

REVIEW AND HERALD EXTRA.

DAILY BULLETIN

— OF THE —

GENERAL CONFERENCE.

VOL. 5.

BATTLE CREEK, MICH., TUESDAY, FEB. 21, 1893.

No. 13.

GENERAL CONFERENCE PROCEEDINGS.

THIRD MEETING.

THE third meeting of the General Conference was called Monday, February 20, at 10:00 o'clock A. M. Prayer was offered by Elder M. C. Wilcox.

The following additional delegates have arrived and reported since those given in No. 11 of the BULLETIN:—

A. F. Ballenger and J. H. Kellogg for the general field, N. S. Washbond, of New York, H. L. Hoover, of Missouri, D. T. Jones, of California, and J. E. Graham of North Pacific Conference.

According to the program the meeting was devoted to reports from the District Superintendents. The following reports were given:—

REPORTS OF SUPERINTENDENTS OF DISTRICTS.

NUMBER TWO, R. M. KILGORE, SUPERINTENDENT.

The Southern District is a field peculiar to itself. As missionary territory it affords ample opportunity for most aggressive work, and offers to consecrated men and women an open door to "show forth the praises of him who hath called them out of darkness into his marvellous light." We are moved and our sympathies are stirred by the Macedonian cries for help in foreign fields, and our hearts are especially touched by the plaintive pleas for light we hear from those in heathen darkness.

But what have we to say, and what are we doing to answer the imperative demands made upon us from the destitute mission fields within our own borders—the loud calls at our doors? Can we excuse ourselves if we permit these appeals which are echoed and re-echoed in our ears year after year

from the millions in our own land, to go unheeded without more active and aggressive work on our part? The Lord has spoken to us in regard to this field, and especially concerning our duty to the colored people. A few extracts will suffice, as follows:—

"God makes no distinction between the North and the South. He requires far more of his people than they have given him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been highly favored? Is there not much more due them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up? The *truth must be carried to them*. They have souls to save as well as we. Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. Every effort should be made to wipe out the terrible wrong which has been done them.

"Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education.

"White men and women should be qualifying themselves to work among the colored people. There is a large work to be done in educating this ignorant and down-trodden class. We must do more unselfish missionary work than we have done in the Southern States, not picking out merely the most favorable fields."

Now what are we doing? At present there is but one ordained minister, and one licensed missionary laboring among the colored millions of the South. There is not a school where one of them can receive any Bible instruction; and only one where even the common branches are taught by our people. One of our sisters, at Graysville, Tenn., has opened the doors of her home and is teaching a small class of colored youth. We plead most earnestly that this Confer-

ence take immediate action in regard to this matter. We must do something toward educating workers to labor among this people, and to provide facilities whereby the children and youth of our colored brethren and sisters may have equal advantages with those of fairer complexion.

Among the white people of the South but little is being done by us in the line of education. At Graysville, Tenn., Elder G. W. Colcord has opened a school with the grade of an academy. This school has now an enrollment of sixty-five with a sitting of fifty in attendance. This, and two church schools, one at Springville, Tenn., the other at Atlanta, Ga., constitute all the educational interests we have in the district. Workers who can most effectually labor in Southern fields and for Southern people, of both races, must be educated and trained on Southern soil. Many of the people are poor, and cannot send their children to our more northern schools; while those better situated prefer to accept of facilities not so good nearer home. Here is a most excellent opportunity for philanthropic men and women to bestow their charities in building much needed houses, and aid in supporting teachers that the poor, as well as those better situated, may be taught the things pertaining to the kingdom of God.

Where are the consecrated men and women who will go forth as teachers, and enter these destitute places as true missionaries of Christ? Where are those of riper years, our good fathers and mothers in Battle Creek and other large churches in the Northern States, who are willing to give up the comforts of life, the more pleasant surroundings they are now enjoying and locate in the towns and cities of the South, kindle a fire and keep it burning on the altar of their sacrifice till their work is done? How many there are whose lamps of spiritual life would revive if they would go forth into these highways and hedges as workers with Christ; thus co-operating with the angel which shall lighten the whole earth with the glory of God.

Some are deterred from going South by the spirit of persecution against our brethren in West Tennessee. Shall persecution in one locality keep those who are made free in Christ from heralding liberty and salvation to those who are "all their lifetime subject to bondage"? Our great Example feared not, but met the foe, drank the bitter cup, and died at the hands of those he came to save. Shall we be afraid to face these threatenings now, when we know that in the brief future the fires of persecution will be kindled all over the land?

The real destitution of workers in this mission territory at our own door, will be better appreciated when we state that Florida, Georgia, Alabama, and the Cumberland Mission have each but one minister,

and in addition the latter has one licentiate; while Louisiana and North Carolina are supplied by only two licentiates in each. Mississippi and South Carolina are without a living teacher. In the former there are a few scattered believers, while in the latter there is not one, that we know of, who is acquainted with the third angel's message. We trust that this Conference will take such action as will provide the proper laborers for these destitute fields.

There are in this mission field forty Sabbath-schools with a membership of 535. The Secretary, Sister Hunt has done what she could to make effective this branch of the cause. The scattered condition of these schools, the limited number of experienced workers connected with them, and other reverses which have occurred in some parts of the District, have retarded the progress of the Sabbath-school interests in this part of the District.

The same is true in regard to the Tract Society. And added to these the protracted, serious sickness, and the recent death of our worthy and lamented Secretary, Sister Lysle R. Giles, the work in this department is on the decline. It is not possible for us to make anything like a definite statement of the working of, and results accomplished by, the Society. Suffice it to say that the opportunities for missionary efforts in the District are abundant, and by proper aggressive work good results will follow. It will now be necessary that this body provide an efficient active Secretary for this mission field.

The canvassing work in the District presents a very encouraging feature, when we consider all the circumstances. The workers are meeting with fair success. During the past year they have sold books to the value of \$35,000. The District agent will present in detail the working in this branch of the cause, and make a plea for more canvassers, which we hope may receive favorable consideration by this body.

The ministers have been fairly successful in their efforts, all having gathered some fruit. Five churches have been organized; others await organization, and a number of additions were made to the other churches. All are of good courage in the Lord. Some of those employed as colporters have not met with as much success as we had hoped; some of them have been withdrawn, others have entered other branches of the work. We are confident, however, that the experienced faithful colporter will find a wide open door for him to enter in this Southern field.

In the nine States composing this mission field, there are four ministers; six licentiates; nineteen churches with an aggregate of 447 members who returned to the General Conference the past year \$3243.40 in tithes. Adding to the above four ministers, eight churches, 150 members and \$1292.40

COMPARATIVE STATEMENT FOR DISTRICT NO. 2.

MISSION OR CONFERENCE.	No. ministers.	No. licentiates.	No. churches.	Membership.	Tithes.	Donation to foreign missions.	No. Sabbath-schools.	Membership.	Contributions received.	Donations to foreign missions.
1890										
Southern Mission.....	5	2	19	380	\$2,921 16	\$142 97	23	284	\$ 92 19	\$ 32 78
Tennessee River Conference.....	2	..	7	172	1,579 33	82 91	8	177	67 93	24 43
1891										
Southern Mission.....	6	4	21	430	2,662 24	558 45	23	281	112 64	54 17
Tennessee River Conference.....	2	..	9	165	2,171 32	199 16	11	227	48 47	31 91
1892										
Southern Mission.....	4	6	19	447	3,243 40	660 73	40	535	868 70	218 07
Tennessee River Conference.....	4	..	8	150	\$1,292 40	\$230 96	12	226	\$124 49	\$ 49 13

tithes in the Tennessee River Conference, we have in the District a total of fourteen laborers; twenty-seven churches, 597 members, and \$4537.80 tithes.

Above we give a comparative statement showing the force employed, the standing and resources of the Conference and Sabbath-school Association in the District, for the past three years.

NUMBER THREE, J. N. LOUGHBOROUGH, SUPERINTENDENT.

District No. 3 is a very important part of the General Conference field, especially from the fact that, since 1855, one of the states (Michigan) comprised in the District has been the center of operation for the work of the third angel's message. It is true that at the date above mentioned the results apparent from the proclamation of the message were exceedingly small compared with the present proportions. Four years later than that date—in the year 1859—a "General Conference" was held here in Battle Creek. The "Bulletin" of that Conference I hold in my hand. It was published in the form of a thirty-two page tract, of small sized pages; but the said tract, small as it is, contains the "Conference Address" delivered, one of the sermons preached, and a full report of all the business proceedings—the latter (report), being a little less matter than is found on one page of this year's BULLETIN.

In that Conference it was proposed to raise \$500, for the furtherance of the cause. Of this sum \$175.17 was paid in cash. Pledges were made for \$213, leaving the \$111.83 to be "solicited from absent brethren by Brother White and others." Of this \$500 proposed to be raised \$160 was to cancel a debt for past expenditures. Small as that sum may appear, it meant as much for the cause then as \$20,000 now. I venture the assertion that, let the same spirit of sacrifice which characterized the raising of that money go through the ranks of Seventh-day

Adventists throughout the world, and we could have a quarter of a million to use in extending the truth to the "regions beyond" as easily as we then raised that \$500.

District No. 3 comprises the States of Michigan, Ohio, Indiana, and Illinois. At the time of the last General Conference I was urgently requested to take the presidency of the Illinois Conference. At the same time I was elected as Superintendent of General Conference District No. 3. The work needed in the Illinois Conference, and the Chicago mission, has kept me from using more than one third of my time outside of Illinois. Whether I have done justice to that Conference or not, one thing is certain, and has been fully demonstrated, in my case at least, that a man cannot give proper attention to all the interests of a General Conference District, and at the same time be charged with the study and working out of the perplexities of a State Conference heavily loaded with interest-bearing debts.

On the part of the state of Michigan, I have excused myself from the field on the ground that this Conference had on its state committee the president of the General Conference—who was also the former superintendent of the district, and further that all the important institutions located in this state had competent boards of management. I did not suppose this state would suffer materially should I give my attention more to those things in other parts of the district that were liable to suffer loss if they did not receive immediate attention. I have attended none of the special meetings of the state of Michigan except the last annual state camp-meeting, and conference, held at Lansing. I attended a few meetings with the churches at different points in the state, as arranged by the president of the Conference.

In the states of Ohio and Indiana I have attended their two annual state conferences, and some of the intervening state quarterly meetings.

None of us have the least grounds for self-laudation over the result of our labors, but rather for regret of our darkness in not pushing on the work to greater results. We praise the Lord that the cause has made some very tangible advancement in District No. 3 since the last session of the General Conference. Some of these features of progress appear in the tabulated statistics which accompany this report. Of these I will give a brief summary. The present number of organized churches in the district is 264. The number of unorganized companies of Sabbath-keepers is 51. The whole number of Sabbath-keepers in the district is 9,549. This is only an increase of nine churches in the district, and there are thirteen less unorganized companies than at the last report. There are, however, 1423 more Sabbath-keepers in the churches and companies now reported than in the report made at the last General Conference.

The amount of tithes paid in the District the last year was \$68,783.01, or an increase of \$12,596.77 more than the annual tithe reported in 1890. There has also been a marked increase of the average tithe per member. At last report the average was \$6.61½, now it is \$8.04 per member. You will observe, however, in the table that there is quite a difference in the average in the several states of the District, varying from \$5.83 to \$10.85 per member. The increase in the average per member for the District is \$1.42½.

The yearly amount of first-day offerings paid by the District, as reported last Conference was \$3,539.79. Last year it was \$4,360.69, being an increase of \$820.90, not representing, however, more than the proportionate increase in the membership.

The annual (Christmas) offering reported at the last Conference was \$9,195.35. The offerings thus far reported for 1892, is \$12,525.38, being an increase of \$3,330.03.

The number of Sabbath-schools in the District in

1890 was 310, now it is 362. The number of members in the Sabbath-schools of the District was then 7,872, now it is 9,255. The amount contributed for foreign missions by the schools of the District, in the year 1890 was \$2,434.75. Last year it was \$5,533.14, more than double the amount contributed two years ago.

The canvassing work in the district in 1890, was carried on by 117 canvassers, who sold \$69,693.70 worth of books. This was an average of \$576.28 of sales per canvasser. The last year there were 161 canvassers in the field, who sold \$131,817.96 worth of books, being an average of \$812.16 per canvasser.

The spiritual progress of the work in the district was indicated by a marked increase of the attendance of our people at the camp-meetings held in the district. These five camp-meetings were composed of 790 tents, in which 5323 persons were encamped. The business meetings of the four annual camp-meetings in the four States were conducted with such dispatch that most of the time could be devoted to the study of the word, and the spiritual interests of those assembled. The Lord drew near to his people. Meetings in which there was so marked a presence of the Holy Spirit have not been known among Adventists since 1844. The meeting held at Lansing, Mich., with its 379 tents and about 3000 campers—the largest camp-meeting ever held by this people—seemed to be especially marked as the beginning of the outpouring of the Spirit of God upon his people in Michigan.

As to the present situation and wants of the cause in the district I will say a few words. Here in Battle Creek additional facilities have been provided for the care of students at the College Home. These are of minor consequence, however when we speak of the improved methods in teaching which have been more fully carried out in the College since the "Normal Institute," held at "Harbor Springs" dur-

STATES.	Churches.	Unorg'nized Comp	Total number of Sabbath-keepers.	Tithes paid.	Average per member.	First-day offer-ings.	Christmas offer-ings.	Sabbath-schools.	Membership.	Contributions to Foreign Missions.	No. Ministers.	No. Licentates.	No. Canvassers.	Amount of Book Sales.	Average per Canvasser.
Michigan	118 36	5,010	\$31,955 49	\$5 75 ³ / ₄	\$2,420 65	\$6,918 89	154	4,651	\$1,520 04	27 19	32			\$22,500 00	\$703 12
	127 23	5,817	37,744 06	6 49	2,792 18	7,925 38	176	5,474	3,339 59	25 9	65			46,817 96	720 27
Ohio	47 3	1,068	8,740 26	5 53	440 05	886 48	72	1,186	304 48	8 5	20			8,000 00	400 00
	57 4	1,314	11,773 86	8 96	900 00	1,300 00	83	1,399	867 58	12 4	31			40,000 00	1,290 32
Indiana	49 12	1,201	6,607 01	5 11	263 04	489 98	51	1,108	153 88	9 5	30			17,256 64	575 21
	56 4	1,390	8,108 24	5 88	350 96	1,000 00	52	1,158	573 78	9 5	30			16,000 00	533 33
Illinois	31 13	847	8,883 48	10 07	416 02	900 00	33	929	456 35	7 8	35			21,937 66	626 79
	24 20	1,038	11,155 15	10 85	317 55	2,300 00	51	1,225	752 24	8 8	35			28,000 00	800 00
Totals	245 64	8,126	56,182 24	6 61 ¹ / ₂	3,539 76	9,125 35	310	7,874	2,434 75	51 32	117			69,693 70	576 28
	264 51	6,549	\$68,783 01	\$8 04	\$4,360 69	\$12,525 38	362	9,255	\$5,533 14	54 21	161			\$130,817 96	\$812 16

NOTE.—The upper figures in each case are for 1890. The lower ones for 1892.

ing the summer of 1891. The erection, in Battle Creek, of homes for the orphans, and for aged persons, which are under advisement and in progress of construction, will undoubtedly be set before us by those especially connected with those enterprises. Your attention has also been called by the educational secretary to the needed addition to the Battle Creek College, in order to facilitate the training of Bible workers.

In the State of Ohio the Lord especially blessed in the camp-meeting held the last summer in the city of Cleveland. Our people have been especially admonished by the Testimonies concerning the work to be done in the city. The Providence of God has opened the way for the Ohio Conference to secure, in that city, a good church building and land on which to erect another building, thus establishing a headquarters for the work there. Thus the Lord blesses the efforts of his people as they move out in the direction he had indicated. Should the Mt. Vernon Sanitarium be turned into an Academy, in which our youth in that State could receive instruction, we trust our people in Ohio would, in turn, be relieved of some of the perplexities they have had in the past.

In Indiana we are glad to report improvement and marked progress not only in the raising up of new companies of believers, but also a growth in grace in the members of the older churches. The plan has been followed in that State, of holding State quarterly meetings from church to church, in different parts of the State. This has been a great encouragement to the churches in such places and vicinity. Indiana seems to be about as well prepared for carrying out such a plan as any Conference in the District, as they have in the State thirty-eight church buildings. The last winter they have taken considerable interest in the preparation of Bible workers to enter important points in the State. With the Lord's blessing we expect to see still greater progress in the cause in Indiana.

In Illinois we are happy to report that success has attended the effort to relieve the cause from the financial embarrassment; not only has provision been made to meet the interest on the heavy debt resting on the Conference; but there has been some reduction of the debt itself. If the present contemplated plans of turning over the Chicago property for the medical missionary work in that city be carried out it will greatly lighten the heavy financial burden which has rested on the Illinois Conference.

The Bible training school held in Chicago during the three months just past, was a decided success. The school opened with double the number of students of the last year, and maintained a like interest to the close of the school. The running of the school

and management of the home for the past eighteen months has enabled us to clear a debt that was upon the school, and to make some much needed repairs on the house and furnishings, without any increase of the debt.

Chicago, just now, is a very important point for labor. Our Bible workers in that city have met with good success, and almost every week persons are taking their stand to obey the truth. Sabbath meetings are now maintained at five different places in the city. More than one third of the Sabbath-keepers in the Illinois Conference are in the city of Chicago. The Bible work in the city is conducted in several languages, the English, Danish, Norwegian, Swedish, and the German. There are many Chinese in Chicago, and the providence of the Lord indicates an opening for the establishment of a school in that city for their instruction in Bible truth.

There are persons on the ground who have already had experience in teaching the Chinese, and who are ready to continue in that line of work under the direction of the General Conference, if this body so decide. I trust a move will be made by this Conference in that direction.

May the Lord guide in all the plans for District No. 3, and for the whole world.

NUMBER FIVE, R. A. UNDERWOOD, SUPERINTENDENT.

Since the last General Conference I have spent most of my time in the District to which I was then assigned. I am happy to report that there are visible signs of progress in nearly all lines of work in District No. 5. Yet not what it might have been had all realized their responsibilities.

Arkansas.—It will be remembered that the last General Conference recommended that Elder C. McReynolds go to the State of Arkansas and take the presidency of that Conference. There were in that Conference only 266 Sabbath-keepers in 1891. The Conference and Tract Society were badly in debt, and the membership was generally poor and very much discouraged. The General Conference had been obliged largely to support the laborers in the State for some time.

It was thought that Arkansas could not support a State canvassing agent, therefore an arrangement was made between the General Conference Committee, Arkansas, and Kansas so that the latter took charge of the canvassing work in Arkansas at the same time.

In company with Elder C. McReynolds and N. P. Dixon, I attended the first general meeting held in the State after Elder McReynolds reached his field of labor. From this point new hope and courage began to revive. Although Arkansas in some respects is a hard field of labor, yet there has been no State

in the District where greater results have followed faithful labor than in this State. In one year from that time, the Conference had paid off most of its debt and was ready to take charge of the canvassing work, and also able to support its laborers, thus relieving the General Conference of the burden which it had borne for some years.

The Lord has blessed the canvassing work, not only in the circulation of the truth and in the conversion of souls, but also in developing a spirit of labor in the Conference. For the year ending June 30, 1891, Arkansas sold \$500.00 worth of books. For the year ending June 30, 1892, she sold \$12,995.00 worth of books. The number of Sabbath-keepers has nearly doubled. Since last August over seventy-five have accepted the truth. Several brethren in the State have entered the ministry, yet there are many more calls for labor than they can possibly supply, and they are unable to support all they might set at work.

Oklahoma and Indian Territories.—At the last General Conference it was recommended that the Conference Committee open the work in Oklahoma and Indian Territories as soon as help could be furnished for that field. In the fall of 1891 I spent five weeks in these Territories, looking up the needs of the field and holding as many meetings as I could at the same time. I held one short series of meetings near Norman, Oklahoma, and one at Elk, Indian Territory. Several accepted the truth and others became interested. I baptized eight during my stay in the Territories. Since that time Elder Brock has held a series of meetings and organized a church at both of the above points.

Last March the General Conference Committee appointed Elder R. H. Brock, of Kansas to labor in that field. He was assisted during the tent season by Elder Page. Eight churches have already been organized, with a total membership of 134. There are six or eight more unorganized companies numbering from six to twelve, besides isolated Sabbath-keepers scattered all over the field. Four of these churches are Germans, with a membership of 75, or organized by Elder Schultz. The English-speaking Sabbath-keepers number 150, making the total number at present 225 in this new field.

During the tent season meetings were held at Norman, Oakland City and Edmond. At the latter place a successful camp-meeting was held Oct. 4-11, which was a great blessing to the work in this new field. The churches were organized after the camp-meeting, late in the fall, or in December, so that not a great amount of tithes have been paid as yet.

Elder Brock reports having received up to Jan. 1, 1893 from the field, in tithes and offerings, \$280.24. The General Conference has already placed W. M.

Crothers as a general canvassing agent in the field. He reports ten canvassers already at work, with good success. If the work continues as already begun, doubtless a Conference will be organized before another General Conference shall convene. This Conference should send more ministerial help to that field.

There is a wide field of labor in these Territories for substantial men and women of consecration to serve the cause in assisting in building up churches, and educating the people by example as well as by precept. They need to be *taught how to live*. In the last REVIEW Sister White speaks of this kind of labor in Australia and the Colonies as follows:—

“What a great amount of good might be done if some of our brethren and sisters from America would come to these Colonies as fruit-growers, farmers, or merchants, and in the fear and love of God, would seek to win souls to the truth. If such families were consecrated to God, he would use them as his agents. Ministers have their place and their work, but there are scores that the ministers cannot reach, who might be reached by families who could visit with the people and impress upon them the truth for these last days. In their domestic or business relations they could come in contact with a class who are inaccessible to the minister, and they could open to them the treasures of the truth and impart to them a knowledge of salvation. There is altogether too little done in this line of missionary work.”

I hope that there will be a response to this call from a far off land, but there are those who could not go to a distant field who could go to Oklahoma and other fields nearer home, and be a blessing to the cause in many ways.

Missouri.—Last May, Elder R. S. Donnell was called to the Upper Columbia Conference. Elder N. W. Allee was called to labor in the Minnesota Conference. This left the Missouri Conference and Tract Society with no Presidents. Elder W. S. Hyatt of Texas was called to take the presidency of the Missouri Conference.

St. Louis and Kansas City are important fields, and I am glad to report that the churches at these points are having a healthy growth, and are in a much better condition than they were at the time of the last General Conference. The revival work already begun by Elders Donnell and Allee has been carried forward by Elder Hyatt and others in the Conference, with many encouraging results. Considerable more labor is being done in the Conference than formerly, and quite an increase is seen in the tithes, especially in the last three or four months.

Texas.—In addition to the removal of Elder Hyatt from Texas, Elder W. A. McCutcheon was called to labor in District No. 2. To partially supply the vacancy, J. A. Holbrook of the Upper Columbia Conference was called to Texas. I have received most encouraging reports from Texas this present winter. One urgent need of that large field is a

school for the education of the large number of young people in the Conference. The delegates from Texas have already called the attention of this Conference to their needs in this respect, through the Educational Secretary. I heartily approve of the General Conference taking steps to establish a denominational school in Texas.

Kansas.—The work in Kansas for some time in the past, owing to the drought and a large emigration of Sabbath-keepers out of the State, has made but little gain in some respects, but at present the work presents a very encouraging outlook. The tithe has increased nearly \$2000 the past year. The large debt the Conference owed to Union College is in a fair way of being cancelled. This is partially due to better crops in the State, but more is due to the officers and laborers of the Conference, who have set before the churches their responsibility in sustaining the cause of God by tithes and offerings.

Elder C. A. Hall, the president of the Kansas Conference has labored for some time under the embarrassment of poor health. At the last session of their Conference he took the presidency of the Conference with the understanding that he should be relieved by this Conference sending a man to take his place. In harmony with this, the Kansas Conference by vote made a request to this Conference to send them a man to take the Presidency of their Conference. This request should be considered by this Conference.

Colorado.—In company with Elder J. Palmer and others I spent several weeks in Colorado Conference last winter. The revival which began in Denver at that time has continued more or less through the year. The city of Denver presents a most encouraging field of labor. Some difficulties that have stood in the way of the prosperity of the work, to the praise of God have been removed. Owing to sickness, I was unable to attend the camp-meeting and

Conference at Boulder this last fall, but have received good reports from the work in that State.

General Remarks.—Since the last General Conference there have been fifteen camp-meetings held in this District, four canvassing schools, besides several institutes in the interests of the canvassing work, and one district Biblical Institute which was attended by nearly all the ministers, licentiates, and Bible workers of the District. This was a very profitable season of spiritual refreshing to the laborers. Churches and others have been greatly benefitted as a result. The camp-meetings the past season have been especially marked with the power of God. Many are beginning to feel the spirit of labor, as not in the past.

NUMBER SIX, D. T. JONES, SUPERINTENDENT.

District No. 6 has an area in square miles about equal to that of District No. 1, 2, and 3 combined, but its total population is about 1,000,000 less than the State of Illinois alone.

The district includes three local Conferences,—California, North Pacific, and Upper Columbia, and one mission field, Montana. Other fields, which are properly mission fields, are included in the territory of local Conferences, and the work in these fields is provided for by these Conferences. For example, California has Utah and Arizona, and the North Pacific Conference has the British Provinces adjoining it on the North.

The total membership in the District is about 4,349, divided as follows: California Conference, 2,500; Upper Columbia Conference, 662; North Pacific Conference, 1,050; Montana Mission field, 137.

The District has four institutions of interest to the public,—one publishing house, two colleges and a sanitarium. One college, that at Walla Walla, Washington, has been built and the school opened since the last session of this Conference. Plans have

CONFERENCE.	Membership.	Gain over '91.	Tithes.	Gain over '91.	Donations to foreign missions.	Gain over '91.	Book sales.	Gain over '91.	Ordained ministers.	Canvassers.	Other laborers.
Arkansas.....	385	119	\$ 1,475 00	\$ 563 82	\$ 111 78	\$ 111 63	\$12,995 00	\$12,495 00	2	20	9
Texas.....	590	100	3,650 83	155 75	810 04	177 64	13,600 00	100 00	8	30	7
Kansas.....	*1700	190	11,373 22	1,938 31	2,796 73	598 55	12,433 70	5,182 45	7	25	16
Ind. Ter. and Oklahoma	+134	134	240 24	240 24	40 00	40 00	1	10	1
Colorado.....	471	84	4,900 86	1,026 07	1,069 52	1355 95	8,208 10	12,191 90	4	10	10
Missouri.....	1027	83	4,819 29	685 22	844 24	182 32	10,868 50	1721 50	5	22	11
Totals.....	4,307	710	\$26,459 44	\$4,609 41	\$5,672 31	\$111 01	\$58,105 30	\$14,864 05	22	122	54

* The discrepancy between this and the report of 1891 is due to the emigration of between 200 and 300 Sabbath-keepers out of the State.

+ Besides these there are about one hundred isolated Sabbath-keepers, and unorganized companies.

Loss.

The above figures reach only to June 30, 1892, with the exception of Oklahoma, and Indian Territories, which reach to Jan. 1, 1893. Also the laborers indicated represent the number in the district at the close of 1892.

been partially made for opening another sanitarium at Milton, Oregon.

Having now spoken of the field in a general way, we will notice more particularly the condition and wants of the several Conferences and institutions composing the District.

California.—The California Conference stands first in the District in territorial area, membership, financial strength, the number of laborers kept in the field, and for the number of public institutions within its borders. The Conference has an Executive Committee of seven, and the territory of the Conference proper is divided into six districts, and a member of the committee is placed in charge of each district, leaving the President free for general work. Those in charge of districts have the oversight and supervision of all lines of work, and of all laborers in their respective districts.

During the past year one general and three local camp-meetings have been held, besides the Ministerial Institute for the District, a health and temperance institute and two canvassers' institutes, all of which were productive of good results.

There is a total of sixty-eight laborers in the Conference, divided as follows:—

Ministers, sixteen; licentiates, seven; Bible workers, twenty-five; colporters, seven; directors, nine; secretaries, four.

A force of laborers was sent into Utah, and during the entire tent season meetings were held both in Salt Lake City and Ogden, with some results at each place. A company has also been raised up and a church organized at Phoenix, Arizona; and a number of other companies in California, and two in Utah—one at Salt Lake, and one at Ogden. But the California Conference labors to a great disadvantage in handling the work in these fields, because of the distance, Salt Lake City and Ogden being farther from the center of their work than is Massachusetts from Michigan. Yet they are willing to do the best for them they can until other provisions are made by the General Conference.

Three schools for the Chinese have been established during the past year, one in Fresno, one in Stockton, and one in Ogden. The total attendance is about thirty-four. The better class of Chinese have been brought into these schools. Charley Kim, a converted Chinaman, who is attending school at Healdsburg to fit himself for a laborer, assisted in the school at Fresno during vacation. The Bible is the principal text-book used. We hope for good results from these schools.

The Conference also contemplates starting schools for both the Chinese and Japanese in San Francisco and Oakland, in the near future.

There are fifty churches and companies of Sabbath-

keepers in the Conference. The present membership is 2500. About 200 have been brought into the truth during the year just past. The amount of tithes for the last Conference year was \$30,162.31; First-day offerings, \$1699.19; Christmas offerings for the present year reported up to date, \$3,901.49. This is nearly double what it was one year ago. Amount of book sales, \$35,000.00. This shows some falling off from the preceding year.

North Pacific.—The North Pacific Conference has at present no public institutions of any kind within its territory. Portland, Oregon, is an important center for our work on the coast. People from all parts of the country, and of many nationalities are represented here. Next to San Francisco it is the most important point on the Pacific coast from which to reach out to other countries. A head-quarters for the North Pacific Conference should be established in Portland, which would be a credit to our work, and would exert a proper influence not only in the city, but as far as the influence of the city extends.

During the year, one general camp-meeting and two local meetings have been held. The local meetings were attended by Elder Haskell. The meeting at Seattle was especially good. Two canvassers' institutes were also held in this Conference by Brother Mead and the State agent, Brother Guthrie, with good results.

The North Pacific Conference has twenty-three laborers, since Elder J. M. Colé and wife were taken away for the South Sea Islands, divided as follows:—

Ministers, six; licentiates, three; Bible workers, six; colporters, one; directors, four; secretaries, two; and a State canvassing agent. Beside these, there were two other ordained ministers and one licentiate laboring in the Conference during the summer.

The Conference has thirty-five organized churches, with a total membership of 1050. This shows an increase of 105 during the past year.

The tithes for the last Conference year were \$11,189.56, and for the first three quarters of the present year about \$8000.00. The Christmas offerings so far as reported amount to \$1000.00.

The Conference has been doing something for the British Provinces on its northern border, which, though in reality a mission field, has been considered a part of the Conference. Victoria would be a good headquarters for the work in the British Possessions of the Northwest. There is already an organized church there and they have a good meeting house.

Prof. Sutherland spent several months in this Conference during the summer, in the interests of the educational work. The result is that about thirty young people from that Conference are now in the Walla Walla College. The Conference has

almost paid its entire contribution to the College.

Upper Columbia.—The Upper Columbia Conference has been in a transition state during the past year. A number of laborers have removed from the Conference; Elder Andros went to Southern California, Elder Beard removed from the Conference, Elder Martin was sent to Montana, and Brother Wm. Holbrook to Texas. Elder Decker, the former President of the Conference, has been transferred to Illinois. Elder W. W. Stewart and Brother D. E. Scoles, with their wives, have been at the Sanitarium at Battle Creek for several months. Elder R. S. Donnell, in harmony with a recommendation of the General Conference Committee, removed to that field last spring and was elected President of the Conference and Tract Society at their annual camp-meeting in May.

Five ministers and five licentiates have labored in the Conference during a part of the year; in addition to these, there were two directors who labored a portion of their time. These, with the secretary of the Tract Society and State agent make a total of fourteen laborers employed in the Conference.

Since the last camp-meeting, more than fifty have been added to the membership. They have now twenty churches, with a total membership of six hundred and sixty-two.

The tithes paid in since June, amount to over \$6,000 being an increase of \$1,000 over the tithes for the preceding year. Christmas offerings reported up to date, are \$655.82.

Elder G. F. Haffner, a German minister, was transferred from the North Pacific to the Upper Columbia Conference last spring, and has been doing an excellent work among the Germans, of whom there are a large number in this field. The Conference has assisted Brother Albert Christiansen, a Scandinavian, to attend the Scandinavian department in Union College, and expects that he will return at the close of the present school year, to labor among the Scandinavians. On account of so many removals an experienced minister should be sent to this Conference.

Montana.—The mission field of Montana has had the labors of Elder J. W. Watt, and until recently of Brother E. R. Williams and wife; Elder C. N. Martin has also labored in that field since their camp-meeting the first of last June. Some success has attended the work there during the last two years. There are now three organized churches with a membership of sixty-four, five unorganized companies with a membership of forty-three, and thirty scattered Sabbath-keepers, making a total of 137 in the State. The tithes paid during the year 1892 amounted to \$1035.10. First-day offerings \$49.29; Christmas offerings \$25.25. The book sales for the past six months amount to \$1,320.

There have been some serious hinderances to the work in Montana which with careful management will no doubt soon pass away.

We understand that Brother Williams and wife have removed from Montana and as Elder Watt has not thought it best to take his family to that field he now requests to be given work where he will not be separated so far from them. At least one experienced laborer should be sent to Montana.

Institutions.—As the report of the educational secretary entered so fully into the condition and work of the colleges at Healdsburg and Walla Walla, it will not be necessary to refer to them again in this report.

The Pacific Press.—The publishing house at Oakland is the most important of our institutions on the Pacific Coast. It does more to give credit and standing to the work there than any other. The last annual report showed a fair profit for the year's work, and as business has been good during the present year it is expected that the annual report for the year closing March 30, will also make a favorable showing. The brethren and sisters in California have stood by the institution in every emergency and have used their means liberally in assisting it to establish branch offices in New York and London.

Rural Health Retreat.—The Rural Health Retreat has made a number of improvements during the past year and is now better equipped for treating the sick than it has ever been. Dr. W. H. Maxson is now the medical superintendent; he is assisted in the medical work by his wife, Dr. Hattie Maxson. A training class was started in November last and about forty have been in regular attendance. Besides the regular work of the class, special attention has been given to the study of the Bible and mission fields. The interest in the class has been excellent. Instruction in hygienic cooking and physical culture has also been added under the direction of Sister Laura C. Bee, with good results. The physicians in charge will speak at the proper time of their wants in the line of medical help.

The "Signs of the Times."—We can hardly close this brief review of the work in District No. 6 without referring to our pioneer missionary paper published by the Pacific Press. The weekly circulation of the *Signs* is now 12,000, being an increase of nearly 4,000 in the last six months. The circulation of this paper should be very much larger than it now is. The General Conference Committee has taken an interest in the paper during the past two years and has made some suggestions which have enabled the publishers to greatly improve it. What it now needs is the assistance of those who are interested in missionary work all over the field to secure for it a wider circulation.

Following this, Brother A. R. Henry presented a financial and statistical report of Union College, which will appear in a later number of the BULLETIN.

By request of Brother C. Eldridge, the following resolution was introduced directly, without first being presented to the Committee on Resolutions:—

Whereas, Our Publishing Houses have been established for the purpose of furnishing books, tracts, and periodicals for the use of the denomination; and,—

Whereas, All profits arising from such sales are used directly for the promulgation of the third angel's message; therefore, be it—

Resolved, That we give our moral support to the publishing institutions, and also support them financially by dealing directly with our publishing houses, providing the publishing houses will furnish the books as cheap as they can be obtained elsewhere; and request that the publishing houses of the denomination make arrangements with other houses outside of the denomination for the books they do not publish, and to carry in stock such books as may be needed.

Action upon the resolution presented was deferred until the next meeting.

Before adjournment Dr. Kellogg invited all the delegates and ministers present, together with their wives, to take dinner at the Sanitarium, Tuesday, February 21.

Meeting adjourned.

PROCEEDINGS OF THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

FIRST MEETING.

THE first meeting of the fourth annual session of the National Religious Liberty Association was held Monday, February 20, at 3:00 o'clock P. M. Prayer was offered by Elder A. T. Jones.

Upon the roll-call by States it was found there were 155 members present, representing thirty States and Territories. Following this the financial report of the Association was presented:—

FINANCIAL REPORT.

From July 1, 1891 to Dec. 31, 1892.

DR.

Cash on hand July 1, 1891.....	\$ 27 18
Annual dues.....	4,233 00
Donations.....	4,129 39
Memberships.....	2,523 00
Sales of publications.....	883 30
Profits on periodical subscriptions.....	22 49
"Religious Liberty Library".....	297 75
Total.....	\$12,121 11

CR.

Chicago office.....	\$ 473 02
Refunded Canada members.....	15 00
Office expense (postage, stationery, etc.)..	2,050 33
General expense (expense of lecturers, literature, etc.).....	3,205 01
King trial.....	2,243 70
Books for office.....	8 11
Office fixtures.....	273 85
New York office.....	14 08
Periodicals for office.....	143 01
President's expense (postage and stationery)	14 50
Washington office.....	437 20
Postage for secretary.....	2 00
Total	\$8,884 86
Cash in treasury Dec. 31, 1892.....	\$3,236 25
Accounts payable.....	\$2,166 68
Accounts receivable.....	1,212 90
Balance	\$953 78
Net resources.....	\$3,232 47

Elder A. O. Tait, the corresponding secretary of the Association, gave the following report of the work done since the last annual meeting:—

CORRESPONDING SECRETARY'S REPORT.

We are glad to report that our Association has enjoyed great prosperity since our last meeting, and realizing the value of time during this Conference, we will only take time to give a very brief outline of what has been done.

Circulation of Literature.—We have circulated 12,155,352 pages of literature. In the circulating of this literature we would not neglect to mention that the various State tract societies have rendered valuable assistance, and many of the States have distributed all the literature within their limits; the Association, as far as possible, confining its work to territory outside of organized tract societies, and to places where the tract societies are not of themselves sufficiently strong to do the work needed.

Of the various publications that the Association publishes at the present time, we note that the demand has been such that it has been necessary for us to print 75,000 of one kind; 140,000 of another, and 215,000 of another; this, in addition to many other publications in editions of 10,000 to 30,000 copies. At the meeting of the American Sabbath Union, which is supposed to have all the churches in the country back of it, they made their boast of having circulated 100,000 of one of their documents containing twenty pages. And the fact that our literature is so much more extensively circulated than theirs, is to them a constant source of wonder. "Why," said one of their prominent

workers, "these Adventists' leaflets just come down like snow wherever we go." And by the way our religious liberty literature is recognized everywhere as coming from the Adventists, and we take no pains whatever to conceal the fact, but rather let it stand out prominently in our work, because we strongly believe that the third angel's message alone is carrying to the world to-day, the true principles of religious liberty.

Circulation of Petitions.—When the question of closing the World's Fair on Sunday was raised in Congress, the Association at once went to work to secure as large a number of petitions as possible, opposing any form of religious legislation. Brother Moon also went to Washington to bring the principles of religious liberty before the Congressmen there, while these petitions were coming in. He will report for himself as to the work accomplished.

Literature to Congressmen and Editors.—Realizing the influence that our literature has upon the minds of congressmen and other leading men, we have sent "American State Papers" to a number of the leading journals in the various States of the Union. In territory where the tract societies were strong enough to do this work themselves, they have willingly met the expenses, the Association doing the work of sending out the books and conducting the correspondence in connection therewith. Some of the papers to whom these books were sent gave clear indications in their editorial columns that they were carefully read.

An instance of the influence of this literature might be furnished in the case of an editor of a leading Western paper, who called one of our representatives into his office one day, stating to him that he had been carefully searching for the fourth commandment, and wished to know where it could be found in the Bible. The brother readily turned to the passage and read it to him, but he said, "I want to know where the fourth commandment is in the New Testament." He gave him an explanation of this matter, and furnished him with a supply of literature, and was very much rejoiced the next day to find a leading editorial in the paper, denouncing all forms of religious legislation, in language that was copied almost bodily from our literature. In a number of instances tracts that we have sent out have been copied almost verbatim, sometimes as editorials, and at other times as leading articles with flaming head lines.

In addition to this work of sending "State Papers" to the editors, we also sent a copy of "In the Chain Gang" to all of the 19,000 editors in the United States, as well as a sample copy of the *American Sentinel*. With this "Chain Gang" tract we enclosed a circular, and received many very favorable replies

to the same. We also received some that were not so favorable, stating that those Seventh-day Adventists in Tennessee were being rightly treated. The publication, "Religious Intolerance in the Republic," which is very familiar to us all, was written by Mr. Flower, the editor of the *Arena*, upon receiving our communication containing "The Chain Gang" tract. He said in a letter to Brother Colcord, that when he received that tract and knew that such things were going on in our Republic, "he was compelled to write as he did; that he could not help it."

We have also furnished the *American Sentinel* to the members of Congress during its present and preceding session, and have just completed the distribution of a copy each of "American State Papers" and the "Two Republics" to the members of our National Legislature.

Literature to Ministers.—We have sent No. 1 and No. 2 of the Religious Liberty Library to the 2,414 Lutheran ministers in the United States; No. 2 to the 705 Universalist ministers; No. 1 and No. 2 to the 22,000 Baptist ministers; and Nos. 1, 2, and 3 to all the lawyers and judges, as well as newspaper editors, in Tennessee.

Work in Tennessee.—One of the most interesting lines of work during the past year has been the circulating of literature in Tennessee, and the light that has been shed upon the cause of religious liberty, through the influence of the trials of our brethren in that State, is already quite familiar to us all. Thousands of pages of our literature have been circulated in that field, and it is having its effect. But others will speak more particularly of this.

Special Agents.—During the last part of the year just closed, the Association has felt the necessity of having some special agents to labor in some of the large cities, as well as in other important fields. Brother Reavis was chosen to assist the brethren in Pennsylvania, where the National Reform movement seems to have its greatest strength. And Brother Wolf was chosen to conduct the campaign of circulating our literature in Tennessee especially, and in the Southern field generally. We have been much encouraged by the reports received from time to time from these brethren. But as they are here they will speak for themselves.

"Religious Liberty Library."—The convenience of circulating our literature in the form of a library became so apparent to us during the past few months, that we deemed it necessary to start such a monthly publication. Five numbers have already been issued, and No. 6 is now being pushed through the hands of the printer as rapidly as possible. We have made no special effort to increase the list of regular subscribers to this publication, realizing that the General Conference might have some important sug-

gestions to make with reference to it; yet without any special effort, the list of the Library at present is 1,478.

Circulation of Sentinels.—The *American Sentinel*, being the recognized organ of the Association, we have taken a deep interest in its circulation. During the past year and a half we have made special efforts several times to work up a large circulation of a few important numbers of this paper. The result of these efforts exceeded our most hopeful expectations. The number of September 22 reached the enormous circulation of a quarter of a million; but knowing that permanent results could not be accomplished in this way, we have been working hard to increase the permanent list of subscribers, and we are glad to report that the publishers inform us that the list has about doubled during the last eight months. The circulation of the *Sentinel* the first of July was down to about 9,000, it is now 18,000 and still going up. The solidity of this growth in the circulation of the *Sentinel* perhaps could not be better expressed than in the words of Brother T. A. Kilgore. In a communication of February 7, he says:—

“All our subscriptions are of a solid growth. No mushrooms or toad stools. It seems to us much more like walking along on the good solid earth than what it did three years ago at this time. When I think of the first four months of the *Sentinel* here in New York, it seems like I can compare it to but little else than a balloon. It puffed up in almost no time, and went down ker-chog.

“The State Societies went heavily in debt to send the paper throughout their State for three months, but now they are on more solid business footing and so are we. The greater part of the subscriptions received are for a year. Of course, we have some for three months, but as there is no premium offered for three months' subscriptions, and only ten cents on a six months' term, everybody soliciting orders pulls for the year. And that is what we want. Three months is a short time and the party receiving the paper frequently takes no interest in it in that time; whereas, if it comes to him regularly for six months or a year, he will begin to feel an interest in it.”

The plans for prosecuting this work were carefully considered by a number of the leading brethren, and we have been endeavoring to push them as vigorously as possible. Our methods, stated in a word, have been to interest a large number of our brethren and sisters who are not now particularly engaged in any line of work, in going out among their friends and neighbors to get them to subscribe for this important periodical.

To give instruction as to how to do this work, quite a large number of institutes have been held in several different States. But concerning these institutes, those who have had practical experience in the working of them will have something to say. Only a few of the States, comparatively, have taken hold of this work vigorously, but the results show that the plan is a practical one, and it should be

pushed with vigor. Our aim is to place the *Sentinel* at a solid circulation of at least 100,000 copies. These are the smallest figures that our consciences will allow us to make, and how far they may go beyond that, as the great issue involved in the question of religious liberty is brought prominently before the people, and our brethren and sisters become aroused to the importance of the situation, it is impossible for us to say.

Literature in other Languages.—So far we have translated but little of our literature into other languages. However, during the past term eight of our smaller publications have been translated into the Danish, and our literature is being called for, to some extent, in other languages as well.

Books by Outside Authors.—The last year and a half has been particularly marked by the number of books that have appeared upon the Sunday question, several of these being written by lawyers, upon the legal aspects of the day. We are all acquainted with Mr. Ringgold and his writings upon this subject, and of the number who have written he seems to be the only one who has taken the straight position. A book about the size of Mr. Ringgold's *Law of Sunday* was written by Mr. Harris, earnestly defending the positions of Sunday law advocates. In addition to these, a number of pamphlets have appeared. Thus we see that the minds of lawyers and other leading men in the country are being sufficiently attracted to the importance of this question to cause them to enter the arena to write upon it.

Leading Men Interested.—Our correspondence and the circulation of our literature has brought us in contact with a large number of leading men throughout the country, many of whom have become interested in our work, and are zealous defenders of the cause we represent. We would not have time to mention all of these cases, but cannot refrain from telling you about a leading minister in the Lutheran denomination, who has become deeply interested in reading and circulating our literature. When he attends their conferences he has a supply of *Sentinels* and other religious liberty literature with him, and takes particular pains to call the attention of his brother ministers to this reading matter, and urges them to carefully read it. He also writes for their denominational papers, reviewing our books and making favorable mention of the *Sentinel*. Being a leading man in his denomination and having access to their papers and coming constantly in contact with their leading ministers, the influence of our literature through him is thus widely extended.

Our Finances.—A little study of our financial report might not be unprofitable. We find that for the year ending June 30, 1891, we received:—

Annual dues.....	\$1,310.00
Membership fees.....	1,205.00
Donations	338.14

As our financial report covers a year and a half we herewith give the sums received on the above items for the year ending June 30, 1892:—

Annual dues.....	\$2,072.00
Memberships.....	1,615.00
Donations.....	1,087.92

For the last half of 1892 we received as follows:—

Annual dues.....	\$2,161.00
Memberships.....	913.00
Donations.....	3,041.47

Thus you will see that for the year ending June 30, 1891, we received only a little more than half as much as we received for the year ending June 30, 1892, while for the last half of the year 1892 we have received \$1,340.55 more than for the whole of the previous fiscal year.

The membership of our Association at the present time is 5579.

Letters Written.—In prosecuting this work we have written 9896 pages of personal letters, in addition to thousands of circulars.

We desire to express our appreciation of the responses that our brethren have given to our communications, and the readiness with which they have entered into the plans proposed. And the work thus accomplished could not have been done if the blessing of the Master had not been upon it all the way through, and if our brethren and sisters throughout the entire length and breadth of the land had not given us their ready and earnest co-operation.

Following these reports remarks were made by Elder A. J. Breed, D. W. Reavis, Elders M. C. Wilcox, A. T. Jones, G. A. Irwin, and E. J. Hibbard, in regard to the work in this line in the several localities which they represented and in which they had been laboring. Elder Breed reported how a Seventh-day Adventist sister in St. Paul had a notice served on her not long ago for hanging out her washing on Sunday, threatening her with prosecution if she did so again. He further stated that a bill had within the last few days been introduced into the Minnesota legislature to make the penalty for violating the Sunday law \$100 fine or ninety days in jail, or both, and very fittingly observed that the same intolerant spirit which exists in Tennessee also exists in Minnesota.

Brother Reavis gave a brief account of his work in Pittsburg.

Elder A. T. Jones, after relating some experiences and recent labors, spoke in regard to the original in-

tention and object of the Association, concerning which matter he was competent to speak, as he was one of those who helped formulate the declaration of principles, and assisted in starting the organization. He remarked that its work was the work of the third angel's message, that the organization was a Seventh-day Adventist organization, and that those who thought efforts in this line too much like engaging in politics did not understand the real nature of the work.

Elder Irwin spoke encouragingly, explaining the importance of our people becoming more familiar with the fundamental principles underlying this subject.

Brother W. A. Colcord called attention to what Sister White had said in regard to the matter of organization, as found on page 21 of the BULLETIN, top of second column, and remarked that the work and not the organization should be the important thing, but that there should be enough organization in this line to do the work, the same as with the Sabbath-school and Tract Society lines of work.

The following Committees were appointed:—

On Nominations.—A. J. Breed, O. A. Olsen, W. B. White.

On Resolutions.—A. O. Tait, A. T. Jones, C. Eldridge, W. A. Colcord, A. F. Ballenger.

Just before closing, opportunity was given for joining the Association and the payment of annual dues. \$38 was received in this way.

THE PERSECUTIONS IN TENNESSEE.

A. F. BALLENGER.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The time is not far distant when we will not all gather here to listen to the story of persecution,—we will not have time. However, I have been requested to narrate the recent persecutions in Tennessee, and trust that their narration will be of interest and profit to us all. The story is short, but there are some incidents connected with the recent trials that are interesting, and I will refer to them briefly.

By way of introduction, I will briefly narrate the history of the persecutions in Tennessee. Some of you have not been in this country, and therefore have not been posted with reference to these persecutions. Again, it will serve to show that they are not ephemeral—something that has sprung up to continue for a day or two—but that they are a studied and continued effort to persecute the remnant people of God.

As early as 1886, we have the imprisonment of Wm. Dortch, the father of Wm. Dortch who was on trial at this term of the court, W. H. Parker and Jas. Stem. These three brethren were incarcerated in the Paris jail for two months, in the summer of 1886. Our camp-meeting was held at Paris the same year, and the sheriff accompanied the brethren from the jail every morning to the camp-ground, stayed with them in the same seat through the services, and at night returned with them to the jail. Elder Farnsworth spoke one Sunday evening on the subject of the United States in prophecy, and when he came to the point where this government was to become a persecuting power, he pointed to these three men before him in the custody of the sheriff; and it made a deep impression, not only upon our people, but strangers were affected, and even the sheriff himself sat there and wept during the discourse.

Following this, we have the case of Brother R. M. King which, I think began in the year 1889. He was first brought before the magistrate and fined \$3 and costs, amounting to \$12.85, for doing farm work on Sunday. This fine he paid. He was then indicted before the Grand-Jury in Obion Co., for working upon this same Sunday and other Sundays. The case was tried, and he was found guilty, and fined \$75 and costs. The case was then appealed to the Supreme court of the State of Tennessee, and the decision was there affirmed. The case was next appealed to the United States Circuit court, and again the decision of the lower courts was sustained. The case was next appealed to the United States Court, and it was on the docket when Brother King died, thus bringing the case to an end. During the time the case was being tried in the Courts, there was little or no persecution, as the people were awaiting the results of this case; but, when it was finally learned that the United States Circuit Court had decided against him, and that he had died before the United States Supreme Court could review the decision of the lower Courts, persecution began again.

I might, however, notice the connection of the churches of Tennessee with this case of prosecution. When the case came before the Supreme Court of the State of Tennessee, the prosecuting attorney failed to appear, and was telegraphed for, but he failed to come. The governor of the State was telegraphed that the case was pending. The Ministerial Association of the city of Memphis, Tenn., hearing of this, hastily called a meeting and passed resolutions at that meeting to employ counsel to prosecute Brother King. There seems to me to be a providence in the death of our brother, and I might note it here. If the case had gone before the Supreme Court of the United States, and been decided against

us, those who were longing to prosecute us would have seen in it the endorsement of the Federal Court and would have brought the severest persecutions upon us, not only in Tennessee, but elsewhere. But, Brother King's death brought the case to an end. And we have since learned, by decisions of the United States Supreme Court, what would have been the action of that Court, had they reviewed the case. We have therefore saved the money that we would have invested in an appeal, and we have also saved persecutions that would have doubtless followed, if the case had been decided against us at that time.

Following this four more of our brethren, this time in Henry Co., were indicted. They were J. H. Dortch, J. Moon, S. M. Lowry, Jas. Stem and W. D. Ward. The first four were convicted. They employed no lawyers, believing that it was of no use, and believing the scriptures where the Lord promises to speak through his people when they are brought before magistrates. They appeared for themselves, and they were convicted; refusing to pay their fines, they were placed in the prison there at Paris. The people soon got tired of boarding them in the Paris jail, and so, an effort was made to work them, and finally an old, obsolete law was resurrected, by which they discovered that the Paris jail was a county work-house; then our brethren were placed in the chain-gang and worked, but only for a few days, as their time had nearly expired. I think three of them were in jail over the Sabbath, and an effort was made to work them on the Sabbath, and a resolution to that effect passed the board, but the sheriff refused to act in the matter; he said: "Gentlemen, if you undertake to work these men on Saturday, I will have nothing whatever to do with the matter," and his earnest effort in their behalf saved them from the experience of an attempt to force them to work on the Sabbath. They were then told that it would go harder with them if they persisted; and so, when they came to trial this time, not only the jail and the chain-gang stared them in the face, but also the possibility that the severest punishment might be inflicted to compel them to work on the Sabbath; but, they did not flinch.

It was my privilege to attend the institute in Springville, Tenn., just before these brethren came to trial, and to witness their confidence in the Lord. I have seen them get up in the midst of a discourse, and stop the speaker and say: "I know now what religious liberty really is, and with this liberty, which I now enjoy, I can be just as free inside the Paris jail as I can at home with my family."

During the time that intervened between the trials of the brethren—the last persecutions,—and these recent arrests, the National Religious Liberty Asso-

ciation sent from its office more than 300,000 pages of literature to the State of Tennessee, direct to ministers; almost an equal amount has been shipped to Tennessee, and distributed by other methods. After the Springville meeting, those of our brethren who did not go out to canvass in distant parts of the State, mounted their horses, filled their saddle-bags with religious liberty literature, and went all over that county, leaving this literature and these pamphlets in the homes of the people.

Paris was also canvassed just before the trial; every lawyer in Tennessee has had "Due Process of Law and Divine Right of Dissent," "Religious Intolerance in the Republic." Every newspaper in Tennessee has had the tract, "In the Chain-gang for Conscience's sake," "Due Process of Law and Divine Right of Dissent," and "Religious Intolerance in the Republic." Every Baptist minister in Tennessee has had the same, every Lutheran minister, every Unitarian minister, has had the same matter, and I believe it has had a great effect. [Voice: "Did not the Attorney-General ask them if they had been affected by the literature that had been distributed in Tennessee?"] Yes, they questioned the witnesses, and also the jury on that point.

Not only did they attempt to get the men this time, but they attempted to indict women, and asked the boys who were before the grand jury whether they had seen their sisters or mothers working on Sunday. The prosecuting attorney said that they proposed to arrest every man, woman, and child of the Seventh-day Adventists, if it became necessary in order to put a stop to this work on Sunday.

I read you now a copy of the indictment:—

STATE OF TENNESSEE, }
HENRY COUNTY. } *Circuit Court, September Term, A. D. 1892.*

The Grand Jurors of the State of Tennessee, elected, impaneled, sworn and charged to inquire of and for the body of the County of Henry, in the State aforesaid, upon their oath, find that Billy Dortch, late of said County, labored heretofore, to wit: on the eighteenth day of September 1892, that day being Sunday, and divers other Sundays next before that date, and up to the taking of this inquisition, in the County of Henry aforesaid, then and there unlawfully, openly, publicly, notoriously and unnecessarily did engage in his secular business, and did perform and follow his common avocations of life on Sundays, by working on the farm, ploughing, harrowing, hoeing, pulling fodder and doing various and divers others kinds of work on Sundays, said work not being necessary or a matter of charity, and it was and it is to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals, and a public nuisance to the citizens of the County, and against the peace and dignity of the State.

J. W. LEWIS, ATT'Y. GEN.

And the Grand Jury aforesaid, upon their oaths aforesaid, do further present that said Billy Dortch on the day and dates aforesaid, in the State and County aforesaid, and in the manner and form aforesaid, was guilty of a nuisance, by said workings on Sundays to the prejudice of society and against the peace and dignity of the State.

J. W. LEWIS, ATT'Y. GEN.

The following persons were indicted, in accordance with this indictment just read, Wm. Dortch, T. F. Dortch, J. H. Dortch, W. D. Ward, S. W. Lowry, Jas. Stem, Drew Fitch,—— Bollman,—— Finch, J. Fitch, Joe Parker,—— Wilson, Frank Stem,—— Moon (no name attached), Jim Parker, and *many other parties whose names to the jury are unknown.*

Brother Phippeny and I arrived at Paris at 4 o'clock Monday morning, and met Mr. J. T. Ringgold of Baltimore, and our indicted brethren at the 10 o'clock train, and introduced Mr. Ringgold to them. A local reporter telegraphed through the county that 300 Seventh-day Adventists had arrived from Wisconsin, Michigan and Illinois, and were swarming the hotels and court room, waiting for the trials of their brethren.

We gathered in a room in the hotel to talk over the situation, and Mr. Ringgold was surprised to find the brethren so perfectly willing to go to jail or into the chain-gang if this proved to be the result of their trials. Afterwards, he remarked to me: "I have never had clients before who were willing that I should win or lose their cases; who were perfectly satisfied to have their cases go either for or against them." We explained to Mr. Ringgold that we had decided to employ no more lawyers in the cases, but had hoped that the Lord would put it into the heart of some lawyer to interest himself in these persecutions, in which case the work would be done from a love of the principle involved and not from mercenary motives. We frankly told him that we believed that the Lord was using him in this way, and while he in his humility disclaimed such an exalted mission, he expressed himself anxious to defend our brethren to the best of his ability.

[Voice: "How did it happen to do that?"] It came about in this way. He wrote a book on the subject of Sunday laws, and came out on the right side of the question. Brother Tait learned that such a book was published and wrote to Mr. Ringgold for a copy, and that was the commencement of the interest that Mr. Ringgold has maintained toward the Seventh-day Adventists, and of their interest in him. When he learned of the recent persecutions he offered to plead their case without charge. Mr. Ringgold requested us to engage a local attorney to aid him in the peculiar law practice of Tennessee. So we employed Mr. W. L. Carter of the place, who, while justice of the peace, refused to hear the Sunday cases against the Seventh-day Adventists.

It was discovered by our lawyers that great carelessness had been exercised in drawing up the legal papers in connection with indictments against our brethren, and all but two of our brethren escaped on technicalities, *i. e.*, the indictments were quashed. Let me give you an idea of the way the law-abiding

citizens of Tennessee undertook to persecute Seventh-day Adventists whom they declare are a lawless people.

The order of the grand jury was to prosecute W. D. Ward. Instead of this, the indictment was made against W. G. Ward. Again, J. F. Finch was indicted, while the order for prosecution was—Finch. Again J. A. Wilson was indicted, but the order for arrest called—Wilson, and on this order to prosecute—Wilson, J. A. Wilson and Chas. Wilson were arrested. Then under the expression, “many other parties whose names to the jury are unknown” Harry Ward and Rufus Ward were arrested. Under this method of wholesale indictment the way was open, as Mr. Ringgold remarked to the Court, for the prosecution to throw out a drag net and haul in the whole county.

But this was according to the order of the grand jury, which said to his Honor, Judge W. H. Swiggart, “We feel that the said parties should be prosecuted.” Yet in view of this order for wholesale prosecution, the grand jury themselves said, “No one will appear as prosecutor,” and therefore the judge was asked to appoint a prosecutor. No one spoke against them “save concerning the law of their God,” and no witness was found to testify against them. So there were subpoenæd against W. D. Ward as witnesses his sons Rufus and Harry, and these sons had against them J. F. Finch, Tom Ward, and their father, and were summoned as witnesses against each other; J. F. Finch had against him, Rufus Ward, Harry Ward, James Finch, and Lea Finch; John Wilson had against him W. C. Lowry, his two sons, Otto and Charles, and Joe Parker. I might mention right here that Rufus Ward one of the defendants and who appeared as witness in several of the cases, but a few months ago, was a wild boy, caring nothing for any day, working or playing on any day he chose, but as soon as he became a member of the Springville church, he was indicted. Billy Dortch had against him when he came to trial, his brother, J. H. Dortch, his little son, Ambrose Dortch, ten years old, and his neighbors’ boys, Jack Conyers and Willie Hastings, besides Joe Parker and Frank Stem. The two latter were, however, absent.

When the cases came to trial, the court room was packed with spectators. For several days previous a murder trial had been in progress, but it was noticeable that it did not create near the interest that these trials of our brethren did.

At the last trial before this the prosecution had prepared for a fight, but when they discovered that our brethren had no counsel, the wind was completely taken out of their sails. It was a severe shock to them. But at this trial they did not expect that

our brethren would appear with counsel, and hence the indictments were drawn up recklessly; but our attorneys put on their legal spectacles and discovered that the indictments were worthless. This was another great shock to the prosecution. Then of course they thought we would have no friends; but there sat behind our counsel Ex-Senator Tolley and Ex-Governor Porter. The prosecuting attorney was very much depressed when he found that Ex-Governor Porter was against him, as he is one of his warmest political friends.

[Voice:—“How did the Governor happen to be there?”] We had invited ex-Senator Tolley to be present and witness with his own eyes the trials of our brethren. He had been very much interested in these cases, and has read the *Sentinel* for four years. The *Sentinel* was sent to him when he was in the Senate, and after his term expired, he subscribed for it, and in a letter just received from him, he says he cannot get along without it. On his arrival at Paris, he called on his old political friend, ex-Governor Porter, and told him of the trials just about to come off. As a result of this conversation, the governor declared his willingness to appear for the defendants without remuneration.

When the case of William Dortch came up for trial, among the witnesses who went up to be sworn was little Ambrose Dortch, only ten years old. The judge spied him out, and asked the prosecuting attorney if that little boy had been summoned as a witness. The attorney, who evidently had not expected so many distinguished spectators to witness these mediæval persecutions, appeared ashamed and said he did not care to have him be sworn, that he could step aside. Mr. Ringgold and Mr. Carter arose and stated that he was summoned as a witness, to which Mr. Lewis made no reply. Silence was golden. The little boy took his seat, inasmuch as the prosecuting attorney had no use for him.

Two of the neighbors’ boys were put on the stand, and testified to having seen the defendant working in his garden on Sunday. Brother Wm. Dortch is a singing teacher. These men had gone to the church expecting to find him there, but not finding him, they rode down to his house, where they found him at work in his garden. The boys had probably unintentionally mentioned the fact to others, and from this were forced unwillingly to testify against their neighbor. These two were the only witnesses outside of the Seventh-day Adventist church whom the State brought against our people. A rather amusing incident occurred during the questioning of the witness by the prosecution. The attorney questioned with the view of bringing out the fact that the work was done near a church on Sunday. Mr. Ringgold, who was listening intently, heard a

low remark by the witness, and immediately interrupted with the query, "You said that was near a church, didn't you?" "Yes." "What church was it?" "The Seventh-day Adventist." Turning to the judge, Mr. Ringgold remarked, "I wished simply to bring out the fact, your Honor, that it was *our* church near which the defendant was working."

The next witness was John Dortch, brother of the defendant. He testified to having seen him pile chunks in his back field. And, by the way, not a man on trial lived on the public road, and their farms could be reached only by means of private roads. When the prosecuting attorney discovered that he could make no case against the defendants, he called for Ambrose Dortch, the little boy, again. After questioning him regarding the nature of an oath the judge said he would regard him incompetent to testify, and that he might stand aside. The little fellow, who, by the way, was bright and smiling, stepped back and took a seat on his uncle's knee. This incident had the effect to bring out the true persecuting nature of these prosecutions as nothing else could. Think of a child being ordered by the State to testify that the work of his father disturbed him to the extent of constituting a public nuisance!

The witnesses having been disposed of, the speech of the prosecution was in order. You understand that the prosecution has the opening and closing speeches. The prosecuting attorney, however, remarked to the judge that he had nothing to say, that the case might go to the counsel for the defendants. Mr. Ringgold then presented a series of reports to the judge for instruction to the jury, and was followed by Mr. Carter. Mr. Carter made a very pertinent allusion to the real spirit of the case, that is with reference to the point of disturbance. He said: "These men have disturbed no man by their work. No man has been found to testify to a disturbance. My friend here, the attorney general, has his horse hitched up and is driven to the station on Sunday, and it disturbs no one. And even his Honor, when he came to this place to hold court, remained at home with his family until the last moment, and then took the train on Sunday. It was not held as a disturbance to anyone."

At this point the judge was seen to wince a little. Notwithstanding all this, the prosecuting attorney made a frantic effort to convict these men. He undertook to grow eloquent about the morality of the people of Tennessee, and how the Sabbath must be maintained, and that according to Holy Writ, etc. But when he struck Holy Writ, Mr. Ringgold was on his feet in an instant, and said, "Your Honor, I object. Holy Writ does not come into this case. It is a civil trial, and these men are indicted for a

civil offense." The Judge sustained the objection, and for the first time in the history of the trials of our people in Tennessee the cases were removed from a religious to a civil basis.

At the close of the attorney's appeal, court adjourned for one hour for dinner. Immediately after the judge's charge to the jury after court had again convened, and before the jury had left their seats, the prosecuting attorney arose and remarked, "If your Honor please, the State confesses a verdict of not guilty." The judge immediately remarked, "Gentlemen of the jury, with your consent I will enter a verdict of not guilty." The jury nodded assent, and the trial of Wm. Dortch was at an end. He was too late, however, in confessing a verdict of not guilty, for the spectators plainly saw that he exhausted all his sources of evidence in the attempt to convict. I might mention one interesting point with reference to these cases. Inasmuch as all but two of the witnesses were Seventh-day Adventists, they will draw out of the county funds for witness fees about eighty-five dollars. Mr. Ringgold, in commenting upon this feature at the dinner table in the presence of a number of lawyers and others remarked jocularly that the people of Tennessee ought to be indicted as a nuisance for furnishing money in this way to the Seventh-day Adventists for the support of their work.

Before passing further I will say that the case of Tom Dortch was postponed till the next term of court. The Prosecuting Attorney knowing that this case would go as the others had, if it came to trial at that time, and realizing that the whole community was looking to him to sustain the Tennessee Sabbath, pleaded a continuance. He claimed that he had witnesses by whom he could prove the point of disturbance. It was shown to him and to the Court by Mr. Carter and Mr. Ringgold that these very witnesses were members of our church, and that it was not at all probable that he could prove his point; but as there was the merest hope that he could win the case by securing additional evidence and as he strongly desired the postponement, the Judge granted a continuance.

To show you that there is a division of opinion in Tennessee touching these prosecutions, I will here read two newspaper extracts. The first is from an editorial in the *News Banner*, of Troy, Tenn.:—

"Henry County, in Judge Swiggart's jurisdiction has an enormous nest of Seventh-day Adventists in it. The Grand Jury has indicted eleven men for plowing hoeing and hauling on Sunday, in other words following their ordinary occupation on Sunday. In nearly every case these Adventists are as bull-headed as they are ignorant. A large, rich and well organized band of northern Sunday law-breakers are at the heels of these ignorant Henry County people egging and hissing them on—also furnishing them money. All this is done under the guise that religious liberty is assailed in

Tennessee. This organized band of Northern agitators claim to be far ahead of the rest of the world in understanding what constitutes civil and religious liberty. They send out thousands of pamphlets each week and send them broadcast all over the United States. The substance of all their statements and printing is that there ought to be no National or State observance of Sunday and that it is a cruel, barbarous, outrageous violation of national religion and civil rights to prevent a man from working on Sunday. If they had their way, and Sunday blotted out, we think Christianity would be subverted.

"Many newspapers, north and south, have been tricked into defending these Advent rascals. Not only are they guilty of blasphemy worse than devilish, but they are worse than the foul-mouthed anarchists who believe in the total disruption and annihilation of all law. The law of Tennessee specifically and definitely says, You must not work on Sunday. Yet these infamous anarchistic law-breakers advise people to override the law, ignore their State statutes, defy their courts, and set up their own private and individual preferences as against the system of society under which they live. Judge Swiggart will forfeit his right to respect and esteem of this judicial district if he does not visit the extreme penalty of the law on these grand rascals who thus with undashed boldness flaunt defiance in the teeth of our judicial system.

"A severe and terrible lesson ought to be given them so that those who have in mind to break the law might be deterred. . . . But these ignorant Henry County people are more deluded than bad. The real criminals, the propagandists or sowers of bad seed that need hanging are the pamphleteers known as the National Religious Liberty Associations. The truth is the works and the fruits of this anarchistic association show that it is a cunning, a deep laid scheme to do away with all religion, and the law, and all society. Judge Swiggart must either penitentiary or hang these Henry County men or make them obey the law, and if he ever catches any of the members of the National Religious Association in Tennessee he should either hang or penitentiary said Liberty Association man."

Here is the other side. It is but fair to state that there are good people in Tennessee who love liberty, and this is not by any means the sentiment of all the people of Tennessee. Here is an interview with Ex-Governor Porter which appeared in several of the leading dailies of the South.

"My consent to take part in defending these cases is not based upon any sympathy with the peculiar tenets of the denomination to which these defendants belong, but is simply due to my desire to vindicate the rights and liberties of all citizens of our State. I believe that the action of our courts with reference to this question of compulsory Sunday idleness has hitherto been in contravention of the principles of American liberty as well as contrary to the expressed provision of the Constitution of our State according to my construction of it in regard to religious equality, and I am gratified to have the opportunity of doing what I can to reverse that action in the interests of humanity and of true liberty as I understand it.

"I have always understood that these people are peaceable and law-abiding citizens, and I have yet to learn that the acts for which they are indicted have injured or incommoded their fellow-citizens in any way or interfered in the slightest with any substantial rights of others.

"Regarding them as I do as the representatives of a great principle, apart altogether from the religious aspects of their belief or their conduct, I have no hesitancy in saying that I sincerely hope that they will successfully emerge from their present legal difficulty."

I will also read you portions of an interview with Mr. Ringgold, which also appears in several Southern papers. I read from the *Nashville American* of February 3:—

"Mr. Ringgold said, 'I suppose you want me to tell you how I came to be here, and what I expect to do. I have taken considerable interest for a number of years in the Sunday law question, and through a work on that subject which I recently wrote I became acquainted with the National Liberty Association, which I found to be composed largely of Seventh-day Adventists. As the association and myself had a warm joint interest in the cause of religious liberty, we have ever since been in correspondence. When I learned of the proceedings against the Seventh-day Adventists in this country, which are similar to those to which our Hebrew fellow-citizens are occasionally subjected to in Maryland, I at once wrote to the Secretary of the National Religious Liberty Association, stating that if I could be of any service whatever in defending these men, it would give me pleasure to volunteer my time and labor in the good cause. My proposition was accepted, and that is how I happen to be on the ground. You will understand, therefore, that my concern in the matter is by no means that of mere counsel, but that of a citizen who believes that there is an issue at stake in all such cases as these, irrespective altogether of their results, so far as the individuals are concerned. With this idea I have persuaded my friends to allow me every legal resource in their favor, and have associated myself with Mr. W. L. Carter of your bar.'

"I understand from what you tell me, Mr. Ringgold, that you are not yourself a member of the Seventh-day Adventist denomination?"

"No, I am not. I am a communicant in the Episcopal Church, but while my denomination has special religious services on Sunday, just as it has on Christmas day, Ash Wednesday, Good Friday, Ascension Day, the forty days of Lent, and on many Saints' days, I am not aware of anything in its doctrine or discipline which either requires or justifies the use of the police power of the State to compel any one, either within or outside of its pale, to observe a different line of conduct on Sunday or any other of the days which it especially honors, from the line of conduct which he observes on any other day. This being the case, I understand that I am as free to advocate the absolute equality of all religions and of no religion before the civil law as is a Seventh-day Adventist. This is the cause in which I am so deeply interested, and this interest is the cause of my being in Paris at the present.

"I want to state also that to my interest in the principle at stake there has of late been added a daily increasing personal interest in my clients. I have been for some time past studying the peculiar doctrines of the Seventh-day Adventists, as well as making acquaintances among them, and I do not hesitate to say that I regard them as the most remarkable and interesting set of people in the United States to-day.

"I have been fairly astounded by the combination which I find in them of intense zeal and absolute toleration. They have given the lie to the philosophy of all ages, which has always been agreed upon the proposition that toleration can only co-exist with indifference. And they have done more than this. They have elevated toleration from a mild virtue of self-control to the position of a leading and fundamental Christian duty. Incredible as it may sound, they believe in and act upon the theory that there can be no true religion without the absolute divorcement of religious and civil influences. This is a doctrine which has never before been enunciated since it was first given to the world by the founder of Christianity—that is to say, never officially enunciated by any organizations, so far, at least, as I am aware.

"There is another thing about these people which connects them remarkably with the Christians of the first era, and distinguishes them as sharply as well as anything could do from the average Christian of these days. This is their willingness to suffer for opinion's sake. Perhaps this contributes even more than their orderly, clean and upright manner of life to make them valuable citizens just now. They are history-makers just as were the first Christian martyrs. It was by bringing out the rancor and cruelty of the Roman Government that the Christians destroyed pagan intolerance. It can only be through such men as these Seventh-day Adventists that the inhumanity, bigotry and unchristianity which inspires all Sunday laws can be forced upon the attention of the people of the United States.

"I believe that these men will ultimately prove the instruments by which this survival of the union of Church and State will be rooted out of every American commonwealth, and I will further say, that if this should prove to be the case they will have done more for the service of humanity and for the glory and welfare of our country than the greatest philanthropist, statesman, or soldier that ever lived. I am far from attaining to their standard of life, and I do not profess to decide controverted points of doctrine between them and other denominations, but I am proud to be associated with them in the humblest capacity in the fulfillment of this which I believe to be their mission. Men are rarer than are generally supposed, and these are men, and I am glad to be among them."

Only to-day I received a letter from Ex-Senator Tolley stating that another eminent lawyer and prominent politician had volunteered to plead the cases of our brethren before the Supreme Court of Tennessee.

Brethren, the whole world is soon to look at us, and what do we want them to see? We want them to see Christ. The attention of the world would have been turned to us long ago if we had reflected the life of Christ.

There is really as much genuine religious liberty in the State of Tennessee as there is in any other part of the world. I know that from my own experience; for it was in an oak grove near Springville, Tennessee, where I first learned what religious liberty really is, and when that liberty came to my heart, I got a view of the third angel's message and its future such as I never had before.

I recently witnessed the conversion of a soul, and one of the first things that that person gave utterance to after the first shout of victory was, "Now I am not afraid of any persecuting laws that man can make." Brethren, let us everyone of us get that same experience, and have the spirit of religious liberty down deep in our hearts and then we will be ready to suffer for Christ's sake, and then we will not only be ready but we will be worthy to suffer. Now we are not worthy. But when the Lord puts his power in our heart then we will be prepared to suffer for his name. Then the world will behold in us the representatives of the Lord, and all that will be saved will turn to the Lord.

