E. Spencer, R. Rose, E. Hurlbut, W. W. Sharp. Nine nominated, from which list seven are to be elected by constituent body.

NEW ENGLAND SANITARIUM AND BENEVOLENT ASSOCIATION.

Members of constituent body: A. E. Place, F. W. Mace, Thomas Davis, Solon Farnsworth, Charles R. Brown, E. P. Farnsworth, Frederick Griggs. For president of the constituent board, H. W. Cottrell; for secretary of the constituent board, W. A. Wilcox. Trustees: Hampton W. Cottrell, John H. Kellogg, Chas. C. Nicola, Wm. A. Wilcox, Wilbur L. Payne, Dwight M. Hull, Horace B. Tucker, Albert E. Place, James B. Mason. Nine nominated, from which list eight are to be elected by the constituent body. Secretary and Treasurer also to be elected by the constituent body: Wm. A. Wilcox or James B. Mason.

UNION COLLEGE BOARD OF MANAGEMENT.

The Local Board of Managers for Union College will be enlarged by the addition of two members, making a board of eleven instead of nine, as at present constituted. The Board of Management of Union College will consist of: The presidents of the Iowa, Minnesota, Dakota, Nebraska, Missouri, Kansas, and Colorado Conferences; J. Sutherland, superintendent Nebraska Sanitarium, the president of the college, and the English Bible teacher in the college.

WALLA WALLA COLLEGE BOARD OF MANAGEMENT.

The president of the Upper Columbia Conference, the president of the North Pacific Conference, E. L. Stewart, the business manager of the college, S. A. Miller, T. L. Ragsdale, J. A. Holbrook.
Press Publishing Company, Kansas City; president of Boulder Sanitarium; general canvassing agent.

**PACIFIC UNION CONFERENCE.**
Organized April 16, 1901.


**AUSTRALASIAN UNION CONFERENCE.**
Organized January, 1894.


**EUROPEAN GENERAL CONFERENCE (SEE PAGE 390 OF THE BULLETIN).**

President, O. A. Olsen; Secretary, H. F. Schuberth; Treasurer, W. T. Bartlett. Executive Committee, presidents of Conferences.

Summary of Proceedings of General Conference.

**ADMISSION OF CONFERENCES.**

Queensland, South Australia, Cumberland, Ontario. (Pages 19, 20.)

**ON ORGANIZATION.**

It was voted that, the usual rules and precedents for arranging and transacting the business of the Conference be suspended, and that a General Committee be appointed, to consist of the following persons: The presidents and secretaries of the General Conference, of the General Conference Association, of the European and Australasian Union Conferences; of the Review and Herald, Pacific Press, and Echo Publishing Companies; of the Foreign Mission Board, Medical Missionary and Benevolent Association; of Battle Creek, Healdsburg, and Union colleges; and the following-named persons: J. N. Loughborough, S. N. Haskell, A. T. Jones, W. W. Prescott and such other persons as should be necessary to represent the important enterprises and interests connected with the work of the Seventh-day Adventists throughout the world, the same to be named by the committee when organized, and this committee to constitute a general or central committee, which should do such work as necessarily must be done in forwarding the work of the Conference, and preparing the business to bring before the delegates.

Other recommendations relative to the reorganization are found on pages 27, 28, 29, 33, 34.

1. That the delegates from the several General Conference districts be asked to go forward in the perfecting of plans for the organization of District Union Conferences as rapidly as possible during this session of the General Conference.
2. That the delegates from each district appoint three of their number to act with the Committee on Organization in the framing of a Constitution and working plans.
3. That all questions regarding the change of district territorial lines be referred to the Committee on Constitutions and Plans.
4. That in the framing of the Constitutions and working plans, provisions be made for the use by the district organizations that are strong financially, of such parts of their income only, as are necessary for the administration of the District Union Conferences, and that the balance be forwarded to the General Conference for the maintenance of its administration, and to assist weaker Conferences and missions. (Pages 169, 170.)
5. That the General Conference Committee be composed of representative men connected with the various lines of work in the different parts of the world.
6. That the General Conference Committee, as thus constituted, take the place of all the present general boards and committees, except in the case of the essential legal corporations.
7. That the General Conference Committee consist of twenty-five members, six of whom shall be chosen by the Medical Missionary Association, and nineteen by the General Conference. That five of these members be chosen with special reference to their ability to foster and develop the true evangelical spirit in all departments of the work, to build up the ministry of the word, and to act as teachers of the gospel message in all parts of the world; and that they be relieved from any special business cares, that they may be free to devote themselves to this work.
8. That in choosing this General Conference Committee, the presidents of the Union Conferences, as far as consistent, be elected as members.
9. That the Medical Missionary Board be authorized to fill any vacancy which may occur in the representation from the Medical Missionary Association.
10. That the General Conference Committee be empowered to organize itself, and to appoint all necessary agents and committees for the conduct of its work. (Pages 185-189, 201-207).
11. That the General Conference Committee of twenty-five, as soon as elected, nominate the members to constitute the corporate membership of the Foreign Mission Board. Said members to be elected by the Conference.
12. That the administration of the Foreign Mission work be under the supervision of the General Conference Committee.
13. That it be left to the General Conference Committee to decide how long the corporate life of the Foreign Mission Board be continued. (Pages 219, 225-229.)
14. That the responsibility herebefore carried by the General Conference in appointing boards of management for the Southern Industrial School (Graysville, Tenn.), and the Oakwood Industrial School (Huntsville, Ala.), be transferred to the Southern Union Conference.
15. That the General Conference Executive Committee be authorized to make such transfers of the responsibility of appointing the boards of management of other educational institutions, and the transfers of titles of properties and obligations for debts, as the organization of the Union Conferences may indicate to be advisable. (Pages 232, 281.)

**INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.**

1. In harmony with the recommendation of the Executive Board of the International Sabbath-School Association, we donate $2,000 to the work in other lands, and $500 to the General Conference for the work in the Southern field.
2. In harmony with the plan of reorganization adopted by the General Conference, we hereby place this work, and the property and funds of this association, under the management of the General Conference, this action to take effect as soon as the General Conference is prepared to make this branch of the cause one of the departments of its work. (Page 351.)

**INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.**

1. That in harmony with the plan of reorganization adopted by the General Conference, the International Religious...
property, funds, and obligations in the hands of the General Conference as soon as that body shall be prepared to assume these responsibilities.

2. That for the present, or until the expiration of the lease upon the rooms at 324 Dearborn St., the headquarters of the religious liberty work, the publication of the Sentinel of Liberty, and of the Religious Liberty Library, be continued in Chicago.

3. That until further action by the General Conference either in open session or by its Executive Committee, the religious liberty work be carried on under the name of the International Religious Liberty Association. (Page 385).

ON FINANCE.

1. We recommend to our Conferences, as far as they are able and consider that it would be a blessing to do so, to pay a second tithe to the general cause for its mission work.

2. We further recommend to such Conferences as are able and willing to do so, that they send a number of their laborers into the mission field, and support them there, operating as far as consistent through the boards having charge of the different fields to which the laborers are sent.

3. We recommend that, as far as consistent, the General Conference, the Union Conferences, and the local Conferences agree beforehand with their tried and accredited laborers as to the salaries which shall be paid them, and that no portion of their wages be held back.

4. We recommend that our Conferences everywhere be urged to adopt and further develop the Ten-Cent-a-Week Plan for the support of our foreign work, as inaugurated by the Foreign Mission Board last year. (Page 170.)

5. We recommend that all who especially labor in word and doctrine in our colleges and academies in the training of workers for the field, be supported from the tithe. (Pages 172, 207.)

6. We recommend that a most vigorous effort be made by our brethren and sisters, our local and Union Conferences, to push the relief of our schools and the Scandinavian Publishing House to a successful finish; that we endeavor to complete this work quickly, and that no other general movements of the kind be commenced until those now under way are completed, unless urgent necessity demand otherwise.

7. We recommend that all proceeds from the sales of the German editions of "Christ's Object Lessons," both in the United States and in Germany, be given to the school which has recently been started in Germany.

8. We recommend that the proceeds from the sales of "Christ's Object Lessons" in the Danish-Norwegian language, in the United States and in Norway, be used for the relief of the Scandinavian Publishing House, and that the proceeds from the sales of the same in Denmark be used for the relief of the Frederickshavn school. (Amended. See page 386.)

9. We recommend that the proceeds from the sale of "Christ's Object Lessons" in the Swedish language, both in the United States and in Sweden, be devoted to the support of the Nyhyttan school in Sweden.

10. We recommend that all the bills for material for "Christ's Object Lessons" in all languages in the United States be met from the Fifty Thousand Dollar Relief of the Schools Fund, which should be increased to meet the added cost of typesetting, plate-making, and advertising in the foreign languages.

11. We recommend that each Union Conference be requested to raise a sufficient amount of money to cover the cost of the material in "Christ's Object Lessons" shipped into its territory.

12. We recommend that the Fifty Thousand Dollar Relief of the Schools Fund be raised by the following methods:
   (a) Appeals to the people at our camp meetings for cash donations and pledges.
   (b) Appeals through the columns of the Review and Herald.
   (c) Letters and circulars from the office of the Relief of the Schools Secretary, asking for offerings for this fund.

13. We recommend that our ministers, licentiates, and Bible workers, one and all, with as little exception as possible, engage in an organized and vigorous effort, under the supervision of the various local Conference Committees, to sell "Christ's Object Lessons" themselves; to train, organize, and assist our brethren and sisters all over the field so to do the same. That this effort begin not later than Oct. 1, 1901, and continue until Feb. 28, 1902. That if the whole three hundred thousand copies of "Christ's Object Lessons" comprising the original gift of Mrs. E. G. White and the Review and Herald and Pacific Press Publishing Companies be not sold by that time, that similar plans and a similar program be followed out each year until this grand work is gloriously completed. That if the dates set for this work should, for any good and substantial reason, not be the most advantageous in certain Conferences, another period of equal length be chosen in which to do the work.

14. That in each Conference this work be given into the hands of a proper person, who shall supervise and direct the same, in counsel with his Conference Committee.

15. We recommend that the General Conference Committee be and hereby is requested by this Conference to constitute a Relief Department consisting of five members, whose duty it shall be to co-operate with the Union and local Conferences in the work for the relief of our institutions above named.

16. We recommend that we unite with the Medical Missionary and Benevolent Association in the raising of a fund with which to provide the necessary buildings for the American Medical Missionary College. (Pages 385-387).

ON EDUCATION.

The following were submitted by the Committee on Education:

1. That we urge upon our people the importance of establishing church schools.

2. That we recommend our Conference laborers not to consider their work for churches complete until church schools are organized whenever consistent.

3. That we recommend the appointment of church-school superintendents in Union or State Conferences, who shall co-operate with their respective Conference Committees and training-schools in the establishment of church schools, such superintendents to be appointed by Conference Committees in consultation with the ones in charge of said training schools.

4. That we recommend that in the appointment of school boards, persons be chosen who can efficiently represent the various lines of work taught in those schools.

5. That we recommend that our schools show their appreciation of the gift of the book, "Christ's Object Lessons," by encouraging their teachers and students to devote their summer vacations to the sale of the book.
6. In the support of church schools, local needs should be met, if possible, by local tuition or voluntary donations, and pupils should be encouraged to earn their tuition or contributions to the expense fund.

7. Church schools should continue their work to the sixth or seventh grade, and intermediate schools to the ninth or tenth.

8. Intermediate industrial schools should be established wherever it seems advisable.

9. All who have to do with the training of teachers for church schools should require thoroughness of preparation, lest the church school work be retarded by reaction from disastrous experiments.

10. We recommend that our brethren everywhere study diligently the principles of Christian education, and step out by faith, as new light shall be given, and put the principles learned into practical use.

11. While we recognize the importance of educating our children under the most favorable influences, still we would caution all against taking extreme positions or making unwise utterances, which might bring reproach upon the reformatory plans we desire to advance.

12. We call upon Seventh-day Adventist teachers, who have been successful in secular schools, to consecrate their talents and experience to the cause of the third angel's message, to study the principles given this people upon the sacred calling and work. (Pages 207, 230, 231, 350, 418, 448.)

REPORT OF THE COMMITTEE ON PLANS AND RESOLUTIONS FOR THE SEVENTH-DAY ADVENTIST PUBLISHING WORK.

1. Resolved, That the stockholders express their gratitude to God for his fostering care, and for the measure of prosperity that has attended the publishing work the past year, and that we hereby express our desire to have more attention given to the development and training of workers, especially suitable persons to bear responsibility in connection with the publishing work in other parts of the world.

2. Whereas, Our people are greatly encouraged to learn of the progress of the work in the various Conferences; and —

WHEREAS, The Advent Review and Sabbath Herald is the church paper to go to all English-speaking Sabbath-keepers; therefore —

Resolved, That we invite the editors of the Review and Herald to secure from the State papers, or otherwise, frequent, condensed reports of the progress of the work in the various Conferences, and publish the same in the Progress Department of the Review.

3. Whereas, There is need of a more
thorough and systematic distribution of the truth by means of small tracts: therefore—

Resolved, That a series of small tracts suited for mailing in envelopes, covering the salient features of the message in a brief and concise manner, be prepared and furnished for free distribution:

(a) That, to encourage a large circulation of these, they be furnished at the cost of production.

(b) That when a church or society orders one thousand or more, it may have the privilege of furnishing announcements of local meetings and interests sufficient to occupy the last page.

(c) That one page of each tract be devoted to advertising our leading publications.

(d) That State tract societies be encouraged to furnish these tracts free to their regular self-supporting canvassing agents.

4. We recommend that the Board of Trustees provide such homes for the young people working in the Office as their judgment may be necessary.

ON RELIGIOUS LIBERTY WORK.

On Friday last the attention of this body was called to the Reunion of Confederate Veterans to be held in the city of Memphis, Tenn., May 28 to June 1, 1901.

At a meeting of the Southern delegation held the same afternoon, this matter was considered, and the Tennessee delegation was asked to suggest some plan of action to be presented to this body. Subsequently a smaller committee was appointed to formulate recommendations, and we submit the following points:—

1. That the Gospel Herald issue a special eight-page daily edition during the Reunion for free circulation among the delegates and visitors; four pages to be devoted to our literature, and four pages to a daily program, general news notes, locals, and carefully selected advertisements.

2. That the Medical Missionary Association, the Review and Herald Publishing Company, and the Pacific Press Publishing Company be invited to donate appropriate literature for free circulation at this Reunion.

3. That the General Conference be asked to appoint C. P. Bollman as editor of this special edition and D. W. Reavis as manager of circulation.

4. As neither the Southern Missionary Society nor the Southern Conferences are in a condition to do this work, it is recommended that the General Conference provide the necessary funds. (Page 418.)

ON CANVASSING AND COLPORTEUR WORK.

1. We recommend that each Conference employ a State canvassing agent.

2. We recommend that the importance and advantages of resident canvassing be prominently brought and continually kept before our churches.

3. We recommend that each church encourage one or more of its number to engage in canvassing for our large books, under the direction of the State agent.

4. We recommend that these agents furnish their churches with the names and addresses of their subscribers, and that their churches follow up the work by correspondence, periodicals, and tracts.

5. We recommend that the Signs of the Times and Good Health be used in pioneer city missionary work in this country.

6. We recommend that Present Truth, Bible Echo, and Herald of Health be used in pioneer city missionary work in their respective territories.

7. We recommend that equal attention be given our health and denominational literature.

8. We commend the practice of our colleges, academies, State and church schools giving practical instruction in evangelistic canvassing.

9. We recommend that, so far as consistent, canvassers’ institutes be held in every State.

10. We recommend that more time be given to the consideration of the canvassing work before the general assemblies at our camp-meetings. (Pages 378, 415, 416.)

ON GERMAN WORK.

Resolved, That we ask that a German monthly church paper be published, in which our German brethren and sisters can be instructed, and reports of our laborers can be published. (Page 336.)

For the purpose of advancing the present truth among the millions of Germans in this large land of America, we, as the representatives of the German work assembled at this Conference, desire that plans be laid by which more vigorous and harmonious efforts be put forth, so that more effective results among our people may be reached.

For this purpose, we desire,—

1. That in each Union Conference, as far as practical, one man be appointed or elected whose duty shall be (a) to take the oversight of the German work in such Union Conference; (b) to look up and encourage proper persons to enter the German canvassing work and other branches in the cause of God generally.

2. Such persons shall counsel and act together with the various Conferences or Mission Field Committees.

3. We further recommend that such persons be allowed to meet together at least once a year, for the purpose of counseling.

4. It is further recommended that such duly elected or appointed persons, and the editor of the German paper, constitute a committee, which shall meet with the General Conference Committee, as circumstances may demand or allow, for the purpose of planning for the German work. (Page 356.)

1. Resolved, That the German brethren recommend that all our laborers and brethren do all in their power to circulate the German “Object Lessons” among the German people.

2. Since we acknowledge that the Hausfreund occupies an important place in the proclamation of the third angel’s message among the Germans of different countries, and that many souls have already been brought to the knowledge of the truth through it; therefore be it—

Resolved (1) That we recommend that those whom the Lord has given talents in this direction contribute original articles, such as are fitting and timely for our own members, and also suitable for a missionary paper.

3. That as far as possible every German Seventh-day Adventist family or single member not only subscribe for the paper for himself, but also pay for one or more subscriptions for his friends or neighbors, and that not only the ministers, but also the members of the churches, take subscriptions for it.

3. We recommend that steps be taken that the Hausfreund be sold from house to house, especially in the large cities, and that monthly subscriptions be taken at the rate of ten cents a month, and be delivered by the laborers, and that such agents be assisted from the Hausfreund fund when deemed advisable.

Resolved, That we, acknowledging the importance of the circulation of our literature, recommend: (1) That all brethren and sisters as far as possible supply
themselves with our books, tracts, and pamphlets, and become familiar with the contents of the same; (2) That we urge all our ministers and Bible workers to set a good example before the members of our churches in the diligent circulation of our books, etc., as well as taking subscriptions for our German paper; (3) That all our laborers and church-members keep an eye on devoted suitable persons of both sexes for the purpose of encouraging them to enter the canvassing field; (4) That our church-members not only pray for them, but also assist them financially when necessary. (Page 378.)

**YOUNG PEOPLE'S WORK.**

Your committee would with burdened hearts recommend that something more effectual be done, and that speedily, to save our children, youth, and young people, and to develop them as laborers for God. As primary steps in this work, we would respectfully suggest the following:

1. That we would urge our ministers, church officers, Sabbath-school and other workers, to encourage our young people, youth, and children to organize themselves into simple working bands, or companies, under the direction and counsel of wise, spiritual leaders.

2. That these bands, or companies, be adapted to the material at hand, the churches of which they are a part, and the work which surroundings and opportunities bring them, and that more elaborate organization be a matter of growth and necessity and not of form.

3. That the work of these bands include all phases of Missionary and Christian Help work.

4. That all our workers in these lines, our church members, young and old, be entrusted to do all in their power to plan and labor as those who are indeed one in Christ Jesus.

5. That our Conference be asked to connect this work with the Sabbath-school or missionary department of the Conference work, that these bands of young workers may have some central source of instruction and channel of communication.

6. That our Conferences set such men as are especially adapted to this work to help our larger and city churches, organizing and training our churches, especially our young people and youth more effectually to labor for the Master.

7. That a department in the *Youth's Instructor* be open for the advancement of this work among the young people.

8. That the Executive Committee of this Conference appoint a committee to study this work, and push it forward. (Page 441.)

**COLORADO MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.**

Inasmuch as there has arisen a necessity for the separation of the consumptive and non-consumptive patients of the Colorado Sanitarium, we recommend that steps be taken to provide for this exigency.

Resolved, That the interests of the work of this association demand the establishment of creditable branches, including vegetarian restaurants, in Denver and other important centers in Colorado, as soon as possible.

Resolved, That we approve of the plan of a tent-colony for the treatment of consumptives, and recommend that the trustees of this Association organize and operate such colonies, providing the suitable equipments, as fully and rapidly as possible.

Resolved, That the State of Utah shall be considered as belonging to the territory of the California Medical Missionary and Benevolent Association.

Resolved, That the interests of the work of this association demand the establishment of creditable branches, including vegetarian restaurants in Denver, and other important centers in Colorado, as rapidly as possible. (Pages 358-361.)

**INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.**

1. It was moved and seconded that the medical missionary work in foreign fields be turned over to the Executive Committee of the General Conference, with the understanding that a committee be appointed, which shall be so organized that it shall properly represent the medical missionary work as well as the evangelical work. (Page 315.)

2. Resolved, That it is the sense of this body that active and immediate steps be taken to advance and encourage our medical missionary work in the territory of the Southern Union Conference.

3. Resolved, That we recommend and authorize the creation of a medical missionary organization for the Southern field to be incorporated and known as "The Southern Sanitarium and Benevolent Association;" that this association be organized on such a plan as will secure and insure the perfect co-operation of the International Medical Missionary and Benevolent Association, and the Southern Union Conference; that the headquarters of this Southern Sanitarium and Benevolent Association be established at Graysville, Tenn.

4. Resolved, That the objects of the Southern Sanitarium and Benevolent Association be the same as those of the International Medical Missionary and Benevolent Association, and its auxiliary organizations in different parts of the world.

5. Resolved, That we recommend and encourage the establishment, at the earliest date consistent with existing conditions, of two medical missionary nurses' training schools,— one for white people at Graysville, Tenn., and one for colored students at Nashville, Tenn.; that what is necessary to the success of these enterprises be sent as soon as possible; and that the standards of these schools with reference to missionary basis, entrance requirements, and courses of study be those adopted by the schools already established under the direction of the Medical Missionary and Benevolent Association. (Page 317.)

6. We recommend, That all applicants for admission to any of the medical missionary training schools, under the supervision of this association, be required, before entering the same, to make the following—

**MISSIONARY DECLARATION.**

"I hereby express my intention and determination to devote my life to medical missionary work, having made the matter a subject of careful consideration and earnest prayer, and believing that it is the will of God that I shall thus do."

"I also hereby place myself under the supervision of the International Medical Missionary and Benevolent Association for the purpose of receiving such training and other preparation for the work of the Medical Missionary as may in the judgment of the Executive Board of the Medical Missionary and Benevolent Association, be deemed proper and necessary to fit me to perform successfully such medical missionary work as may be assigned to me, and for direction and supervision in the work when I shall be prepared to enter upon it, at such time and place as providence may indicate to be duty, and the board shall advise." (Page 318.)

7. We recommend, That men of means encourage and co-operate with the International Medical Missionary Board and other like associations in the open-
ing of missionary restaurants and dining parlors in the various large cities, especially where the field has been prepared by the circulation of Good Health and other lines of educational work. (Page 319.)

8. Resolved, That health journals, health tracts, and other health literature be more widely used in missionary work; and that the following plans for the introduction of such literature receive the approval of this body:

9. That all sanitariums and employees take a more active interest in the circulation of health literature; that employees be induced to canvass for it throughout the year, and that canvassing companies be formed during the dull season.

10. That the tract societies take the same interest in circulating health literature as in religious literature, and that they make calls in their State papers for canvassers for the health journals. (Page 336.)

11. That we encourage local tract societies to order and use health journals for missionary work, in the same manner as they are now using the Signs.

12. That appeals be made to the people for each family to take a health journal for their own instruction, and to induce their friends and neighbors to subscribe.

13. We approve of the plan of printing special numbers of health journals, and we ask our tract societies and people everywhere to aid in their circulation. (Page 337.)

14. Resolved, That city medical mission efforts are useful means of extending the gospel. (Page 338.)

15. Resolved, That we recognize the providence of God in the increasing number of openings for nurses to carry the health principles into numerous homes and communities, and that we encourage our young men and women to enter the training schools without delay, that they may be prepared to respond to these urgent calls. (Page 339.)

16. Resolved, That those starting, or carrying on, branch sanitariums and treatment-rooms shall work in harmony with the organized medical missionary work, and that the earnings of such branches and institutions be considered sacred to the advancement of the medical missionary and benevolent work in their respective fields; and that we indorse the plan in operation as given in the articles of agreement between the Medical Missionary Board and such institutions. (Page 340.)

17. Resolved, That we proceed to raise a fund for the purpose of providing necessary buildings for the American Medical Missionary College. (Page 341.)

18. Resolved, That systematic efforts should be made to extend the methods and principles of rational hygienic living by means of suitable courses of instruction in connection with Chautauquas, camp-meetings, institutes, colleges, academies, and church schools. (Page 342.)

Whereas, There are places in Europe where medical missionary work ought to be started at once, and other places where the work needs special attention and financial help; therefore—

19. Resolved, That we ask the General Conference Committee to give this matter their careful attention as soon as possible, and to devise plans by which to secure the necessary funds.

20. Resolved, That we acknowledge the blessings of God, and the benevolence of our brethren in the support of the James White Memorial Home for the Aged, and the Haskell Home for Orphans, and express it as our hope and desire that these charities be encouraged by continued support and good will. (Page 343.)

21. We recommend that the training schools in institutions under the direction of the Medical Missionary Board adopt the same standard for acceptance of pupils for training, and the same course of study as is adopted by the training school at Battle Creek.

22. That we encourage a preparatory year of study being taken in our schools when possible.

23. That as a rule we should not accept pupils in our training schools under twenty-one or over thirty-five years of age. (Page 344.)

MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION.

Resolved, That we indorse and commend the action of the trustees in promoting the interests of the American Medical Missionary College, and in the use of funds for the payment of the salaries of the teachers and incidental expenses, and we recommend that they continue this until other arrangements are made for the running expenses of the school, on condition that the International Medical Missionary and Benevolent Association will make suitable effort to secure funds for an adequate building. (Page 314.)

ORGANIZATION AND WORK OF THE GENERAL CONFERENCE COMMITTEE, APRIL 18 TO MAY 1, INCLUSIVE.

It will be observed that the Committee has been subdivided into a number of departments; namely, the Mission Board, Pastoral Committee, Finance Committee, Educational Department, Religious Liberty Department, Sabbath-school Department, and Publication Committee, all of which are found on page 498 of the Bulletin. The principal work of the Committee has been to devise plans for the work of these various departments.

MISSION WORK.

It was recommended to dispose of the property of the Foreign Mission Board and International Tract Society in New York City, and locate the headquarters at Battle Creek, Mich., a statement of which has appeared in the Review and Herald.

Voted, That the French books now in the General Conference Library be donated to the Paris Mission for use in editorial work there.

Voted, That the Mission Board be asked to take the general supervision of medical missionary work in Mexico.

Voted, That the Missionary Magazine be issued with forty-eight pages, the size of Good Health, the price to be fifty cents. The magazine will embody all phases of missionary work, both medical and evangelical.

CAMP-MEETINGS.

Voted, That A. G. Daniels, W. W. Prescott, and W. A. Spicer constitute a committee in the matter of advertising at our camp-meetings this present season;

That J. A. Brunson be requested to attend as many camp-meetings as possible in the Lake Union Conference;

That the Medical Missionary Board be requested to take charge of the matter of supplying physicians and nurses to attend the various camp-meetings;

That A. T. Jones be requested to attend the Upper Columbia, North Pacific, and California camp-meetings;

That A. F. Ballenger be requested to attend the Chesapeake, Pennsylvania, Atlantic, and New England camp meetings;
That Elder S. N. Haskell be requested to attend the Pennsylvania, Atlantic, and New England camp-meetings;

That A. G. Daniels and W. W. Prescott be requested to attend the Iowa, Minnesota, Wisconsin, and South Dakota camp-meetings;

That A. G. Daniels attend the Cumberland Conference meeting, if he can consistently arrange to do so; and also the Ontario camp-meeting, it being understood that the last meeting shall be postponed until July.

Arrangements for the later camp-meetings will be duly announced in the Review and Herald.

FINANCE COMMITTEE.

Voted, That a collection for Skodsborg Sanatorium be taken the second Sabbath in September, and that a special effort be made to present the needs of that institution through the medium of our periodicals.

Voted, That a committee be appointed to arrange the details with reference to using a book now published in the French language, entitled “Home Book of Health,” for assisting the Skodsborg Sanatorium, to be carried forward similarly to the one now carried forward in connection with “Christ’s Object Lessons.” L. T. Magan, W. W. Prescott, and David Paulson were appointed such a committee.

Voted, To request I. H. Evans to transact the business connected with the settlement of the affairs of the Christiania Publishing House.

Voted, That it is the sense of this Committee that the original conditions agreed upon for the settlement of the business at Christiania are sufficient, and that they be adhered to.

EDUCATIONAL DEPARTMENT.

The following were adopted:—

We recommend that the duty of the Educational Committee shall be:

1. To act as committee of reference in relation to all educational matters.

2. To assist in an advisory way in supplying properly qualified teachers for the different schools.

3. To suggest plans for promoting and properly representing the educational work at the camp-meetings and other large gatherings.

4. To act as a book committee in relation to the different educational books, providing for the securing and writing of books by suitable authors, and planning for the introduction of suitable books into our schools.

5. To promote the development of church and Conference schools in all fields.

THE TRAINING SCHOOL.

The following resolutions were approved:

Recognizing the imperative need of a school especially devoted to the training of missionary church workers, evangelists, teachers, ministers, and other classes of laborers who can be useful in the advancement of the cause of truth; therefore—

Resolved, That in the reorganization of Battle Creek College, and the establishment of the school in a new location, we deem it best to make it a missionary training-school, or training-school for Christian workers, and that such courses of study shall be provided, such teachers employed, and such entrance requirements adopted, as shall be consistent with the missionary and evangelical character and aims of the school; and—

Resolved, That we request the General Conference Committee to take special advisory supervision of the school, that it may be made as far as possible a model training-school, in which the true principles of education shall be clearly and faithfully represented, and which may be made the means of promoting the cause of educational reform among us in the training of teachers for church schools, academies, and other schools; and by the publication of a monthly educational journal, and in such other ways as the General Conference Committee may advise and approve.

Voted, That the Medical Missionary Board be asked to make some arrangement whereby the Medical Missionary Training-School in Chicago can be affiliated with the Missionary Training-school which it is proposed to establish superseding Battle Creek College.

Voted, That the Educational Department be encouraged to establish correspondence missionary training-schools in connection with the Missionary training-school for Christian workers.

Voted, That members of the Educational Department visit some of the camp-meetings in the interests of educational work, and that they arrange with the different Union Conferences regarding the matter.

RELIGIOUS LIBERTY DEPARTMENT.

In the Religious Liberty Department, the following recommendations were adopted:

1. That Elder Allen Moon and D. W. Reavis continue their field work under the direction of the Religious Liberty Department.

2. That the headquarters in Chicago be discontinued as soon as practicable.

3. That the Sentinel of Liberty be issued as a quarterly, in order to preserve the influence of the name and the continuity of the publication: and that to meet any emergency that might arise, special numbers be issued as the case may require.

4. That the Sentinel of Liberty and Religious Liberty Library be moved to Nashville, Tenn., and that they be published by the Herald Publishing Company, if satisfactory arrangements can be made.

5. That the Religious Liberty Library be continued.

SABBATH-SCHOOL DEPARTMENT.

Voted, That the Sabbath-school Department arrange for the work of organizing the young people for missionary work and for the missionary Reading Circle.

PUBLISHING COMMITTEE.

In harmony with their own suggestion, it was voted that the Pacific Press Publishing Company be encouraged to establish a small branch printing office in Mexico, also to print such denominational literature for that field as they can handle to advantage.

The following actions were taken with reference to the appointment of editors of our various denominational papers:—

1. That U. Smith be editor of the Review and Herald.

2. That M. C. Wilcox be editor of the Signs of the Times.

3. That the appointment of editor of the Bible Echo and other Australian papers be left with the Australasian Union Conference.


5. That Adelaide Bee Cooper be editor of the Youth’s Instructor.

6. That the question of supplying editors for the European papers be referred to the General European Conference at its next meeting.

7. That W. W. Prescott be editor of the Missionary Magazine, and W. A. Spicer and Mrs. E. H. Whitney be assistant editors.

8. That the Secretary of the General Conference be editor of the General Conference Bulletin.
RELATION BETWEEN THE REVIEW AND HERALD PUBLISHING ASSOCIATION AND THE SOUTHERN PUBLISHING COMPANY.

Whereas, The General Conference Committee have advised that the control and management of the subscription and general book business in the nine States included in the Southern Union Conference be transferred to the Southern Union Conference; and —

Whereas, The Review and Herald have consented to this, and have generously donated to the Southern Union Conference their book stock and business how located at Atlanta, Ga.; therefore,—

Resolved, That it is the mind of this Committee that the Southern Union Conference and the managers of the Herald Publishing Company should labor earnestly to promote the interests of the Review and Herald Publishing Company by making sale of as large a number of their books as possible, consistently with the interests of the cause in the South.

Resolved, That the managers of the Herald Publishing Company are hereby instructed to use every reasonable effort to protect the interests of our other publishing houses against injury through the circulation or advertisement of special or cheap editions of current publications, in the territory of the other publishing houses.

MISCELLANEOUS.

In harmony with the action of the General Conference, as recorded on page 356 of the BULLETIN, providing for men to be appointed in each Union Conference to take the oversight of the work in other languages, the following report was adopted:—

That for the German work the following persons be selected as its representatives, to counsel with the General Conference Committee, and to take the general oversight: H. Shultz, F. H. Westphal, T. Valentinier.

For the Scandinavian work the following were chosen: L. Johnson, S. F. Svensson, E. G. Olsen, C. A. Thorp, A. Swedberg.

Further, That the Union Conferences select others to take the special oversight in their respective districts, where it seems advisable.

Work of general laborers in Union Conferences: That each general laborer in German and Scandinavian lines in the Union Conferences should work in his own Union Conference, not going outside of that unless called to do so by another Union Conference.

Voted, That all dealings with men under pay of the General Conference, who are located in the Union Conferences, be through the officers of the Union Conferences.

It was understood that such laborers should report to the Union Conferences.

The following actions of the Southern Union Conference were approved:—

1. We suggest that May 1, 1901, would be a favorable time to begin our self-governmen.

2. That all our laborers report to the General Conference up to May 1, and be settled with up to that date, according to the audit of last year.

3. We request that on the above-named date the Treasurer of the General Conference furnish the Treasurer of the Southern Union Conference with an itemized statement of all funds paid out for the work in this Conference between January 1 and April 30, 1901, and also that he be furnished with a statement of the total amount of expenditures in this field during the year 1899.

4. We further request that all funds and appropriations for special work in the South be transferred at that time to the Treasurer of the Southern Union Conference, with a statement as to what they were donated for, and the amount of each appropriation.

5. We further request that the amount appropriated by the General Conference to the Southern Union Conference, according to the expression of the General Conference found in the BULLETIN on pages 68 to 70, be placed, as far as possible, at the disposal of the Treasurer of the Southern Union Conference, to be paid to him as needed.

The following recommendations adopted by the Scandinavian brethren attending the General Conference were read, and it was recommended that they be published in the Sions Viktare and the Evangelets Sendebud:—

Whereas, Our periodicals do a great work in the promulgation of present truth; therefore,—

1. Resolved, That we urge our Scandinavian brethren and sisters to interest themselves for a wide circulation of Sions Viktare (Swedish) and Evangelets Sendebud (Danish-Norwegian) by not only becoming regular subscribers themselves, but also by sending these papers to relatives and friends, by soliciting subscriptions for the same, and by taking clubs of the Swedish and Danish papers, and doing house-to-house work with them.

2. Resolved, That we ask our American brethren to aid in this work whenever and wherever opportunity presents itself to do anything in this line.

Whereas, The proceeds from the sale of the Scandinavian editions of "Christ's Object Lessons" are to be devoted to the upbuilding of the Scandinavian publishing and educational work; therefore,—

Resolved, That we ask all our people, both the Scandinavians and other nationalities, to aid in giving the Scandinavian editions of this work a wide sale.

Voted, That Dr. N. P. Nelson be recommended to return to Skodsborg, Denmark, to take up work in connection with the Philanthropic Society.

Voted, That ten thousand dollars be raised to assist in establishing the institutional health work—sanitarium and health-food business—in England.

It was voted to request the Medical Missionary Association to furnish two physicians, a man and his wife if possible, who could connect with Dr. A. B. Olsen in work in England; also to recommend one or two well-trained nurses; and that Brother H. G. Butler be asked to return to England to connect with the health-food business.

We recommend that the General Conference assist the London house in securing at least ten thousand dollars to be used by that house as a working capital.
The attention of the committee having been called by Sister White to the diversion, to other fields, several years ago, of funds raised especially for the work in the Southern field, it was voted that this Committee accept the responsibility of making such restitution in this matter as a careful investigation would show ought to be made; and further, that the other organizations which had a part in this diversion of funds be urged to do the same.

That the preparation of blanks for the use of the General Conference be referred to the Chairman, Secretary, and Treasurer.

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GENERAL MEETING IN INDIANA.

The first general meeting since the General Conference, was held at Indianapolis, Ind., May 3-5. There were present Elders A. G. Danneils, W. W. Prescott, A. T. Jones, P. T. Magan, W. C. White; and, as Sister White and her party were starting westward just at this time, she went by way of Indianapolis, and was also present.

From previous numbers of the BULLETIN, the readers of the BULLETIN know that fanaticism had created considerable confusion in the Indiana Conference. By the testimony during the General Conference, published on pages 419-422 of the BULLETIN, the true situation was made plain. The brethren who had led in the wrong course confessed to this, and placed themselves in the attitude of perfect willingness to aid in every way possible in putting the affairs of the Conference on a better basis. At the time of the General Conference, the Indiana Conference Committee tendered their resignation. But as this was a matter to be considered by the people of the Indiana Conference rather than by the General Conference, it was thought best to convene a special session of the Indiana Conference. Although the notice was short, the response was hearty, and a good representation from all the State was present, about one hundred and twenty delegates being in attendance.

The principles and spirit that had characterized the course of the General Conference just closed were continued in this general meeting and Conference in Indiana. Everything was done openly, with all the people present. Everything was stated candidly, and made plain to all, that all the people might know all that was done, and should themselves be the principals in the doing of it. Since they, the people of the Indiana Conference, are the Indiana Conference, what was to be done in this Conference, as of the Indiana Conference, must be done by the people. Therefore, it was essential that everything should be plainly stated and thoroughly known by the people who were to do what must be done.

The meeting began Friday evening, with a sermon by Elder Daniels, from the expressive words of Joshua 3:5: 4:24: "Sanctify yourselves: for to-morrow the Lord will do wonders among you." "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." The Lord is ready to do wonders with his people. All that is needed is that the people sanctify themselves, cut themselves loose, and set themselves apart from the world, and all that is of it, that God may have full possession. The word was well received, and the Spirit of God witnessed to it.

Sabbath morning at 8:30 o'clock, Brother Prescott gave one of the best Bible studies that ever I heard, from 2 Cor. 3:1-6; 4:1-7, on the ministry of the Spirit of life. Words can not describe it, but a careful reading of the scriptures used will give an indication of the line of study. The Spirit of God was present in power, giving light and life, and deeply impressing conviction of truth, privilege, and duty.

At eleven o'clock Sister White spoke with her usual power and solemn impressiveness, on the love, the presence, and the ready helpfulness of Christ to all.

At two o'clock the Sabbath-school lesson was studied. The house was so full that, instead of reciting by classes, all joined in a study of the lesson of the sanctuary, led by Brother Prescott. Beautiful lessons were found on the meaning of the earthly sanctuary, as applicable for the time then present, sig-
ifying that the way into the holiest of all was not made manifest while the first tabernacle was yet standing; and upon the manifestation of that way into the holiest of all, since the first tabernacle is not now standing, hearts were made to burn as it was seen that Christ alone is the Way into the holiest of all; that Christ is the great object and the meaning of the parable, as in all things of God he is the Way.

At three o'clock Elder Jones followed, with a discourse on the priesthood and ministry of Christ as the pattern of the priesthood and ministry of Christians. For of us it is written: “Ye are a chosen generation, a royal priesthood," and “all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.” 2 Cor. 5:18. Christ was made priest “after the power of an endless life." Heb. 7:16. And it is only “the power of an endless life" that can ever make anybody a priest and minister of God. It is only an endless life, of which we are the ministers. God has committed to us the word of reconciliation. 2 Cor. 5:19. That word is the word of life, eternal life. It being thus only an endless life of which we are ministers, it is impossible for any one to minister that which he has not. Then, except we be possessed of endless life, our ministry, as of God, is nothing. This simply expresses the great truth that every man must himself be that which he calls others to be, or his call is in vain. No man can minister that which he has not. And in this, as in all other things of Christ, full provision is made, because, though “the wages of sin is death," “the gift of God is eternal life through Jesus Christ our Lord." Endless life is a free gift to every soul, and every one can have it by believing in Jesus. “He that believeth on the Son hath everlasting life.”

At the close of the Sabbath, there was taken up the business of the Conference: At 7:30 Elder Daniels was to preach, but the business meeting was so spiritual, and therefore so interesting, that it was the unanimous choice that the business meeting should continue. And throughout, the proceedings were not distinguishable in spirit from the meetings that had been held even on the Sabbath; because the same principles were simply continued in the business meetings that had been dwelt upon in the Sabbath meetings. The people themselves did the business; they themselves named the committees.

Sunday morning at 5:20 there was a Bible study led by Elder Prescott on the kingdom of God of Dan. 2:44. At 8:30 Sister White gave counsel, clear and direct, on the situation as it was in Indiana. It was accepted by all; and all willingly began to act in accordance with it. At 10:30 Elder Jones delivered a discourse on the power of that endless life by which alone men are made priests and ministers of God. It is found only in the righteousness of God, which is by faith of Jesus Christ: for “In the way of righteousness is life, and in the pathway thereof there is no death;" “Righteousness delivereth from death;" and the gospel is the power of God, because that therein is the righteousness of God revealed. This was followed in the interval before the afternoon meeting, by a Bible study with the ministers and other workers of Indiana, led by Elder Prescott, on the development of the truth in the book of Daniel, leading up to the finishing of transgression, the making an end of sins, and reconciliation for iniquity, and the bringing in of everlasting righteousness, the sealing up of the vision and prophecy, and the anointing of the Most Holy, by the coming and the sacrifice of Christ, and his ministration in the sanctuary and the true tabernacle which God pitched and not man. At noon, Sister White and her party departed for the West.

At 3 P. M. there was again a business meeting of the Conference, which again was but a continuation in principles and spirit of the other meetings that had been held. All the committees reported, their reports were freely considered and adopted, in great spiritual blessing. When the Finance Committee reported, there was the period of greatest blessing. The Spirit of God came upon dear Brother M. Hill, and he delivered one of the most thrilling exhortations that it was ever my privilege to hear. And to this statement I know that all who were present will say “Amen.”

The new Conference Committee, unanimously elected, are: President, Elder Ira J. Hankins; Executive Committee: Ira J. Hankins, P. G. Stanley, Enoch Swartz, J. H. Crandall, and R. O. Ross, M. D. As Sister Thompson is called to work in another State, Sister Clara Miller was chosen as Sabbath-school Secretary.

This business meeting closed about six o’clock, in full unity of the brethren, with the deep and heart-felt doxology, “Praise God from whom all blessings flow.”

The closing service was at 7:30, in a discourse by Elder Prescott, on “He that shall endure unto the end, the same shall be saved.”

At the end of the discourse the meeting was closed, and the brethren departed to their homes in good cheer, of good courage, with the set purpose of “endeavoring to keep the unity of the Spirit in the bond of peace.” There are better days for Indiana, and for all the field; for this meeting made it perfectly plain that the good work of reorganization which God began in General Conference, he will continue in the field until all the Conferences shall be reached and touched with the new life and power which have come down from heaven to water and revive his thirsty heritage. And let all the people pray that thus it may be, and more and more.

ALONZO T. JONES.

The whole General Conference company were freely entertained at the sanitarium conducted by the Brethren Ross. They have an excellent start, and are doing a good work. They have a beautiful place, in a most excellent location. It was a pleasure to be there.

A. T. J.

Below are given the pages on which reports of the Committee on Distribution of Laborers may be found (discussion and adoption of reports shown in parentheses): 85, 102, 107, 108, and 110 were referred to the General Conference Committee; No. 55 changed to 92; Nos. 64 and 65 withdrawn.

ERRATUM.

By an error, the article on “The Resident Canvasser and His Work” (page 449 of the BULLETIN) is given as an address delivered in the Convention. The address, though prepared for delivery in the Convention, was omitted for lack of time, but was published in the BULLETIN by special request.
A BRIEF GLANCE AT THE WORK OF RE-ORGANIZATION.

At the opening of the last General Conference a message came in clear, emphatic language, to officers, boards, and delegates, to “Reorganize.” And we were told not to wait until the Conference was over before starting the work, but to begin at the beginning of the Conference. The following statements are taken from the instruction given:

“‘There must be a renovation, a reorganization.’

“There must be a decided change in the management of things at the heart of the work.”

“Greater strength must be brought into the managing force of the Conference.”

“Here are men standing at the head of our various institutions, of educational interests, and of the conferences in different localities and different States. All these are to stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out.”

“What we want now is reorganization. We want to begin at the foundation and build upon a different principle.”

These statements, with the convictions and experiences of many in the Conference, led to changes in the manner of conducting Conference business, and, subsequently, to a number of important changes in the organizations throughout the field. Some of these changes are far-reaching in their influence upon our work. They are worthy of careful study, and should be more fully presented than it is possible in this number of the BULLETIN. Here we can refer but very briefly to the most important changes that have been made.

THE GENERAL CONFERENCE COMMITTEE.

In forming the General Conference Committee for 1901-02, the number of members was increased from thirteen to twenty-five, and care was taken to place on the Committee, ministers, physicians, teachers, printers, and business men. Reasons for this change are plain—that the affairs of the Conference might come before many minds, and that all the most important phases of our great work might be definitely represented in the Committee. The ultimate point to be gained is that every department of the cause shall receive the fairest and most efficient administration possible.

ORGANIZATION OF UNION CONFERENCES.

Before the Conference closed, arrangements had been made for organizing the six General Conference Districts into Union Conferences, each organization to be complete in itself, having an Executive Committee, with a President, Secretary, Treasurer, and Auditor, and each to take the entire oversight of the work in its territory. The Union Conference Committee will unite with each of the States in looking after their interests; work up, receive, and administer funds; advise with States in exchanging laborers; and practically carry forward the work in its territory as though no other Conference existed, except that it will cooperate with all other Union Conferences, and with the General Conference. This, it will plainly be seen,
will distribute the responsibilities of the General Conference, placing them more fully and definitely upon those who are on the ground where the work is to be done and the issues to be met. Thus more men and more talent will be brought into the management of the work. A thousand details will be transferred from the General Conference Committee to those whom the Lord has called to his work, and whom he has placed in the field where the details are to be worked out. If this plan is managed wisely by those first placed in charge of the different conferences, a large number of men and women will be brought to the front, with the experiences necessary to make them safe and valuable burden-bearers in the various departments of the cause.

THE SOUTHERN UNION CONFERENCE.

This was the first Union Conference to complete its organization, weigh anchor, and unfurl sails. Its territory embraces the nine Southern States, formerly known as District 2. The Conference membership is nearly three thousand; its staff of ministers and other Conference laborers about seventy. The annual tithes for 1900 were reported to be thirteen thousand dollars. It has a publishing house at Nashville, an academy at Graysville, and an industrial school for colored people at Huntsville. There are several small schools and missionary enterprises being operated in various parts of the Conference. During the past summer, five State Conferences have been organized in the Southern Union Conference. When we remember the difficulties that would naturally attend the beginning of the new organization, the lack of funds, and the nature of the field itself, we are filled with courage regarding the future of this new departure.

THE PACIFIC UNION CONFERENCE.

Perhaps no Conference in the States has done more thorough work in organizing than has the Pacific Union Conference. It has added to what was District 6, Arizona, Alaska, and Hawaii. The new administration began July 1, 1901. Without delay, laborers were sent to Arizona, Alaska, and Honolulu. Only those who have served on the General Conference Committee and Mission Board can fully appreciate the relief that comes from the transfer of all the details of the work on the Pacific Coast and the Hawaiian mission field to a strong and experienced committee, located on the coast, and consequently in personal touch with all that demands attention. And best of all, the work in that part of the vineyard will prosper so much better.

In addition to all that the other conferences have done in making arrangements for carrying on the regular business, this Conference has established a Union Conference paper, called The Pacific Recorder. It is issued fortnightly, and is full of valuable instruction and interesting reports for the churches throughout the Conference.

As we see the grand work this Conference is doing, and experience the relief from perplexing burdens it has taken from the Committee at headquarters, we are more thankful than we can express for this change in plans.

THE LAKE UNION CONFERENCE.

This Conference is composed of Michigan, Wisconsin, Illinois, Indiana, Ohio, and Ontario. It has eighteen thousand members, and a staff of two hundred and fifty laborers employed. In its territory are located the oldest and largest institutions of the denomination. It began its administration the first of July. During that month the members of the Executive Committee held an important council at Berrien Springs, Mich., in connection with the teachers' institute. The value of this council was very much increased by the presence of a number of ministers of experience from the different States composing the Conference. At this time the organization, begun at the General Conference, was completed. A definite progressive policy was adopted for the advancement of the cause, both in this Conference and in distant fields.

Two lines of work that have received special attention in this Conference are education and canvassing. The auditor has examined the books of every State treasurer, and has worked untiringly to assist in placing the accounts of the conferences in good shape.

The first regular session of the Lake Union Conference is to be held in the city of Indianapolis, as early in 1902 as will be favorable for a camp-meeting. It is expected that this will be a large and representative gathering. The most of the laborers of the State conferences will undoubtedly attend. It is understood that a great effort will be made to stir the city with the message the Lord has given us.

OTHER CONFERENCES.

Three other union conferences have been organized in the United States, but they have not as yet fully developed their work. In Europe our brethren have done thorough work in the line of reorganization. As a full report of their work follows, we will not repeat what they have said.

Besides the organization of these large and important conferences, other important changes in plans of
work have been made. Some organizations have been discontinued, and their work has been made departmental of the General Conference. This is true of the International Sabbath-school Association, the Religious Liberty Association, and the International Tract Society. The Medical Missionary Board and the Foreign Mission Board have combined, and all the medical missions outside of America have been placed under the direction of the Mission Board. The Sentinel of Liberty has been transferred to the Pacific Press, and was removed to New York the first of November, 1901. The Chicago office will be closed, and the workers drafted into other lines of work. The International Tract Society has been discontinued, the office closed, and the work transferred to the Mission Board. The office of the Mission Board has been transferred to Battle Creek. This gives the officers opportunity to counsel with the General Conference Committeemen, especially the medical members.

Space will not allow of a full presentation of the benefits all these changes are designed to be to the cause. In some cases it means less machinery and easier work. In others it means the distribution of responsibilities, and decentralization of power. In still others it means economy of labor and funds. In all it is hoped that it means the rapid and earnest proclamation of this gospel of the kingdom to all the world in this generation. A. G. Daniels.

DOINGS OF EUROPEAN GENERAL CONFERENCE.

The first meeting of the European General Conference was held in connection with the German Union camp-meeting at Friedensau, July 23-28. Not only was this the largest meeting ever held by our people in Europe, but it was in every way the best. More found the Lord, and were baptized at this time, than at any other similar gathering in this field. We had baptism on each of the two Sabbaths during the meeting, and thirty-eight were baptized.

Not only was this a good meeting spiritually, but so much union and harmony prevailed that a large amount of business could be successfully transacted, and a number of new conferences were formed. The propositions which had been suggested by the late General Conference concerning the reorganization of the European field, had met with general approval among our leading brethren throughout Europe, and delegates had been appointed at all the annual meetings, so that the way seemed well prepared for effecting the proposed changes.

At the Central European Conference, German Switzerland had been organized into a separate conference, that it might become a part of the German Union Conference. About fifteen brethren from Scandinavia were on the ground by July 19, and had formed the Scandinavian Union Conference, with an organization suitable to their present circumstances, electing Elder P. A. Hansen as their chairman. Germany, which had become too large for a single local conference, had been divided into the East-German and the West-German Conferences and the South-German Mission. Besides this, the Holland and Hungarian, and the North and South-Russian Missions had been organized, and these, with German Switzerland, had been brought together as the component parts of the German Union Conference. This work had all gone forward with the greatest unanimity, and had been nicely completed by July 23. All the leading workers had also given considerable consideration to the proposed constitution for the European General Conference. And so at its first session, Elder Olsen being in the Chair, this constitution and by-laws, as found in the General Conference Bulletin, April 22, 1901, was adopted, with the following changes:

Art. 3, Sec. 3, was so amended as to provide for "an additional delegate for each three hundred of its membership;" Art. 4, Sec. 1, now calls for an Executive Committee of 13, instead of 9; between Arts. 5 and 6 is inserted a new article, specifying that "the funds of the European General Conference shall consist of a tenth of the tithe and offerings of the five union fields named in the Memorial, and such other funds as may be given the European General Conference direct;" and Art. 1, Sec. 4 of the by-laws was so amended as to read: "At each regular session the Conference shall elect, unless otherwise voted, a standing committee of six delegates, who shall, with the Executive Committee, constitute a committee for auditing and settling all accounts against the Conference."


We quote herewith a number of the resolutions passed in the open sessions of this Conference:—

1. Whereas, The manifold blessings of God have so richly rested upon the work in Europe in the past that it has now been found advisable to organize a European General Conference; therefore,—

Resolved, That we unitedly express our deep gratitude to God for these blessings, and that we hereby recommit ourselves to His service.

2. Resolved, That the accounts of all the laborers in the mission fields, including the Oriental field, be audited under the direction of the European General Conference Committee.

3. Whereas, Owing to the fact that the original Central European Conference had deposited with the Basle House (owned by the General Conference Association) a large amount of tithe, which the Central European and German-Swiss Conferences now need in order to undertake an aggressive work of evangelization in their respective fields, and which has been invested in the Chaux de Fonds and Pieterlen buildings; therefore,—

Resolved, That we request the Basle House to assume the responsibility of carrying the Chaux de Fonds and Pieterlen buildings, and to advance this tithe to these Conferences as fast as needed, and in case of loss, cover the same; also, in case of sale, to refund to the Chaux de Fonds church the money that church has placed in the Chaux de Fonds building; therefore,—

Resolved, That we request the Executive Committee to provide us a man to lead out in the medical missionary work in the French language, and to furnish him the necessary financial support while he is gaining a preparation for and getting started in the work.

4. Whereas, God has revealed to his chosen people the principles of right living, and shown them that “the fear of the Lord tendeth to life,” physically as well as spiritually; and,—

Whereas, “In the preparation of a people for the Lord’s second coming a great work is to be accomplished through the promulgation of health principles;” therefore,—

We recommend, (a) That suitable young men and women be selected for the different European countries, and encouraged to prepare themselves for medical missionary work by undergoing such training as will qualify them for medical practice, and that funds be secured for this purpose by soliciting help from our American brethren, and by raising means in these fields, as far as possible.

(b) And, recognizing the value and importance of health journals and literature as a means of educating the people, and giving them the principles of healthful living, we urge that such journals and our health books be given as wide a circulation as possible, and that our health journals be started as rapidly as the work demands. We further recommend that the European General Conference Committee be requested to arrange for the giving of suitable instruction in health principles in connection with general meetings.

(c) That such fields and Conferences as have the proper facilities be encouraged to start health institutions as soon as consistent.

5. Whereas, The mission property at Basle is located in a German city, and by the recent division of the Central European Conference, the French Sanitarium and Medical Training School, conducted in that house, remain in the German-Swiss field, and this leaves the French field without a health institution in which to educate medical workers; therefore,—

Resolved, That we request the European General Conference Committee consider whether the time has not come —

6. Whereas, The starting or enlarging of any institution, causing a greater outlay of means, concerns the general financial interests of the entire field; and,—

Whereas, We are plainly instructed to counsel together; therefore,—

Resolved, That in such steps are taken by any field, the counsel and consent of the European General Conference Committee be sought.

7. Whereas, At the time of the erection of the Union School at Friedensau only temporary buildings were put up, and these are not sufficient for the needs of the school; therefore,—

We request, That the European General Conference Committee consider whether the time has not come when a suitable building should be provided.

8. Resolved, That we request the General Conference and Mission Board to place a good Bible worker in Paris, one in Rome, and another in Iceland; and that these workers, for the present, be supported by the Mission Board through the General Conference of Europe.

9. Whereas, On account of the constant development of the European field, the number of annual camp meetings will increase, and there are calls for local meetings during the winter; therefore,—

Resolved, That, where advisable, these camp-meetings may be shortened to about six days.
10. Whereas, The "Testimonies" plainly advise us to do our business as far as possible outside of camp-meetings; therefore,—

We advise, That the Conferences and Missions of Europe, as far as practicable, close their fiscal year at December 31, and also do their auditing as soon thereafter as possible.

The Committee on Credentials and Licenses offered the following report, which was adopted:

Ministerial Credentials: Z. G. Baharian, J. H. Krum, John Hoffman, David Östlund, and all the ministers who may be in the employ of the European General Conference, and receive their wages from it.


Next was the report of the Nominating Committee, unanimously adopted as herewith given:


After the election of this Committee, it met and organized itself, W. W. Prescott being chosen temporary Chairman, and E. J. Waggoner temporary Secretary. A committee of four, including the chairman, was appointed to make recommendations for the permanent organization. It was agreed that this Committee take upon itself the same class of work as was done by the General Conference Committee in America. P. A. Hansen, J. C. Ottosen, B. G. Wilkinson, and W. C. Sisley were chosen to act as this Committee on Organization. They reported as follows:

Chairman, L. R. Couradi; Secretary, O. A. Olsen; Treasurer, W. C. Sisley; Auditor, E. Lind.

That the headquarters be in London.

Medical Department: J. C. Ottosen, Dr. A. J. Hoenes, P. A. De Forest, L. R. Conradi, W. C. Sisley.


The newly elected chairman introduced the question of selecting a Finance Committee to study the financial situation in each of the fields, and in the various institutions and conferences in European General Conference territory. The following were chosen as members of this:


The European General Conference Committee had in all, nine meetings, and the following important matters were considered during these sessions:

1. The transfer of the Frederikshavn High School property to the Scandinavian Philanthropic Society. A full and satisfactory agreement was reached in this matter by all the parties concerned, and presented to the General Conference Committee of America.

2. Brother David Östlund, of Iceland, who was present, spoke of the work in that far northern field, and gave the Committee a better understanding of its needs. As he must do his work chiefly on Sundays, on account of the scattered population, it was agreed that he partially employ his time in printing, and that the money he would thus be able to save from his wages, go toward supporting a colporteur in that island.

3. The situation at Christiania was carefully considered. It seemed evident to every one that, under the present circumstances, we would be obliged to hold that property for some time in the future, even if we should desire to eventually dispose of it, and it was thought advisable to make the best possible use of this place for the time being. If all should turn out well, and the house could become self-supporting, that would help in determining what would be best in the future. The way had opened to rent this property to good advantage, and still carry on the business we are doing at the present time. A brother who was doing our binding and folding in rented down-town quarters, was glad to come in and rent from us. Then, our medical mission in Christiania, which had thus far been renting a house several blocks distant, and in a more unfavorable location, at 1,800 kroner a year, proposed to fit up the old building for this use. By this arrangement, there will be an income of about $1,500 a year from the rental of the plant, and this amount will be received from brethren who are actually paying that sum to the world now. In carrying out this plan, it is necessary to make some improvements, especially in the heating apparatus connected with the house; but if these improvements were not made, we could not utilize the house in the future. So it was voted:

(a) That, as the old heating apparatus in the main building is worn out, a new apparatus be placed there.

(b) That the Christiania Medical Mission be allowed to enter and fit up the old building as they propose, it being understood that the total expense of all improvements shall not exceed 9,000 kroner (the amount of rent to be paid for the first eighteen months).

(c) That, until this rent be available to meet this
expense, they be allowed to use the money secured from the sale of the unused property (excepting the two large presses), and the collections on bad accounts, the brethren agreeing to remain in the house at least three years (preferably five), subject to sale on six months' notice.

4. The recommendations offered by the Medical Department, and adopted by the Committee as a whole, may be of interest:

(a) That S. Jespersson, of Basle, take charge of the medical mission in Jerusalem, provided his place at Basle be filled by another; yet we would urge that this be done as soon as possible.

(b) That a lady nurse go to Jerusalem to help in the work there.

(c) That the British health work be put upon the same basis as it is in America and on the Continent.

(d) That the supplying of suitable medical missionary help for the annual meetings be left to the Medical Department, after conferring with such conferences as desire such help, the traveling expenses of such help to be reported to the European General Conference.

(e) That all the physicians of the European General Conference, as far as consistent, meet with the next session of the European General Conference.

(f) That we encourage the British Conference to further develop the medical missionary work by opening bath-rooms, with electric-light baths, in one or more different places in their field.

(g) That the health work be opened in Russia by sending one or two nurses to that field as soon as they can be found, and that the work be placed, as far as possible, upon a self-supporting basis.

(h) That we establish a monthly circular letter between the different institutions and medical fields, giving statistics of the treatments, and an account of such institutions, and the spiritual interests therein.

(i) That the Battle Creek Sanitarium be requested to send a schedule of their laboratory work to every one of our medical institutions, with such additions as may appear from time to time.

It might be well to refer to the situation in Jerusalem: Brother J. H. Krum, who opened the work there, is an ordained minister, and it is proposed that he go to Constantinople to take the place of Brother Baharian, who is trying to secure government permission to go to Egypt. Brother Krum would then be free to take up evangelical work, visiting among our Turkish Sabbath-keepers, who are greatly in need of help, but whom Brother Baharian cannot visit because of government interference.

5. Concerning the relationship existing between the Central European Conference, with its large unorganized mission field territory, and the European General Conference, it was stated that there would be in operation the same principles as obtain in the relationship of the Union Conferences to the General Conference.

6. The doings of the Finance Department, which were acted upon favorably by the entire Committee, may be summarized thus:

(a) Every Conference and institution in the European General Conference shall have its accounts audited by a thoroughly competent person at least once a year.

(b) The time and expenses of the Chairman of the European General Conference are to be paid from the European General Conference funds, as well as such other expenses as may be incurred necessarily, in the doing of its work.

(c) In case of a deficit, the Finance Department will be expected to call upon the different Union fields to supply the lack, not otherwise provided for, in proportion to their membership and financial strength, that the legitimate expenses of the European General Conference may be met.

7. Some time was given to the consideration of the preparation that ought to be made for the observance of the week of prayer. After quite a thorough canvass of the subject, it was voted, —

That we recommend that the week of prayer be observed at such time as may best suit the circumstances in each of the conferences and mission fields, and that each of the Union Conference Committees make provision for such readings or general plan of the meetings as may seem best.

8. It was voted that Brother A. Boettcher and wife, of Hamburg, and Brother Hamar, of Sweden, connect with the depository in Helsingfors, Finland. There was also an earnest call made for more ministerial help in Sweden.

While the shortness of time allowed the brethren to only partially solve all the questions that needed attention, yet we felt that this had indeed been a profitable meeting. The Lord came nigh, and his Spirit of unity was present in our councils. Every one was fully convinced that the work in this large European field, and in the adjoining Asiatic and African territory, was only begun, and that even now, we ought to have more time to consider its needs. All felt grateful for having enjoyed the privilege of attending this meeting, and many have written us that the time spent there was of great help and encouragement to
them. Friedensau has indeed been, not only to the people of Germany, but to delegates from all parts of Europe, what its name signifies—a "Pasture of Peace," where the Chief Shepherd led them into green pastures, fed them with spiritual food, enlarged their minds as to the needs of his work, and prepared them to better surmount the obstacles which lay in their pathway. 

L. R. CONRADI.

STATISTICAL REPORT RELATING TO THE EUROPEAN GENERAL CONFERENCE.

### I. German Union Conference
- **DATE OF ORGANIZATION**: July 22, 1901
- **AREA IN SQUARE KILOMETERS**: 103,393
- **POPULATION**: 22,257,423
- **MEMBERSHIP**: 876
- **LARGE SIZED CONGREGATIONS**: 20
- **TOTAL NO. OF WORKERS**: 411
- **OFFERINGS**: $8,377

### II. Scandinavian Union Conference
- **DATE OF ORGANIZATION**: April 12, 1882
- **AREA IN SQUARE KILOMETERS**: 450,574
- **POPULATION**: 5,097,000
- **MEMBERSHIP**: 334
- **LARGE SIZED CONGREGATIONS**: 16
- **TOTAL NO. OF WORKERS**: 42
- **OFFERINGS**: $3,535

### III. British Conference
- **DATE OF ORGANIZATION**: Aug. 3, 1898
- **AREA IN SQUARE KILOMETERS**: 314,667
- **POPULATION**: 41,660,000
- **MEMBERSHIP**: 1,000
- **LARGE SIZED CONGREGATIONS**: 23
- **TOTAL NO. OF WORKERS**: 962
- **OFFERINGS**: $2,911

### IV. Central European Conference
- **DATE OF ORGANIZATION**: May 26, 1884
- **AREA IN SQUARE KILOMETERS**: 2,345,616
- **POPULATION**: 19,902,000
- **MEMBERSHIP**: 324
- **LARGE SIZED CONGREGATIONS**: 14
- **TOTAL NO. OF WORKERS**: 103
- **OFFERINGS**: $2,776

### V. Oriental Mission Field
- **DATE OF ORGANIZATION**: July 23, 1901
- **AREA IN SQUARE KILOMETERS**: 7,565,488
- **POPULATION**: 56,066,000
- **MEMBERSHIP**: 421
- **LARGE SIZED CONGREGATIONS**: 63
- **TOTAL NO. OF WORKERS**: 106
- **OFFERINGS**: $7,368

* Only estimated.

EUROPEAN GENERAL CONFERENCE.

For the convenience of Bulletin readers, our friends in Europe have prepared a statistical report, presenting at a glance the most important facts relating to any conference or mission field within the territory of the European General Conference.

It is both interesting and instructive to reflect upon the fact that the present development of our work in Europe is the result of scarcely thirty years of missionary effort. Twenty-seven years ago, Elder J. N. Andrews was en route to Switzerland as our first director of the infant mission in central Europe. The believers were then a handful. Recalling the obstacles encountered in prosecuting the work in this difficult field, may we not exclaim, from hearts filled with gratitude and devotion, "What hath God wrought!" Let us thank God and take courage.

Duly appreciating the fact that under the guiding hand of God the work in Europe has been thus prospered, may we not profitably inquire if our great Leader's design has been fully realized in that which has been accomplished. To this there can be but one answer. His power to perform wonders in evangelizing the peoples of the earth is only limited by the unbelief and indifference of his chosen human agents. Without useless waste of time in bemoaning our past unfaithfulness and inactivity, let us renew our devotion and diligence. Thus shall we know that He who is "excellent in working" even the "Lord of hosts," worketh in us mightily for the accomplishment of his own blessed purpose.
DIRECTORY OF THE SEVENTH-DAY ADVENTIST DENOMINATION.

GENERAL CONFERENCE.
Organized 1861.

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(Incorporated 1893.)
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Lindsay, Kate, care Sanitarium, Boulder, Colo.
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Lockwood, Mrs. Myrtle E., care Sanitarium, Portland, Ore.
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Merritt, Lovina, Ruth, care Sanitarium, Battle Creek, Mich.
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Johnson, Mrs. Mathilda, 320 Equitable Bldg., Des Moines, Iowa.
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(Organized April 9, 1901.)

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Office: Graysville, Tenn.

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Mrs. W. S. Sadler, 1219 Buchanan St, San Francisco, Cal.

D. A. Parsons, 301 San Pablo Ave, Oakland, Cal.

S. C. Osborne, 301 San Pablo Ave, Oakland, Cal.

Edna Sheffer, 301 San Pablo Ave, Oakland, Cal.

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Edna Sheffer, 301 San Pablo Ave, Oakland, Cal.

Edna Sheffer, 301 San Pablo Ave, Oakland, Cal.

Edna Sheffer, 301 San Pablo Ave, Oakland, Cal.
NORTH PACIFIC.

Territory: Oregon and Washington west of the Cascade Mountains, and British Columbia.

Office: 508 East Everett St., Portland, Oregon.

OFFICERS.


Tract Society: Pres., C. Santee; Sec., C. A. Pedicord (516 South Hill St., Los Angeles); Treas., Belle P. Baker (926 South Hill St., Los Angeles).

Missionary Licentiate:

J. A. Casebeer, Boise, Idaho.

SOUTHERN CALIFORNIA.

 Territory: That portion of California south of the summit of the Tehachapi and Santa Ynez Mountains.

Office: 508 South Hill St., Los Angeles, Cal.

OFFICERS.

Conference: Pres., C. Santee; Sec., C. A. Pedicord; Treas., Belle P. Baker (926 South Hill St., Los Angeles).

Tract Society: Pres., C. Santee; Sec., C. A. Pedicord.

MINISTERS.

T. S. Whitelock, San Diego, Cal.
C. E. Knight, Ventura, Cal.
R. W. Miller, Santa Ana, Cal.
J. L. McElhaney, 143 Carr St., Los Angeles, Cal.
S. T. Hare, 143 Carr St., Los Angeles, Cal.
E. D. Sharpe, Boise, Idaho.
C. L. Ford, Newport, Wash.
R. W. Miller, Santa Ana, Cal.
W. S. Holbrook, College Place, Wash.
J. L. Kay, College Place, Wash.
J. W. Posey, 46 Main Ave., Spokane, Wash.
R. E. Smith, Adams, Oregon.
A. R. Star, North Yakima, Wash.
Mrs. Lillie Star, North Yakima, Wash.
Mrs. W. F. Martin, College Place, Wash.
W. C. F. Ward, Puyallup, Oregon.
R. D. Benham, Beaverton, Oregon.
B. E. Jorg, 822 Vancouver Ave., Portland, Oregon.
F. S. Bunch, Gravel Ford, Oregon.

UPPER COLUMBIA.

Territory: That portion of Washington and Oregon east of the Cascade Mountains, and Idaho.

Office: College Place, Wash.

OFFICERS.


MINISTERS.

A. J. Breed, College Place, Wash.
C. E. Ford, Medical Lake, Wash.
J. A. Holbrook, College Place, Wash.
C. L. Ford, Newport, Wash.
W. F. Martin, College Place, Wash.
W. W. Oliver, Wallowa, Ore.
G. W. Reaser, Petersmaritzburg, Natal, South Africa.
E. D. Sharpe, Boise, Idaho.
J. G. Smith, 46 Main Ave., Spokane, Wash.
W. W. Steward, College Place, Wash.
J. L. Stewart, College Place, Wash.
W. C. Young, Nelson, British Columbia.
J. Bartlett, Milton, Wash.
I. H. Ellis, Emida, Idaho.
A. Schoelthauer, Wilcox, Wash.

MISSIONARIES.

J. A. Casebeer, Boise, Idaho.
J. L. Kay, College Place, Wash.
J. W. Posey, 46 Main Ave., Spokane, Wash.
E. L. Stewart, College Place, Wash.
W. S. Holbrook, College Place, Wash.
R. F. Martin, Leadworth, Spokane, Wash.
R. W. Miller, Santa Ana, Cal.
W. S. Holbrook, College Place, Wash.
J. W. Posey, 46 Main Ave., Spokane, Wash.
R. E. Smith, Adams, Oregon.
A. R. Star, North Yakima, Wash.
Mrs. Lillie Star, North Yakima, Wash.
Mrs. W. F. Martin, College Place, Wash.
W. C. F. Miller, Santa Ana, Cal.
S. T. Hare, College Place, Wash.
E. D. Sharpe, Boise, Idaho.
W. F. Martin, College Place, Wash.
D. J. Ford, Newport, Wash.
R. W. Miller, Santa Ana, Cal.
W. S. Holbrook, College Place, Wash.
J. W. Posey, 46 Main Ave., Spokane, Wash.
R. E. Smith, Adams, Oregon.
A. R. Star, North Yakima, Wash.
Mrs. Lillie Star, North Yakima, Wash.
Mrs. W. F. Martin, College Place, Wash.
W. C. F. Ward, Puyallup, Oregon.
R. D. Benham, Beaverton, Oregon.
B. E. Jorg, 822 Vancouver Ave., Portland, Oregon.
F. S. Bunch, Gravel Ford, Oregon.

MISSIONARIES.

T. S. Whitelock, San Diego, Cal.
C. E. Knight, Ventura, Cal.
R. W. Miller, Santa Ana, Cal.
J. L. McElhaney, 143 Carr St., Los Angeles, Cal.
S. T. Hare, 143 Carr St., Los Angeles, Cal.
E. D. Sharpe, Boise, Idaho.
C. L. Ford, Newport, Wash.
R. W. Miller, Santa Ana, Cal.
W. S. Holbrook, College Place, Wash.
J. W. Posey, 46 Main Ave., Spokane, Wash.
R. E. Smith, Adams, Oregon.
A. R. Star, North Yakima, Wash.
Mrs. Lillie Star, North Yakima, Wash.
Mrs. W. F. Martin, College Place, Wash.
W. C. F. Miller, Santa Ana, Cal.
S. T. Hare, College Place, Wash.
E. D. Sharpe, Boise, Idaho.
W. F. Martin, College Place, Wash.
D. J. Ford, Newport, Wash.
R. W. Miller, Santa Ana, Cal.
W. S. Holbrook, College Place, Wash.
J. W. Posey, 46 Main Ave., Spokane, Wash.
R. E. Smith, Adams, Oregon.
A. R. Star, North Yakima, Wash.
Mrs. Lillie Star, North Yakima, Wash.
Mrs. W. F. Martin, College Place, Wash.
W. C. F. Miller, Santa Ana, Cal.
S. T. Hare, College Place, Wash.
E. D. Sharpe, Boise, Idaho.
W. F. Martin, College Place, Wash.
D. J. Ford, Newport, Wash.
R. W. Miller, Santa Ana, Cal.
W. S. Holbrook, College Place, Wash.
GENERAL CONFERENCE BULLETIN.

UTAH MISSION.
Office: Box 286, Springville, Utah.
Officers: Supt., W. A. Alway; Sec. and Treas., Alfred Whitehead, (Box 286, Springville, Utah); Advisory Com., W. A. Alway, A. F. Whitehead, A. G. Christiansen, A. J. Osborne, Chas. Nelson.
Sabbath-school Department: Field Sec., A. J. Osborne.

ARIZONA MISSION.
Office: 31 South First Ave., Phoenix, Arizona.
Sabbath-school and Church-school Department: Sec., E. A. Brown, Box 777, Phoenix, Arizona.

MISSOURI MISSION.
General Address: Honolulu, H. T.
Missionaries: J. H. Behrens, B. L. Howe, Albert Carey.

AUSTRALASIAN UNION CONFERENCE.
(Organized 1895.)
Office: 25 Sloane Street, Summer Hill, N. S. W., Australia.
Officers:
Ministers: T. H. Craddock, South Australian Tract Society, Hughes Street, North Unley, S. A.
Licentiates: G. W. Tadich, 25 Sloane Street, Summer Hill, N. S. W.
Missionary Licentiates: W. L. Black, 605 Ninth St., Tucson, Arizona.
NEW SOUTH WALES.
Office: 25 Sloane Street, Summer Hill, N. S. W., Australia.
Officers:
Tract and Missionary Department: Sec. and Treas., Miss A. S. Higgins; General Agent, W. M. Grothers.
Sabbath-school Department: Sec., Mrs. J. Hindson.
MINISTERS.
G. A. Snyder, 25 Sloane Street, Summer Hill, N. S. W.
G. C. Tenney, 25 Sloane Street, Summer Hill, N. S. W.
W. E. Paap, Zadok Street, Lismore, N. S. W.
G. W. Tadich, 25 Sloane Street, Summer Hill, N. S. W.
W. J. McGowan, 25 Sloane Street, Summer Hill, N. S. W.
MISSIONARY LICENTIATES.
J. Hindson, 25 Sloane Street, Summer Hill, N. S. W.
Missionary Licentiates: W. L. Black, 605 Ninth St., Tucson, Arizona.
C. D. M. Williams, Box 227, Biebee, Arizona.
M. Serna, Solomouville, Arizona.
J. E. Bond, 31 South First Ave., Phoenix, Arizona.
MISSOURI MISSION.
General Address: Honolulu, H. T.
Missionaries: J. H. Behrens, B. L. Howe, Albert Carey.
NEW ZEALAND.
Office: 37 Taranaki Street, Wellington, New Zealand.

OFFICERS.

MINISTERS.
J. H. Woods, Hughes St., North Unley, South Australia, Australia.
W. Knight, Hughes St., North Unley, South Australia, Australia.

LICENTIATE.
A. W. Semmens, Adelaide Hydropathic Institute, Victoria Square, Adelaide, South Australia, Australia.

MISSIONARY LICENTIATES.
A. H. Rogers, Hughes St, North Unley, South Australia, Australia.
J. E. Steed, Hughes St., North Unley, South Australia, Australia.
H. Mitchell, Hughes St., North Unley, South Australia, Australia.
Mrs. G. T. Wilson, Hughes St, North Unley, South Australia, Australia.

TAUNTON.
Office: 198 George Street, Launceston, Tasmania.

OFFICERS.

MINISTERS.
E. Hilliard, 198 George Street, Launceston, Tasmania.
C. H. Parker, 198 George Street, Launceston, Tasmania.

VICTORIA.

OFFICERS.

MINISTERS.
J. Johanson, Oxford Chambers, Bourke St., Melbourne, Victoria, Australia.
A. W. Anderson, 16 Best St., North Fitzroy, Victoria, Australia.
N. A. Davis, Oxford Chambers, Bourke St., Melbourne, Victoria, Australia.
C. F. Michaels, Oxford Chambers, Bourke St., Melbourne, Victoria, Australia.
A. Ballingall, Oxford Chambers, Bourke St., Melbourne, Victoria, Australia.
N. D. Faulkhead, 16 Best St., North Fitzroy, Victoria, Australia.

MISSIONARY LICENTIATES.
G. Hubbard, 16 Best St., North Fitzroy, Victoria, Australia.
J. Wallace, 16 Best St., North Fitzroy, Victoria, Australia.
A. Chelberg, 16 Best St., North Fitzroy, Victoria, Australia.
Miss M. Schowe, Oxford Chambers, Bourke St., Melbourne, Victoria, Australia.
Miss Lizzie Gregg, Oxford Chambers, Bourke St., Melbourne, Victoria, Australia.
W. D. Salisbury, 16 Best St., North Fitzroy, Victoria, Australia.

WEST AUSTRALIA.
Office: 291 Newcastle Street, West Perth, West Australia.

OFFICERS.

MINISTERS.
C. H. Parker, 198 George Street, Launceston, Tasmania.
W. D. Salisbury, 16 Best St., North Fitzroy, Victoria, Australia.

EUROPEAN GENERAL CONFERENCE.
(Organized 1901.)


OFFICERS.
Treasurer: W. C. Sisley, 451 Holloway Road, London, N.
Auditor: E. Lind, Kungsgatan 34, Stockholm.


Medical: J. C. Ottosen (Chairman), A. J. Hoenes, P. A. De Forest, L. R. Conradi, W. C. Sisley.


Licentiates: S. Jepperson.

GERMAN UNION CONFERENCE.
(Organized 1867.)
(Germany, German-Switzerland, Luxem- 
burg, Russia, Holland, Flemish Belgium, 
Austria-Hungary, Rumania, Bul- 
gary, Servia, Montenegro.)
Telegraphic Address: "Couradi, Grin- 
delberg, Hamburg."
Office Address for German Union Confer-
ence, and all the German Union fields, Grin- 
delberg-Hamburg.
Officers: Pres., L. R. Conradi; Rec. Sec., 
H. F. Schuberth; Cor. Sec., Guy Dall; 
Sec. of Missionary and Sabbath-school 
Department of German Union Confer-
ence, and all the German Union fields, 
C. Laubhan; Treas. of the German Union 
Conference and all the German Union 
fields, B. Severin; Gen. Canv. 
Agt., A. Doerner; Ex. Com., L. R. Con-
radi, R. G. Klingbeil, J. T. Boettcher, 
H. F. Schuberth, J. Pieper, E Frauch-
iger, H. J. Loebsack, D. P. Gaede, J. F. 
Huennergardt, A. Doerner, W. Krumm, 
A. J. Hoenes, H. Hartkop.

AUSTRIA-HUNGARY AND BALCAN 
STATES MISSION FIELD.
Officers: Director, J. F. Huennergardt; Ad-
visory Committee: J. E. Huennergardt, 
A. Seefried, Matthaus Borsi, Simeon 
Bodirnya, Gottlieb Krueger.
Ministers: J. F. Huennergardt, J. P. 
Oberli, Lina Steiner.
Licentiate: A. Seefried.
Missionary Licentiates: A. Biletzky, 
W. Tentesch, F. Adomeit, N. Konstanti-
off, Anna Nagy.

EAST GERMAN CONFERENCE.
(Organized 1891.)
Officers: Pres., J. Pieper; Sec., W. Prill-
witz; Ex. Com., J. Pieper, G. Wagner, 
D. P. Gaede, J. T. Boettcher, W. 
Mathe, G. Perk, G. Oblaender.
Ministers: J. Pieper, G. Wagner, L. 
Mathe, G. Perk, G. Obbaender.
Licentiate: E. Enselet, K. Sinz, F. 
Krone.
Missionary Licentiates: R. Cunis, F. 
Leplazon, O. Kretschmar, O. Schwen-
ecke, W. Schule, F. Ulukot.

GERMAN-SWISS CONFERENCE.
(Organized 1867.)
Address: Weiherweg 48, Basle, Switzer-
land.
(All workers in German-Swiss Conference 
may be addressed as above.)
Officers: Pres., J. T. Boettcher; Sec., W. 
Kury; Treas., Imprimerie Poliglotte; 
Tract and Missionary Department, T. 
Kostenholz; Sabbath-school Depart-
ment, Louise Aufnar; Ex. Com., J. T. 
Boettcher, W. Kury, J. Erzenberger, F. 
A. De Forest, A. Sulzer.
Ministers: J. T. Boettcher, J. Erzen-
berger.
Missionary Licentiates: A. Weidmann, 
J. Oberli, Lina Steiner.

HOLLAND MISSION FIELD.
(Including Flemish Belgium.)
Officers: Director, R. G. Klingbeil; Sec., 
J. Knecht; Advisory Committee: R. G. 
Klingbeil, J. Knecht, P. J. Ridjdam, J. 
de Heer, J. C. van Veen.
Licentiates: J. Knecht, J. Wintzen.
Missionary Licentiates: J. Wibbens, M. 
Arends, P. Bothof.

NORTH RUSSIAN MISSION.
Officers: Director, D. P. Gaede; Sec., 
G. Laubhan; Advisory Committee: D. 
P. Gaede, H. J. Loebassack, F. W. 
Boettcher.
Minister: D. P. Gaede.
Missionary Licentiates: O. Wildgrube, 
J. Jurickson, R. Voss, J. Springle.

SOUTH RUSSIAN MISSION FIELD.
Officers: Director, H. J. Loebasack; Sec., 
C. Laubhan; Advisory Committee: H. 
J. Loebasack, D. P. Gaede, G. Tetz, 
M. Fischer, J. Schuerer.
Ministers: H. J. Loebasack, G. Tetz.
Missionary Licentiates: J. Perk, K. 
Reischneider, K. Loebasack, J. Ebel.

WEST GERMAN CONFERENCE.
(Organized 1898.)
Officers: Pres., H. F. Schuberth; Sec., O. 
Luepke; Ex. Com., H. F. Schuberth, O. 
Luepke, W. Krumm, A. Doerner, G. 
Schubert.
Ministers: E. F. Schuberth, G. Schubert, 
O. Luepke, M. Stueckrath.
Licentiate: K. Mueller, H. Baumann, O. 
Madsen, J. Wolfgarg.
Missionary Licentiates: C. N. Zimmer-
mann, G. Loebasack, J. Christiansen, H. 
Beha, A. Farnstrom, G. van Fintel, W. 
Stambert, F. Ott, W. Schwenecke, J. 
Jorgensen, C. Gronert.

SCANDINAVIAN UNION CONFER-
ENCE.
(Organized 1891.)
Officers: Chairman, P. A. Hansen; Sec., 
O. A. Johnson; Treas., E. Lind; 
Advisory Committee: P. A. Hansen, 
O. A. Johnson, O. Johnson, E. Lind, 
J. C. Ottosen, Z. Sherrig, John Hoff-
man.

DENMARK.
(Organized 1889.)
Office: Margrethevej 5, Copenhagen, V., 
Denmark.
Officers: Pres., P. A. Hansen; Sec. and 
Treas., Jens Olsen; Sabbath-school and 
Missionary Department, Jens Olsen; 
Canvassing Agent, Z. Sherrig; 
Ex. Com., P. A. Hansen, J. C. Rait, 
F. C. W. Wallenkampf, E. Lind, J. 
P. Hansen, F. Hansen, Jens Olsen.
Ministers: P. A. Hansen, J. C. Rait, 
N. Clausen, M. M. Olsen, J. C. Ottosen, 
C. C. Hansen.
Licentiates: P. Christiansen, L. Muders-
pach, N. P. Nelson.
Missionary Licentiates: P. Hansen.

FINLAND.
Office: Jagaregatan 2, Helsingfors, Fin-
land.
Officers: Director, John Hoffman; Ad-
visory Board: John Hoffman, A. 
Boettcher, K. Sandelin; Canvassing 
Agent, Z. Sherrig.
Ministers: John Hoffman, Fred Anderson.
Missionary Licentiates: K. Sandelin, A. 
Boettcher.

ICELAND.
Address: Reykjavik, Iceland.
Director and Minister, David Ostlund.

NORWAY.
(Organized 1887.)
Office: Akersgaten 74, Christiania, Nor-
way.
Officers: Pres., O. A. Johnson; Sec., 
I. E. Ahrén; Treas., A. C. Chris-
tensen; Sec. of Sabbath-school and 
Tract and Missionary Department, 
Johanne Christiansen; Canvassing 
Agent, Z. Sherrig; Ex. Com., O. A. 
Johnson, H. M. Hansen, Z. Sherrig, 
N. P. Nelson, O. J. Olsen, H. J. Hansen, 
Chas. B. Jensen.
Ministers: O. A. Johnson, N. P. Nelson, 
A. Sewaldsen, H. M. Hansen, O. J. 
Olsen.
Missionary Licentiates: Z. Sherrig, Ed-
ward Iversen, Lina Lind, Johanne 
Bjorklund.

SWEDEN.
(Organized 1882.)
Office: Kungsorget 34, Stockholm, 
Sweden.
Officers: Pres., O. Johnson; Vice- 
Pres., N. A. Färström; Sec. and Treas., 
F. C. W. Wallenkampf; Sec. Sabbath-
school and Missionary Department, 
Erika Ahrén; Canvassing Agent, E. 
Lind; Executive Committee: O. John-
son, K. A. Färström, F. C. W. Wallen-
kampf, E. Lind, F. C. W. Wallenkampf; 
Vice-Pres., J. Berg-
ström, Sec., E. J. Ahrén; Treas., E. 
Lind; other members, O. Johnson, K. 
A. Färström, B. J. Karlson.
Conference Association: "Sallskapet 
Samningar Härod." Pres., F. C. W. 
Wallenkampf; Vice-Pres., J. Berg-
ström, Sec., E. J. Ahrén; Treas., E. 
Lind; other members, O. Johnson, K. 
A. Färström, B. J. Karlson.
Ministers: O. Johnson, K. A. Färström, 
E. J. Ahrén, L. Karlson, G. Sundén, 
F. C. W. Wallenkampf, F. R. Oberg, 
C. Kahlström, A. J. Settergren.
Licentiates: Birger Anderson, B. J. 
Karlson, K. Sandelin.
Missionary Licentiates: A. Lundgren, 
Nils Anderson, Mathilda Olsen, Anna 
Ballerg.
CENTRAL EUROPEAN.

(Reprinted from Cott Directory.)


the Progress of the Last Year.

MINISTERS: A. H. van Eeden, 28a Roeland St., Cape Town, South Africa.

Missionary Licentiates: W. S. Hyatt, 28a Roeland St., Cape Town, South Africa.

MINISTERS: H. D. Groenewald, 28a Roeland St., Cape Town, South Africa.


MINISTERS: J. M. Freeman, Kolo, Mafeteng, Basutoland, South Africa.

Missionary Licentiates: A. H. van Eeden, 28a Roeland St., Cape Town, South Africa.

SOUTH AFRICA.

*As the report for this year was not received, we reprint last year’s directory with slight corrections.

Office: 28a Roeland St., Cape Town.

OFFICERS.


Missionary Licentiates: A. H. van Eeden, 28a Roeland St., Cape Town, South Africa.

MINISTERS.

F. W. Spies; Sec. and Treas., O. O. Fortner.

Missionary Licentiates: L. Brooking, 0. O. Fortner.

MINISTERS.

G. W. Shone, 34 Elizabeth St., North End, Port Elizabeth, South Africa.

Missionary Licentiates: Ellen I. Burrill, Kenilworth, near Cape Town, South Africa.

CENTRAL AMERICA.

British Guiana.

General Address: 287 Church St., Georgetown, British Guiana, South America.

Director and Treas.: D. C. Babcock.

MINISTERS: W. A. Ruble, Kenilworth, near Cape Town, South Africa.

Missionary Licentiates: Mrs. W. A. Ruble, Kenilworth, near Cape Town, South Africa.

MISSION FIELDS OUTSIDE OF UNION CONFERENCES.

ARGENTINE REPUBLIC.

General Address: Casilla del Correo 481, Buenos Ayres, Argentina Republic, South America.

Director: N. Z. Town; Sec. and Treas., Rod. Dirirwaechter.

MINISTERS: Mrs. N. Z. Town, Juan McCarthy, E. W. Snyder.

Missionary Licentiates: J. V. Maas.

MINISTERS: Mrs. W. A. Ruble, Kenilworth, near Cape Town, South Africa.

MISSION FIELDS OUTSIDE OF UNION CONFERENCES.

BRITISH GUIANA.

General Address: Box 102, Belfoi, British Honduras, Central America.

Director and Treas.: H. C. Goodrich.

MINISTERS: Mrs. H. C. Goodrich.

Missionary Licentiates: Mrs. A. N. Allen, Mrs. A. N. Allen, Mrs. A. N. Allen, Mrs. A. N. Allen; Self-supporting: Wm. Evans, Miss Ada Evans.

MISSION FIELDS OUTSIDE OF UNION CONFERENCES.

CENTRAL AMERICA (SOUTH).

Address: Bocas del Toro, Republic of Colombia, South America.

Director and Treas.: F. J. Hutchins.

MINISTERS: J. M. Freeman.

Missionary Licentiates: L. Passi do, Sekket Tawady, Cairo, Egypt.

Ida Schlegel, care L. Passi do, Sekket Tawady, Cairo, Egypt.

H. Horner, Deutsche poste, Jaffa, Palestine, Syria.

S. Roth, Deutsche poste, Jaffa, Palestine, Syria.

(End of European Gen. Conf. Directory.)
Missionary Licentiates: S. P. Smith, Mrs. S. P. Smith, Mrs. F. J. Hutchins; Self-supporting, Dr. John Eccles, Mrs. John Eccles.

CHINA.
Address: No. 3 Arsenal St., Hong Kong, China.
Missionary Licentiate: A. LaRue.


LESSER ANTILLES.
General Address: King St., Bridgetown, Barbados, West Indies.
Director and Treas.: F. S. Dejardin.
Missionary Licentiates: Mrs. F. S. Dejardin, Mrs. W. H. Anderson, Mrs. Mary Armistead, J. A. Chuney, Walter Mead.

MEXICO.
General Address: No. 5 Calle de la Primavera, Toluca, Mexico.
Director and Treas.: G. W. Caviness.
Missionary Licentiates: Mrs. G. W. Caviness, F. C. Kelley, Mrs. F. C. Kelley, Mrs. A. G. Bodwell, Phoebe Ellwanger, Wimfird Peabees.

PORTO RICO.
Address: San Juan, Porto Rico, West Indies.

SAMOA.
Address: Apia, Upolu, Samoa, Pacific Ocean.
Minister: D. D. Lake.
Missionary Licentiates: G. H. Gibson, F. E. Braucht, Mrs. D. D. Lake, Mrs. F. E. Braucht.

SOUTH AMERICA (GENERAL).
Director: J. W. Westphal.
Minister: J. W. Westphal.

SUMATRA.
Address: Padang, Sumatra, Netherlands East Indies.
Director and Treas.: R. W. Munson.
Missionary Licentiates: Mrs. R. W. Munson.

TRINIDAD.
General Address: 70 Pembroke St., Port of Spain, Trinidad, West Indies.
Minister: W. G. Knoelands.
Missionary Licentiates: Mrs. L. M. Crowther, Mrs. W. G. Kneeland, C. D. Adamson.

WEST COAST (SOUTH AMERICA) MISSION FIELD.
(Bolivia, Chile, Ecuador, and Peru.)
General Address: Calzada 1158, Valparaiso, Chile, South America.
Director and Treas.; G. H. Baber.
Missionary Licentiates: F. W. Bishop, Enrique Palada, Mrs. A. R. Ogden, T. H. Davis.

JAMAICA.
General Address: Ernecourt Villa, Arnold Road, Kingston, Jamaica, West Indies.
Director and Treas.: P. F. I. Richardson.
Missionary Licentiates: Mrs. F. I. Richardson, Geo. F. Enoch, Mrs. W. J. Tanner, A. G. Peart, Hubert Fletcher, Frank Hall, Mrs. E. V. Orrell, Mrs. Ophelia Eastman, Thomas R. Kennedy.

JAPAN.
General Address: No. 2 Gogoichi, Shiba Koyen, Shiba Ku, Tokyo, Japan.
Minister: F. W. Field.
Licentiate: T. B. Okohira.

EDUCATIONAL INSTITUTIONS.
EMMANUEL MISSIONARY COLLEGE.
(Berrien Springs, Mich.)
Board of Trustees: W. W. Prescott, Geo. G. Daniells, J. H. Kelly, M. D. D. Lane, Wm. Covert, W. A. Spizer, J. D. Gowell, Allen Moon, E. A. Sutherland, P. T. Mangan, C. M. Christiansen, H. R. Salisbury.
Faculty: Pres., W. W. Prescott; Sec., P. T. Mangan; Treas., C. M. Christiansen.

MISSIONARY LICENTIATES:
Mrs. F. I. Richardson, Geo. F. Enoch, Mrs. W. J. Tanner, A. G. Peart, Hubert Fletcher, Frank Hall, Mrs. E. V. Orrell, Mrs. Ophelia Eastman, Thomas R. Kennedy.
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Australia: Melbourne, Helping Hand Mission for Men, La Trobe St., Business Manager, C. Diverail, Adelaide, Helping Hand Mission for Women, Paterson, Miss Sample, Sydney, Home for Orphans, Managed by the Sanitarium.


District of Columbia: Washington, 421 Four and One-half St., S. W.

Illinois: Chicago, Worker's Home, 1341 State St.; Life Boat Mission, 426 State St.; The Good Health Hotel, 1361 State St.; The Dispensary, 2-4 Thirty-third Place.

Michigan: Jackson, The Jackson Mission, 246 East Main St.


New Hampshire: Napier, Bethany Home for Prisoners; Matron, Miss A. Farr.


Sweden: Gothenburg, Bethesda Mission, Karl Gustafsgatan 45.

Utah: Salt Lake City, Medical Mission, 33 Commercial St.


Wisconsin: Milwaukee, Helping Hand Mission, 183 Reed St.; R. T. Downset, Supt.

LIST OF PERIODICALS

Issued under the Auspices of the Seventh-day Adventist Denomination.

The Advent Review and Sabbath Herald (leading church paper); weekly; sixteen pages; annual subscription $1.50; published at Battle Creek, Mich.; editor, U. Smith; assistants, L. A. Smith, A. J. Bourdeau.

The Signs of the Times (leading missionary paper and prophetic expositor); illustrated weekly; sixteen pages; annual subscription $1.50; to foreign countries, $1.75; published by Pacific Press Publishing Co., Oakland, Cal.; editor, M. C. Wilcox; assistant editors, A. O. Tait, C. M. Snow.

The Present Truth (devoted to a presentation of the doctrine of the second coming of Christ, and general Bible truth); weekly; sixteen pages; annual subscription $2.50; to foreign countries, $3.25; published at Battle Creek, Mich.; editor, J. H. Kellogg, M. D.

The Bible Echo (devoted to an exposition of Bible truth and signs of the times); weekly; sixteen pages; annual subscription $2.00; 456 hollow way road, London, N. England; editor, E. J. Waggoner; assistant editor, Miss Edith E. Adams.

The Sentinel of Liberty (monthly magazine devoted to the interests of religious liberty); sixty-four pages; annual subscription $2.00; to countries outside of Australia, and in the postal union, 8s. ($1.85); 19 Best St., North Fitzroy, Victoria, Australia; editor, E. Hare; associate editors, G. A. Irvine, W. A. Colorod.

The Missionary Magazine (with which is combined the Medical Missionary); devoted to a presentation of practical missionary methods; organ of the Mission Board; monthly; 40 pages; annual subscription 50 cents (75 cents to foreign countries); published by the Mission Board, 267 W. Main St., Battle Creek, Mich.; editor, W. B. Wendell.

The General Conference Bulletin (devoted to denominational statistics, official directories, etc.); quarterly; thirty-two pages; biennial subscription (including daily issues) 75 cents; daily issues during General Conference sessions, 50 cents; Battle Creek, Mich.; editor, H. E. Osborne.

The Pacific Health Journal (devoted to health in the home and general sanitary topics); monthly; sixteen pages; magazine form; annual subscription 50 cents; Room 5, 1436 Market St., San Francisco, Cal.; G. H. Heald, editor; J. O. Corliss, managing editor; E. E. Parlin, business manager; T. A. Kilgore, W. S. Sadler.

The Gospel Herald; monthly; eight pages; annual subscription 20 cents; Southern Publishing Assn., 1025-27 Jefferson St., Nashville, Tenn.; editor, J. H. Gordon.

Le Vulgarisateur et Messager de l'Hygiène (French); monthly; sixteen pages; fr. 2.50 (50 cents); Weilerweg 48, Basle, Switzerland; editor, F. A. DeForest.
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<th>Publication</th>
<th>Frequency</th>
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<tr>
<td>La Salud (Spanish health journal)</td>
<td>monthly</td>
<td>twenty-four pages</td>
<td>annual subscription $1; Apartado 138, Guadalajara, Mexico; editor, J. H. Kellogg.</td>
</tr>
<tr>
<td>El Faro (Spanish)</td>
<td>monthly</td>
<td>twelve pages</td>
<td>annual subscription 25 cents; Argentina Trade Society; Casilla del Correo 481, Buenos Ayres, Argentina, South America.</td>
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<tr>
<td>Unser Klein Freund (German child's paper)</td>
<td>monthly</td>
<td>sixteen pages</td>
<td>annual subscription 20 pf. (for America 50 cents); Grindelberg 15a, Hamburg, Germany; editor, A. Plass.</td>
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<tr>
<td>Nuestra Revista de la Iglesia (Spanish)</td>
<td>monthly</td>
<td>sixteen pages</td>
<td>annual subscription 100 a (for America 25 cents); Grindelberg 15a, Hamburg, Germany; editor, A. Plass.</td>
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<tr>
<td>The Helping Hand</td>
<td>monthly</td>
<td>twenty-four pages</td>
<td>annual subscription 25 cents; Arkansas Tract Society, Springdale, Ark.; editor, Mrs. Etta Hardney.</td>
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<tr>
<td>The Atlantic News</td>
<td>semi-monthly</td>
<td>four pages</td>
<td>annual subscription 25 cents; published by the Atlantic Conference, 472 Union Ave., Paterson, N. J.; editor, Jay W. Rambo.</td>
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<tr>
<td>California Pacific Union Recorder</td>
<td>biweekly</td>
<td>two pages</td>
<td>annual subscription 25 cents; Pacific Tract Society, 1059 Castro St., Oakland, Cal.; subscription price, 50 cents a year; editorial committee, J. J. Ireland, M. H. Brown, Mrs. Carrie R. King.</td>
</tr>
<tr>
<td>Dakota Workers</td>
<td>semimonthly</td>
<td>four pages</td>
<td>annual subscription 25 cents; Dakota Tract Society, 1112 South Eleventh St., Denver, Colo.; editor, Miss Elva Green.</td>
</tr>
<tr>
<td>Zions-Wächter (German)</td>
<td>monthly</td>
<td>eight pages</td>
<td>annual subscription 75 francs, to foreign countries 1 franc (20 cents); International Tract Society, Grindelberg 15a, Hamburg, Germany; editors, L. R. Conradi, J. Knecht.</td>
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<tr>
<td>mensaje de la verdad (Spanish)</td>
<td>monthly</td>
<td>sixteen pages</td>
<td>annual subscription 50 cents (50 cents); Apar- tado 152, Mexico City, Mexico; editor, G. W. Caviness.</td>
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<tr>
<td>CONFERENCE AND LOCAL PAPERS</td>
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<tr>
<td>Argentina: La Carta Mensual and Der Monatliche Brief (Spanish and German editions of same paper)</td>
<td>monthly</td>
<td>four pages</td>
<td>annual subscription 25 cents; International Tract Society, Grindelberg 15a, Hamburg, Germany.</td>
</tr>
<tr>
<td>Iowa: The Workers' Bulletin</td>
<td>weekly</td>
<td>four pages</td>
<td>25 cents; Missionary Department of Iowa Conference, 605 East Twelfth St., Des Moines, Iowa; editor,</td>
</tr>
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**GENERAL CONFERENCE BULLETIN.**

Jessie V. Bosworth; assistant editor, W. E. Perrin.

Kansas: The Kansas Worker; semi-monthly; four pages; 25 cents; Kansas Tract Society, 821 West Fifth St., Topeka, Kans.; editor, R. W. Farmele.

Maine: The Vineyard; semi-monthly; four pages; 25 cents; Maine Tract Society, 508 Hinckley Ave., North Deering, Me.; editor, Eliza H. Morton.

Manitoba: Mission Field Worker of Manitoba and the Northwest Territories; monthly; four pages; 15 cents; Manitoba Tract Society, 492 Selkirk Ave., Winnipeg, Manitoba; editor, Mrs. Alice H. Robinson.

Michigan: Training-School Advocate (departed to the interests of Emmanuel Missionary College); monthly; thirty-two pages; 50 cents; published by Training-school Publishing Ass'n., Ltd., Berrien Springs, Mich.; editor, E. A. Sutherland; assistant editor, M. Besse De Graaf.

Montana: The Montana Bivouac; semi-monthly; four pages; 25 cents, Montana Tract Society, 108 Grand St., Helena, Mont.; editor, T. G. Johnson.

Nebraska: The Nebraska Reporter; semi-monthly; four pages; 25 cents; Nebraska Tract Society, 14 West Fifth St., Omaha, Nebr.; editor, J. F. Batty.

New Mexico: The New Mexico Messenger; monthly; four pages; 25 cents; New Mexico Conference, 203 High St., Oshkosh, Wis.; editor, C. E. White.

New York: The Indicator; weekly; four pages; 35 cents; Jesse Pallant.

Ohio: The Welcome Visitor; monthly; four pages; 25 cents; Ohio Conference, 217 Fairgrove, Mich.; editor, Miss Margaret Haughey.

South Dakota: The Oklahoma Gleaner; semi-monthly; four pages; 25 cents; Oklahoma Tract Society, 202, Oklahoma City, Okla. T.; editor, R. M. Rockey.

Ottawa: The Ontario Messenger; monthly; four pages; 25 cents; 15 Churchill Ave., Toronto, Ontario.


Queensland: The Welcome Visitor; "Kingsdown," O’Connell Terrace, Bowen Hills, Brisbane, Queensland, Australia.

South Africa: The Fortnightly Visitor; semi-monthly; two pages; annual subscription is 6d (36 cents); published by the South African Conference, 28a Rodell St., Cape Town, South Africa.

Sweden: Missionären; monthly; eight pages; kr. 1. (kra for America); Scandinavian Publishing Association, Kungsagan 34, Stockholm, Sweden; editor, E. J. Ahren.


Texas: The Texas Reporter; semi-monthly; four pages; 25 cents; Texas Tract Society, 510 Jackson St., Dallas, Texas; editor, C. N. Woodward.

The Industrial Educator (published in the interests of Keene Industrial Academy); weekly; eight pages; 50 cents; The Industrial Educator, Keene, Tex.; editor, John E. Fitch.

Upper Columbia: The Reaper; semi-monthly; four pages; 25 cents; Upper Columbia Tract Society, College Place, Wash.; editor, Lloyd Copeland.

The Workers’ Educator (published in the interests of Walla Walla College); monthly; eight pages; 25 cents; Walla Walla College, College Place, Wash.; editorial committee, Mrs. Helen C. Conard, J. L. Kay, M. Frances Ireland.

Vermont: Green Mountain Reporter; semi-monthly; four pages; 25 cents; Montpellier, Vt.

Virginia: The Messenger; monthly; four pages; 25 cents; Virginia Conference, 1819 East Main St., Richmond, Va.; editor, R. D. Hotell.

West Australia: The Messenger; monthly; 20 cents; West Australia Tract Society, 297 Newcastle St., West Perth, West Australia, Australia; editor, J. H. Calvert.

West Virginia: The West Virginia Monitor; semi-monthly; four pages; 25 cents; West Virginia Tract Society, 812 Seventh St., Parkersburg, W. Va.; editor, C. E. White.

Wisconsin: The Wisconsin Reporter; weekly; four pages; 25 cents; Wisconsin Tract Society, 203 High St., Oshkosh; editor, S. D. Hartwell.

**CABLE ADDRESSES.**

Of Some of the Principal Offices of the Denomination.

General Conference or General Conference Association, Battle Creek, Mich.: Adventist, Battle Creek, Mich.

South African Conference, 38a Rodell St., Cape Town, South Africa: Drulard, Cape Town.

Echo Publishing Company, 16 Best St., North Fitzroy, Melbourne, Australia: Echo, Melbourne.


Australasian Union Conference, 25 Sloane St., Summer Hill, Sydney, N. S. W., Australia; Union, Sydney.


Christiania Publishing House or the Norwegian Conference, Akersgaden 74, Christiania, Norway: Sundhedsbladet, Christiania.

The Sanitarium, Battle Creek, Mich.: Health, Battle Creek, Mich.

Hamburg Publishing House or the German Union Conference, Grindelberg 15a, Hamburg, Germany: Conradl, Grindelberg, Hamburg.


Jamaica Mission or Depository, Ernecourt Villa, Arnold Road, Kingston, Jamaica, West Indies: Adventist, Kingston, Jamaica.

India Mission, 44a Free School St., Calcutta, India: Adventist, Calcutta, India.

**MORTUARY.**

Elder L. M. Crowther, August 26, 1901. Field of labor and place of death, Trinidad, West Indies.

Elder Dan. T. Jones, September 24, 1901. Field of labor, Guadalajara, Mexico; place of death, Kingsville, Mo.

Elder H. P. Holser, September 11, 1901. Field of labor, Buluwayo, Rhodesia, South Central Africa; place of death, Fairgrove, Mich.

Elder H. Grant, at Missoula, Mont. Thos. E. Ward, September 1, 1901; accidental death, at Nashville, Tenn.
CONFERENCE AND MISSION FIELD OFFICERS.

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Southern Union Conference: R. M. Kilgore, Graysville, Tenn.
Lake Union Conference: A. G. Daniels, 267 West Main St., Battle Creek, Mich.
Northeastern Union Conference: C. W. Flisz, Box 896, Minneapolis, Minn.
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Pacific Union Conference: W. T. Knox, 810 Twentieth St., Oakland, Calif.
European General Conference: L. R. Conradi, Grindelberg 15a, Hamburg, Germany.
German Union Conference: L. R. Conradi, Grindelberg 15a, Hamburg, Germany.
General Conference Association: S. H. Lane, 267 West Main St., Battle Creek, Mich.
Sabbath-school Department: W. A. Spider, 267 West Main St., Battle Creek, Mich.
Mission Board: A. G. Daniels, 267 West Main St., Battle Creek, Mich.

LOCAL.

Alabama: W. L. Me Neely, 1121 North Seventeenth St., Birmingham, Ala.
Arkansas: J. E. Jayne, 165 Godwin St., Paterson, N. J.
Austria-Hungary Mission: J. F. Huenergardt, Grindelberg 15a, Hamburg, Germany.
Carolina: J. O. Johnston, 301 Elizabeth Ave., Charlotte, N. C.
Central European: B. G. Wilkinson, Weihreagh 48, Basle, Switzerland.
Chesapeake: O. O. Farnsworth, Westminster, Md.
Colorado: G. F. Watson, 1112 South Eleventh St., Denver, Colo.
Cumberland: Smith Sharp, Graysville, Tenn.
Denmark: P. A. Hansen, Margrethevej 5, Copenhagen, V., Denmark.
East German: J. Peiper, Grindelberg 15a, Hamburg, Germany.
Florida: Irving Keck, Bowling Green, Fla.
Georgia: C. A. Hall, 243 South Boulevard, Atlanta, Ga.
German-Swiss: J. T. Boettcher, Weihreagh 48, Basle, Switzerland.
Illinois: Allen Moon, Room 770, 324 Dearborn St., Chicago, Ill.
Indiana: L. J. Hanks, 1311 Central Ave., Indianapolis, Ind.
Iowa: L. F. Starr, Stuart, Iowa.
Kansas: E. T. Russell, 821 West Fifth St., Topeka, Kansas.
Louisiana: S. B. Horton, 600 Third St., New Orleans, La.
Maine: H. C. Basney, 1377 Washington Ave., North Deering, Me.
Michigan: J. D. Govey, Hesperia, Mich.
Minnesota: C. W. Flisz, Box 896, Minneapolis, Minn.
Missouri: J. M. Rees, 14 West Fifth St., Kansas City, Mo.
Mississippi: R. S. Owen, Hatley, Miss.
Montana: W. B. White, Missoula, Mont.
Nebraska: N. P. Nelson, College View, Nebraska.
New England: A. E. Place, South Lancaster, Mass.
New South Wales: G. A. Snyder, 25 Sloane St., Summer Hill, N. W. S., Australia.
New York: G. B. Thompson, 317 West Bloomfield St., Rome, N. Y.
New Zealand: W. L. H. Baker, 57 Taranaki St., Wellington, New Zealand.
Northern California: H. W. Decker, 508 East Everett St., Portland, Ore.
Southern California: C. Santee, 143 Carr Ave., San Pedro, Calif.
South Australia: J. H. Woods, Hughes St., North Unley, South Australia, Australia.
Southern California: C. Santee, 143 Carr St., Los Angeles, Calif.
Tennessee River: W. J. Stone, Franklin, Ky.
Texas: W. A. McCutchen, Kees, Texas.
Upper Columbia: A. J. Bredt, College Place, Wash.
Utah Mission: W. A. Alway, Provo, Utah.
Vermont: J. W. Watt, 60 Elm St., Barre, Vt.
West German: J. F. Schubert, Grindelberg 15a, Hamburg, Germany.

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GENERAL.

General Conference: H. E. Osborne, 267 West Main St., Battle Creek, Mich.
Southern Union Conference: C. L. Kilgore, Graysville, Tenn.
Lake Union Conference: W. H. Edwards, 267 West Main St., Battle Creek, Mich.
Southwestern Union Conference: R. W. Parmele, 821 West Fifth St., Topeka, Kansas.
Pacific Union Conference: J. J. Ireland, 1025 Castro St., Oakland, Calif.
German Union Conference: Rec. Sec., H. F. Schubert; Cor. Sec., G. L. Dail; Grindelberg 15a, Hamburg, Germany.
Sabbath-school Department: Rec. Sec., Estella Houser, 267 West Main St., Battle Creek, Mich.; Cor. Sec., Mrs. L. Flora Plumner, Room 705, Northwestern Building, Minneapolis, Minn.
Mission Board: W. A. Spider, 267 West Main St., Battle Creek, Mich.
Arkansas: Mrs. Etta Hardesty, Springdale, Ark.
Atlantic: J. W. Rambo, 472 Union Ave., Birmingham, Ala.
Carolina: C. H. Rogers, 301 Elizabeth Ave., Charlotte, N. C.
Central European: J. Vulliez, Weihreagh 48, Basle, Switzerland.
Chesapeake: C. D. Eirke, 903 Woodley St., Baltimore, Md.
Colorado: Elva Green, 1112 South Eleventh St., Denver, Colo.
Cumberland: J. W. Franklin, Graysville, Tenn.
Dakota: George Bowen, 298 North Phillips Ave., Sioux Falls, S. Dak.
Denmark: Jens Olsen, Margrethevej 5, Copenhagen, V., Denmark.
East German: W. Prillwitz, Grindelberg 15a, Hamburg, Germany.
Florida: Mrs. Alana W. Keck, Bowling Green, Fla.
St., Parkersburg, W. Va.
Wisconsin: W. H. Covert, Bethel, Wis.
West Virginia: S. M. Cobb, 812 Seventh
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German Union Conference: G. Laubahn, Grindelberg 15a, Hamburg, Germany.

LOCAL.

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Arizona Mission: E. A. Brown, Box 777, Phoenix, Ariz.

Arkansas: Mrs. Elta Hardesty, Spring Hill, Ark.

Atlantic: J. W. Rambo, 472 Union Ave., Paterson, N. J.


Central European: Melina Evard, Venezuela, B. S., Switzerland.

European: Mary H. Morton, 1377 Washington Ave., North Deering, Me.

Florida: Mrs. L. G. Yergin, Box 508, Orlando, Fla.

Georgia: Amos Everett, 243 South Boulevard, Atlanta, Ga.

German-Swiss: T. Kastenholz, Weilberg 48, Basle, Switzerland.


Indiana: A. L. Chew, Glenwood, Ind.

Iowa: Jessie V. Bosworth, 603 East Twelfth St., Des Moines, Iowa.

Kansas: R. W. Parkes, 521 West Fifth St., Topeka, Kan.

Louisiana: S. B. Horton, 600 Third St., New Orleans, La.

Maine: Miss E. H. Morton, 1377 Washington Ave., North Deering, Me.

Manitoba Mission: Mrs. Alice H. Robinson, 462 Selkirk Ave., Winnipeg, Mani-
toba.


Mississippi: Mrs. Bertie L. Herrell, 1112 South Eleventh St., Denver, Colo.

Montana: Mrs. Nettie G. White, Missoula, Montana.

Nebraska: J. F. Beatty, 1505 E St., Lincoln, Nebr.


New South Wales: J. H. Johnson, 26 Sloan St., Summer Hill, N. S. W., Australia.

New York: T. E. Bowen, 317 West Bloomfield St., Rome, N. Y.

New Zealand: Miss A. S. Higgins, Auckland, New Zealand.

Ohio: Bessie Russell, academia, Ohio.

Oklahoma: Josephine Rupert, Box 609, Oklahoma City, Okla. T.

Ontario: Helen McKinnon, 15 Church Hill Ave., Toronto, Ontario.


Queensland: —

Quebec: W. H. Libby, South Stukeley, Quebec.

South Africa: O. O. Fortner, 28a Reelands St., Cape Town, South Africa.

South Australia: Mrs. J. Higgins, Hughes St., North Unley, South Australia, Australia.

Southern California: C. A. Pedicord, 516 South Hill St., Los Angeles, Cal.


Tennessee River: Mrs. W. B. Spire, 1025 Jefferson St., Nashville, Tenn.

Texas: J. B. Blosser, Keene, Tex.


Western German: O. Luepke, Grindelberg 15a, Hamburg, Germany.

Wisconsin: R. T. Dowsett, 265 Fifth St., Milwaukee, Wis.

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GENERAL.

Sabbath-school department of the General Conference.

Utah Mission: Alfred Whitehead, Box 286, Springfield, Utah.

Vermond: P. M. Dana, 100 North Woookski Ave., Burlington, Vt.

Victoria: J. Gilleallie, Oxford Chambers, 472-472 Bourke St., Melbourne, Aus-
travya.

Atlantic: W. S. Cleveland, 472 Union Ave., Paterson, N. J.

British: —

Catolina: C. D. Wolf, Hildebran, N. C.

Central European: Tell Nussbaum, Weimarweg 48, Basle, Switzerland.

Chesapeake: J. M. Calvert, 903 Woodley St., Baltimore, Md.

Colorado: M. Mackintosh, 1112 South Eleventh St., Denver, Colo.

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Dakota: John Walker, 228 North Phillips Ave., Sioux Falls, S. Dak.

Denmark: Z. Sherrig, Akersgaden 74, Christiania, Norway.


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Indiana: F. L. Moody, 1211 Central Ave., Indianapolis, Ind.

Iowa: H. E. Jeyes, Maquoketa, Iowa.

Kansas: W. F. Surker, Cherrvylle, Kans.

Louisiana: C. F. Hart, Marthaheville, La.

Michigan: S. E. Wight, Bedford, Mich.

Minnesota: F. A. Detamore, Box 859, Minneapolis.

Missouri: F. L. Linderick, Utica, Mo.

Mississippi: H. W. Pierce, Oxford, Miss.

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New South Wales: W. B. Scott, 651 Colborne St., Cambertown, Ont.

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North Pacific: Edith Starbuck, 505 East Everett Ave., Bellingham, Wash.

Northern California: E. S. Bullenger, 301 San Pablo Ave., Oakland, Calif.

Norway: Johanne Christensen, Akersgaden 74, Christiania, Norway.

Ohio: W. E. Wakeham, Academia, Ohio.

Oklahoma: Emma Haffner, Box 292, Oklahoma City, Okla. T.

Ontario: —


Queensland: —

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South Africa: O. O. Fortner, 28a Roeland St., Cape Town, South Africa.

South Australia: Mrs. A. W. Semmens, Victoria Square, Adelaide, South Australia.

South Carolina: —


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Upper Cuba: Daisy Atton, Boise, Idaho.


Victoria: Mrs. N. D. Faulkhead, 16 Blaine St., North Fitzroy, Victoria, Australia.

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West Virginia: Emma S. Newcomer, Hagerstown, Md.

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Northwestern Union Conference: O. E. Cummings, College View, Nebr.

Southwestern Union Conference: G. Phillips, 14 West Fifth St., Kansas City, Mo.

Pacific Union Conference: S. C. Osborne, 1050 Castro St., Oakland, Cal.

Australasian Union Conference: J. Johnson, 14 West St., North Fitzroy, Victoria, Australia.

European General Conference: —

German Union Conference: A. Doerrner, Grindelberg 13a, Hamburg, Germany.


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Arkansas: C. W. Hardesty, Springdale, Ark.

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Canada: —

Carolina: —

Central European: —

Democratic Union Conference: —

Eastern Union Conference: —

European General Conference: —

German Union Conference: —

Mecklenburg: —

Michigan: —

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North Carolina: —

Northern California: —

Ohio: —

Oregon: —

Pennsylvania: —

South Carolina: —

South Dakota: —

Southwest: —

Texas: —

Virginia: —

Washington: —

West Virginia: —

Wisconsin: —

Worcester: —

YORK: —

Australasian Union Conference: —

New York: —

North Dakota: —

Ohio: —

Oregon: —

Pennsylvania: —

South Carolina: —

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Australasian Union Conference: —

New York: —

North Dakota: —

Ohio: —

Oregon: —

Pennsylvania: —

South Carolina: —

South Dakota: —

Southwest: —

Texas: —

Virginia: —

Washington: —

West Virginia: —

Wisconsin: —

Worcester: —
MINISTERIAL DIRECTORY.

Only the names of ordained and licensed ministers appear in this list. To determine the nature of any person's appointment, reference should be made to the directory of the Conference operating in the field where the worker is located. This applies to the workers named above, as well as all other classes.

Adams, P. P., 603 East Twelfth St., Des Moines, Iowa.

Adams, J. W., 603 East Twelfth St., Des Moines, Iowa.

Adams, C. T., 603 East Twelfth St., Des Moines, Iowa.

Adams, W. M., 462 Selkirk Ave., Winnipeg, Manitoba.

Ahren, E. J., Kungsgatan 34, Stockholm, Sweden.

Ballenger, E. S., 301 San Pablo Ave., Oakland, Cal.

Adams, W. M., 462 Selkirk Ave., Winnipeg, Manitoba.

Ballenger, J. F., Petrolia, Ontario.

Babcock, H. W., Cottage Grove, Oregon.

Babcock, M. S., 3222 Warsaw Ave., Cincinnati, Ohio.

Babcock, Charles, Hutchinson, Minn.

Baker, G. H., Casilla 1125, Valparaiso, Chile, South America.

Baker, J. E., Pleasanton, Kans.

Bagby, J. W., Armona, Cal.

Bahler, J. F., Keene, Tex.


Ball, D. A., Elliotville, N. Y.


Ballenger, J. F., Petrolia, Ontario.


Ballenger, E. S., 301 San Pablo Ave., Oakland, Cal.

Bammeridge, E., Papeete, Tahiti, Society Islands, Pacific Ocean.

Bartlett, T. F., Portland, Oregon.

Bartlett, A. W., 1311 Central Ave., Indianapolis, Ind.

Beany, H. C., 1377 Washington Ave., North Deering, Me.

Bates, W. L., 605 Ninth St., Tucson, Ariz.


Anderson, John F., 835 Lawson St., St. Paul, Minn.

Anderson, Augost, Box 614, Williamsport, Pa.

Anderson, Fred, Kungsgatan 34, Stockholm, Sweden.

Anderson, J. N., 3 Arsenal St., Hong Kong, China.

Anderson, W. H., Bulawayo, Rhodesia, South Central Africa.

Anderson, P. J., College View, Nebr.


Angiebahger, 1112 South Eleventh St., Denver, Colo.

Armfield, F. B., Bulawayo, Rhodesia, South Central Africa.

Armstrong, W. H., Winston-Salem, N. C.


Ashcraft, J. B., Panama, Calif.

Aufeider, H. A., Hygiene, Colo.

Augoeugger, C., Weherweg 48, Basle, Switzerland.

Badaut, J., Weherweg 48, Basle, Switzerland.

Baker, J. R., Pleasanton, Kans.

Bagby, J. W., Armona, Cal.

Bahler, J. F., Keene, Tex.


Ball, D. A., Elliotville, N. Y.

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THE GENERAL CONFERENCE BULLETIN.

Battle Creek, Mich., Third Quarter, 1901.

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THE DAILY BULLETIN.

The complete record of our recent General Conference proceedings ought to be in the possession of every Seventh-day Adventist, in order that all may be intelligent concerning the plans for the prosecution of the work. This is necessary to effective individual cooperation. Complete sets of the Daily Bulletin will be sent, postpaid, to any address on receipt of fifty cents. Address, GENERAL CONFERENCE BULLETIN, 267 West Main St., Battle Creek, Mich.

OUR FALLEN WORKERS.

The past few weeks have been made sadly conspicuous by the death of four of our general laborers, whose loyal devotion to the Master's service has won for them individually a large place in the affections of our people. Elders F. L. Mead and L. M. Crowthers fell suddenly while serving faithfully at their post of duty in distant lands. Elders H. P. Holser and D. T. Jones had each returned to native land, where they bore their final witness to the all-sufficiency of God's grace by calmly and patiently awaiting the final summons of the death messenger, the sound of whose distant footsteps had long since fallen upon their ears.

For the first time in years the names of these brethren do not appear in our workers' directory. Yet, thank God, the absence of their names does not mean that their influence has ceased. Of all such it is touchingly and beautifully declared that they "rest from their labors; and their works do follow them."

May the spirit of consecration and devotion which distinguished the service of these laborers, rest in double portion upon brave and trusting souls, who will cheerfully and heartily respond to the call of God, and gird on the armor to "fight the good fight of faith" until the victory shall have been happily and gloriously consummated.

EXPLANATORY.

GENERAL CONFERENCE BULLETIN No. 2 of the present year was mailed very early. This number has been delayed in order to secure data for the directory. Because of these facts, the interval of time between these two numbers has been unusual. The last number for 1901 will be published early, in order to place the week of prayer readings before our readers in due time. The issue for the first quarter in 1902 may be somewhat delayed, awaiting the arrival of statistical reports covering the year 1901.

We regret that the nature of the matter to be published in the Bulletin renders promptness and regularity of publication somewhat difficult of realization. Yet we trust this word of explanation will prepare our subscribers to cheerfully exercise the required degree of patience.

Promptness on the part of secretaries on whom we must depend will greatly facilitate the work of publishing without delay. Therefore be prompt, fellow secretaries; first, because promptness is right, and also because it is due those whom we serve.

THE WEEK OF PRAYER.

It was a memorable day in the experience of Christ's disciples, when, after listening to a thrilling prayer from the lips of the Son of Man, they came to him with the request, "Lord, teach us how to pray." No more, as in the days of His flesh, do the inspiring petitions of the Master fall like sweet music upon listening human ears. But now, as then, the blessed truth of Christ's intercession for men, constrains hungering hearts everywhere to seek entrance to the banqueting house of His love through the open gateway of prayer.

In 1888 occurred our first general week of prayer services. Since then these yearly exercises have been a source of new life and hope to thousands of our people. These special services of prayer for 1901 are appointed to be held December 21 to 28 inclusive. The readings will appear in the next number of the GENERAL CONFERENCE BULLETIN. May all in whose hearts God has inspired love for present truth, most earnestly plead, "Lord, teach us how to pray."
At the last session of the General Conference a decided testimony was borne, calling for a change and a complete reorganization. Acting upon this instruction, some marked changes were made in the outward form of the organization and the general policy. Since the time of the General Conference the large general meetings and conferences have been held in the different parts of the field, and an effort has been made to extend to the local conferences the work of reform which was inaugurated at the General Conference. At the autumn council of the General Conference Committee, held October 23 to November 3, a general review of the situation in America and Europe was given, from which it appeared that in the most of the local conferences the plans for a new order of things had been cordially welcomed, and a hearty spirit of cooperation had been manifested. So far as the outward forms of organization and the general policy of making a more earnest effort to extend the message in the regions beyond are concerned, it is evident that encouraging progress has been made during the last few months. For this we ought all to be thankful, and press the battle with increased assurance.

But beyond this whole question of outward organization and general policy, and more important than all else, is the matter of individual reorganization and personal experience. The real change which was called for will not be accomplished until each individual has learned to recognize and depend upon the power of an indwelling life rather than upon the forms through which that life ought to be manifested. This is the real issue in this whole movement for reform. Changes in the forms of administration may remove hindrances, and open the way for progress in the right direction, but the real work is in the transformation of the heart and life of individual believers.

This annual time of prayer is the opportunity of the whole people to respond to the Lord’s call for a change. There ought to be a great religious awakening. This week of prayer should be a season of genuine spiritual refreshing. Has this annual occasion degenerated into a mere custom, and its observance into a mere formality? If so, it may be only one more hindrance, one more cause of self-righteous Pharisaism, instead of a means of much-needed blessing. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”

The Lord has shown his tender regard for his people and his work by revealing the true situation, and calling for a return to right principles. And there is more than an ordinary significance in this call. The failure to respond to the messages of light and truth in the past has hindered the progress of this message, and delayed the coming of the Lord. The very people who were intended to be the channel of light to the whole world, missionaries of truth, have so far lost their peculiar character as the representatives of the heavenly principles that a reproach has been brought upon the Lord’s work. It is indeed time for a change. Shall not the central thought in this week of prayer be “Power for service and consecration to service”? Let all the stumblingblocks be taken out of the way. Let all differences be healed. Let all seek to be of one heart and one soul, and let all continue “with one accord in prayer and supplication.” “Lift up the hands which hang down, and the feeble knees.” Gather in those who have strayed away, and reach out after those who may be helped. “Therefore also, now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him?”
OUR TIME, AND ITS MEANING.

Reading for Sabbath, December 21.

Jesus, our glorious King, is coming. He is coming soon. He is coming in this generation. To all who are living he says, "Behold I come quickly." Thank God for this blessed assurance! It cheers the hearts of true believers, and inspires them with divine courage and zeal. It leads them to put away sin, that they may be prepared to meet him who is of "purer eyes than to behold evil, and [who] canst not look on iniquity."

The second coming of Christ will be the greatest event of all time. It will bring the grand climax of the everlasting gospel. It will bring the glorious consummation of the hope of the church in all ages. It will bring to an end the cruel reign of sin. It will make to cease forever all the afflictions of this groaning creation.

The second coming of Christ will be an event of supreme interest to the entire universe. In that event are centered the interests of every human being. In it is involved the existence of Satan and his angels; and by it will be affected the well-being of the angels of heaven and the inhabitants of unfallen worlds!

Surely an event of such inexpressible meaning to the universe ought to arrest the attention of men. It should certainly receive the heartiest and most enthusiastic devotion Christ's believers could possibly give it. Every heart should rejoice in the blessed prospect of soon meeting him who is the "chiefest among ten thousand." The whole life of every believer should clearly and earnestly proclaim to the world that Jesus is coming, and that he is coming soon.

But in order for Christ's followers to proclaim such a blessed truth to the world they must know it and believe it themselves. It must be to them a certainty, a divine reality. They must be as sure of it as of their own existence.

But is such certainty, such assurance, possible? It surely is; for Jesus, when giving the signs that were to be to his followers an evidence that he was about to return, said, "When ye shall see all these things, know that he [margin] is near, even at the doors." And in the epistle of Peter, the Lord teaches us that the "word of prophecy" by which the second advent is so fully set forth, is "more sure," more to be relied upon, than even our sight and hearing. 2 Peter 1:16-20.

Now according to the sure word of prophecy we have come to the last days of human history. We have reached the link in every line of gospel prophecy that connects time with eternity. That is to say, that every event, save the very last one, in every line of prophecy is in the past, or is being fulfilled, and we are now witnessing the last acts of this world's terrible history.

In the prophecy of Daniel two, the setting up of Christ's kingdom follows the division of the Roman empire. That division was completed fourteen centuries ago.

In the prophecy of chapter seven, the giving of the kingdom under the whole heaven to the saints of the Most High is the next event to occur after the fall of papal supremacy. The papacy lost its supremacy in 1798.

The last act of the prophecy of chapters eight and nine is the cleansing of the sanctuary. This act connects with the end. When this work closes, Christ will come. This work began in 1844.

By the long line of prophecy of chapter eleven we are brought to the fall of the Turkish empire in Europe, and the removal of its capital from Constantinople to Jerusalem. That event has not taken place, but for years it has been looked for almost daily by the great nations of the world. This is a living issue with which the whole civilized world is very familiar, yet they do not know its meaning. But all might know it, for the Scripture says: — "And at that time shall Michael [Christ] stand up [begin his reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Passing to the prophetic lines in the book of Revelation, we find the last events in each to take place before Jesus comes, in process of fulfillment. And to prepare the world for the end, the last message of warning, as presented in chapter fourteen, is now being given. When this is finished, Jesus will come to reap the harvest of the earth.

In addition to the evidences furnished by the long lines of prophecy showing where we are living, Jesus pointed to certain events which he said would be signs of his coming. These began to appear one hundred and fifty years ago: the great earthquake occurred in 1755, the darkening of the sun and moon occurred in 1780, and the falling of the stars took place in 1833. Then began that con-
dition upon the earth described by our Lord as “distress of nations, with perplexity,” “men’s hearts failing them for fear.” And now, to-day, men behold everywhere in our world the very conditions the Lord tells us will exist prior to, and up to, the day of his coming.

In 1798 there began, by the termination of the twelve hundred and sixty years which marked the close of papal supremacy, that wonderful and most eventful period of all history, “the time of the end.” The time of the end is a specific period marked off by prophecy, which is to lead up to, and usher in, the end itself. It is the day of God’s preparation. Nahum 3:3. It is the time during which the angel having the seventh trumpet is to begin to sound. That trumpet began to sound in 1844. In the tenth chapter and seventh verse of Revelation, it is declared that when this trumpet begins to sound, the mystery of God, which is the gospel, shall be finished. That trumpet is to continue its sounding until after the second resurrection. That will cover more than a thousand years. Therefore, although it has been sounding fifty-seven years, we are still in the first days of its sounding.

Thus we are brought plainly and definitely to the time when the Lord “will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.” Rom. 9:28.

For a hundred years the Lord by his providences has been shaping everything for this mighty change. He has been using men in all parts of the world to prepare and provide the facilities which he will use to give the “last call” to the whole world in this generation. Other men have labored, and God’s people to-day are to enter into their labors. John 4:38. Explorers have pushed their work with brave hearts to all parts of the world, thus bringing every nation, kindred, tongue, and people to light. Inventors have toiled without ceasing to provide facilities for the rapid and universal transit of man and his thoughts to all places where explorers have led the way. Christian missionaries have followed hard after explorers and inventors, devoting their lives to the great task of giving the Scriptures to all the peoples of the world, that all may read in their own tongue the blessed story of redemption.

God’s providences all declare that “all things are now ready” for the gospel of the kingdom to be preached in all the world for a witness unto all nations, and thus bring the end. Ah, yes, this might have been done years ago, and the people of God might have been in heaven now. The Lord willed it so, and made everything ready on his part for its accomplishment; but his own people have stood in the way, and have thus delayed his coming. A recent Testimony says:—

“Had the purpose of God been carried out by his people in giving the message of mercy to the world, Christ would have come to the earth, and the saints of God would ere this have received their welcome in the city of God.”

This is the evil thing that Jesus points out by his reference to that evil servant that says in his heart, “My Lord delayeth his coming.” While it is true that the coming of the Lord is delayed, it is also true that it is the course God’s people have taken that has caused the delay.

The situation as it stands to-day is graphically set forth in Eze. 12:22-28:—

“Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? . . . Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged delayed: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God . . . Behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off . . . Thus saith the Lord God; there shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.”

The tenth chapter of Revelation presents some stirring features of the first angel’s message. The angel to whom is given the charge of that message swears by the Lord God of heaven that there shall be “delay no longer” (R. V.); for “in the days of the voice of the seventh angel, when he shall begin to sound,” the mystery of God (the gospel) shall be finished.

Thank God for these cheering promises. They renew our hearts with hope and courage. We rejoice that God has set his hand to deliver his people Israel. This blessed work will be done; for who can stay his hand, or say unto him, What doest thou?

Oh, brethren, knowing the time, do we not know that now it is surely high time to awake out of sleep, for now is our salvation nearer than when we first believed? Yes, the night is far spent, and the day is at hand. Let us then arise, and give to all the world the glorious light which God has so graciously given to us.

A. G. DANIELLS.
OUR MESSAGE.

Reading for Sunday, December 22.

The whole gospel is summed up in the one expression, The revelation of Jesus Christ. In the unfolding of this gospel, from the time when it was first preached in the garden of Eden (Gen. 3:15) the hope of salvation from sin has been made to rest upon the manifestation of God in the flesh in the person of his Son. It was the seed of the woman who should bruise the serpent's head. It was "to Abraham and his seed" (Christ) that the promises were made. It was "a Prophet from the midst of thee, of thy brethren" (Deut. 18:15), whom Moses foretold. The whole book of Ruth sets forth the fact that the Redeemer would be a near kinsman according to the flesh. Isaiah gave his name as Immanuel (Isa. 7:14), or "God with us," and taught that this Wonderful One would be united to the human family by birth. Isa. 9:6. To David it was revealed that through the coming seed his house and his kingdom should be established forever. 2 Sam. 7:12-16. The prophet Daniel was divinely instructed as to the exact time when "the Messiah the Prince" should appear among men. Dan. 9:24, 25. And so "all the prophets from Samuel and those that follow after" made this their theme, and "showed before of the coming of the Just One." Acts 3:24; 7:52.

"When the fullness of time was come, God sent forth his Son," and "the Word became flesh and dwelt among us." Then "the people which sat in darkness saw great light," for "in him was life, and the life was the light of men," and "the life was manifested." And thus all those intimations of the coming Messiah, whether they were expressed in verbal prophecies or in fact prophecies, found their fulfillment in the appearance of the Son of God upon the earth as the Son of man. This was the coming of the Lord, an event which had been the center of hope and glad anticipation for devout men during many centuries. From Abraham, who rejoiced to see Christ's day, and "saw it and was glad," to Simeon, "just and devout," who was "waiting for the consolation of Israel," all faithful believers had looked for and waited for the coming of the Lord. From the first disappointment, when Cain proved to be "of that wicked one," instead of the expected Deliverer, there had been a long-continued delay in the realization of their hopes, until the cry went up, "Lord, where are thy former loving-kindnesses, which thou swearest unto David in truth? Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed." Ps. 89:50, 51. "He delays so long, they say he never will come."

But though it was long delayed because of the unbelief of the people, yet nothing could turn aside "the eternal purpose which he purposed in Christ Jesus our Lord," the result of which would be "to reunite for himself under one head the all things in the Christ." And so with the word of the angel to Mary that she had "found favor with God," and there should be born of her one who should "be called the Son of God," and with the announcement of "good tidings of great joy," and the angelic host singing, "Glory to God in the highest, and on earth peace, good will toward men," the hope of the ages was consummated, and "the Word became flesh and tabernacled among us." But before his public appearance as "the Messiah the Prince," the anointed One, "the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Luke 3:2-6. The burden of his work was to call men from their own self-exaltation and forgetfulness of God to a recognition of the weakness of the flesh and the eternal power of God, and to turn their thoughts to the coming of the Lord. "All flesh is grass . . . surely the people is grass. The grass withereth, . . . but the word of our God shall stand forever. . . . Behold your God! Behold, the Lord God will come." Isa. 40:6-10. Thus the message of the coming of the Lord was given, the people were urged to repentance in view of the fact that the kingdom of heaven was at hand, and the way of the Lord was prepared. And when Jesus came forth among men as the fulfillment of these prophecies, John said: "Behold the Lamb of God, which beareth the sin of the world."

When "God was manifested in the flesh" in the
person of his Son at the first advent, Jesus identified himself with the human family, veiling his glory in the flesh, that he might bear the burden of sin and its consequences, and bring “life and immortality to light through the gospel.” So “it behooved him to be made in all things like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” Heb. 2:17. But this is only a partial fulfillment of the promise of his coming. The fullness of the promise will be realized when he comes with unveiled glory, that as many of the human family as have confessed “Jesus Christ as in flesh having come” may be identified with him in all that he has and is. “Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.”

“Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.” With his mind upon this glorious result, Jesus said to his disciples, just before his departure from them, “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.” John 14:2,3. From the time of his ascension into heaven, when it was said, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,” the hope of all true believers has been built upon “the promise of his coming” and the setting up of his everlasting kingdom. In that long period during which saints, times, and the law were given into the hand of “the man of sin,” the light of this truth was almost extinguished, but soon after the close of this definite time prophecy, and as “the time of the promise drew nigh,” the minds of men were stirred to study the prophecies, and the message of the Lord’s soon coming was revived.

The work of John the Baptist was to prepare the way of the Lord, and his message was found “in the book of the words of the prophet Esaias;” but on looking there, we see that his work would not be really finished until the way of the Lord is prepared for his return to this earth to give reward to his servants the prophets, and to them that fear his name, small and great. This is clear from the closing words of his message. “Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.” Isa. 40:9,10. Thus it appears that the advent message which has been sounding through the world during the past three quarters of a century is simply the final step in the work entered upon by John the Baptist to prepare the way of the Lord. It should therefore be a message given “in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1:17. It should call to repentance in view of the nearness of the kingdom of heaven. It should point out Jesus as “the Lamb of God, which beareth the sin of the world.” It should lift up a voice with strength, saying, “Behold your God! Behold, the Lord God will come.” It should bring to a focus all the prophetic utterances upon this great subject, setting forth in clear light the complete fulfillment of God’s revealed purpose in the death, resurrection, ascension, and priesthood of his Son; and should take up again the very words of the Great Teacher, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark 1:15. And in all this it should minister the power and glory of the coming of the Lord as a present experience for complete deliverance from the dominion of sin, and such a revelation of the gospel of the kingdom, the kingship of Christ in the hearts of men, in “every nation, and kindred, and tongue, and people,” as will compel the whole world to make its final decision for or against “the hope of the promise made of God unto our fathers.” This is the crisis of the ages, and we have now come to the crisis of that crisis; for after more than five decades of the judgment-hour period have passed by, and the vision still seems to tarry, some are saying in their hearts, “My Lord delayeth his coming;” but just now the cry must be taken up with renewed power, “Behold he cometh,” and the single purpose must be to give “the advent message to the world in this generation.” “There shall be delay no longer.”

But what is the real essence of this advent message? What is the definite result to be accomplished by it? The work is to proclaim the coming of the Lord and to prepare the way of the Lord. But sin is the only thing which hinders the Lord from having his way in the hearts of men, and therefore sin must be taken away in order that the way of the Lord may be prepared. “Sin, when it is finished, bringeth forth death,” and life is the only salvation from death. “We shall be saved by his life.” And “the life was manifested” in
the flesh, in the person of Jesus of Nazareth, Son of God, that he might bring human nature "into a personal relation with his own divinity," and establish a definite basis for actual fellowship with his life, "that the life also of Jesus might be made manifest in our mortal flesh." And this fellowship means cleansing from sin. For "in him was life; and the life was the light of men." And "this then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." And "if we walk in the light, as he is in the light, we [God and man] have fellowship one with another, and the blood [life] of Jesus Christ his Son cleanseth us from all sin." 1 John 1:5, 7. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. . . So then they that are [have their being] in the flesh cannot please God. But ye are not [do not have your being] in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:2-9. It is thus clear that cleansing from sin through fellowship with his life, ministered to us by the indwelling of his Spirit, is the message which must become a real experience in those who are prepared for the coming of the Lord. But this is wholly of faith,—faith in a personal, indwelling Saviour; faith in the manifestation of his life in the flesh; faith in the realization of the promise, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also;" faith in the personal coming of the Lord to the heart of each believer, in the coming of his representative, the Holy Spirit, to convict of sin, of righteousness, and of judgment. This was the most complete provision which could be made for deliverance from sin. "Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power." This is the actual experience of "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." This is the simple experience of living by faith, freely receiving and freely giving out in service and praise the abundant life. Thus there is to be a revelation of Jesus Christ in the flesh, and such an outshining of the Light of life as will lighten the world with his glory, and so judge the world, as the preparation for the revelation of Jesus Christ in the clouds of heaven.

Having now seen something of the fullness of the meaning of this advent message, we may briefly consider what it means to give this message to the world. Our commission is not to preach a theory about Christ, or to establish a creed, but to reveal Christ in human conduct, and to minister the gospel of life to others. This should be the one aim of all classes of workers, ministers, teachers, canvassers, physicians, nurses, and in fact of every believer in the message. We shall all let our light so shine before men that they will see our good works, and glorify our Father which is in heaven. We shall go about doing good, as Jesus did. We shall minister to the hungry, the thirsty, the stranger, the naked, the sick, and those in prison. We shall proclaim the signs of the Lord's soon coming, "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;" but at the same time the very people who are proclaiming these truths will themselves be the chiefest sign that the coming of the Lord is near. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." A church with Christ as its living Head, doing the works of Christ and fully translating his word into human conduct, will in itself be the revelation of Jesus Christ, and will speedily prepare the way for his revelation in the clouds of heaven. The fact that Christ has come in the flesh to save from sin will be declared with a loud voice, and this in itself will be the message of his coming "the second time without sin unto salvation."

And this message of the revelation of Christ in the flesh is the Lord's own message of the everlasting gospel to the whole world in this time when God's provision to save men from sin has been so largely perverted into an excuse for continuing in sin. This is "the mystery of godliness" which alone is able to deliver from the "mystery of iniquity." This gives to God in Christ his rightful place as the everlasting King, and to man the highest place which he is capable of occupying, that of servant to such a Master. This will call
those who have “worshiped and served the creature rather than the Creator” to the worship and service of “him that made heaven and earth, and the sea, and the fountains of waters.” While the “man of sin,” in fulfillment of the prophecy, “opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God,” this message replies, “But the Lord is in his holy temple: let all the earth keep silence before him.” When the time comes again that all the world wonders after the beast, and all “shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world,” and life is given to the image of the beast, “that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed,” then this message of the true worship and service sounds with a loud voice, saying, “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.”

And so the great controversy between Christ and Satan, which was begun in heaven, and afterward transferred to the earth, will be brought to a triumphant close by “the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” “Then, the moon shall be confounded, and the sun shall be ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.”

Shall there not be a genuine revival of the true advent message? Shall there not be a complete consecration of heart and life, of talents and means, of time and opportunity, to the giving of this message to the world? Shall not “the voice of one crying in the wilderness” be heard again “in the spirit and power of Elias,” saying, “Behold your God! Behold, the Lord God will come.” So in a few short years “this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” So shall the mystery of God be speedily finished, and the great voices in heaven shall say, “The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever.”

W. W. Prescott.

OUR FIELD.

Reading for Monday, December 23.

The urgency of the time and the crisis that presses upon us, the message for the time and the power by which it is to be proclaimed, have been set before us. What now of the field of our work? “The field is the world,” said Jesus. The old, old commission to Christ’s church, so many centuries unfulfilled, is now to be loyally accepted and carried out in the power of the Spirit in this generation. The commission sets the boundary of the harvest field.

“Go ye, therefore, and teach all nations.”

“Go ye into all the world, and preach the gospel to every creature.”

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

Stretching from pole to pole, wherever human habitations are found, is the field. It is the world that God so loved that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus loved it so much that he could not remain at home in heaven while his brethren were sinking under the burden of sin. He came to the place of need, bringing the glad message of release, and taking upon himself the burden. Into this world that Jesus loves we are to go with the same message. The witness to this great salvation, that saves to the uttermost, is now to be borne in fervent haste unto the uttermost parts of the earth.

Describing the motive power in the work of witnessing in apostolic days, Paul says, “For the love of Christ constraineth us.” That love which brought Jesus to earth, sent those who received it into all the known earth, even in Paul’s day. The same love now must send this people out into all the world, in this our day. Who that knows the love of God which is in Christ Jesus, can help loving the world that he loves? and who that knows the joy of his service and the solemn crisis that faces us, can live for any other purpose whatever, than to join in sending this message to every creature in all the world now, and at once? We have talked a long time about going to every nation and kindred and tongue and people. Much has been done, it is true, by God’s blessing upon the little effort we have made. But we can see the sword coming upon all lands. As watchmen, God
sets us upon the coasts of the whole earth to warn the people. If we keep silent, or sound but feeble warning, we shall be guilty of blood. Already blood-guiltiness is marked against us for the delay in entering vast fields. While praying God to forgive the negligence, we must assuredly let his Spirit lay upon our hearts the burden of this world-wide harvest time. Out in the darkness, men and women this day are everywhere waiting for us who have the light.

"Can we, whose souls are lighted
   With wisdom from on high,—
Can we, to men benighted,
The lamp of life deny?"

God forbid! His light has arisen upon his people, and his glory shall now be seen upon them in every part of this dark earth. There is a beautiful paragraph in "Gospel Workers," suggesting the view that the angels of heaven have of this world and our work in it:

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world, and it was in dense darkness. The agony that came over me was indescribable as I saw the darkness. Again, the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world: and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."

When darkness that might be felt hung over Egypt, "all the children of Israel had light in their

dwellings." So now, when darkness covers the earth and gross darkness the people, every believing home circle is to be a glowing torch, and every believer a jet of light growing brighter and brighter, and shining forth from the east and the west, and from the north and the south, lighting the whole world.

God has wonderfully opened the way for us to plant the jets of light in every darkened corner of the earth. At Pentecost, with the gift of tongues, the disciples spoke the Word to representatives of a score or two of languages. Now the Word of God, in whole or in part, speaks in over four hundred tongues. A century ago, the number of languages in which the Bible was translated was only about threescore. But the time of the end was come. The Lord sent down the great missionary revival, which has led earnest men into the ends of the earth, there to give to the people the Scriptures in their own tongue, and prepare the way for the closing work of the gospel. God's providence has swung wide, open the gateway of the world, and his Word now calls upon us to enter every land and nation with the message of his coming.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh."

The work can quickly be done. We are to go through the world as heralds, and when the circuit of the nations is made, the end will come. When the cry is sounded and the standard lifted up, the Holy Spirit will bring the issue before every honest soul, and the decision for God and eternity will be made. Already, we know, hearts are being prepared for the reception of the truth in all parts. Away beyond the human missionary's influence God's Spirit is at work. In old colonial days, David Brainerd found among the Indians of the American forests one whose heart had been touched by the Great Spirit, and whose life had been changed, so that he loved all men and sought to teach his tribesmen the way of love. Down in the wilds of the Guianas, the early Moravian missionaries to South America one day found a man who unmistakably had been taught of the Spirit the way of seeking God. When he first heard the name of Jesus, he exclaimed at once that this was the Way of salvation of which he had learned in his solitude before ever a missionary had penetrated to his land.
eagerly drank in the truth in its fullness, and became himself a teacher. The world is large, but God is sending breath moment by moment to every soul in it. He is speaking by his Spirit to every heart. The life of Christ is lighting every man that cometh into the world. There are no distant lands with God. All alike are close to his heart of love.

Definitely and perseveringly, we are to pray the Lord of the harvest to send forth laborers into his harvest.

Pray for more laborers in Europe, the mother of modern nations. Four hundred millions of souls, representing mighty empires, face the little band of our workers now in that field. The ground of Europe shakes with the tread of armed men. Millions are drilled for battle, waiting only for the signal. The winds of strife have been held these many years in order that this message might be carried by an army of workers through these waiting countries. Oh, the pity of it! that we have done so little in all, and have left great nations like France, Spain, Italy, and Portugal almost, if not quite, untouched. It is, in truth, high time to awake out of sleep.

Pray also for Africa. Now for a long time in the South, the believers in Africa have been experiencing the full meaning of the fact that work not done in times of peace is done at great disadvantage amidst the alarms and the horrors of war. And beyond the colonial borders, nearly two hundred millions of souls in the Dark Continent are groping in blindness. Jets of light are shining out in lone spots, along the southern, western, and northern borders. Shall not many more be added?

Populous Asia, with its eight hundred and fifty millions of wandering hearts, lays heavy claims upon our prayerful sympathies. China's four hundred millions have had little of our effort—one worker, thus far, in a seaport town. Think of it! A little band of pioneer missionaries is soon to go out to represent us in beginning at this late day a really serious campaign in that great land through which the message must be sounded:

"And ye who cannot go, oh! help
With the wondrous weapon, prayer;
While ye uplift your hands at home,
The cross shall triumph there.
And give ye freely from your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruise shall yield.
So only can you cleanse your hands
From the guiltiness of blood!
For a million a month in China
Are dying without God!"

In Japan, India, and the East Indies, another four hundred millions of people are sitting in darkness and the shadow of death. Light has sprung up in a few places. Enough has been done in Japan and India, and down in the Malay Straits to show that God and the good angels are there before us, so that wherever we plant the jets of light other lights spring up and multiply. So, too, is it in Jaffa and Jerusalem, and in Galatia and Bithynia, and the regions round about, where the feet of the apostolic missionaries sped swiftly with the gospel message long ago. If only twenty years ago we had sent a score of true and tried workers into these populous eastern lands, to occupy strategic centers, men and women with the languages might now have been ready to lead a host of recruits into the fields. How different would the outlook be to-day, if this had been done! But now let us do the work. In South and Central America, Mexico, and the islands of the sea, our missionaries look out upon vast regions beyond the influence of their present efforts.

We are only beginning, but the end is in sight. The whole harvest field is within our reach. The world, big as it is, is only a little, wandering, shadowed planet in God's bright universe. Heaven has come down to lead it once again back to the fold. We must go and tell the whole world about it, for the time, even the set time, is come. One may get to almost any point on earth in six or eight weeks from London or New York. The world is open before us. Nothing need hinder filling the whole earth with the sound of this message within a few years of glorious missionary service. Few as our stations now are, they surround the world, as Gideon's little band, widely extended, surrounded the camp of Midian. Strong re-enforcements at each station and a world-wide, united movement forward, and steadily forward, and the battle is won. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." It is the same arm that in the days of old made a way through the sea where there was no way. God's command is itself the way of performance. Again his command rings out from heaven to his marching hosts on earth, "Speak unto the children of Israel that they go forward!" A restless sea of humanity lies between us and a finished work. Right forward into its opened pathway, we are to march in faith.

The world is so needy that even though the world-crisis before us did not urge us on, no one
having a sense of the need could help but hasten out to its relief.

Read the whole of that stirring missionary psalm, the ninety-sixth, calling us now to sing unto the Lord a new song, to declare his glory among the nations, his wonders among all people; to say among the nations that the Lord reigneth. The very fields, dedicated to God, rejoice to preach the message among all nations, "for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth."

This is the call to go to all nations.

Then read the ninety-eighth psalm as the song of victory, when the work of witnessing is done.

"O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory."

"The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the nations."

"He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

Let us take up the song of missionary service given in the ninety-sixth psalm, and the joy of singing the triumphant ninety-eighth will soon be ours.

The call to-day is for one thousand missionaries. They are wanted now at the front. Pray God to send them forth speedily. W. A. Spicer.

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**OUR DUTY.**

*Reading for Tuesday, December 24.*

In the invitation to the gospel supper, the Lord Jesus has specified the work to be done—the work that the churches in every locality, north, south, east, and west, should do.

The churches need to have their eyes anointed with the heavenly eyesalve, that they may see the many opportunities all about them to minister for God. Repeatedly God has called upon his people to go out into the highways and hedges, and compel men to come in, that his house may be full; yet even within the shadow of our own doors are families in which we have not shown sufficient interest to lead them to think that we cared for their souls. It is this work lying nearest us that the Lord now calls upon the church to undertake. We are not to stand, saying, "Who is my neighbor?" We are to remember that our neighbor is the one who most needs our sympathy and help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. In Christ the distinctions made by the Jews as to who was their neighbor are swept away. There are no territorial lines, no artificial distinctions, no caste, no aristocracy.

Think it not lowering to your dignity to minister to suffering humanity. Look not with indifference and contempt upon those who have laid the temple of the soul in ruins. These are objects of divine compassion. He who created all, cares for all. Even those who have fallen the lowest are not beyond the reach of his love and pity. If we are truly his disciples, we shall manifest the same spirit. The love that is inspired by our love for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. Let your life reveal a love that is higher than you can possibly express in words.

Often the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. We should bid the sinner not to feel himself an outcast from God. Bid the sinner look to Christ, who alone can heal the soul leprous with sin. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be, "Behold the Lamb of God, which taketh away the sin of the world."

I have been instructed that the medical missionary work will discover, in the very depths of degradation, men who, though they have given themselves up to intemperate, dissolute habits, will respond to the right kind of labor. But they need to be recognized and encouraged. Firm, patient, earnest effort will be required in order to lift them up. They cannot restore themselves. They may hear Christ's call, but their ears are too dull to take in its meaning; their eyes are too blind to see anything good in store for them. They are dead in trespasses and sins. Yet even these are not to be excluded from the gospel feast. They are to receive the invitation, "Come." Though they may feel unworthy, the Lord says, "Compel them to come in." Listen to no excuse. By love and kindness lay right hold of them. "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with
fear, pulling them out of the fire.” Jude 20–23. 

Press home upon the conscience the terrible results of the transgression of God’s law. Show that it is not God who causes pain and suffering, but that man through his own ignorance and sin has brought this condition upon himself.

This work, properly conducted, will save many a poor sinner who has been neglected by the churches. Many not of our faith are longing for the very help that Christians are in duty bound to give. If God’s people would show a genuine interest in their neighbors, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are. Thousands might today be rejoicing in the message, if those who claim to love God and keep his commandments would work as Christ worked.

When the medical missionary work thus wins men and women to a saving knowledge of Christ and his truth, money and earnest labor may safely be invested in it for it is a work that will endure. Every church member should feel it his special duty to labor for those living in his neighborhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation.

We are to be channels of light to the world, imparting to others the light we receive from the great Light-Bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible.

The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men to engage in this work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this line, leading them to take up the book-work and handle it successfully. Some have the talent, education, and experience which would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done.

Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to sell the books which the Lord by his Holy Spirit has stirred his servants to write. God desires us to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord’s way. Let inexperienced persons be connected with experienced workers, that they may learn how to work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, “Take heed unto thyself, and unto the doctrine.” I Tim. 4:16. Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation for other lines of missionary labor.

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. Those who engage in this work need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing our love by helping one another. We must be pitiful and courteous. We must press together, drawing in even cords. Only those who live the prayer of Christ, working it out in practical life, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan’s power, preparing to receive his deceptions. The word of the Lord to his people is that we lift the standard higher and still higher. If we obey his voice, he will work with us, and our efforts will be crowned with success. In our work we shall receive rich blessing from on high, and shall lay up treasure beside the throne of God.

A great and important work is before us. The
enemy of souls realizes this, and he is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into the work, helping wherever there is opportunity. The Master calls for every one to do the part given him according to his ability. Who will respond to the call? Who will go forth to labor in wisdom and grace and the love of Christ for those nigh and afar off? Who will sacrifice ease and pleasure, and enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to the people, and calling them to repentance?

God has his workmen in every age. The call of the hour is answered by the coming of the man. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Isa. 6: 8. Let all who labor effectually in the canvassing field feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is so soon to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me."

God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world.

The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Ghost. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth. The day-star has risen upon us, and we are to flash its light upon the pathway of those in darkness.

Certain countries have advantages that mark them as centers of education and influence. In the English-speaking nations and the Protestant nations of Europe it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. In some other lands, such as India and China, the workers must go through a long course of education before the people can understand them, or they the people. And at every step there are great difficulties to be encountered in the work. In America, Australia, England, and some other European countries, many of these impediments do not exist. America has many institutions to give character to the work. Similar facilities should be furnished for England, Australia, Germany, and Scandinavia, and other continental countries as the work advances. In these countries the Lord has able workmen, laborers of experience. These can lead out in the establishment of institutions, the training of workers, and the carrying forward of the work in its different lines. God designs that they shall be furnished with means and facilities. The institutions established would give character to the work in these countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundredfold.

There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond. God has wrought in England, but this English-speaking world has been terribly neglected. England has needed many more laborers and much more means.
London has been scarcely touched. My heart is deeply moved as the situation in that great city is presented before me. It pains me to think that greater facilities are not provided for the work throughout Europe. I have sore heartache as I think of the work in Switzerland, Germany, Norway, and Sweden. Where there are one or two men struggling to carry forward the different branches of the cause, there should be hundreds at work. In the city of London alone no fewer than one hundred men should be engaged. The Lord marks the neglect of his work, and there will be a heavy account to settle by and by.

If the workers in America will impart to others of their great mercies, they will see prosperity in England. They will sympathize with the workers who are struggling with difficulties there, and will have the heart to say, not only in word but in action, "All ye are brethren." Matt. 23:8. They will see a great work done in London, all through the cities of England, and throughout the different European countries.

God calls upon us to push the triumphs of the cross in Australia. New fields are opening. For want of workers and money the work has been hindered; but it must be hindered no longer. Of all countries, Australia most resembles America. All classes of people are there. And the warning message has not been presented and rejected. There are thousands of honest souls praying for light. God’s watchmen are to stand on the walls of Zion, and to give the warning, "The morning cometh, and also the night;"—the night wherein no man can work. While the angels are holding the four winds, the message is to enter every field in Australia as fast as possible.

The strengthening of the work in these English-speaking countries will give our laborers a hundredfold more influence than they have had to plant the standard of truth in many lands.

While we are trying to work these destitute fields, the cry comes from far-off countries, "Come over and help us." These are not so easily reached, and not so ready for the harvest, as are the fields more nearly within our sight; but they must not be neglected.

Our brethren have not discerned that in helping to advance the work in foreign fields, they would be helping the work at home. That which is given to start the work in one field, will result in strengthening the work in other places. As the laborers are freed from embarrassment, their efforts can be extended; as souls are brought to the truth, and churches are established, there will be increasing financial strength. Soon these churches will be able not only to carry on the work in their own borders, but to impart to other fields. Thus the burden resting on the home churches will be shared.

The home-missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power.

An American business man, who was an earnest Christian, in conversation with a fellow worker, remarked that he himself worked for Christ twenty-four hours of the day. "In all my business relations," he said, "I try to represent my Master. As I have opportunity, I try to win others to Him. All day I am working for Christ. And at night, while I sleep, I have a man working for Him in China." Why should not the members of a church, or of several small churches, unite to sustain a missionary in foreign fields? If they will deny themselves of selfish indulgences, dispense with needless and hurtful things, they can do this. Brethren and sisters, will you not help in this work? I beseech you to do something for Christ, and to do it now. Through the teacher whom your money shall sustain in the field, souls may be saved from ruin, to shine as stars in the Redeemer’s crown.

Let us rejoice that the work which God can approve has been done in these fields. In the name of the Lord, let us lift up our voices in praise and thanksgiving for the results of the work abroad.

And still our General, who never makes a mistake, says to us, "Advance. Enter new territory. Lift up the standard in every land. ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’"

Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the “regions beyond” can never be laid down until the whole earth shall be lightened with the glory of the Lord.

Mrs. E. G. White.

OUR DANGER.

Reading for Wednesday, December 25.

History repeats itself. The same tendency to depart from God's word; the same slowness to heed his message; the same stubbornness of heart rising up against God, bring about, over and over again, the same experiences in this history of the great controversy between Christ and Satan. When we can see in the light of God's word these repeated cycles of history, see what led to these experiences, and what delivered God's people from these experiences, we may learn lessons for the present.

We shall now consider three occasions when the same set of circumstances have led to the same experiences, and we shall note what has been the nature of the message that has been delivered in every case.

The three occasions are these:

1. That period in the history of God's people and work just previous to the time when his people were carried down into Babylonish captivity.

2. That period of time just before the destruction of Jerusalem.

3. The present hour.

In the thirteenth chapter of the book of Acts, we have, at least, a brief outline of a talk which Paul, the apostle, gave at Antioch in Pisidia, on the first missionary tour. He began with the experience of the children of Israel in being called out of Egypt, called attention briefly to some points in history, then brought them down to the first coming and the teaching, the death and resurrection of Christ; and he closed with these words (vs. 38-41): "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

By what prophets was this spoken? — First by the prophet Isaiah (29:13, 14): "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Now when was this prophecy given? and what events were facing God's people when Isaiah the prophet came to them with this message? It was about 712 B.C. when this prophecy was given, and this was a little over a century before the people were carried into Babylonish captivity, in the time of Daniel; and the causes which led to that Babylonish captivity were working then. The people had departed from the true worship of God, although keeping up with great tenacity all the forms and ceremonies. But God rebuked them through this same prophet, and said that their sacrifices, and oblations, and prayers, and services were a burden to him, and he was weary with bearing them, and would have no more of them. And why? — Because while clinging to the outward ceremonies, they had left out of those ceremonies the only thing that made them of any value in God's sight.

What did the sacrifices mean if they were not the sacrifices of a broken and contrite heart? What did the oblations mean if they were not giving themselves? God has not changed. The heart is what he seeks for. He will be king, and will rule even the thoughts of the heart. When the heart is far from him, outward forms, motions of the body merely, are a mockery in his sight.

This is why he began these messages. And in this first message through Isaiah more than a century before the captivity of Babylon, he simply said, "I will work a work; and it will be a marvelous work; and the reason of it will be because this people's heart has departed from me." And yet the people went on in the same way, and heeded not these messages of warning and reproof. And nearly a century later, about twenty years before the overthrow of Jerusalem by Nebuchadnezzar and the carrying away of the people into captivity, Habakkuk, the prophet, takes up the same strain.

After the prophet has inquired of the Lord why it is that he brings before him scenes of violence and strife, and keeps these pictures before his mind, the Lord replies: "Behold ye among the heathen, and regard, and wonder marvelously; for I will work a work in your days."

Now the message is that it will come in the days of the very people to whom he is speaking.

"Behold, ... I will work a work in your days, which ye will not believe, though it be told you."
What does he say that work is? — “For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs.”

Hab. 1: 5, 6.

Only twenty years from the time of this prophecy, Jerusalem was taken captive, and part of the vessels of the house of God were carried down to Babylon; some of the princes also, Daniel and his companions among them.

Then Nebuchadnezzar took control of the affairs in Jerusalem; and that was speedily followed by a further steady downfall, until in the time of Zedekiah, when the city was destroyed, the temple was burned, and the vessels were taken away from the house of God, and the people were carried off to a strange land. And why? — Just for one simple reason: They had lost their religion; they had lost the message God had given them; that message of heart working, that message of life working within; and they had come to look upon Jerusalem, the city and the temple and its outward services, as religion. Then they multiplied forms and ceremonies; then they prided themselves on the tenacity with which they held to those forms, while the life, the power, the religion, had all gone out of them.

And in order that their eyes and their experience might be turned from the outward and the visible, in which there is no power to save, to the inward life, the power within, God let a train of circumstances follow that resulted in the overthrow of the city and the temple, and put a stop to all the outward service, and allowed the enemies of God's people to carry off the very vessels consecrated to divine service in God's temple; and the people themselves were carried away as captives, because they had lost the freedom of the gospel of salvation, and because they had been for a long time captives of sin.

And what is the message that was to deliver them? — The same message that Paul preached in his day, and the same message that is to be preached in this day. Let us look at the next step.

After Jerusalem was destroyed, the temple burned, the vessels carried away, the people made captives by that visitation, because of their sins, they returned unto God with repentance and confession. And Daniel's prayer in the ninth chapter of Daniel is the breathing out of the confession of the people in captivity. And God sent them a message of deliverance, and they were delivered.

The city was rebuilt, the temple was restored, the service went on again, and a new cycle of history began; and now we have come to the time of the first advent; and what are the circumstances? — The very same thing over again. Forms and ceremonies, the outward temple beautifully decorated, the service very elaborate, the people like whitened sepulchers.

And when Christ came to teach the people the truth, when he swept aside their traditions, their human inventions, they looked upon him with horror, and they thought he was overthrowing all religion; but he was doing nothing of the kind. They had lost religion out of their hearts, out of their experiences. They were trusting in forms and ceremonies, saying, This is God's temple. Had he not wrought for its rebuilding? Had he not prophesied concerning it? And so right in the very courts of the temple, they practiced robbery, and deceit, and fraud, and built themselves up in it, because it was done within the precincts of the temple.

Christ came to do his work of teaching the truth, sweeping aside these things that were of no account whatever, to bring men back to the one simple thing, — faith in a personal Saviour from sin; that no form, no ceremony, no kind of ritual, no building — nothing — could take the place of the personal, individual faith in the forgiving grace of Jesus Christ.

Now see how their rejection of his message is stated in this thirteenth chapter of the book of Acts, twenty-eighth verse and onward: “And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God has fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

“And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his
own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

And upon what does it all turn?—Upon the power of the endless life to deliver from corruption; so that he saw no corruption, in that he was raised from the dead. And so he said, Because of this,—because of this power of the endless life revealed in this man Christ Jesus, there is justification to every one who believes in his power to justify from all things from which he could not be justified by the law of Moses.

Then what was the warning?—"Beware, therefore, lest that come upon you which was spoken of in the prophets,"— lest that same experience be repeated. When was this spoken?—About A.D. 40. What was looming up then before the history of that people?—It was the overthrow of Jerusalem again. And the nation, as a nation, as a people, heeded not the warning, did not take to heart the lesson of this history, and A.D. 70 Titus came with the Roman army, and Jerusalem was again destroyed, the temple was again burned; everything outward and visible was taken away from that people, and that nation was scattered abroad.

That same cycle of history has been repeated. Now we are dealing with Jerusalem just the same, and we are dealing with Babylon just the same. But to make the distinction, we are dealing with the Jerusalem of which ancient Jerusalem was the type, and we are dealing with modern Babylon, of which ancient Babylon was the type; and to-day we stand in the same place; this third time now, and the last time, God's people are brought face to face again with these same set of circumstances, and he has preserved this warning for us, and he sends it to us now: "Beware, lest that come upon you which was spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The building up of Jerusalem, and the building of the temple, is simply the gathering of the people. "The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel." Ps. 147:2. The same truth is more fully stated in the record of the first conference at Jerusalem. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, . . . who doeth all these things." Acts 15:14-17.

The building up of ancient Jerusalem was simply the object-lesson of history. The building up of the temple again was simply the object-lesson of history, to teach us the truth, the reality, of these things.

What built up Jerusalem at the first? What delivered them from Babylon, and brought them there to carry out God's instruction and to rebuild the city?—It was that message which was given to Habakkuk the prophet. And what was the message? "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry. Behold, his soul which is filled up is not upright in him: but the just shall live by his faith."

And that was the message that was to be made so plain, engraved upon tables, that the object-lesson might stand out before the people. The one thing to be taught was this life, life; not place, not ceremony, not creed, but life, and that life through a personal faith in the Life-giver, and in him who is the life. And that was the message which was to call them up out of Babylon, and bring them into their own land again, that they might build the city, and they did it.

After the centuries of falling away, and of darkness, and of the losing of that message,—this period of the dark ages through which this world has passed,—there began to shine out, in the sixteenth century, a light that would lead the people out of darkness. And what was the keynote of that movement?—"The just shall live by faith." This was the inspiration and the power of that movement. If that one simple truth had been allowed to hold its place, the Reformation which began then could have gone on with unstemmed tide, until the earth would have been lightened with its glory, and the kingdom of God would have come. But it went backward after a little. And why?—For the very same reason as of old. In—
stead of facing forward, and walking in the light all the time, they became fearful, turned backward, inquired for the fathers, began to accept tradition, and lost the power of their message.

But God does not forget his people. And now, in this century, in fulfillment of the prophecies, this movement has been revived. What is the principle that is in it? — It is that we should discard creed, tradition, human invention, man-made teachers, the commandments of men, and should turn simply to the Word of the living God. That is the foundation of this work.

And the moment we slip from that platform, that we are to stand squarely upon, both feet planted firmly upon the simple Word of God,—when we slip from that, we have nothing.

So this reform movement, this third angel’s message, came in to accomplish this work and build up Jerusalem — to gather together the outcasts of Israel, to build up the ruins that are fallen down. The message to do this is just this one simple message, “The just shall live by faith.” Life, truth, reality, as opposed to any form. Power from on high ruling in these mortal bodies, that the life also of Jesus might be made manifest in this mortal flesh. When we leave that simple truth out of our teaching and experience, we have gone back to where they were in Isaiah’s and Habakkuk’s time and in Christ’s time; and the same message belongs to us which came to them.

Every one who knows the beginning of this movement, knows that there was wondrous power in it, not because they had all the truth which God proposed to reveal to his people before he came visibly in the clouds of heaven, but because they walked in all the light he gave them, rejecting nothing he sent them. Therefore he gave the witness to their message; and souls were converted, not by the power of eloquence, but by the power of the Spirit of God.

That experience will come again by facing toward him who is the Light, and opening the windows of the soul toward heaven, closing them toward earth, listening no more to man and putting the commandments of man in the place of the commandments of God.

There must come one of two things,—a heart conversion, a new experience in this message, or no further attempt merely in form and outward appearance to give a message that is not known in the soul.

How shall we attempt to give a message to a people, to save them from sin, to save them from Babylon, to prepare them for the coming of the Lord, if we ourselves do not know the message? God forbid it. The message is so simple, “The just shall live by faith.” “Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” That is the message now. That is the message which came to this people thirteen years ago, and it has been held off, and held off, as if it were not the message; but it is the message, even though some who have been shutting their eyes to it, lo, these many years, may never see it clearly. How then can this work, and this people be led out of its present confused and discouraged condition? God must work. He must put the power on some one who is willing to receive it, who will stand forth and give the message with clearness and lead the way out of the confusion and darkness.

Do not think that it will come by a mere change of plan, by change of administration, by a new way of doing things. The change that is needed is a complete change of heart.

Is it not time for us to take God’s message to our own selves, and to know that he is speaking to us, and means us, and is waiting for a response from us? May God give us grace to respond to his message, that he may permit us to accomplish what he desires to accomplish with this people, and save us from this trouble into which we have fallen, and lead us out by a strong arm, conquering and to conquer, that the day of his coming may be hastened, and that we may see him as he is, and rest with him in his eternal kingdom. * * *

OUR PRIVILEGE IN GIVING.

Reading for Thursday, December 26.

“And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Rev. 22: 12.

The second coming of Christ is one of the most precious messages of the gospel. To it the heart clings with longing desires, and once having tasted the sweetness of full assurance, “earth’s joys grow dim, its pleasures pass away.”

The advent of our Lord has been the hope of God’s people since the reign of sin began. Sin defrauded our first parents of their dominion, and
Satan usurped the throne as earth's sovereign lord. With the knowledge of evil, the heart's cry of God's people has ever been, "Come, Lord Jesus, come and reign." Earth's long, dark night of woe and bondage in sin pleads most pitifully for the kingdom to be restored. Crime and lawlessness, broken hearts and blighted lives, poverty and pain, all are petitions for "him to come whose right it is to reign." The vast citadels of the dead in every land and every clime, holding the untold millions who have fallen before, cry for him to come who said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Prophet and seer, with the eye of vision, looking down the ages, have seen the saints in glory and Satan's reign forever ended. They have heard the exultant cry, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Isaiah's eye, in seraphic vision, caught a panoramic view of the earth made new, and he cried, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

What heart has not been thrilled with the promised inheritance — life, full and complete? "And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: ... And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And he who wrote these promises, when he could add no more, cried out, "Men have not heard, nor perceived by the ear, neither hath the eye seen, 0 God, beside thee, what he hath prepared for him that waiteth for him."

All the promised rewards hinge upon our Lord's return. Death is not the gateway to our inheritance. The advent of the Messiah brings the reward. "Behold, I come quickly; and my reward is with me." "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Hasten, O glad day, when we shall receive from our Saviour's own hands the priceless crown of immortality! when we can hear from his own lips those joyful words, "Well done, good and faithful servant; enter thou into the joy of thy Lord!" when "we shall be as angels are," and the universe of God shall be our sphere! when time shall be eternity, and space shall be no more. Hasten, hasten, O glad day!

As we gaze into the vaulted skies on a clear, dark night, and behold the myriads of worlds above, and know that they are God's, we can but fancy that in the eternity of the past, Jesus' feet have trod their shores. We look into the eternity of the future, and there we behold the saints of God winging their flights from sphere to sphere. The Captain of our salvation leads the way. As he introduces the blood-washed throng to the holy, sinless beings, he says, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Do you ever pause to think that that great day of rewards is near at hand? Permit me to ask, How near? Look not at your own needy heart, but just take God's Word to settle that question. Where are we now in the fulfillment of the great lines of the prophecy of Daniel? — Their fulfillment is nearly completed. Daniel two is waiting only for the great stone to smite the image on the feet, and to become the great mountain that fills the whole earth. Daniel seven has come and gone, and now we are waiting for the glorious promise, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The long prophetic period of Daniel eight is all but past; and we are waiting in the expectation that any year may add the finishing touch to Daniel eleven, when the next event is the standing up of Michael, and the time of trouble such as never was.

Christ's own prophecies leave scarcely anything to be fulfilled but his own advent. The signs in the sun, and moon, and stars are long since past. Upon the earth is distress of nations with perplexity, and the hearts of men failing them for fear and looking after those things which are coming on the earth. Only two things in all of Christ's prophecies of his advent can yet be future — the shaking of the
powers of heaven and "the Son of man coming in the clouds of heaven with power and great glory."

Where remains an unfulfilled prediction in all the writings of the apostles? Is Second Timothy, with its long catalogue of sins, ready to beclosed? Answer for thyself. Does James five demand still more to meet its fulfillment? Is there not enough heaping together of treasures for the last days?

Revelation comes and goes as quickly and as surely as the rest. Where are we in these great chains of prophecy?—Down in the close of chapters thirteen and fourteen, just between verses thirteen and fourteen of chapter six. The third angel's message is yet to go with a loud cry, and its warning notes are yet to sound forth the message against worshipping the beast and his image and receiving his mark in the forehead or in the hand, when, lo! the prophet cries: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

Thus every chain of prophecy lands us in the time of waiting for the advent of our coming Lord. There is but one thing yet to be fulfilled, and that is the warning message of Rev. 14:9-12. This is the message which we as a people are to give to the world. Every man, woman, and child has a part in it; and those who go through with the people of God must be active workers in rescuing and saving souls. The whole world is lying in darkness, not knowing that the end is upon them. Busied with the cares of life, drunken with its pleasures, and lured on by sin, they are plunging down into the awful cataract of eternal ruin. God has flashed his light into our hearts; he has opened to warn the world concerning his second advent.

Every Seventh-day Adventist must have a part in this great work. How can he receive the reward from his coming Lord, if there is no service for which to be rewarded? Says the Master: "Behold, I come quickly; and my reward is with me." A reward to come implies a service gone before. True, God gives us eternal life; but still, the Lord speaks again and again of the reward of his servants for their faithful performance of duty. If one has never sacrificed for God,—has never spent his life for others, has never done anything but to live for himself and his family,—what reward can he expect from the Master? It appeals to every one of us that if we receive from the Lord a reward for our services, there must be something done. The great question arises then, What can we do in the Lord's work, so that when he comes he may bring our reward with him?

We cannot all go to foreign fields to preach. We are not all qualified for this; nor, if we were, is there a sufficiently large fund in the treasury with which to sustain every Seventh-day Adventist. Some of us must be producers. We can give the earnings of our hands, and of our brains, to sustain those who have been called of God to labor in a more public way.

There are tremendous demands made upon this people for advanced movements to aggressive work in every field. As surely as the Lord's coming is to be in this generation, just so surely there must be an intense activity on our part such as has never characterized the people of God before. There must be an awakening in every church, in every heart, to these great and solemn truths, and the importance of giving this message to the world. Instead, therefore, of enlarging and increasing our borders, adding to our homes, we should study to economize so that we may have funds with which to give to the cause of God. In this last time, with this great message, there is an imperative demand upon every one of us to give all beyond our living to sustain this work; to take from this cause the smallest amount possible with which to support ourselves and our families, and to give the rest, that other workers may go into the field and be sustained.

There should be definite planning on the part of every Seventh-day Adventist, both to produce money and to economize, that he may be able to give more for the Lord. One's work is not done in simply being good, and refraining from evil in these last days; but he must be a positive factor in doing good. He must be a producer in the cause of God; one who adds strength and energy, hope and confidence, in order that the work of God may succeed.

Sometimes we hear it said, "It is always an appeal for money;" that there are continual calls coming for more funds, and more funds. This is literally true. Calls are continually coming for more funds, and we suppose that there will be more and more calls from this time forward until the work of the gospel is closed triumphantly. This has been the case in nearly every generation of men. It is impossible for God's work in the earth
to go forward without men and without funds. Instead of the total annual contributions being but the paltry sum of one hundred thousand dollars with which to operate, there should be at least three hundred thousand dollars this coming year. This would be but a trifle for every one, if every Seventh-day Adventist would take hold and give liberally to the cause of God. With seventy thousand Sabbath-keepers scattered throughout the world, there would have to be but five dollars per capita to raise three hundred and fifty thousand dollars for mission work.

Surely, if we believe the Lord’s coming is at hand, and that we shall not live many more years upon this earth in its present condition, we would all be willing to give, and give more liberally than ever before. If we believe the Master’s coming is at hand, I cannot fancy that we will weary of hearing of calls for funds with which to meet openings in which to erect the standard of truth. Suppose God should tire of hearing our continual prayers and petitions for help. Every day we have to come to him asking for more—more of his grace and loving-kindness, begging his forgiveness, and confessing our mistakes to him. Should the Master weary of our continual coming and our repeated requests, we would all be lost, and there would be no hope for our salvation. But he opens wide his loving heart, and welcomes us, and receives every petition, granting us those things that are best for us. Seeing that the Lord, in his mercy, is so good to us, and wearies not with our frequent petitions, when he calls in return for us to sacrifice for our fellow-men, can it be that we shall not respond with liberal and joyous hearts?

Christ gave himself for us—life, riches, honor, and glory. Paul says he beggared himself to enrich us. Though he was in the form of God, “he thought it not robbery, or a thing to be eagerly held to, to be equal with God, but made himself of no reputation, and tasted death for every man.” So it seems that in these last days, when the work of God is closing up, with new fields opening up on every side, and a thousand petitions coming from every land, we as a people ought to bind about us our wants, and liberally sustain the cause of God. Surely, it is the man who sacrifices for God here that will receive his reward, if he be faithful to the end. Christ is going to bring his reward with him, and then he will reward every man according to his work.

I would ask this question, and would make a personal application of it: What service have you rendered to the Master that will entitle you to this reward? Were you, the judge, and God should say to you, “Look at the life of Christ; look at what I have done for you, with all his sufferings, his want, his poverty, his self-denial, giving up of self, and all for others. Compare your life with his; think of all the good, and all the just and righteous acts that you have done, and you decide yourself upon the reward, the real reward that you should have at the hand of my Son as he appears in the clouds of heaven”—what would you say? Could you say with an honest heart, “I consecrated all, I gave my life, I gave my children, I gave what little I had, whether it were thousands or the widow’s mite—I freely gave it all, as Christ gave his life for me, that others may be saved”? Surely, if we can say this, we can claim a reward at our Master’s hand. Not that we deserve anything; because when we have done all, we have but done our duty; but because he has promised to reward the one who is faithful to him.

My brother, my sister, let us press the question home to our hearts to-day: “What have I sacrificed for Christ?” Some, perhaps, can say, “I have sacrificed friendship; I have sacrificed earthly position, social standing.” Some can say, “I have sacrificed of my means;” and some can say one thing, and some another, undoubtedly; but even if we have sacrificed everything that we have ever had since we came into the world, all that we are, all that we ever hope to be in this world what is our sacrifice compared with the Master’s? Let us, my brethren and sisters, during this week of prayer, make a sacrifice to God that will bring to us a keen appreciation of the want, the poverty, and the self-denial of our blessed Master. Could this people but once realize what Christ endured for them, and endeavor to show their love and appreciation of this great sacrifice by returning to the Lord a liberal donation, such as will be a real sacrifice, it would bring to them one of the richest blessings in their experience.

Can anything be done to awaken us from our sleep? What can be said to arouse us from our lethargy to real, earnest, intense activity in God’s work? Surely the dying cries of lost millions ought to stir our hearts; surely, the warning message which God has committed to us ought to burn in our souls; surely, an intrusted message, such as the third angel’s, to give to the world ought to lie heavily upon our hearts until every soul of us has sacrificed his all for Christ. Should we but once
realize our great obligation in view of the times in which we live, the mission treasury would be liberally supplied, and the work of God in foreign fields could be doubled.

Let us consecrate, consecrate, consecrate, until we know that we have consecrated all our powers, all our facilities, to God; and let us not fail, at the same time, to consecrate our means to God, and then let us give liberally, as we know will be well pleasing in the sight of our Maker and our Redeemer. Not only let us give, but let us sacrifice in our giving; and, having given as liberally as God would have us,—every one of us, individually,—let us not stop with that, but let us follow our gifts with earnest prayers and pleadings with God, that he will accompany the gift with his Spirit and his richest blessings. Let us seek our God earnestly that he will give blessing and wisdom to those whom he has chosen to distribute of the means given to the needy fields, that it may be used only to the glory of God; let us pray earnestly that the schemes of Satan to divert the funds into wrong channels and to wrong uses may be thwarted, and that as a result there may be an abundant harvest of souls redeemed from sin and the curse, to the eternal praise and glory of God the Father, and our Lord and Saviour Jesus Christ.

Let us consecrate ourselves to the service of God. It cannot be but that there are some in nearly every church who—will be able, by God’s help, to go into some field, there to labor for the salvation of souls. If those in middle life, or more advanced years, cannot go, there are young men and children who are growing up into the cause of God, who must be educated and qualified to take upon themselves service for the Master. This day should be a consecration day—a day when we give our hearts anew to God by covenant, by a rededication, by taking hold upon God and his precious promises, and giving our lives completely to his service as never before.

We ask, What has come in between you and God? Has your soul lost its interest in prayer, in the study of God’s Word, in the furtherance of his cause in the earth? Have you become cold and listless? Have you thought of binding in your gifts and donations, thinking that the cause of God can get along well enough without you and your means? Why not, to-day, come to the Lord with fullness of heart, and give him your heart and life and soul, and make this coming year a year of service for God, whether it be in the shop, in the ministry, or on the farm? Let it be a year of labor for God, making Christ your partner and brother, and God your counselor and friend.

If we all could only lay hold by faith upon the promises of God,—that he loves us, and cares for us, and will help us,—we certainly would have more wisdom in planning for the advancement of his work. And surely, when we think of the promised rewards, the soon coming of the Saviour; that soon this earth, upon which we now tread, will be a seething mass of molten lava, we can only say that it will pay us well to spend our days in the service of God.

Can we not sing from the depths of our inmost being:

“When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

“See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

“Since I, who was undone and lost,
Have pardon, through his name and word;
Forbid it, then, that I should boast,
Save in the cross of Christ, my Lord.

“Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.”

[Hymn Book, No. 315.] I. H. EVANS.

OUR OPPORTUNITY FOR SERVICE.

Reading for Friday, December 27.

BEYOND a shadow of a doubt the Lord expected this people to become a medical missionary denomination. The dire necessities of the world about us constitute our special opportunities. We have terribly failed in doing what we might have done toward beating back the great tide of misery that is threatening to engulf the world, for the “whole creation groaneth and travaileth in pain together until now.” Rom. 8: 22.

We have had committed to us the knowledge as to what causes a large share of this pain. Providence has placed within our reach the appropriate remedies to relieve much of this distress; but thus far we have scarcely made ourselves felt in the world, because we have not been awake to our
opportunities. We have compelled the Lord to move on others outside our people to encourage reforms for humanity in which we ought to have been the leaders. There are some reformatory movements that we have scarcely touched with the ends of our fingers. We are not simply in this world to give the people the correct theory of truth, but also actually to repeat the Master's work when he walked among men, and went about doing good. We are to accomplish enough good so that we may add to the sum total of human happiness in the community where we live. We must get that spirit of helpfulness toward humanity which a mother feels toward her child, and then we shall be willing to help others, even if they are not as a result especially drawn toward the truth.

There were twenty-seven million cases of sickness in this country last year, many of them fatal. For how many of these deaths has God held us responsible? This is a question that we shall soon have to face at the bar of God. "To him that knoweth to do good and doeth it not, to him it is sin." James 4:17. It is not difficult to become intelligent in regard to what caused the majority of these diseases, for most of them were due to such simple everyday things as errors in eating, dressing, and a disturbed state of mind. If we are really alive upon these questions, then some one in the community will catch our spirit of enthusiasm, and the Lord will put it into his heart to avoid these evils; and as a consequence there will be fewer funerals in each of our respective neighborhoods in the future than there have been in the past. Is it not better to prevent a man from dying, than to have the power to raise the same man from the grave after he is dead? Yet, Dr. Gould, one of the leading physicians in America, recently stated that fully one half the deaths that took place last year were wholly preventable.

If fifty thousand of our people were as brimful of information as to the preservation of health as it is their privilege to be, there might have been thousands of men and women alive, and enjoying the opportunities that a life brings in this wonderful age, who to-day are sleeping in the dust. Whether we shall compel the Lord to continue to raise up other people to do our missionary work for us or not, the future alone will reveal. One thing is certain, unless we become aroused on this subject as we have not been in the past, the stones will "immediately cry out," and others will do our missionary work for us. God will not permit humanity to continue to drift upon the rocks as they are doing at present without a reasonable warning. Already, the daily press is loaded with truths of the same character as those intrusted to us more than a quarter of a century ago, and the people are being educated; but we might have had an opportunity to write these very articles.

Our health journals are filled with the very truths that the people need to save them from making physical shipwreck; yet, on this very day, they do not enter one in twenty of the homes of our people, and the little that is being done for others in each community testifies only too plainly that it is not because this instruction is not needed, but because we have not yet become thoroughly aroused upon this subject.

In almost every neighborhood little companies could be gathered together to study the truths that are contained in our health literature, and to exchange ideas as to what each had learned in regard to the preservation of health, which is so readily squandered, but so difficult to regain when lost. The world is organizing century clubs, health clubs, physical culture clubs, but to a large extent they miss the very principles that we could have given them if we had been prepared to lead out in these very movements.

The gospel command is just as imperative "to heal the sick" as it is to proclaim that "the kingdom of God is at hand;" and there is more genuine healing in preserving a man's health than there is in healing him after he is sick, and it does not begin to require the same amount of skill. Shall we not arouse, as one man, and seek to restore the years which the cankerworm of neglect and indifference upon this subject has eaten away from us? If we do not, we may rest assured that deliverance will come from another source; but we will go down in the very destruction from which we have failed to try to save our neighbor.

Every Seventh-day Adventist family should be a health school, from which rays of light can reach out to the hearts of all who are willing to receive light. Every one of our homes should be a hospital, where the sick for whom nobody else will do anything, could be taken, and cared for tenderly until God restores them or death claims them. Every one of our homes should be a community "poorhouse" in the fullest sense of the word; and it will be so when Isa. 58:7 is acted out, where the people who are especially shedding light on the Sabbath question are exhorted to "bring the
poor that are cast out,” — that is, the undesirable poor — to their homes. We are to be God’s helping hand. God has no other hand with which to reach suffering humanity, only as he gets an opportunity to work through the hands of his children. Shall we lock our arms so closely together that we shall not have an opportunity to carry out his purpose, or shall we begin to do the very things that humanity needs to have done? When we do this, then we may rest assured that we shall discover for the first time the exact reason why the missionary spirit has been languishing among us as it has, and why God has not been giving us souls for our hire as in former years. God is bidding us to do our “first work,” and he never can trust us with the experience in the last half of Isaiah 58 until we have acted out the first half. Thousands of our people are expecting a harvest of blessings for which they have never sown.

We are exhorted to deal our bread to the hungry, and that does not mean merely the tramp and the beggar, but also the rich man who is trying to satisfy his hunger with unwholesome food that is not bread. How many of our people might, with a little careful study and experimentation, prepare wholesome and tasty health-food dinners, and then invite some of their business acquaintances to partake of the good things that his business has given to us in this direction. Who can measure the God-given opportunities that might come to us through this one channel. Of course it will cost effort and trouble to do these things; but there will also be trouble for us in the day of God when we meet those whom we have allowed to go down to their graves without doing anything for them, simply because they were not interested in our literature, when God expected us to devise other ways of reaching them.

We are to clothe the naked, and that is not simply the man or woman who comes to us in tattered garments; for often their sufferings are not comparable to the pain and agony that thousands of others are enduring from unsuitable clothing. Life is an almost unendurable burden to tens of thousands of women in our land, because of the physical disaster that unsuitable clothing has brought to them. Does this matter concern us or not? Shall God continually have to raise up agencies outside our denomination to respond to this wail of woe that is coming up from multitudes of invalids who have no idea as to why they are suffering as they are?

During the last generation the Lord has sent a flood of light to this people on the subject of proper training of children. This was to fit us to fulfill the prophecy pointed out in Mal. 4:6, in reference to the turning of “the heart of the fathers to the children, and the heart of the children to their fathers.” The Lord has shown to us that he intended our sisters to gather up this light to prepare them to attend mothers’ meetings, and to take part in them, or even to organize the same in the community where they live. But we have let other people do this work, and we have not yet become recognized as a people who are leading out in the very line that prophecy outlined for us. We never can make up for the neglect of the past, but may God help us to become aroused as to the future.

We are to “break every yoke,” and that includes such galling yokes as the liquor habit, tobacco habit, drug habit, tea and coffee habit, as well as the terrible bondage of immorality that is settling down upon the earth like a pall of death. Others about us have been organizing temperance societies, and attempting in a feeble way to accomplish something in the social purity work; while the Spirit of God has been exhorting us to lead out in these very directions, thus making a way for those not of our faith who are interested in these movements to stand shoulder to shoulder with us. But, as a matter of fact, hundreds of even our largest churches are doing nothing in these directions that would in any way suggest to others that we have received a special God-given commission on this subject. If we do not propose to enter into this field ourselves, we must at least bid those God-speed who are attempting in imperfect ways to accomplish that which we have failed to do.

As we labor for the drunkard and the harlot, even though our efforts do not seem to be crowned with success, it will result in fitting us to bear a real God-given message to those who have not yet sunk so low. There are wonderful opportunities which God will intrust to us just as soon as he sees that we are willing to enter the openings he already has provided.

The prisoners are groaning in some of the very cells that perhaps a little later some of us will occupy for the truth’s sake. What a satisfaction it will be to us then to know that our hearts reached out with an earnest desire to help the prisoner when we had an opportunity. “I was in prison and ye visited me,” are significant words that a divine hand would never have traced if they were
not to mean something to his children. God has a work for our people to do for the prisoners that has not yet been done. We may do it, or he will raise up others to do it. There is a certain class of literature that we can send to them. There are other places where opportunities can be secured for holding gospel meetings. The Lord has wonderfully blessed the Life Boat wherever it has gone in our great prisons; but for lack of the necessary funds it is only now reaching a small number when it might as well reach tens of thousands. Prison wardens and people have written us that the prisoners sometimes continue to pass this paper from cell to cell until it is worn out, and we know that God has used it for the conversion of many a man behind the bars.

It is to the people who are heeding the admonition contained in Isaiah sixtytenth chapter and first verse, "Arise, shine; for thy light is come," who will have fulfilled for them the precious promise contained in the last verse of the same chapter: "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." We have reached the time of which it is said, "There shall be delay no longer." Has not the day come when "the Lord shall defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them;" and, "though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold"?

David Paulson.

OUR PERSONAL SERVICE.

Reading for Sabbath, December 28.

"Ye shall be named the priests of the Lord: men shall call you the ministers of our God." Isa. 61: 6.

Every Christian is called to be a priest of the Lord, a minister of our God. The life of every true Christian is a life of ministry: ministering to mankind that which he has received of God.

"As every man hath received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God." 1 Peter 4: 10. The gift of the grace of God, with every particular gift of that grace, is given only to be passed on, to be administered, by the one who has received it. Thus, each one who receives the gift is but a steward, never a proprietor: he is to dispense to others, never to store for himself. And the virtue and value of our stewardship is demonstrated only by our diligence in ministering that which we have received.

God is the only proprietor; for "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath committed unto us the ministry of reconciliation." 2 Cor. 5: 18. Whosoever receives the reconciliation which, for all, God has accomplished in Jesus Christ, also in that and at the same time receives the ministry of that same reconciliation: "To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Accordingly, it is everlastingly true that every one who has received God's reconciliation is thereby made a minister of God, and we are so to exercise that ministry that men themselves shall call us the ministers of our God. And this ministry is to be so personal and direct that it shall seem as though God himself is present and is making himself known. For is it not written, "Now then we are ambassadors for Christ (personal representatives of the Master), as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God?"

In Christ's bodily absence from the world, we are in Christ's stead, we are in his place, in the world, between God and men; so that by us God shall reach men, as, when Jesus was bodily present; by him he reached men. So that literally we are to minister God to men, as did Jesus: in us God is to meet and to save men, as he did in Jesus in our flesh. In us God is to dwell, to walk, to work, to speak, as He did in Jesus in our flesh. This is the very certainty of Christian truth; as it is written: "As my Father hath sent me, even so send I you." "And we have seen, and do testify that the Father sent the Son to be the Saviour of the world." "As he is so are we in this world." Such is the only basis of our ministry; such is the only material of our ministry; and such only is our ministry in the world: if our ministry is not that, it is nothing; and if our ministry is nothing, then our Christianity is nothing.

And so, again, it is written: "The Son of man came not to be ministered unto, but to minister." As certainly therefore as we are here "in Christ's stead," so certainly we are here "not to be ministered unto, but to minister." As certainly as Christ sends us even as the Father sent him, so certainly we are here "not to be ministered unto, but
to minister." As certainly as it is true that "as he is, so are we in this world," so certainly we are here "not to be ministered unto, but to minister." And so certainly therefore we are here only to minister: ministry is our only work, our only service, our only calling in the world.

Yet this is only to say that to be true Christians is our only work, our only service, our only calling in the world. For it is written: "Brethren, ye have been called unto liberty; only use not liberty as an occasion to the flesh, but by love serve one another." That is to say: Christian liberty is Christian service: Christian liberty is the liberty to serve one another. Not so with the world: there the ambition is to rule, to domineer, to boss, to cause others to serve. "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

Thus Christianity is ministry; and there is no other. Christian liberty is the liberty to serve; and there is no other true liberty. There is no other, for this itself is a fulfilling of the law: as it is written, "Brethren, ye have been called unto liberty: only use not your liberty as an occasion to the flesh, but by love serve one another. For all the law [of love] is fulfilled in this one word, Thou shalt love thy neighbor as thyself." That is to say, Christianity is ministry: Christian liberty is service: it is the liberty by love to serve one another. And the exercise of that liberty is the fulfillment of that royal law, Thou shalt love thy neighbor as thyself. And that is a fulfilling of all of the law of God, "in one word." And thus, in this blessed Christian liberty of ministry and service, there is attained the purpose and the pinnacle of the third angel's message,—"Here are they that keep the commandments of God, and the faith of Jesus."

That is our calling.

And now to fulfill that calling, to make our calling effective, we must have the elements of that Christian ministry, of that liberty of service. We are to minister something to persons. We are to put into their lives something that was not there before. We cannot minister what we do not have. Therefore, it is first of all essential that we have the elements of this ministry.

What then are the elements of our ministry?—God and Christ. For we are "ministers of God," and are "ministers of Christ." And this is not merely ministers sent by God, to minister this, that or the other thing, as we might choose. No: it is that we are ministers of God and of Christ, in truth. It is that we are to minister God himself to man. We are so to make God manifest to men that they shall see him as the loving, pitying Father, merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, that they shall believe on him and receive him: that we shall make them acquainted with him, and join them to him in that blessed "perpetual covenant that shall not be forgotten." It is that we shall minister Christ himself to men: we are so to make Christ manifest to men that they shall recognize him as the tender, sympathizing Saviour, who "hath borne our griefs and carried our sorrows," who has taken all our sins and given us all his righteousness; that they shall believe on him, and receive him: that we shall make them acquainted with him, and join them to him as that blessed Friend who sticketh closer than a brother, and who will never leave them nor forsake them.

These are the elements of our ministry; for we are to minister the gospel, and the gospel is "Christ in you the hope of glory." it is "God with us," "God manifest in the flesh."

And in being thus ministers of God and of Christ, we are, in the nature of things, ministers of all that is in them,—the grace, the power, peace, the joy, the righteousness, the glory, oh, even "all the fulness," of God; all of which is summed up in the one word Life,—eternal life, the life of God, through Jesus Christ our Lord. For mankind are alienated [estranged, separated] from the life of God. But in his love and in his pity, God gave to mankind his own life, even eternal life, through Christ.

These are the elements of our ministry. And in order to minister these, we must have them: we must have God manifest in our individual flesh; we must have Christ in our individual selves, the hope of glory to us; we must have in our own individual hearts and lives the grace of God, the power of God, the peace of God, the joy of the Lord, the righteousness of God, the glory of God,—oh, even "all the fulness of God:" all summed up in one word Life,—eternal life, the life of God. We are to be so connected with the Fountain of life, the life of God, that we shall stand between the living
God and dead men to minister to men the life of God, eternal life: holding forth the word of life: being ourselves means of connecting dead men with the life of God.

These being the elements of our ministry, and it being all-essential that these elements shall be in our own individual lives, there must of necessity be an efficient means of this ministry. Ah! this also is fully supplied: "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." And "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, — Oh; it is all the fullness of God, for the divinely recorded prayer is that ye be "strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith . . . that ye might be filled with all the fullness of God."

And so, "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises [virtues, margin] of him who hath called you out of darkness into his marvelous light."

Ye are a chosen generation chosen to show forth the virtues, the character, the attributes, and thus the praises, of him who hath called you out of darkness into his marvelous light.

Ye are a royal, a kingly, priesthood, anointed to show forth, to minister, the virtues, the character, the attributes, and thus the praises of him who hath called you out of darkness into his marvelous light.

Ye are a holy nation: a nation in whom God dwells, a nation who are partakers of the divine nature,—partakers of the divine virtues, the divine character, the divine attributes,—ye are thus made a holy nation, expressly to show forth, to minister, the holy virtues, the holy character, of the divine nature of him who hath called you out of darkness into his marvelous light.

Ye are a peculiar people: a peculiar, a separated, people, because of the abiding presence of him whose presence makes holy, and so separates from all the other people that are upon the face of the earth. As it is written: "Wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So [in this way] shall we be separated, I and thy people, from all the people that are upon the face of the earth." It is God with us, God going with us. God abiding with us, God manifest in our flesh—it is only thus that we can be a peculiar, a separated people. And ye are a peculiar, a separated people: so separated, so made peculiar, expressly that ye should show forth, that ye should minister, the virtues, the character, the attributes, and thus the praises of him who has separated you by calling you out of darkness into his marvelous light; there to dwell, as he is in the light, in divine fellowship one with another, the blood of Jesus Christ, his Son, cleansing us from all sin.

This is our priesthood, our ministry.

In old time, when men were inducted into the priesthood, there were three steps in the process, each in its order, each essential to the next, and all essential to the ministry: without any one of these no man could exercise the office and ministry of the priesthood.

First, there must be a change of raiment: the common garments of daily life must all be laid aside, and "holy garments"—garments made at the express direction of the Lord, and under the guidance of the Spirit of Wisdom—"for glory and for beauty" must be put upon each one who was to be a priest.

Secondly, they must be anointed with oil; the holy anointing oil was put upon them,—"the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

Thirdly, they must be consecrated: that is, their hands must be filled with the elements of their priesthood and ministry; for to consecrate is to fill the hand.

We are now in the time when God is making his people a royal priesthood, indeed, when he is actually inducting us into that divine priesthood and its ministry.

He first sent to all his people in all the world the blessed message of the righteousness of God which is by faith of Jesus Christ—the changing of raiment, from the filthy rags of our own works, our iniquity, our own righteousness, to the beautiful garments of the royal priesthood, the garments of salvation, the white robes of his own pure and perfect righteousness: teaching every one to say with glad, free heart: "I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself as a priest with ornaments, and as a bride adorneth herself with her jewels."
He next sent to all his people in all the world the twice blessed message, "Receive ye the Holy Ghost"—receive the holy anointing unto the royal priesthood, the holy anointing poured abundantly, even without measure, upon every one who is clothed with the holy garments of the salvation and righteousness of God, poured upon the head and going down to the very border of the holy garments.

And now, to-day, while it is called to-day, he sends to all his people in all the world the thrice blessed message, "Fill the hand:" fill the hands full and quickly with the elements of the ministry of God in your royal priesthood. Consecrate your service this day unto the Lord. Fill the hand, even with "all the fullness of God," and, as priests of the Lord and ministers of God, go out quickly and everywhere in all the world, showing forth, ministering, the virtues, the character, the attributes of God: ministering the grace of God, the power of God, the peace of God, the joy of the Lord, the righteousness, the glory of God—oh, ministering all the fullness of God to every creature—going about doing good, as did he who came not to be ministered unto, but to minister, and who, sending us as the Father sent him, says to every one, "Change your garments"—receive the righteousness of God; receive the holy anointing, "receive ye the Holy Ghost:" "fill the hand," consecrate your service this day, in the ministry of God in your royal priesthood.

The message of God to-day, "Fill the hand," "consecrate your service" to this divine ministry to men, is as certainly and as distinctly the message of God, as was, each in its place, the message of the righteousness of God, and the message, "Receive ye the Holy Ghost." Those two messages were preliminary and preparatory to this: they were the first two steps of induction into the royal priesthood, of which this third is the last, the culminating step. And as this is the culmination of the induction into the ministry of our royal priesthood, there will be no other message to follow. This is the last: the three now go on together in the mighty power of God to lighten the earth with the glory of the Lord and bring the end and the glorious appearing of our glorious Lord, unto which we have toiled, for which we have watched and waited, which has been delayed; but of which now God declares, "There shall be delay no longer." Bless the Lord!

And now, here is our divine commission and the divine means unto our divine priesthood, to-day and henceforth:—

"The Spirit of the Lord God is upon me; Because the Lord hath anointed me to preach good tidings unto the meek;
He hath sent me to bind up the broken-hearted;
To proclaim liberty to the captives, and the opening of the prison to them that are bound;
To proclaim the acceptable year of the Lord, and the day of vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness;
That they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

And in this blessed course, "ye shall be named the priests of the Lord: men shall call you the ministers of our God;" and "for your shame you shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be upon them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Thus in all the world shall be the glad word, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself a priest, and as a bride adorneth herself with her jewels."

And therefore, "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

And let all the people say, Amen.

Alonzo T. Jones.

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GENERAL CONFERENCE BULLETIN.
SUGGESTIONS FOR THE WEEK OF PRAYER.

This annual season of special religious services has been appointed to begin Sabbath, December 21, and to continue over Sabbath, December 28. The readings, which are printed in this number of the Bulletin, have been prepared with the definite purpose of pointing out in the light of the Scriptures the crisis to which we have come in our work, the grave peril which now confronts us, and the real deliverance which there is for us and all others who will accept as a personal experience the truth of the message which the Lord is sending to all the world. We believe that the instruction here given will prove to be a blessing to all those who are looking for light and help, and are willing to place themselves in the channel of blessing. Let there be much prayer for the enlightenment of the Holy Spirit.

In order that all may be making their plans to attend regularly these appointed services, attention should be called to them in advance by the church officers, and their importance should be urged upon all. There is usually a lull in the business world during this holiday season, and in most cases it is not so difficult to arrange for a short respite from the pressure of the daily toil. If due importance is attached to this season of spiritual revival, plans can be made for regular attendance upon the meetings, and for giving some additional time in visiting and helping those who need special encouragement. The benefit will be mutual.

There ought to be at least one public meeting each day. This may be held at such time as will best suit the circumstances of each church or company, although in most cases the evening will probably be the most suitable time. Each leader will of course feel free to conduct the services in such a way as seems to him to be best adapted to the needs of the people, but a suggestive order of exercises may do no harm. It would be well to bear in mind that it is a week of prayer, and provision should be made for special seasons of public prayer each day. A season of song, and prayer at the opening of the service, followed by the reading for the day, and then another opportunity for united prayer, after which a brief Bible study upon the topic of the day, closing the meeting with testimony and prayer; such a program might meet the needs of most cases. The real object is the quickening of the spiritual life, and this demands a spiritual experience on the part of the leaders in order to awaken the people. Each one who has accepted the position of a leader and teacher ought to feel that a deep responsibility rests upon him to make this occasion one of special blessing. Let the church officers begin early to pray and counsel together that every proper means may be used to gather in the people, and to minister to them the very help which they need.

Good readers should be selected and they should be asked to study the matter beforehand, so that they shall be full of the spirit of the subject, and shall be able to read with the Spirit and with the understanding. If several good readers can be secured, then it might be well to employ a variety of talent. Give some thought to the selection of the hymns, so that they may be in harmony with the theme of the reading and at the same time full of gospel power. A number of brief, earnest prayers, the real cry of the soul for help borne upward upon the wings of praise, is an infinitely better opening for a service than one or two formal prayers. Oh for the living presence of him who "breathed on them, and saith unto them, Receive ye the Holy Ghost." Then song and prayer and reading and testimony would be only a means of receiving and imparting the heavenly light and power. Shall not this be the experience of all?

It is recommended that the annual offerings be received on Sabbath, December 28, unless special circumstances suggest some other time as more favorable. Suitable envelopes have been sent out by the Mission Board, and these should be distributed the first Sabbath. If any are unable to be present at that time, they should be visited as early in the week as possible, and envelopes furnished to them. All should be reminded of the offering during the week, so that this important part of the week's service may not be overlooked. From those whose hearts have been touched with a sense of the surpassing love of God and of the privilege of being trusted as stewards of his bounties there should come liberal offerings for the hastening of the coming of his kingdom. Let the blessing of giving be plainly presented to all the people, and may the Lord inspire them to do liberal things for the benefit of the fields which are waiting for the message. Testimony should be forwarded promptly to the State treasurer, that they may reach the Mission Board with as little delay as possible. We shall wait with interest to hear of souls filled with all the fullness of God, and of a treasury abundantly supplied with means, as the result of this week of prayer.

General Conference Committee.