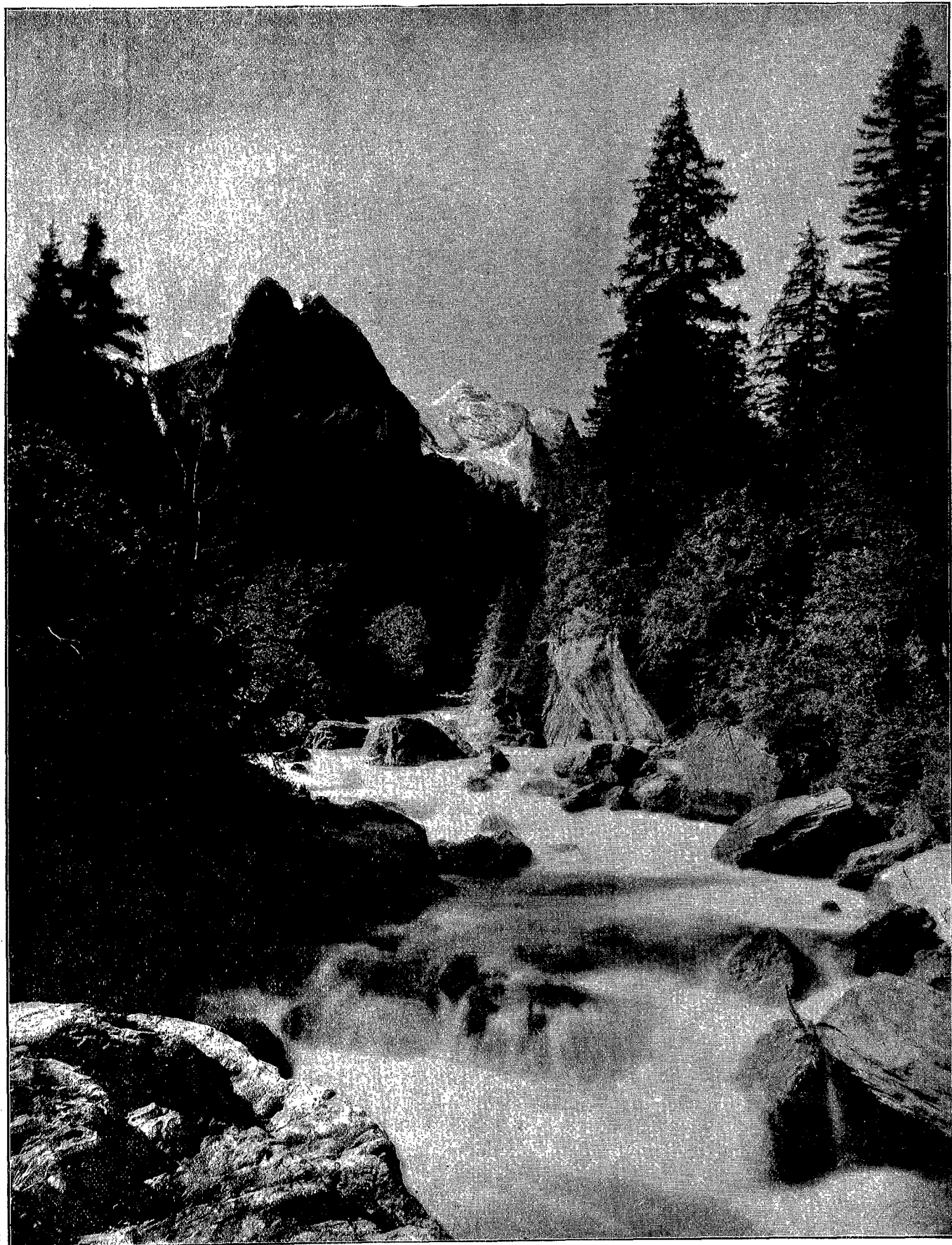


# The Advent REVIEW And Sabbath HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, OCTOBER 26, 1905

No. 43



# The Seed and the Sowers

"He that goeth forth and weepeth, bearing precious seed,  
shall doubtless come again with rejoicing, bringing his  
sheaves with him."

ANY publication mentioned on this page may be ordered through your conference tract society or from any of our publishing houses or their branch offices. See last paragraph on this page for addresses of our publishing houses.

✽

CHRIST does not drive, but draws men unto him. The only compulsion which he uses is the constraint of love.—"*Mount of Blessing*," page 182.

✽

WHAT are you doing that others may have a chance to know of this power that draws men away from the evils of this world toward the eternal riches of God? Start in to-day,—take a pound of "Signs of the Times Leaflets," and let your neighbors hear the "glad tidings."

✽

"MY GARDEN NEIGHBORS" continues to grow in favor. It makes an excellent addition to any one's library. When you pick up the book, you will at once become so interested that you will want to finish it before laying it down. The stories told make one more considerate of the whole animal creation. The price of this book is \$1.

✽

WHAT are you doing to provide proper reading for the younger members of your family during the long winter evenings? The *Youth's Instructor* contains the best reading-matter you can secure for them. A long list of most interesting articles is announced for publication during the next few months. Your children will enjoy it, and so will your neighbors' children. Subscription price, 75 cents a year. Address Youth's Instructor, Washington, D. C.

✽

FREQUENT orders received for sets of the "Fireside Free Circulating Library" call to mind the fact that this manner of circulating literature at small expense can fill an important part in the present campaign. Five sets of the Library, costing \$1, will furnish sufficient envelopes to distribute to twenty-five persons for five weeks, and these can be distributed several times without additional expense. These envelopes are arranged to arouse the least prejudice. The "Circulating Library" sells for 25 cents a set, or five sets for \$1, post-paid.

✽

THE tract "Celestial Railroad," is now ready for delivery, and is issued as No. 44 of "Words of Truth Series." It contains 32 large pages. Its author was Nathaniel Hawthorne, an American writer of considerable prominence, and it appeared first in the *U. S. Magazine*, of May, 1843. Under the figure of riding on a train, instead of walking in a path, it follows quite closely the style and story of Bunyan, and is really an up-to-date "Pilgrim's Progress." It was doubtless intended as an irony against the worldly, lifeless, and pharisaic religion of modern times. As such, it is a severe rebuke and a solemn warning. In the present edition several changes and additions have been made to better adapt it to latter-day conditions. It ought to quicken religious thought, arouse those who are asleep spiritually, and by its unique style of calling attention to the deplorably fallen condition of the religious world, deter as many as possible from being deceived and lost. Price, 2 cents each, \$1.60 a hundred.

EVERY true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour, than he desires to make others acquainted with him. The saving and sanctifying truth can not be shut up in his heart.—"*Ministry of Healing*," page 102.

✽

FOR home study, there is no book better than the "Seer of Patmos." The one book of the Bible upon which the modern theologians have the least to say, should be the book with which Seventh-day Adventists are the most familiar. A complete set of questions on each chapter appears in the back of the book, making it very convenient for family study. The price, \$1, is within the reach of all.

✽

A BETTER title could not have been found for Mrs. E. G. White's latest book than "Ministry of Healing." The book carries out its title all the way through. Woven in with the suggestions on right living are some excellent thoughts on the Christian life and how to keep the spiritual being healthy. These thoughts are all practical, and are of the kind that help us every day. Why not order a copy of this book to-day? Price, \$1.50; 15 cents extra for postage.

✽

FROM far-off New Zealand comes this encouraging testimonial for the *Sabbath School Worker*: "The *Worker* is a real blessing to me. Its words of encouragement and practical instruction to workers make it an indispensable help in this branch of the work. We are doing all we can to extend its circulation in this field, for we feel that it should be in every Seventh-day Adventist home." Are you doing all you can to help in the circulation of this most valuable aid to the Sabbath-school? Surely you can not afford to miss the benefits of this paper, when the price is only 35 cents a year for single copies, and 25 cents in clubs.

✽

WE frequently receive requests from canvassing agents and the people at large for Bibles to sell. To such we have replied in the past that we handle only imported Bibles, which, on account of excellent quality and added customs, we have not been able to furnish at a large discount. But we are glad now to announce that we have just negotiated for the purchase of a large edition of foreign Bibles, on which we can make better discounts than usual, and we would be pleased to correspond with those who desire to sell an excellent Bible at reasonable rates. These Bibles are printed on fine India paper, and have the same large type as our "Quart in a Pint" Bibles, and of the same convenient sizes. We have a limited number of neat leather-bound prospectuses, and to each person who can use one to advantage we will send it free.

✽

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# THE REVIEW AND HERALD

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

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No. 43.

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Faith which was once delivered  
unto the Saints"**

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## Editorial

### **Tainted Adventism**

A WRITER who belongs to a small denomination of Sunday-keeping Adventists refers to "adventism tainted with Jewish Sabbatarianism," evidently intending by this expression to describe the belief of the Seventh-day Adventists. Much depends upon the point of view. In the estimation of the scribes and Pharisees the teaching of Jesus was "tainted" with many heresies, but there was power enough in his "tainted" teaching to win its way against all the opposition of the Roman empire. There seems to be a vital force in this tainted adventism which makes it a more aggressive movement than the adventism which clings to papal tradition. Sabbath reform is an integral part of the genuine advent movement in this last generation.

### **Sabbath Blessings**

THOSE who live in harmony with God and his plan for the human family are surely in the way of receiving blessings which are not bestowed upon those who ignore the revealed will of God. This is true in a marked way concerning the observance of the Sabbath. The Lord has said, "Blessed is the man . . . that keepeth the Sabbath from profaning it," and this promised blessing will surely be given. Through the spirit of prophecy we have this testimony borne: "All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment

and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight, —these the angels were specially blessing with light and health, and special strength was given them." In calling the people to the observance of the Sabbath of the Lord we are calling them to the enjoyment of special blessings.

### **Spiritualistic Tendencies**

THERE is an unmistakable trend toward spiritualism which shows itself in various ways. The habit of spiritualizing even the plain and literal statements of the Scriptures prepares the way for the beautifully worded and generally vague teaching of that mysticism which is the stepping-stone to spiritualism. There is also a tendency to adopt the vocabulary of occultism, and to clothe the thoughts in language which has a spiritualistic flavor about it. The reflex influence of these forms of expression is felt upon the modes of thinking, and stimulates spiritualistic ideas. There is something attractive in the beautiful language and the flattering sentiments of these pretended apostles of light, but this is nothing new. "He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner, as an angel of light. He appeals to the reason by the presentation of elevating themes, he delights the fancy with enrapturing scenes, and he enlists the affections by his eloquent portrayals of love and charity." Having thus secured control of the mind, the deceiver quickly leads on to sentiments which exalt humanity to the place of divinity, and which finally make God altogether such a one as ourselves. He who begins by copying the beautiful language of spiritualistic writers is quite likely to end by adopting their sentiments. This is a time of peril, when the effort will be made to deceive the very elect. Our safety will be found in carefully avoiding even the appearance of the evil thing. "But ye, beloved, building up yourselves on your most holy faith, . . . keep yourselves in the love of God."

### **The Decay of Integrity**

THE unprecedented accumulation of wealth in the control of a few men is a sign of the last days, and the methods employed in the financial world testify to that decline of moral character which fulfils the prophecies concerning the condition of things just before the coming of the Lord. The first of the eighteen specifications in the indictment against the professed Christian world in the last days when "perilous times shall come," is that "men shall be lovers of their own selves," and this spirit of selfishness leads to the utter disregard of moral principles in the race for wealth.

During the past year the attention of the public has been called to some of the ways of "frenzied finance," but the force of the revelations has been somewhat broken, from the fact that they were largely in the nature of State's evidence, the informer being one of the principals in the transactions whose wickedness he was exposing. More recently, however, there have been carefully conducted investigations into the methods of managing the three largest insurance companies in this country, and the revelations made have greatly stirred the public mind. The betrayal of the trust reposed in some men who have enjoyed the confidence of the people as being "captains of industry" has caused both surprise and astonishment, and has awakened a feeling of suspicion as to the trustworthiness of financiers in general.

The following paragraph from the *Independent* (New York) is a dispassionate statement of the feeling of many who have followed the course of these revelations:—

There have been other times when the public has been profoundly shocked by revelations of the untrustworthiness of men of high repute, to whom great private and public responsibilities were committed. There was great humiliation and distress of mind when the scandals connected with the building of the Union Pacific Railroad impeached the good name of men prominent in the national Congress. The Star Route frauds dragged more than one high name down to ruin and disgrace. The great bank malfeasances at Fall River, at Philadelphia, and elsewhere, and such failures as that of Grant and Ward, shook the confidence of thousands of plain folk in the integrity of men supposed to be above suspicion, and left everybody asking, Whom, then, can we trust? But all these instances were trifling in comparison with the rottenness that has been brought

to light in the past two or three years. Making every allowance for prejudice and exaggeration, the facts that have been made public in the writings of Miss Tarbell, of Mr. Lawson, and of Lincoln Steffens are shown by recent disclosures to be but the fringe of the terrible truth that even yet is probably not more than half known.

Confidence is an essential factor in the business world. The loss of confidence means a crippling of industrial and commercial development,—a stagnation in the business world. When the present tendency toward socialism is encouraged and intensified by a loss of public confidence in those who control the wealth of the country, the way is all prepared for a time of trouble.

We have no assurance that better times are coming. There has been a general slump in the public conscience; and the only thing that can lift men to a higher plane of conduct, the power of God as revealed in the gospel, has been set aside in favor of a merely human philosophy. In the olden time when men "did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient," and the same thing is evidently being repeated before our eyes.

The purpose in calling attention to these things is that we may realize more fully the need of preaching "the commandments of God and the faith of Jesus." Those who will heed this message may escape "the corruption that is in the world through lust." Divine power is required to keep any of us in these perilous times.

### Why Assyria Succeeded

VARIOUS reasons have been assigned for the success of Japan in the recent war with Russia. Due credit has been given to the simple dietary of the Japanese, and the high standard of their morality, as indicated by some of their maxims, has been favorably mentioned. And yet wise men have been surprised and astonished at the series of unbroken victories gained by this new world power over one of the great nations of to-day.

We are confident that the true reason for this remarkable bit of modern history is found in Daniel's announcement to Nebuchadnezzar that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." There is a God in heaven who directs in the affairs of men, and he uses even heathen nations as the instruments with which to accomplish his will.

Some inquiring people of the olden time might have asked why Assyria succeeded in a certain campaign against Jerusalem, and the prophet Isaiah states the reason clearly: "Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send

him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither does his heart think so; but it is in his heart to destroy, and to cut off nations not a few." The success of Assyria did not demonstrate that it was a model nation, neither did it prove that the Assyrians were a religious people. On the contrary, the Lord said through the prophet: "Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." Assyria was an instrument in God's hand to accomplish his own purpose. So is Japan. This is the reason for Japan's success.

### A Legacy of Service

THE following story of a Chinese convert and his wife is told in *China's Millions*:—

They had a son, also a Christian, who, when but twenty-two years old, went into rapid consumption. Before his death he said to his friend, "I wish I had had more time to do God's work." This remark was told to his parents, and they felt that as God had left them strength and health, they must do what their son was unable for. They rented a little house in a village seven miles away, and then gave yearly the produce of eleven acres of their rice fields to support a preacher for this village. They have done this for the past eleven years.

It is a noble sentiment that leads a relative or a friend to endeavor to do double service to keep up the work of one who has fallen. Many a parent in the story of missions has sent some other young person into service to take the place of some child of his own, laid away in death.

And for every worker who dies in service there must somewhere be those whom the Lord calls to fill up the ranks. The fallen worker leaves a precious legacy to his brethren. Recently one of the pioneers of French missions on the Zambesi, Francois Willard, laid down his life. In his last will and testament he inserted this clause:—

On the threshold of eternity and in the presence of my God, I solemnly bequeath to the Evangelical Church of France, my native land, the care of the work of the Lord in Barotseland; and in his holy name I adjure them never to abandon it—and thus to despise and renounce the rich harvest that is to be expected as the fruition of seed sown in suffering and tears.

In these last days we are the heirs of all the centuries of Christian service. The work at which patriarchs and prophets, apostles and reformers, missionaries and pioneers have wrought

comes now to our hands for finishing. This legacy of the ages lays upon this generation of believers a responsibility that can be discharged only by the solemn and businesslike consecration of life and means and all to service. W. A. S.

### "Come"

HAVE you heard the invitation? Continuously, day after day, without ceasing, there is sounding in the ears of men the most important, the most gracious invitation that could be given them. Its source is the throne of God. But the myriads to whom it is addressed, absorbed in the things of the world, hear it not, but rush heedlessly on, all save a few to whom the kingdom of God and his righteousness have become matters of first importance. It is summed up in the one little word, "Come." "The Spirit and the bride say, Come."

Come to the feast which God has prepared. Come to an eternal inheritance of life, joy, peace. Come where death is not known, and sorrow and sighing flee away. Come to the tree of life and the river of life, that are in the midst of the paradise of God. The ears of the multitude are attuned only to catch the jarring tumult of earthly stress and strife. We who hear the gracious invitation are to take it up and repeat it. "Let him that heareth say, Come."

"Ho, every one that thirsteth, come." "Come ye, buy, and eat." "The Spirit and the bride say, Come." "Come; for all things are now ready."

"He that hath an ear to hear, let him hear." L. A. S.

### South American Growth

THE cause of this third angel's message touches a great portion of the world. Thus it comes about that events in almost any part of the earth have now a very direct interest for us, and a bearing upon our work. The United States consular reports have lately been dealing with South American progress. The Washington *Times* quotes the following from a report of Argentina's growing prosperity:—

Where years ago there were but few industries, to-day mills are buzzing in every section of the country, and in addition, the ports leading from the country are registering a tonnage which demonstrates beyond a doubt that Argentina means business. The four million people and more accredited to the country are beginning to see the advantages at their door. Miles and miles of railroad are being added to the facilities already at hand, and the South American republic is commanding attention from the greatest countries in the world.

Argentina has an area of more than a million square miles, with a climate much like that of the United States, and it is possible for its people to engage in many of the industries which have



given to America a conspicuous place in the commercial world.

This means more to us than an interesting item of news. It means that the cause we love in Argentina will share to some extent in the prosperity of the country. In fact, we already learn of larger tithes and offerings among the believers there. The Argentina, or River Plate, Conference is pressing along the way toward self-support. They have a tremendous field with only a handful of believers, but with a training-school preparing the youth for service, and new companies being raised up, Argentina is sure to become a vigorous factor in evangelizing other parts of South America.

W. A. S.

### The Weightier Matters

THE Pharisees carefully paid tithes of mint, anise, and cummin, but omitted the weightier matters of the law,—judgment, mercy, and faith. Matt. 23: 23. They were ruled by a harsh, critical spirit, which led them to judge and condemn, and even to persecute those who did not agree with them and walk according to their traditions. To be careless of the interests of their fellow men and to manifest toward them this hard, unsympathetic, unmerciful spirit, was deemed by them a light thing; but it was not light. It was in violation of the weightier matters of the law.

To the Pharisees, the weightier matters had become those which required a display of form and ceremony. The works upon which they prided themselves were the things to which they attached chief importance. To show an unselfish interest in the welfare of others was not an essential thing in their system of religion, and the absence of such a feeling from their hearts was not to them a matter of consequence. But though they realized it not, these things which determined the character of the spirit which they displayed, were the weightier matters. What in their view were non-essentials were the real essentials of the law. Mercy and justice were greater than all their works.

The weightier matters of the law have not changed. No works that men can accomplish are of so much consequence as is the spirit of kindness, sympathy, and unselfish interest in the welfare of others,—the spirit that attracts and wins people, in contrast with that which repels. In this spirit is contained the weightier matters of the law.

God sees not as man sees, and his standards are not those which men have set up. A meek and quiet spirit may pass unnoticed by the world, but it is "in the sight of God of great price." This is more than could be said of the greatest works that men have ever un-

dertaken, or of the greatest riches that men have accumulated.

The weightiest matters in God's sight are not always those which make the greatest show among men. They are not always those which set forth the letter of the law. The letter is of no use without the spirit, and the spirit of the law is love. Love is the weightier matter of the law. The greatest thing is charity.

"If any man have not the Spirit of Christ, he is none of his." L. A. S.

### Buddhism in Germany

A BERLIN dispatch to the *Toronto Star* reports striking developments in the German religious thought:—

In a leading article which is attracting considerable attention here the *Vossische Zeitung* dwells on the continuous spread of Buddhism in Germany, not as a definite or organized creed or church, but as a potent influence, beginning to permeate large sections of the population. The leading Liberal journal draws attention to the decay of interest throughout the country in missionary and Bible societies, and to the decrease of the incomes of these societies, as one of the surest evidences of this. Men nowadays, says the article, are more than ever interested in the religious problem, more than ever religious, but it is religion no longer militant, but marked by that toleration which is more characteristic of Buddhism than of Christianity.

The *Vossische Zeitung* reminds its readers that not long ago the Grand Duke of Hesse-Darmstadt gave a commission to the eminent sculptor, Professor Habich, to erect a huge statue of the Buddha in syenite under the trees of his garden at Wolfgarten. This act was not a mere satisfaction of some esthetic impulse, but significant of the profound alteration of public sentiment in matters of faith and dogma.

The spirit of Oriental mysticism is leavening the world. Christendom is being "replenished from the East" according to the prophecy of Isa. 2:6. Satan's gospel of preparation is preparing the way for his last delusions as surely as the true gospel is preparing the way for Christ's coming in power and glory.

W. A. S.

### Christianity and the Trusts

"THE Church as a Trust" is the subject of an article in a recent issue of the *Independent*, by Austin Bierbower, LL. D. Mr. Bierbower attempts to show that the Christian church was the first great trust or monopoly formed in the world, and that it set the example and furnished the model for all subsequent monopolies. The Christian church, he says, "claimed in time to own and distribute all the benefits of Christ's religion." "It claimed to represent the only valid religion in the world, and tried to crush out all competitors. It had the sole means of salvation, and out

of its pale was no hope." "It claimed, in short, to have a monopoly of Christianity, and with it a monopoly of all religion. No other was genuine." These and other like statements are offered in support of the claim that the Christian church was the mother of those organizations which are doing so much at this time to destroy industrial liberty.

It is true that the trust system has been set up in religion, and a vast organization thoroughly monopolistic in character has for centuries been known as the Christian church. But the true Christian church is governed by principles exactly the opposite of those upon which the modern monopoly or trust is based.

The Christian church does indeed claim to have a monopoly of the true religion, since there can be only one true religion, and the Christian religion is either the one and only means of salvation, or it is a delusion. It is only as a monopoly of the truth which is unto salvation that the Christian religion is able to confer benefits upon mankind.

But the basic principle of Christianity is not that of a monopoly at all. The purpose of Christianity is to impart a gift to mankind; the purpose of the trust is not to give to others, but to get from others. The purpose of a monopoly is to enrich itself at the expense of others, employing coercion to this end. Christianity, on the other hand, is rich to start with, but aims not to increase its wealth, but to make others rich by imparting its wealth to them.

Jesus Christ, its fountainhead, was rich, but became poor in order that men might receive "unsearchable riches." To his followers he says, "Freely ye have received, freely give." They give not what they have received from men, but from heaven, through the channel opened by the sacrifice on the cross. The best gift of heaven was bestowed upon mankind; and through the Christian church men are to be made partakers of this gift.

But Christianity has been perverted by some, and organizations have come up which, while professing to minister salvation to men, have sought to enrich themselves at the expense of their adherents. This is the principle of the trust,—the principle of selfishness. They have employed coercion, just as the trust uses coercion to secure a monopoly. The chief organization of this kind is the papacy, which for centuries employed the arm of the civil power to coerce men according to her will. All coercion in religion tends to the formation of a religious trust, and of necessity such trusts are anti-Christian, since coercion has no place in the Christian system, being the opposite of faith, which means freedom of the will.

An example of the survival of the coercive system in religion is furnished by the present-day Sunday law. All such laws work toward the formation of a monopoly in religion, and that religion will be necessarily anti-Christian. It is to such religious monopolistic systems that atheists point in deriding Christianity, and such systems which give potency to their efforts to discredit the Christian church.

L. A. S.

### **My Visit to the European Field England and Wales**

A UNION meeting of the North and South England Conferences and the Welsh Mission was held at Birmingham, England, August 4-14. This was the largest gathering of Seventh-day Adventists ever convened in Great Britain. Nearly every member of the executive committees and boards of the organizations and institutions of the territory represented was in attendance. Nearly all the ministers and Bible workers were present, and there was a good delegation of the churches in all parts of both conferences and the Welsh Mission field.

It had been five years since I had first attended a general meeting in that field, and three years since I was there last. The change that had taken place was very apparent. It could be felt as well as seen. There was not only a much larger attendance than at the previous meetings referred to, but there were so many new faces that it seemed like another congregation. This change can be understood when it is known that the membership has nearly doubled in the last three years. There was present a much larger and stronger staff of laborers than I have seen before in that field. And there was a strength, a force, a solidity that could be felt. The people seemed to have their bearings. They acted like people who know that they have a mission in the world. They attended to the affairs of the conferences they represented as if they were a part of the movement. And they coupled with the business proceedings of the meetings a whole-hearted spirituality that was truly uplifting.

A meeting for all the ministers and Bible workers was conducted every morning. The Lord blessed us as we prayed together and studied how to so labor that we might see larger results in soul-winning. At the same hour a meeting was held for canvassers and periodical workers. As there are so many of our people in that field engaged in that work, and as they are having such cheering success, this was a large and enthusiastic meeting. These canvassers, and *Present Truth* and *Good Health* workers, not only reported steady

success, but gave a testimony of a good personal experience, and of many signal victories and blessings in their work.

The business proceedings of both conferences and the mission field passed off very harmoniously. Elder W. H. Meredith gave a most encouraging report of the work in Wales. He had a large delegation from that mission field, whose love and zeal for this cause did us all good. There are now two hundred Sabbath-keepers in Wales, and they are beginning to think about organizing a Welsh conference. This will surely be done in the near future, if the blessing of God continues with them.

One encouraging feature about the work in all the European fields is the fact that nearly all the ministers and workers are devoting practically all their time to evangelistic work in new fields. They are constantly pressing on into communities and cities where the message has never been preached. Wherever they go, they find honest souls ready to hear the message they have to give. This was illustrated by the union meeting, of which this is a report. It was held in a part of the large city of Birmingham, where no meetings had ever been held by our people.

During the meeting our brethren and sisters visited hundreds of families with our literature, and invited them to the services. There was a good attendance, and a splendid interest was developed. This was followed with a tent effort and missionary work. The last report that has come to me states that twelve or fifteen had begun to keep the Sabbath.

Elder L. R. Conradi attended this meeting, and labored untiringly for the welfare of the cause in that field. Elder W. S. Hyatt, who was returning to South Africa, spent a few days at the meeting. Elder J. W. Westphal was with us one day. Brother Guy Dail, secretary of the General European Conference, was present. All these brethren received a hearty welcome. The American laborers now located in Great Britain are nearly all in good health, and seem to be enjoying their work. A number of consecrated English brethren and sisters are developing into efficient laborers. It will not be long until the work in this entire field will be self-supporting, and the conferences will be pushing out into foreign parts of Great Britain. In fact, this late conference voted to take steps at the earliest opportunity to open a mission in British East Africa. As a preparation for this step, it was voted to devote the Sabbath-school offerings to this mission. Thus the movement is already begun. May it be as greatly blessed of God as other missions in Africa operated by the Christian churches of Great Britain.

A. G. DANIELLS.

## **Note and Comment**

THE following item from the *Atlantic Union Gleaner* shows how active in some parts of the country are the forces which are behind the movement for Sunday legislation. That movement is not dying out by any means:—

In two months, ending September 30, no less than two hundred and sixty-four arrests for Sunday-law violations were made in seven counties in the Eastern Pennsylvania Conference, an average of more than four arrests a day. Three of the number arrested were Seventh-day Adventists. The counties in which arrests occurred are Bradford, Dauphin, Delaware, Lackawanna, Montgomery, Philadelphia, and Snyder. Lackawanna County alone reported two hundred and twenty-nine arrests.

THE Roman correspondent of the *Boston Transcript* affirms that Pope Pius has decided to take a step which is calculated to make no small stir in the Catholic world. The pope has gained a reputation as a reformer, and to his other reforms is now to be added that of abolishing the sale of indulgences, a custom which dates back in the church beyond the time of the Reformation. It was the monk Tetzel's sale of indulgences, it will be remembered, that stirred Luther to raise aloft the banner of salvation by faith in the Word of God. If such a reform had been instituted a few centuries earlier, its fruits would have been vastly greater than they can be to-day.

THE Rev. A. S. Crapsey, Episcopal clergyman of Rochester, N. Y., advocates a union of church and state as a remedy for the present inefficiency of the churches. He is quoted as saying that "the remedy for the present ineffectiveness of the churches is in their becoming scientific, democratic, and socialistic, conditions which will result in a reuniting of church and state in a distinctly modern sense." Whether in a modern or the old-time sense, a union of church and state means a union of the church with the world, which means death to the church's spiritual efficiency. The church has already become too much like the world; there is a vast amount of worldliness in the church. The union that needs to be sought after by the church is union with her divine head, Jesus Christ. "He is the head of the body, the church." It is small wonder that the body is inefficient when it has lost its head. Union with Christ would make the church scientific, democratic, and socialistic in the sense that Christ was such, and the sense that will most truly promote her efficiency as a soul-saving institution in the world.

## General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. 4:8.

### The Secret

MEN wondered why, in August heat,  
The little brook with music sweet  
Could glide along the dusty way,  
When all else parched and silent lay.

Few stopped to think how, every morn,  
The sparkling stream anew was born  
In some moss-circled mountain pool,  
Forever sweet and clear and cool.

A life that, ever calm and glad,  
One melody and message had—  
"How keeps it so," men asked, "when I  
Must change with every changing sky?"

Ah! if men knew the secret power  
That gladdens every day and hour,  
Would they not change to song life's  
care,

By drinking at the fount of prayer?  
—James Buckham, in *Wayside Altar*.

### Lessons From the Life of Solomon—No. 7

MRS. E. G. WHITE

#### Counselors in Need of Wise Discernment

AT the beginning of his reign, when King Solomon was entrusted with many responsibilities connected with the Lord's work, his prayer was: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

Here is a lesson for those occupying positions of responsibility in God's cause to-day,—not only those in charge of large and varied interests, but those also who are entrusted with the lesser responsibilities. Officers of churches and Sabbath-schools, leaders of small companies, laborers engaged in evangelistic work,—these are as verily in need of divine discernment as are officers of large conferences and institutions.

God is no respecter of persons. He who gave to Solomon the spirit of wise discernment, is willing to-day to impart wisdom to his children. The apostle James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." And Paul refers to teachers of truth who have faithfully studied the Scriptures, as "those who by reason of use have their senses exercised to discern both good and evil."

Solomon realized that he lacked discernment. It was his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a knowledge that would exalt him above his brethren. He desired to do faithfully the work that had been committed to him, and he chose the gift that would be the means of causing his reign to redound to God's glory.

### Receiving to Impart

The Lord provides men and women with all that they need. And his gifts are bestowed upon those only who can make a proper use of them. To some he can grant greater discernment than to others, because he sees that they will use this gift to his glory. When a laborer desires heavenly wisdom more than he desires wealth, power, or fame, God will not disappoint him. Such a worker will learn from the Great Teacher not only what to do, but how to do it in a way that will meet the divine approval.

The man upon whom the Lord has bestowed special wisdom, will be enabled, by God's blessing, to train those with whom he is associated in labor to be quick of understanding, trustworthy, and true to principle. His consecrated zeal, his wise counsel, his piety, will be an inspiration to his fellow workers. They will be led, not to praise and exalt the human agent, nor to become dependent on him, but to go themselves to the Source of all true wisdom for the help they need. God has been greatly dishonored by those who lean upon human beings. He who has said to all who believe on him as a personal Saviour, "Lo, I am with you alway, even unto the end of the world," will guide and teach those who recognize him as their leader and instructor.

#### Guarding the Purity of the Church

As the work of God advances in our time, there is an increasing need of men of keen discernment,—men who know God and trust in him for their understanding,—men who are working for his name's glory. In the days of Israel men were set apart as judges, to decide regarding what was right, and what was wrong. Surrounded by corrupting influences, they endeavored faithfully to warn the people against the things that were wrong, and to exalt righteous principles, and thus to keep the cause of God from contamination with evil. His cause is just as sacred now as it was in ancient times. To-day men in positions of trust, in every place, should be faithful guardians of the purity of the church and everything connected with it. We need, O so greatly! keen discernment and clear spiritual eyesight. In this day of sin and abounding iniquity, our eyes need to be anointed with the heavenly eye-salve, that we may see all things clearly. The great and solemn truths for this time, as outlined in the book of Revelation, are to be proclaimed to the world. Into the very designs and principles of the church these truths are to enter.

The interests of God's cause are sometimes imperiled by the unadvised movements of those who, cherishing self-esteem and seeking for self-glorification, lose sight of the object for which our institutions are established. Failing to realize the importance of bringing men and women to a knowledge of the truth for this time, they allow to enter these institutions wrong influences, which tend to disparage present truth, and to retard

greatly the spiritual growth of the workers. Institutions that were established for the specific purpose of extending the knowledge of the last message of mercy to be given in our world, should be kept free from every worldly, commercial influence. With sanctified judgment our brethren in responsibility must discern between good and evil, and be faithful to their God-given trust.

So long as he remains consecrated, a man whom God has endowed with wise discernment and unusual ability, will not manifest an eagerness to obtain high positions, to guide, to control, to rule. None upon whom have been placed sacred responsibilities, are to grasp at power as did Satan in the heavenly courts. Of necessity men must bear responsibilities; but instead of striving to gain the supremacy, every true laborer will pray for an understanding heart; that he may glorify God by discerning between good and evil.

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ, can be a proper leader.

The path of men in positions of trust is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities are to see in every difficulty a call to prayer. They are to consult, not unconsecrated men who are boastful and who show a masterly independence, but the great Source of all wisdom. They are to be faithful workers, always laboring in co-partnership with the Master Worker. Strengthened and enlightened by him, they will stand firm against every unholy influence, and will discern the right from the wrong, the good from the evil. They will approve that which God approves. With earnestness they will strive to guard against the introduction or the maintenance of wrong principles in households, churches, institutions, and conferences. By maintaining a vital connection with heaven, they will ever be wise to discern between good and evil.

### Our Strongholds—No. 2

#### Prayer

W. A. SPICER

MEN of God in the Bible story prayed because communion with God was a necessity of spiritual existence. The view we get of their lives shows conflict and trial. Sin was a reality. They knew that only by God's help could they keep the way of righteousness. "Then they cried unto the Lord." The psalmist said, "My soul thirsteth for God, for the living God." And of sinners in the depth, or of saints in trial and distress, it is written that "He heard them."

Life is the same conflict with us, and we need to form the habit of prayer. It is easy to be busy doing things—to make

activity the sum of Christian living. Yet activity means nothing without the presence of the Holy Spirit. There is the power which vitalizes and makes effective human effort, and it comes only to those who daily "seek" and "ask." Let every young convert study that chapter, "The Privilege of Prayer," in "Steps to Christ."

Learn the blessedness of praying aloud in private at the very beginning of the Christian walk. Some of us missed much for years by whispering our prayers or thinking them. The Lord can hear the faintest whisper, it is true, and read the thought of the heart; but there is very much in letting the ears hear one's own voice pleading the soul's needs and speaking the praise and devotion of the heart to the Lord Jesus.

Too often prayer is made to deal with far-off experiences, and is devoted to spiritual commonplaces. The Lord would have us spread before him the actual needs of the daily life. Take to him the trials and the lessons of the day. Go where one will, he will find that discouragement and backsliding are associated with neglect of prayer. Talk with God aloud concerning the experiences that tend to discourage, and deliverance will come.

We are to become acquainted with God. When we pray, we talk with him. When we read his Word, he talks to us. And prayer on earth means something in heaven. In the vision of the sanctuary, in Revelation 8, John saw the prayers of God's children on earth ascending before the throne. They came up, not in their imperfection, but mingled with the incense, which represents the merits and the intercession of Jesus. He prays for us. Rom. 8:34. And the Spirit "maketh intercession for us." Verse 26. There is praying for us in heaven. Surely, then, we ourselves, in the midst of the conflict on earth, may have all courage to pray.

We all know this, that the more we seek God in prayer, the greater the blessedness of prayer and the fresher and stronger the experience. As Jesus, our Model, found strength for his daily work only as he sought the Father for renewal of his soul, so we shall find in prayer the only means of keeping our souls in confidence, unwavering to the end. Impatience, irritability, hardness of heart, discouragement, and all that would destroy our peace of mind and spoil the life are vanquished by communion with God. Archbishop Trench wrote a true word beautifully when he said of prayer:—

"Lord, what a change within us one short hour  
Spent in thy presence will prevail to make;  
What heavy burdens from our bosom take,  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all the distant and the near

Stands forth in sunny outline, brave and clear;  
We kneel, how weak! We rise, how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others, that we are not always strong;  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with thee?"  
Washington, D. C.

### "Present Truth"

S. N. HASKELL

THE term "present truth" is used by the apostle Peter when, after speaking of certain general duties, he said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." God has ever had a present truth since he first announced that the seed of the woman should bruise the serpent's head. Present truth is a further revelation of the gospel. Every succeeding generation has received fresh light on the truths already revealed, and this has become a test to the people of God.

Not one Israelitish family who did not have the blood of the pascal lamb sprinkled on the lintel of the door-post escaped when the destroying angel passed through the land of Egypt on the night of their deliverance. Not a single Israelite was saved who remained in Egypt when the great host passed out, led by the pillar of fire by night, and the cloud by day. When Sinai was sanctified for God to proclaim his holy law, he said, "Whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live." So in the building of the sanctuary. Those who had no interest in it were heathen; but those who walked in the light, and built the sanctuary, and let that light shine out to the heathen, were saved. The building of Solomon's temple was another illustration. The leaving of Babylon and the rebuilding of the temple by Zerubbabel is also illustrative of this truth. Their entire history was one of advancing light, and demonstrated the fulfilment of the words, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Each event pointed forward to the birth of Christ. This period was finally reached; the time was fulfilled; Christ was born in a stable and cradled in a manger, surrounded by the beasts of the stall. The Majesty of glory, who filled all heaven with admiration, is humiliated to a bed in a manger. In heaven, he was surrounded by holy angels; but now, his companions are the beasts of the stall. What humiliation is this! Wonder, O heavens! and be astonished, O earth!

From the throne of the Highest the word went forth, "Let all the angels of God worship him." A multitude praised God, saying, "Glory to God in the highest, and on earth peace, good-will toward men." Simeon and Anna discerned him to be the Son of God, and uttered remarkable prophecies when Christ was brought to the temple. This was present truth. From the day of his birth salvation depended upon believing this truth. The dividing line began to be drawn between believers and unbelievers.

We pass down to his death. Here is another unfolding of the plan of salvation, another *present truth*, another dividing line. It was the emptying of all heaven in giving him who was next to the Father to die for a lost race. His death was a triumph amid the darkness of this world. The thief on the cross cried out, "Lord, remember me when thou comest into thy kingdom." The Roman centurion glorified God by saying, "Certainly this was a righteous man." Simon the Cyrenian bore for the first time the saving cross of Christ. Thus Europe, Asia, and Africa were represented at the cross of Christ. The inhabitants of heaven sang with great joy and triumph, "Thou hast vanquished Satan and the powers of darkness! Thou hast swallowed up death in victory!" "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." The casting down of Satan as an accuser of the brethren in heaven was accomplished when Christ died. Satan now knew that his doom was sealed. The kingdom he had usurped would one day be wrested from him, and returned to its lawful owner. When Christ cried, "It is finished," the price was paid; salvation was purchased. There is none other name under heaven than that of our Lord Jesus Christ whereby man can be saved.

The third day from this event occurs another event more wonderful still, and not fully comprehended by the disciples at the time; but when it took place, the echo of praise and thanksgiving rang from world to world; for life and immortality was brought to light through the gospel. Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave sheaf, and his resurrection took place on the very day when the wave sheaf was to be presented before the Lord. He brought forth from the grave a multitude of captives. They were a few chosen ones taken from every age from creation down to the days of Christ. It was a sample company. They varied in stature and form as disease and death had marred the human frame. Those who came from the generations of earlier times were more noble than those of later years. This company was taken to heaven with Christ, and presented to the Father as a sample of the general resurrection of the dead. All heaven



was awaiting their coming. Representatives from the other worlds waited with the angels. It was the event of events. It was a further unfolding of the plan of redemption. Each of these events confirmed what was in the past. This illustrates new light. It does not prove the past light darkness, but establishes the past light. From that day it was present truth; and all denominations agree that none can be saved without believing that Christ died and lived again. It is a cardinal point with all evangelical denominations.

But let us now pass down to one other event that is as clearly marked as any we have referred to. "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. . . . And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." These words need but little comment:—

1. The expression, "The second woe is past; and, behold, the third woe cometh quickly," shows that it is in the midst of a consecutive prophecy. 2. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished," shows it to be in the closing work of the gospel. 3. That closing work is the cleansing of the sanctuary, which began in 1844. Then, shall we say that these other events mentioned were essential to salvation, and that it is necessary for the people of God to have an experience in them, but that this is of no account? The seeing of the ark of his testament reveals the fact that a people will be gathered out who will keep the commandments of God. Without an experience of this nature we can no more enter the kingdom of God than if we deny the birth, death, or resurrection of Christ. Each step is an unfolding of the gospel of Jesus Christ. At each event from the birth of Christ to his resurrection, every angel in glory took part; so in this last event "there were voices in heaven," not only of the angels, but the elders who sat around the throne of God, worshiped God, saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." It is an announcement of the event Satan knew would come. The time of the judgment is reached, and now since this great event has begun, every angel in heaven is astir to co-operate with those who are consecrated to the accomplishment of God's work in the earth. Every power of Satan is also aroused to stir opposition; for he has great wrath, knowing that he has but a short time. Especially is he wroth with the remnant because they keep the commandments of God, and have the testimony of Jesus Christ. Here lies the foundation of the third angel's message. It is as much present

truth for this time as any other truth that unfolds the plan of salvation in its onward march.

*South Lancaster, Mass.*

### **We Never Know**

ELIZA H. MORTON

WE walk life's path, and daily meet  
Associates who kindly greet  
Us with a smile, and we believe  
They'd nothing do our hearts to grieve,  
And yet 'tis true, we never know,  
We never know.

When round the wheel of time has  
rolled,

And gone the tinsel we call gold,  
We see the power of sin below,  
And how the seeds of discord grow,  
And find 'tis so, we never know,  
We never know.

And when the circle turns within,  
Revealing our own special sin,  
Then we are brought to valleys low,  
To where the tears of sorrow flow;  
And sigh and groan, "We never  
know,  
We never know."

We do not know the awful power  
Of unseen foes which every hour  
Are seeking souls to crush and rend  
While clouds of darkness downward  
bend;

We can not know, we can not know,  
We never know.

But we do know of One of strength,  
A conqueror who will at length  
Lift up the humble with his arm  
To heights where all is peaceful, calm,  
How great his love we never know,  
We never know.

But we shall know in that bright land  
Where all the true and tried shall stand.  
And we will thank the Lord while here  
There are some things not made quite  
clear,  
Some things concealed we never know,  
We never know.

*North Deering, Maine.*

### **How to Increase Our Tithes and Offerings \***

THIS topic, "How to increase our tithes and offerings," strikes the believer in the tithing system and in regular offerings as somewhat peculiar. Let us take tithing first.

One would suppose that the way to increase a Christian's tithe would be to increase his income. The word "tithe" means a tenth. A tenth means neither a fifth nor a twentieth; the fraction can not be changed, for it is a fixed part of the whole.

Now, should I ask any one, "How can I increase a tenth of one thousand," he would say, "Impossible, one tenth of one thousand is one hundred, and can not be changed." So, the tithe of one's income is one tenth of that income. It is not a fifteenth, nor any other frac-

tional part; it is simply one tenth. Less than one tenth is not a tithe, and more than one tenth is more than a tithe.

Therefore, to answer the query as propounded, one would say, The one way to increase one's tithe is to increase one's income, and if we are to increase the denominational tithe, if every man is honest and sincere, we must increase the denominational income. Thus, there can be but one possible answer, did every one pay a tithe of his income into the treasury of the Lord; but, as we look about us, we must confess that there certainly are a great many who are not paying a full tithe into the treasury.

Our present number of Sabbath-keepers, as reported in our last statistical report, was 81,721, while our annual tithe for the year 1904 was \$691,819.33, making the average per capita tithe paid by our Sabbath-keepers, \$8.47.

Now, if \$8.47 is a tithe of the income of our people, then it is patent that our people have lived per capita during the year on an income of \$84.70. Does it appeal to you as a fact that Seventh-day Adventists can live, paying their rent, clothing themselves, paying for all the necessities of life, for fuel, and all other necessary bills that occur continually, on an income of \$84.70 for one year? Of course, you must deduct from this, \$8.47 tithe, leaving \$76.23, with which to pay for all the necessities of life. This can not possibly be a true state of affairs. Seventh-day Adventists do not come from the poorest class of the communities in which they reside. They do not represent the wealthy class nor those who are rich. They come from the middle class—the laborer, the mechanic, the farmer, the professional man in teaching, in medicine, and in other lines.

Now, it would seem almost impossible for us to conclude that our people can exist in the way they do, maintain their homes, meet all the bills for the necessities of life, etc., on an income not to exceed seventy-five dollars or seventy-six dollars per annum. This being true, somebody is robbing God. Some one is keeping back a part, as did Ananias and Sapphira, while pretending to pay a full tithe. This can be nothing but real deception on the part of those who are thus handling what the Lord claims to be his own.

But I am not to discuss the tithing question—only, "How can we increase our tithe?" Many of our leading men believe that not more than one third of our people endeavor to pay a full tithe; about one third pay more or less, but not a tithe; while the rest pay comparatively little, if anything, for the maintenance of the work.

If this be true, what a condition it reveals! Just how much this tithe could be increased might be a question. For my part, however, I firmly believe that if every Seventh-day Adventist would pay a full tithe into the treasury, there would be not less than an average of twenty dollars per capita. This would

\* A paper read by I. H. Evans at the District Convention held in Washington, D. C., Aug. 1-3, 1905.

mean an annual tithe of \$1,634,420. Should this tithe be paid into the treasury, it would be over two and one-half times the present amount received.

But the question for us to discuss to-day, is, How can we best increase this tithe?

1. I would say, Endeavor to bring a true, genuine Christian experience into every life. Tithe paying, when disconnected from the Lord, is a difficult task for many. When one's heart is full of feelings of gratitude for the blessings received, and for the tender mercies bestowed upon him by his Heavenly Father, tithing is not a difficult task, but a pleasure. A cold, lifeless church will almost invariably be a church that pays but little tithe, while it is the spiritual, warm-hearted people who freely render to the Lord what he claims as his own.

2. I would say, agitate from a Bible standpoint the tithing question, and also the plan of systematic giving for the support of our foreign mission work. Most of the people who profess to believe the third angel's message, profess to believe in tithe paying, and in making offerings to the Lord. I would say, agitate from a Bible standpoint. What is there in all this world more convincing than a "Thus saith the Lord"? If people profess to believe the Bible, they can not wilfully ignore the words of the Lord to them, without feeling conscious of the sin of robbing God, and heart-stricken that they are neglecting this opportunity in bringing their tithe into the Lord's treasury.

Nor can I believe that many men and many women forget to pay their tithe. Their hearts are constantly smitten by the consciousness of guilt, yet they have not the courage and resolution to take hold and pay the tithes and offerings while the money is in their hands. Many of our people are poor, and many of them are in debt, and when a few dollars come into their hands, there are a thousand places where they can place the same, and supply their own material wants, or pay some obligation that is pressing them beyond measure. Such souls oftentimes undergo severe temptation, and use their tithe when they are conscious that they should have paid it promptly into the treasury.

If we are reminded from Sabbath to Sabbath in regard to this duty of divine ownership, and are taught that "the tithe is holy unto the Lord," we shall be much less liable to use the tithe than if nothing is said regarding it month after month. Both the Sabbath and the tithe are based upon divine ownership. Both are rendered to the same Master by the same servant.

Should you see your brother in the faith working upon the Sabbath, you would go to him, and say, "My brother, this is sin. This course will prove your eternal ruin," and you would persuade him to desist from working, and respect the Sabbath day. Will you do this to a brother regarding the Sabbath day, and

yet close your eyes to the fact that weekly he is robbing God of the tithe which God says is "holy unto the Lord"?

Shall we, silently, without reproof, without mention of the fact, see our brethren taking that which is holy, and which will rob them of spiritual blessings, and using it for their own personal needs? Surely, no conscientious Christian will desire to rob his God.

One would suppose that the only need any true, sincere heart would have to cause him to cease to do so wicked a crime as "robbing God," would be to come to the knowledge that he is committing a heinous sin. To come to the knowledge of this fact it seems would be sufficient to remedy the evil. Were this true, only sins of ignorance would be recorded against the children of God. But there have always been Achans in the host of Israel, and there ever will be. Even amid the Pentecostal revival of the Holy Spirit, men have dared to "lie to the Holy Ghost." Judas dared walk from the inner chamber's last supper to the shadow of Gethsemane's sorrow, and sell his Master and friend for a paltry sum, and it is equally true to-day that many dare pretend to be doing that to which their whole life is a living denial. How shall we reform? I answer, "Cry aloud, spare not, . . . show my people their transgression, and the house of Jacob their sin." Let us agitate, agitate, agitate, and keep the matter of the tithe constantly before our people. No honest man will ever weary of hearing of his duty to his God.

3. Tithing is a sacred duty. Many a soul has intended well, has resolved to pay a faithful tithe, has resolved to be diligent and prompt in this matter, and yet has lacked method in the paying of tithe. A demand comes upon them before the tithe has been transferred into the treasury, and lo! they use the tithe which they had resolved they would not use.

To remedy this evil, the General Conference at its late session recommended that envelopes be provided wherein each might place his tithe and offerings during the week, this envelope to be brought to the Sabbath meeting, and passed in to the church treasurer.

On these envelopes will be the words: "Tithe," "Mission Offerings," "Church Expenses," "Home Literature," "Donations for the Poor," etc. These envelopes will be gathered up each Sabbath, and during the following week the treasurer will make entries in his books in harmony with the instructions on each envelope, bringing monthly receipts for the amount each member has given, and passing the same to the respective contributors.

Already the General Conference has ordered one million envelopes to be distributed throughout this country for the use of our churches the coming year. We desire to get this plan operating everywhere at the earliest possible moment.

(To be concluded)

## Two Falls

T. E. BOWEN

WE are in a land where it is not a very unlikely thing, nor anything very uncommon, to stumble and fall. Even a good man sometimes trips on some stumbling-stone that the enemy conceals in his path, and in consequence receives a serious fall. Everybody feels ashamed of himself when he falls. One needs usually at such a time not so much censure, as to be helped up with some such comforting word as "Never mind," "hope you are not hurt."

But these spiritual falls—they are also real experiences. All Christians have them. Some small, insignificant thing upsets them, and down they go. But instead of jumping up and going on, brushing the unfortunate experience aside, it often occurs that some get into the habit of considering it a virtue to sit and bemoan the sad fall, eliciting sympathy from passers-by, and hindering every one coming that way to inquire into their sad experience. This is folly, and the sympathy given those who thus make no effort to arise, is certainly misplaced.

But the fall. That good men fall in their heroic efforts to overcome is plainly revealed in the Scriptures, and the difference between their fall and that of a wicked man's is very marked indeed. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Ps. 37:23, 24.

What a wonderful assurance! When a good man falls, he simply stumbles and falls into God's hand underneath him. But when a wicked man goes down, his fall is great; for underneath are not the everlasting arms.

None of us can boast in that we fall not, but in this passage is revealed the secret as to how it comes that the fall of one does not prove his utter ruin, while, when another stumbles and falls, he riseth not again. One is walking in a path God has ordered for him, the other is in one of his own choosing; one has underneath the hand of the Infinite, the other trusts in no higher power than himself. One will gain the city of God, the other will not.

Rome, N. Y.

ONE of the widest and truest paths to happiness is the willingness to rejoice with and for others. Sympathy with another's joy, and pleasure in another's success, are pure and lasting forms of enjoyment. When we learn to say heartily, with Whittier:—

"What matter, I or they,  
Mine or another day,  
So the right word be said,  
And life the sweeter made?"

we shall find no day without its own bit of happiness, and life will seem increasingly worth living.—Selected.

**Be Patient**

Be patient  
When trials have clouded your day.  
Be patient  
When sorrows have saddened your way.  
Be patient,  
Though hopes have departed, though  
fortune has fled;  
Though storms have extinguished the  
stars overhead;  
Though life with its grief bids you long  
for the dead.  
Be patient, He understands all.

Be patient,  
Thy God hath a star for thy night.  
Be patient,  
The end of all darkness is light.  
Be patient,  
Thy griefs, though their purpose be hid  
from thine eyes,  
Shall yet be revealed in the bliss of the  
skies  
When thou in His likeness at length shall  
arise.  
Be patient, He understands all.  
—United Presbyterian.

**The Home and the Youth**

G. B. THOMPSON

THE work of saving the young from the evil influences of the world is no small task. It requires much study, hard, faithful work, and earnest prayer. But they are well worth the required effort, and everything possible should be done to save them from the paths of sin.

We believe that one of the strongest factors in the solution of this problem is to have the right influence in the home. Too little emphasis has been placed on this matter. Parents can not relegate their responsibility in the work of training their children to the church-school, the Sabbath-school teacher, or some Young People's Society. The efforts of every agency God has established outside of the home for the salvation of our young people can be vitiated by the wrong influence and surroundings in the home. Much of the work in their behalf has been completely undone in this way in the past.

Home should be the sweetest and most desirable place on earth for the young, and if it is a proper home, it will be. Around the recollections of our childhood home cluster memories which passing years never efface. It may be a snow house in the frozen Klondike, or in the region of perpetual snow in Siberia. It may be some humble place hidden away among the foliage and perfume of perennial flowers in some sunny, southern clime. It may possibly be a tent on some arid waste, or a dugout on the plains. It may be a cabin in the woods, or a cottage where the music of

the restless ocean waves is heard. It may be a princely mansion of a king, the palace of a millionaire, or some congested tenement located in the midst of outlawry and crime, yet there is "no place like home."

Then here is a child, innocent and pure. Its surroundings in the home determine to a great extent its future destiny. If born in the home of a king, it is a member of a royal family. If born in squalor, amid the haunts of vice and immorality, its training and surroundings will likely produce a criminal. If reared in the atmosphere of a Christian home, the opportunities for a noble, useful life are greatly enhanced.

Parents should seek in the home not simply to teach the younger members of the family the principles of the message in abstract, but they should *live* before them the sincere life of a Christian. The home should be a place of culture, cheerfulness, and heavenly contentment,—a place where the sweet graces which come from communing with the Lord are manifest to win the youth to Christ. All criticism and faultfinding should be excluded.

Then, too, I believe we should study to make the home inviting, so that the children will love home better than any other place. Be happy yourself, and strive to make them happy. Let the home be for the children rather than strangers. Give them the freedom of the home. Let them have access to the best rooms. Nothing is too good for them. Open the windows and let in the fresh air of heaven. Have no damp, musty rooms which are rarely opened, except when strangers come, or when there is a funeral in the family. Open the blinds, and let in the light and sunshine though they fade the carpet. Better to have the carpets faded, than the children lost. Have you any of these dark, gloomy rooms in your home? If so, open them up, and let their walls echo with the laughter and merry voices of the children. Don't forever be finding fault with them, causing them to feel as if they were in the way. This wicked thing has placed many a noble boy and girl beyond the reach of hope, and ruined their lives of usefulness forever. We should strive in every way possible to make our home attractive. Governor Warfield, of Maryland, in a recent speech, said:—

"The requisites of a perfect home are love, neatness, cheerfulness, contentment, mutual helpfulness, unselfishness, and the Christian virtues. No home can be attractive unless there is cleanliness within and without. No cheerfulness is

possible unless harmony and affection prevail, leavened with the spirit that brings united action by the household in all domestic relations and duties. It is beautiful to see a husband and wife go hand in hand through life, enjoying its pleasures together, dividing its duties, and mingling their sympathy in the hour of trial and disappointment.

"Nothing makes a more favorable impression when you enter a home than cleanliness, and a neat and orderly condition of all the household effects. I have no patience with a slovenly man or untidy woman, and I believe that such personal carelessness produces more unrest, discontent, and unhappiness than anything else in domestic life.

"A man who is wearied and worn by his daily routine work upon the farm or in his place of business, returning at night to find his home in disorder, a wife with disheveled hair and soiled garments, the food placed upon the table in a helter-skelter way and served in a slovenly manner, has much to discourage and depress him. And a husband who won't tidy himself up and show some appreciation of what his wife does to make his home attractive and refined is equally culpable. In every household order and neatness should prevail, the table should be neatly set, and the meals daintily served; and instead of pushing the dishes aside unwashed to attract flies, a tidy and neat housekeeper will, as soon as the meal is over, clear the table, polish the ware, and place it aside in the cupboards until it is needed again."

We write these things in behalf of our youth. We believe that greater emphasis must be given to the place the home has in the special work now being undertaken in behalf of the youth. While we all can not be rich, we can all be neat, clean, and cheerful, and can have in our lives and homes the winning graces of Christian love and deportment.

Take time for prayer and the study of God's Word. Take some time each day to interest yourself in the younger members of your household. Proper co-operation in the home, with the efforts being made outside of the home, will do much toward solving the problem which confronts us in the work of training our youth to become laborers in the cause of God.

Washington, D. C.

**Nothing Commonplace**

MANY people spend all their life looking for the place in this world which they were intended to fill. They never settle down to anything with restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright record. But in their present position they can not do much of anything, and there is little use to try. They go on, discontented with their lot, and sighing for

another; and while they sigh, the years glide away, and soon they will come to the end, to find they have missed every opportunity of doing anything worthy of an immortal being, in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace, if we only had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.—*Christian Work.*

### **Cruelties Connected with the Meat Trade**

IN a report given by a special sanitary commissioner of the London *Lancet*, who is engaged in an investigation of the American meat trade, some startling facts are brought to light concerning the cruelties practised in the large slaughter-houses, and the disgusting and filthy way in which meat is prepared for human consumption. He says:—

"I saw bullocks slaughtered in the following manner: the animals are brought up to a huge building which looks more like a lofty prison than a slaughter-house. As they approach the outer wall, men strike them on the head with a mallet. Then a sort of wooden partition gives way and lets the half-stunned animals fall into the basement of the building beyond. As they come tumbling in, men seize their hind legs, affix ropes, and they are strung up to some machinery above that moves them along with their heads hanging downward. Sometimes, however, and before this can be done, the animal jumps up and rushes out. It has then to be shot, at the risk of the bullet striking an on-looker. Indeed, so great is the hurry that the unfortunate animals are frequently not given time to die. When strung up, the machinery carries the living animal forward, and men have to run after it to cut its throat, while others follow with great pails to catch the blood; and all this without interrupting the dying animal's journey to the part of the factory where the next process of manufacture begins. Sometimes the cattle are struck down and stunned more quickly than the men can pick them up and cut their throats, so they are left to live some time suspended in the air by their hind feet.

"The machinery carries forward the animals that are hooked on to it regardless of their agony. On they go from stage to stage of manufacture, and the men have to keep pace with them whether dead or alive. Quickly the throats are cut, no time can be lost to let the animal bleed, a man with a pail must walk by its side to catch the blood. Much of the hot blood is spilt over the man or over the floor; that does not matter so long as a small section of a minute is economized.

"In a short time the bullock, whether it has bled sufficiently or not, and while still warm, will reach one of the dark-

est, lowest, and worst-ventilated portions of this huge and gloomy building. Here the entrails are taken out. The dirtiest work is done in the closest, the darkest, and the dirtiest place, instead of being carried on in the open air or under such slight shelter as would not prevent the free access of air and sunshine. It would be quite impossible to disinfect such premises. There are innumerable rafters, sharp angles, nooks, and corners where blood, the splashing of offal, and the sputum of tuberculous workers can accumulate for weeks, months, and years. It does not look as if the floors are ever really cleaned, though I am told they are occasionally scrubbed. Nevertheless, it is difficult to believe in any genuine cleanliness, for here is the evidence of the windows about which there can be no doubt, and they are heavily caked with dirt.

"In these dark places the meat falls on the floor and comes in contact with the dirt from the boots of the workers and the bacilli from the sputum of a population among whom pulmonary tuberculosis is more prevalent than among any other section of the inhabitants of Chicago.

"Many of the workers hold the food which they produce in utter abhorrence. Diseased meat is often sold."

### **"It Is Not My Business"**

A WEALTHY man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. Being pressed, he said: "Gentlemen, it is not my business."

A few days later his wife and two daughters were coming home on the limited express. In his grand carriage with liveried attendants he rode to the depot, thinking of his splendid business and planning for the morrow. Hark! Did some one say "Accident"? There are fifteen railroads centering in St. Louis. If there has been an accident, it is not likely to have occurred on the — and Mississippi Railroad. Yet it troubles him. It is his business now. The horses are stopped on the instant, and on inquiry he finds that the accident has occurred twenty-five miles distant on the — and Mississippi. He telegraphs to the superintendent:—

"I will give you five hundred dollars for an engine."

The answer flashed back, "No."

"I will give you one thousand dollars for an engine!"

"A train with surgeons and nurses has already gone forward, and we have no others."

With white face and anxious brow, the man paced the station to and fro. In a half-hour, perhaps, which seemed to him a half century, the train arrived. He hurried toward it, and in the tender found the mangled bodies and lifeless forms of his wife and one of his daughters. In the car following lay the other daughter with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drunk fifty miles away by a railroad employee, was the cause of the catastrophe.

Who dare say of this tremendous question, "It is not my business?"—*Selected.*

### **Health in the Arctic Circle**

THE arctic circle bids fair to come into prominence as a health resort, especially for persons suffering from tuberculosis, according to claims which are made for that region by arctic explorers. Strange as it may seem to some, the extreme cold of the arctic regions is not productive of catarrhal disorders, and it is well known that the natives never suffer from colds, though they are liable to this malady, and often succumb to pneumonia and tuberculosis, when brought into warmer climes. A recent issue of *The Medical Record* (New York) contained the following on this subject:—

"Catarrhal conditions do not exist in the arctic, and septic bacteria are not native. In the summer months all life is forced and stimulated; men and animals quickly recover from the winter anemias, and there is just such a forcing of vitality as consumptives especially need. Patients here would be removed from all influences which favor an extension of the disease or militate against an improvement. The never-setting sun unintermittently imparts energy; the atmosphere is dustless and sterile; there is entire freedom from danger of colds and other ills which cause setbacks. The sailing distance from New York to the extreme end of Baffin Bay is about half that between New York and Europe, and from the northern railroad connection at Sydney, Nova Scotia, to the arctic circle the distance is approximately that between Boston and Key West. The waters are usually smooth. From the zeros of the morning in May there is a constant rise of temperature until past the midday, or, as we should say, mid-summer, and then a decline toward the evening in September. During most of this long day the temperature is above the freezing-point, and rises in the forties and fifties after the snow melts in the spring, and the rocks are sun-warmed. The usual fluctuations in any twenty-four hours do not equal the changes which occur in the single hour following our sunrise and sunset. The question of a proper food supply in the far north is not radically different from the same question here. In that region the time required for a cure of tuberculosis is far shorter than in other climes, and so the summer voyage might suffice; at least it would lay a good foundation for a permanent cure."

The immunity from colds and kindred disorders experienced in the dustless and germless air of the arctic regions, teaches a lesson of the importance of thorough domestic sanitation in the preservation of health. "An ounce of prevention is worth a pound of cure."

# THE WORLD-WIDE FIELD

## The Meeting in Holland

GUY DAIL

To the lover of nature, no land is without its interest and attractions, and for those who are sent into the world with the great truths of the gospel for this time, no people is of little importance. Tidings of progress are read with joy by every true-hearted believer in the Lord's soon return. Of Holland, it has been well written:—

"What land is this that seems to be  
A mingling of the land and sea?  
This land of sluices, dykes, and dunes?  
This water-net that tessellates  
The landscape? this unending maze  
Of gardens, through whose latticed  
gates  
The imprisoned pinks and tulips gaze;  
Where in long summer afternoons  
The sunshine, softened by the haze,  
Comes streaming down as through a  
screen;  
Where over fields and pastures green  
The painted ships float high in air,  
And over all and everywhere  
The sails of windmills sink and soar  
Like wings of sea-gulls on the shore?"

The city of Utrecht, where we have been having our yearly gathering, has been the theater of many important events since the Belgians were subdued by Julius Cæsar, and the Batavians (as the inhabitants of this morass-covered land were then called) became allies of Rome. In the fourth century the ancient

1579, and in 1713 the Treaty of Utrecht ended the Thirty Years' War.

As to the city of Utrecht at the present time, one finds much to interest him in its canals, unique, because, unlike those in most Holland cities, they are considerably below the level of the houses. In Oude Gracht, as well as in some of the other leading thoroughfares, there are in reality two roadways on either side of the canal, the upper roadway forming a roof to the lower line of shops and vaults and storerooms opening near the water's edge. The most noted building is the "Dom," the cathedral erected, in the thirteenth century, on the very ground occupied by Willibrord's church, which was built in the eighth century. The brick-and-stone tower is three hundred and forty feet high, and on a clear day one can see from its summit nearly the whole of Holland. The building was partially destroyed by a great storm in the seventeenth century, so the church and tower now stand at some little distance from each other. Of course, as one would naturally suppose, the city is clean and



UTRECHT, HOLLAND

Batavians disappeared, being merged into the Friesian tribes farther to the north. These Friesians were a rebellious people, and did not like the nominal rule established over Holland by the Franks; neither did they take very kindly to the Christian religion as it was then taught them; but Charles-magne conquered Friesland, to which Utrecht belonged (it was then called Trajectum ad Rhenum—the Ford of the Rhine), and after a great battle against the Friesians by Charles Martel, they submitted to the establishment of the new religion. The first Bishop of Utrecht was Willibrord, the Anglo-Saxon missionary who had been teaching the gospel to the people in Walcheren. The first Christian church in the land was founded in this city. The foundation of the Netherlands republic was laid here by the famous treaty of union between the southern provinces in

neat, for of all Europeans the Hollanders have the greatest reputation for cleanliness, which they have well earned, judging from the amount of time they spend beating their carpets, washing their windows, and scrubbing their floors and pavements. Many of the streets and shops have a modern appearance, and impress the stranger very favorably.

Our meetings were held in the Irene Hall, one of the nicest in the city. They began Friday evening, September 15, and close to-night, the 18th. The weather has been very nice indeed,—in this respect we could not have desired anything better,—and the Spirit of God has been with us. From the eleven churches and companies in Holland and Flemish Belgium, about sixty representatives were present. This is fifty per cent of our membership in the field. At the close of 1904 we had ninety-nine believers here, and now there are one hun-

dred and twenty. Two were baptized this afternoon. The ordinances of the Lord's house were celebrated this evening, Elder Erzberger presiding. God was near to bless.

The instructions of Brethren Schuberth and Conradi have also been to the upbuilding of the hearers. Special attention has been given to the simple truths of the third angel's message, especially the sanctuary question, and care has been taken not to neglect any department of our work in planning for the future.

The officers chosen by the people are the same as those selected by the union committee at Friedensau, with one exception, where a change seemed best. They are: Director, R. G. Klingbeil; Secretary, J. Wibbins; Advisory Committee, R. G. Klingbeil, J. Wibbins, J. Wintzen, M. Arndse, P. Schilstra. One minister, two licentiates, and three Bible workers received credentials or licenses for the coming year. They have, in Holland and Flemish Belgium, 8,860,000 people to care for.

The tithe of the mission is increasing. Last year it was \$625. The first six months of 1905 it has been \$357, as against \$322 for the first six months of 1904. There is also a more hopeful outlook for the canvassing work than heretofore.

Here is a field where the work goes slowly, if compared with some other fields; and yet the workers are of good courage, and seem to enter upon their labors for the coming year in better hope than ever before. Let our people remember their laborers in prayer to God, and do all they can to assist in spreading our literature among the Dutch-speaking people wherever they may be found. We are very glad to report that our health food store in Rotterdam is doing well this year, and will have a fair gain if things go on as they are now. Brethren, do not forget the work and the workers in Holland and Flemish Belgium.

## General Meeting in Castro, Parana, Brazil

JOHN LIPKE

THIS meeting was the first of its kind among our Brazilian brethren, and was held where we have only two families of Adventists. Our brethren came with teams, on horseback, and very few by railroad. Some traveled about five days overland, and you can imagine how glad we were to meet one another. Such a meeting is a thing unknown to Brazilians, and we were glad to see so many at the meeting.

The nearer we come to the end, the more clearly we can see our Heavenly Father working for us in a different way than we expected him to work. This we found to be true in regard to our general meeting in Castro. Some time before, two American Presbyterian ministers had, one after the other, published leaflets against us; and, judging from the moral condition of the people



in the city, we did not expect a great manifestation of interest on their part. But at the opening session we were happily surprised to see the meeting-room filled. Even rain and bad roads did not keep people away.

As we have no tents in Brazil yet, we have to arrange our general meetings differently than our brethren do in the States. We rented two houses. One was used only as a dwelling for our people. In the other we had sleeping-rooms, a dining-room, a kitchen, and a meeting-hall. One sister did the cooking, and two of our canvassers helped, and did the serving. Meals were served on the European plan,—a new plan in this country,—which gave satisfaction to our people.

The laborers at the beginning of the session were only Brother Hoelzle and the writer. Near the close, Brother Spies arrived. You may wonder that so few laborers attend such a meeting. I wish we had more laborers in Brazil. We are very short of faithful, devoted men. Brethren in the States, give us some of the many laborers you have in the States!

The meeting lasted about a week. It made our hearts glad to see our people drink in the truth as they did. They indeed appreciate it. They do not often have an opportunity to hear one of our ministers. Some do not hear one oftener than once a year, or perhaps a year and a half, because we have so few workers, and our people live far apart. It takes much time and money to travel; but the heart of the laborer rejoices as he sees souls accept the truth, which changes their hearts and makes them loyal to the Lord.

The last day of our meeting, the Sabbath, was the best one. In the forenoon, after the Sabbath-school and a sermon on the Spirit of Prophecy, the examination of the candidates for baptism took place before the public, and after that a number were baptized. There was solemnity as we celebrated the Lord's supper and the ordinance of humility. The earnest faces of the strangers during this time showed the deep impression made upon them. The meeting-room was soon crowded. Never before had the Brazilians seen such a solemn scene.

Brother Hoelzle remained after the meeting, to develop the interest, while Brother Spies and the writer left for the State of Santa Catharina, to attend a German general meeting at Timbo, Blumenau. The Lord guided us, so that we reached the place on time. To reach one's destination on time is sometimes a difficult thing in Brazil. In order not to be late, we went by way of railroad, steamer, and on muleback. The heavy rains, of which we have so many, made the roads bad, and if we had gone on muleback, overland, we could not have reached there in time. I wished I could take some of our brethren in the States, who have a good time, on one of our trips overland. I believe they would see that the work must go slowly, and would

furnish us with more laborers. But we praise the Lord for what he has done for us in Brazil, and are of good courage.

### A Missionary Collection in West Africa

ELAT is an interior mission in West Africa. A missionary service held there is described in *The Interior*, as follows:—

"At six o'clock in the morning the great drum sounded out the 'first call' for church. The African drum is a unique feature of African life. The Elat drum is placed on a platform some twenty feet from the ground, and, when properly beaten, can be heard for twenty miles. The sound was repeated at seven, at eight, and at nine o'clock. Every native for miles around who heard the drum knew the sound as accurately as if a trusty messenger brought the word. By nine o'clock every seat in the Elat schoolhouse was taken, and willing hands brought planks to place outside, where the worshipers could sit and hear and see the preacher.

"At half-past nine, 1,531 persons, by actual count, were within sound of the sweet gospel hymn with which the service opened.

"It was a strange audience which greeted the preacher. Every face bore evidence of interest, every eye was fastened on the speaker, and a more orderly, attentive congregation it would be hard to find.

"It was foreign mission day, and the preacher's theme was 'The Widow's Mite.' During the sermon he used a forceful object-lesson. The measure of value in this part of Africa is the 'kank,' a stick of cassava, about fourteen inches long and an inch thick, done up in a plantain leaf. The cassava is a tuber, the root of a plant thought much of by the natives. The root is dug up, and soaked in water for many days, in order to remove certain deleterious ingredients. It is then crushed, and beaten very small, when, after a thorough washing, it is wrapped in plantain leaves, and is ready for use. The boys at the boarding-school at Elat are paid one halfpenny an hour for working in the gardens. The payment is made with one stick of cassava.

"To illustrate his text, the preacher took a 'kank,' cut it in twain, then cut one half again in twain, and then cut the half of the half, and held up the small pieces as illustrative of the amount given by the poor widow. The audience watched and listened attentively, and then gave vent to their suppressed feelings in one great 'Ugh, ugh, ugh.' It was evident the point was understood and appreciated.

"The great event of the morning was the offering. It was taken at the close of the service. A platform had been erected near the entrance, and the people were bidden to bring their gifts to the platform, where the native elders stood ready to receive them. With much eagerness, the crowd pressed forward.

It took a good-sized wheelbarrow to carry away the plantain leaves after all the bundles had been opened.

"More than five hundred separate offerings were given. Note that a few 'kank' constitute a fair day's wage for a full-grown African man, and that the great majority of these fellow Christians of ours in Bululand are very poor. I have yet to see a Bulu house with either a chair, table, or lamp. Giving means something for these poor people.

"The people were fully informed that their gifts would be used in sending the gospel to other lands than Africa. It is a long step from the raw heathenism of the average Bulu to the high-grade type of Christianity in the Elat church of foreign mission day."

### Mission Notes

THE Presbyterian mission in the Canton field gives new testimony this year to the great influence of native evangelists. In that field there have been 1,284 accessions to the church, and over \$11,000 contributed to Christian work by the people during the year. The village visitors who preach to little groups in out-of-the-way places stand for much in this result.

THIRTY years ago (1875) Stanley gave King Mtesa, of Uganda, his first lesson in Christian doctrine. At that time there was not a Christian in all Central Africa. This year the *London Times*, in the regular course of its news, publishes an account of the consecration of the great Christian cathedral, built by the Uganda church, at Mengo, which was formerly King Mtesa's capital. Ten thousand native Christian Ugandans attended the consecration services.

A LUTHERAN (General Synod) missionary in India tells of finding out in the course of the year that one of the native workers, besides doing his regular work among the people of his station, is walking eight miles, when he gets time, to teach the people of two other villages who wish to hear the Bible. It is no more than his duty to his Master. Yet what meaning there is in the fact that this man, who was a pagan, now has such a sense of his duty to Jesus Christ.

A MISSIONARY of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. "I can not," she said. "You will not?" thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I can not, for I am a Christian." A conclusive answer. But let us envy the sturdiness back of it.

# THE FIELD WORK

## West Virginia

AFTER our good camp-meeting at Clarksburg, Elder Purdham and I pitched our tent near the fair-ground, and continued meetings for two weeks, to follow up the interest awakened by the camp-meeting. We were invited to preach in two Methodist Episcopal churches several times while there. We had good congregations at both places, and those present seemed deeply impressed with the themes presented.

I then went to Elk Garden, and held meetings two weeks. The church there has been strengthened, and all are of good courage as they see others interested. Several say they are nearly ready to live out the truth. I also held two meetings at Wabash. The house was nearly full both times. Two promised to live out the truths they heard. I feel sure that others would obey the truth if we could hold a series of meetings there. Our people are coming up with the tithe at those places. I visited Bloomington; four or five faithful souls there desire baptism. Brother Morehead has an interesting little Sabbath-school there. I have taken orders for the *REVIEW* and for the *Gleaner*.

T. H. PAINTER.

## Missouri

AFTER our good camp-meeting at Sedalia, I remained there with the tent, in company with Elder D. E. Scoles, for two weeks. A fair interest was developed, and later word from there states that eleven signed the covenant.

After leaving Sedalia, I visited St. Joseph, Joplin, Carthage, and Mt. View in the interest of the church-school work. Most of our church-schools in the Missouri Conference are now in operation. Ten schools have been started so far this fall in our conference.

I was called to Gibson to assist Elder Terry in his tent effort. Soon after my arrival there, Elder Terry was taken sick, and had to return home. I continued the meeting one week, and five more signed the covenant, making twenty-three in all who have decided to obey during this tent-meeting. Plans were laid to build a church-house, and a building committee was selected to carry forward that work, and nearly one hundred dollars and part of the material were subscribed. We hope to see a church organized, with a church building, at this place in the near future. This is the first general effort made in southeastern Missouri by the conference, and fairly good results were effected.

On closing the meetings at Gibson, we moved the tent seven miles south to Frisbee's Switch, and began meetings September 28. Teams were sent after our tent outfit, and considerable interest was manifested to get us to locate here. We are now presenting the Sabbath question, and a number are interested. The attendance has been good. Brother Victor Piepneur is with me as tent mas-

ter, and renders valuable aid in the music, and also in the preaching. This is a needy portion of the Lord's vineyard. Brethren, remember it in your prayers.

W. S. CRUZAN.

## A Brief Report of the Plainfield Mission, for Quarter Ending June 30, 1905

WE wish to report the work as onward; true, there have been many disappointments, according to our plans, but we trust that even these things that seem failures, in God's way may tell on the side of right. We labored to get the message plainly before some bright young men who were in the school, but when the law of God and its obligations were made plain, these boys turned away, saying, "We will trust in Sun-



A FEW OF THE BOYS WHO CARRY THE MESSAGE TO THE VILLAGES SABBATH AFTERNOONS

day." Of course one must meet many hard problems in a land of darkness, where darkness not only covers the earth, but gross darkness the people. Thanks be to the God of all love, whose mercy never faileth, there are some who are studying, and the message is taking hold on them. The boys were anxious to go out and teach what they have learned concerning the message for this time, and were so filled with a longing desire to go to their villages and speak to their friends, that they asked for a month's vacation; this I granted them, and at present they are still there. Some of the boys wish to go to their former teachers, thinking, "Surely they had not seen these things in God's Word." I believe that God is fulfilling his promise among these young men, that he would put his Spirit on young men of every kindred, tribe, and tongue, and fit them to give the last message of mercy. If there is one thing above another that lifts the heart in hope, and inspires the worker to greater diligence, it is when he sees the children taking a deep interest in the written Word.

There is a good interest now in the villages, from the labor of the boys on

Sabbath afternoons; and the people come regularly to the Sabbath services, and the older men and women are in constant attendance at the Sabbath-school, and take part the same as the children,—and children they are. There are a number of the village women who come once a week to study the Word of God, and also to learn a verse to say in the Sabbath-school. Mrs. Branch has charge of this department of the work. One afternoon, while teaching them the importance of prayer, she asked them, "Do you pray when you are at your homes and about your work?" The answer was, "If we did not pray, we would not be here." Surely God's word has found the way through superstition and close clinging ivy-vines of unbelief; and through the accumulated darkness of many years, the sunshine of God's word is entering. Then, too, there are the small girls, who come every noon at the close of school, to study the Bible and learn verses for the Sabbath-school. Mrs. Branch has a prayer-meeting every Monday afternoon for these women, girls, and small boys, and these are precious seasons. It does one good to hear those heathen mothers praying for God to help them to get away from the old village life.

There has never before been such an interest taken by the people in the study of the Word of God since our coming to the station. We remember that it is written, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Not much is done in a hurry or at a single bound, but it is the everyday, slow, plod-

ding work that tells for the Master.

In our school the enrolment for the quarter has been fifty-two. Some of the village children have been dropped, as their parents have moved away; yet the attendance has been very good, and the interest is growing. We feel greatly encouraged at the progress most of them are making. We have two out-schools; one is six miles away, and the other is two miles. Two boys go every school-day to teach in each of these schools, returning in time for the afternoon session here. The attendance in those schools is good. At the Sabbath services which are held there, the children and their parents gather to hear the word of God, sometimes asking many questions about the word preached.

Our crops did not turn out well, though we planted three times. The first planting was burned by the sun, the second planting was washed out by the heavy rains, and the third planting, being rather late, was stunted by the hot sun; yet we have harvested enough to feed our boys. The crops consisted of corn, Irish and sweet potatoes, beans, and peanuts. We hoped to have an abundance for the market; we may have a small

amount. The market has changed greatly in prices, as so many of the planters have failed on the cotton and other crops, and they are leaving the country. The natives also are leaving this part of Africa in large numbers, until there is a dearth of laborers to the few remaining planters.

We know that the work is the Lord's, and he will carry it forward to a victorious completion. We are striving to do all we can to teach all men that Jesus saves. Our courage in the work was never better, and our health has been good. Pray for the work here, that God may give us wisdom to do his will, and that there may be an abundant harvest of souls to the glory of our God.

THOMAS H. BRANCH.

### Malay Straits

WRITING of a canvassing trip, Brother R. A. Caldwell, of Singapore, says:—

"The first place I reached was a mission school of the Church of England, and here I met a station master, who took a book. At the next place there were three or four Europeans. I arrived in a shower, and stopped in front of the Anglo-Chinese school. A Chinese lad met me at the step. As there was no rest-house there, I asked him if he knew where I could stop. He offered me his room up-stairs. It rained heavily, and I was glad to accept his offer. The first thing on going up-stairs, I knelt down and thanked God for this open door.

"I had a long talk with the head teacher, and we discussed the Sabbath question and the nature of man until ten o'clock. We also sang some of Sankey's hymns, without the aid of instruments. The next morning I was asked to conduct the half-hour Bible lesson in the school. I consented, and spoke on Daniel 2.

"To-day I called at a large sugar plantation—the largest in the East, I am told. I sold only one book on this large estate. Europeans are very indifferent, and so hard and callous. It needs the power of God to hasten this work."

### Panama

CRISTOBAL, CANAL ZONE.—We are still at work here, and are enjoying better health than when I last reported, although we are not immune to the fever, which comes on quite regularly, usually about every two weeks. By taking a little quinin for a day or two, we can fight it off for a time again.

The work here is still onward, and our little church at Colon is growing in numbers, as well as in efficiency, new members being added every month. There are now about seven awaiting baptism. Some of them are ready, and others need more instruction.

We are planning to begin tent work as soon as our tent can be gotten from Costa Rica. Some parts of this field are ready for such work, and others seem hedged against it. Work with papers and books is being carried on all along the line. Also, in the city of Panama we are doing some work among the English-speaking people, with the literature, and hope we can do something soon for the Spanish-speaking

people, who comprise the greater part of the population of Panama.

Our courage is good, and we are pressing on to victory, and hope soon to be privileged to dwell with the redeemed of God in the home he has prepared for those who love him. It is true our hearts turn homeward at times, but more longingly to the better home. Remember us at the throne of grace.

C. E. PECKOVER.

### Fiji Islands

I AM writing to-day from our new mission station, Viro Ovalau. O, we do praise God for his goodness to us! The pillar of cloud moves on before us. For some time we looked for a location for the school, but until lately nothing definite was in sight. The present location was refused us some time ago. A little later it was offered to us, but on terms that we could not accept. But the Lord, who rules, moved upon the heart of the owner of the estate until we

brethren at Ra have promised to cut us a large native drum for a school bell. This sort of drum was at one time used to summon the people to the cannibal feasts. Praise God, there is now to be one to bring them here for a far different purpose—summoning the students to feast on God's Word.

J. E. FULTON.

### China

CANTON.—We have been in China now almost two months, having reached Hongkong the twenty-sixth day of July. Our trip was a fairly pleasant one, although we had a cold, dense fog most of the way until we reached the coast of Japan. Mrs. Law was very seasick all the way, but I was sick only once.

We visited the sanitariums at Kobe, the native institution, and the one in charge of Dr. Lockwood, which is for Europeans. We found both institutions doing splendid work.

Sisters Anderson and Thompson met



THE NATIVE DRUM USED FOR SCHOOL BELL

obtained it on terms dictated by ourselves in almost every particular. It is a beautiful location, in a most central part of the group. It has a harbor, where our two little vessels—the power launch and Brother Parker's cutter—now lie at anchor. The place contains about four hundred acres. The soil is excellent, and we hope to plant crops of different kinds that will make the work here self-supporting after a very short time. We are so glad that this can be done, for we know that there are many calls for means to build up the work in the regions beyond. Now, dear brethren, we solicit your prayers in behalf of the work. We all need your prayers, for we believe in them.

We have made several trips to the Ra coast, where we have quite a number of Sabbath-keepers. At our last visit we had a blessed experience with one company, having had the privilege of burying fifteen souls in baptism. We hope soon to organize the company. The next day after the baptism, the brethren of the town all went out to a piece of land, cleared it off, and planted it in sweet potatoes for the school here. At another town they are also going to plant a vegetable garden for us. Our

us at Hongkong. We were very glad to see some of our own people after so long a trip, and happy to be at last in China, where there is so much to be done. We remained in Hongkong over three weeks, and then came to Canton, where we see China in its truest light. Brother Wilbur met us here.

I visited my native village, where I found many changes in the people as well as in the village itself. The people had heard that I was soon to visit them, and it did not take long for the word to spread through the village that I had at last arrived. The old friends and relatives came in crowds to see me. All seemed glad that I had returned to China. I took my medicine case with me, and had about sixty patients to see in the few days I remained.

I find quite a change in the sentiments of the people. Several men, some very old, wish to cut off their queues, and would if several in the same village would join them in doing it. They thought it much more sensible and convenient. A few more years will show many great changes in China.

I gave away a number of Chinese tracts to those who showed some interest. Truly the way is open now for

gospel work among these people. We are searching the city to find a suitable house to live in, and start our medical work in a small way. This is a very hard thing to find here. The prospects are good for patients as soon as we can get settled.

Our church-membership is small, but the Lord has promised to meet with a few as well as with many, and we certainly enjoy our little gatherings here. At the chapel we have had as high as one hundred Chinese men, women, and children in attendance.

The girls from Miss Thompson's school always attend, and their merry voices add a great deal to the singing. Some of them show a deep interest in the gospel. They sit very still all through Sabbath-school and meeting, which lasts, altogether, nearly three hours. I wish our children of America could visit them one Sabbath to see how quiet and orderly they are, and they pay such good attention to whatever is being said. Miss Thompson never has to ask them to be quiet, or to correct them for disturbance. How they do enjoy singing our songs! Surely the Lord has some precious jewels for his kingdom among the girls.

Brother Anderson and Sister Van Scoy have arrived, and our company of workers is increasing slowly but surely. The work is great, but the Lord can do much with little if necessary. We are very thankful to have a part in this work. We ask the people in America to remember us all in their prayers that we may do faithfully the work God gives us here in China.

LAW KEEM, M. D.

### In Singapore

THE *Eastern Daily Mail*, of Singapore, prints the following notice of our mission in that metropolis of South-eastern Asia:—

"With growing prosperity, the Seventh-day Adventist Mission has had to move into larger quarters. Mr. Jones, the head of the mission, is removing to the large house on the hill off Niven Road. Mr. Davey, the hydro-pathic physician and masseur, has established a small sanitarium and sales-room of health foods at No. 18-A Wilkie Road.

"Here the various kinds of apparatus used by this school of medicine, if such it may be called when all medicine is forbidden, have been set up. Notwithstanding the bitter opposition of the non-conformist bodies, this new sect seems to be prospering here.

"Other missionaries are complaining that the Adventists are taking away their adherents, or trying to do so. The same might be said of the other non-conformist missionaries when their work was first started here, who secured many from the established church. The 'retort courteous' from the Adventists doubtless is that if the other sects and their teachers have not appealed to the intellects and hearts of the people who have been their followers sufficiently to hold them, it is well for these dissatisfied ones that they have some one else to turn to.

"Certainly some of the doctrines of this new sect appear to most of us most peculiar, because of their novelty, perhaps. They believe that the divine com-

mand is to keep holy Saturday, and that the keeping of Sunday in no sense is sufficient or pleasing to the Deity. They believe in the total annihilation of the wicked, and that all the dead are in a state of somnolence between death and the second coming of Christ."

### Camp-Meetings in the Pacific Northwest

#### Ogden, Utah

I WAS present at this meeting throughout, from August 15 to 22. The camp was located in the outskirts of the city of Ogden. About one hundred of our people were present from different parts of the State. This was a good proportion of the Sabbath-keepers in Utah, the total resident membership being about one hundred and twenty.

Although Elder W. B. White, president of the Pacific Union Conference, could not be present, and other help that had been promised failed to come, the meeting proved a great means of help to our people and workers in this peculiar and needy field. The Spirit of the Master was present in all the meetings, and every one experienced an uplifting in God. Before the close of the meeting twenty persons were baptized in a stream near the camp.

The annual meeting of the Utah Conference was held at this time, during which officers were elected for the ensuing year, and other business transacted. Elder Alfred Whitehead was re-elected president, and Mrs. Rose Whitehead was chosen secretary and treasurer. Associated with Elder Whitehead on the executive committee are the following: W. A. Alway, A. G. Christiansen, Paul Iverson, and Charles Nelson.

The interests of the cause are growing in Utah. Our people pay a tithe which compares very favorably with those fields where conditions are more favorable. The amount of tithe for the past year was \$1,929.86, a large increase over the preceding year; and reckoned on the basis of the actual membership, it is a per capita tithe of about sixteen dollars. The aggregate of various offerings for the year was \$358.83.

There are five churches in the conference, with a total membership of one hundred and eighty-three. This includes, besides the resident members, those who have left the State, many of whom can not be located.

Every one seemed of good courage in God, and an evident love for the third angel's message fills the hearts of God's people in Utah. The Lord will bless the work during the year upon which they are now entering.

#### Seattle, Wash.

This meeting was held at Green Lake, a suburban portion of the city, of Seattle, from August 24 to September 3. The camp-ground was an ideal spot for such a meeting. The regular annual session of the conference was held in connection with this gathering; officers were elected, and other important business was transacted.

Several important recommendations were brought before the conference, and adopted after interesting discussions. These have already appeared in the columns of the *Review*, in the report of the secretary of the conference, hence I will not include them in this report.

This good meeting is now in the past, but it will not soon be forgotten. I think that every one who attended the services recognized the presence of the Spirit of God in a special manner; and to me personally this was a very precious season.

This is the third gathering in almost immediate succession that I have attended, beginning with the Portland camp-meeting, and I wish to note that every one of them has been an occasion of great refreshing. This is a good omen. It is encouraging to the people of God. To him who has been, as many of us have, waiting long years for the close of this work and the realization of our hopes, it is most encouraging to see the lifting of the cloud. There is a sound of a going, and it is a signal for a general rally and a lining-up for a march to victory.

The blessings which have come upon these meetings have been as the rain from heaven upon a thirsty land, and the drooping heads of many who had almost ceased to hope are being uplifted. Our redemption draweth nigh. This seemed the conviction that came to our people at the Seattle meeting, as well as the other gatherings that I have recently attended. At each of these meetings it seemed to be the testimony of all that it was the best meeting they had ever attended. This is as it should be, and as it will be if we use our privileges as we ought. These gatherings should increase in blessing and help to our people each succeeding year as we move on toward the kingdom, and as the work advances.

#### The Conference Finances

The statement submitted by the treasurer showed the following: Tithes received for the year, \$11,961.83, a per capita payment of \$10.60; offerings for various interests outside the conference, \$2,905.54; for interests within the local field, \$1,300; in all, \$4,205.54, or \$3.72 a member. The balance sheet showed a net gain for the year of \$1,384.20.

#### Workers

Twenty laborers have worked in the conference during the past year,—eight ordained ministers, two licensed ministers, and ten missionary licentiates. Each of the ministers was called upon to give before the delegates a review of his work for the year. Encouraging progress is noted in the spread of the message in the several sections of the conference where the brethren have labored, and a goodly number of souls have been added to the remnant people. Some churches that became much reduced in membership, indeed that were "ready to die," have been revived and strengthened, and the "things that remain" set in order.

Every worker gave expression to strong courage in God and in the outlook for the work, and also to a determination to press forward till the battle is carried to the gates.

#### The Educational Work

The outlook for the educational work in western Washington is very encouraging, especially in view of the large number of children and youth who must have, and who manifestly want, a Christian education. In its unusually large number of bright and promising young people this conference is blessed indeed; and in this, too, it has a great respon-



sibility. Evidently the conference appreciates this trust; for while some steps had already been taken toward providing educational advantages in the field, measures were adopted at this meeting to strengthen the work already established at Mount Vernon, and also to put on a good basis a like enterprise at Manor, in the southern end of the field.

Brother Stiles reported for the Mount Vernon school a very prosperous year, financially and otherwise, notwithstanding the very meager facilities they had for carrying forward the work. During the meeting there was raised \$1,235.74, in cash and pledges, for the intermediate school interests in the conference.

Brother E. L. MacLafferty reported advancement and good work in the church-school interests. In the success reached and the interest shown by the teachers, as well as by the patrons of the school, he saw promise of greater progress in the future.

#### Medical Work

Drs. A. Q. Shryock of Seattle, T. J. Allen of Tacoma, and W. B. Holden of Portland gave some helpful talks before the conference on Christian temperance and hygiene. Dr. Shryock's report of the work done in the Seattle treatment rooms indicated that the prospering hand of God had been upon that branch of the work as well as upon other branches. The prospect of success in the future, as shown by the review of the past year's work, commands the confidence of our people in western Washington in this branch of the cause.

The vegetarian restaurant, under the management of Brother M. T. Madsen, is prospering under the blessing of God. The patronage is constantly increasing, and the present quarters are quite inadequate. The capacity of the institution will have to be increased very soon. An excellent education is being given to a good class of people by means of this line of effort.

#### Helpers at the Meeting

The ministers attending the meeting from outside the local conference were Elders H. W. Decker, Daniel Nettleton, M. C. Wilcox, C. P. Bollman, H. J. Dirksen, T. H. Starbuck, C. E. Ford, M. E. Cady, and the writer. The blessing of God was upon the labors of these brethren, and the eager and longing people were much revived and uplifted as they were led to the living waters, and as the bread of life was broken to them.

The attendance from the city was good, and the interest on the part of the public to hear the truth increased till the close of the meetings. The evening services were used wholly to interest those who had not heard the truths for this time.

#### Baptisms

On Sunday afternoon, September 3, twenty-eight precious souls were buried in the beautiful lake near the camp. The scene was especially impressive, the Spirit of God hovering in a special manner over the large number gathered to witness the solemn rite. Evidently an excellent impression was left upon the people, and the candidates seemed to be greatly blessed on this occasion.

On Monday forenoon, three more willing followers of the Man of Nazareth were baptized in the same place.

Thus the good meeting has come and gone; but its influence will be far reach-

ing in the work of the conference during the year.

May the Lord greatly bless the laborers in western Washington as they go forward in the work during the year upon which they have now entered.

F. M. BURG.

(To be concluded)

### The Southern Training-School

THE following encouraging report of the opening of the Southern Training-school, by Prof. J. E. Tenney, we send to the readers of the REVIEW. It is much better than we had reason to expect. The restrictions of the quarantine laws are very rigid, and those who would come from the South are deterred. This has reduced the attendance at the school.

With the coming of frost these quarantine restrictions will be withdrawn; but the demand for a new heating plant at the school will be increased. The two thousand dollar fund for this purpose is growing slowly. We are thankful for these evidences of regard and sympathy for this institution, concerning which the servant of the Lord has said, "God led in the establishment of the school at Graysville, Tenn." He will bless those who will contribute to place this worthy and needy institution upon a modest, efficient, and reasonable footing. A new roof now covers the school building. Other repairs and facilities are imperative.

Prof. Tenney says:—

"We know that the friends of the Southern Training-school will be glad to learn of the opening of the school and its prospects. At nine o'clock on the morning of September 20 the school was well filled with students and teachers, and friends who had gathered to unite in the opening exercises. Elders Smith Sharp, W. W. Williams, and Geo. W. Wells were present as the representatives of the board of managers.

"After appropriate remarks by ministering brethren who were present, Professors Washburn and Howard, new members of the faculty, were introduced, and feelingly responded. The plans for the year were then briefly considered, and an earnest appeal made to the students to let their work be characterized by a spirit of carefulness and conscientious devotion to their high and holy calling in Christ. The Spirit of the Lord was manifestly present, and it was afterward remarked that seldom if ever had school opened with more marked evidences of divine direction.

"The attention of the students and teachers was then given to the enrolment, and selection of studies. Sixty students were present above the primary grades, making a total attendance for the first day of eighty-eight. At the end of a week the enrolment in the upper grades had reached sixty-six, and in the primary grades, thirty-two, making the total enrolment at present ninety-eight. Doubtless the attendance will considerably increase during the next few weeks.

"Several students living in districts infected with yellow fever or in localities separated from the school by quarantine lines, desire to come to the school, but have not been able because of these restrictions. Then, the great needs of the school have been kept before the people, and it is not unlikely that some

have been kept from attending by fear that the school will hardly meet their needs.

"We believe that the spirit of sacrifice is characteristic of the entire faculty; and it seems that if our brethren and sisters throughout the Southern field would to a greater extent be actuated by this same spirit, and unite with the teachers in a willingness to make sacrifices for the school, its needs would soon be supplied, and its rooms filled with students.

"Already there are many evidences that the Lord is working in behalf of the students, and we confidently believe that these are only the first drops of showers of blessings.

"May God richly bless his people throughout this southland, and arouse in them all an active interest in our dear school."

R. M. KILGORE.

### Ontario Conference Proceedings

THE sixth session of the Ontario Conference of Seventh-day Adventists was held in connection with the camp-meeting at Lorne Park, Ontario, Sept. 7-17, 1905. In all, eight meetings were held. All the churches in the conference, except one, were represented. Two churches, one at Woodstock and one at Lorne Park, were admitted to the conference.

The committee on plans and resolutions reported the following resolutions, which were adopted:—

"1. *Resolved*, That a collection of fifty dollars be taken for the purpose of assisting the Chatham church in the reconstruction of their place of worship, and that the sum be loaned the church by the conference until it is made up by the collection.

"2. *Resolved*, That we get out handbills advertising this meeting, and that we invite our young men to distribute them throughout the surrounding country.

"3. *Resolved*, That a tent master be elected by this conference to look after and care for the tents; and that each minister be required to give a receipt for every article of his outfit at the time of receiving it, and that he be held responsible for the same until it is returned to the tent master.

"4. *Resolved*, That a tent and camp-meeting fund be raised in such a manner as may be thought best by the conference committee.

"5. *Resolved*, That we enter upon a vigorous campaign to place the REVIEW and the Canadian Union Messenger in every Sabbath-keeping home in the conference.

"6. *Resolved*, That the school board be instructed by this conference to pay one thousand dollars or more of the mortgage on the school farm, at the time of the next semiannual payment of interest, Oct. 1, 1905.

"7. *Resolved*, That the school board be further instructed by this conference to consider the advisability of disposing of not more than ten acres of the farm if a suitable purchaser can be found, and that the proceeds be used toward paying the principal of the mortgage on the farm.

"Whereas. We realize that something should be done by our canvassers to extend the medical missionary work, therefore,—



"8. *Resolved*, That proper health and temperance tracts and pamphlets be furnished the canvassers at reasonable rates for distribution, and that our canvassers be encouraged to make free use of such literature.

"9. *Resolved*, That the time of opening school, after the present year, be changed from autumn to spring at the discretion of the school board, and that plans be laid by the school board to provide employment for young men and women who desire to attend the school, but who have not the means with which to pay their way.

"Whereas, Times are changing, and the demands upon the laborers are increasing, and,—

"Whereas, the spirit of prophecy shows that the medical work is the right arm of the message and an entering wedge into the hearts of the people, therefore,—

"10. *Resolved*, That this conference co-operate with the medical work in establishing treatment rooms wherever opportunity offers itself to establish interested ones in the truth.

"11. *Resolved*, That ministers and Bible workers be allowed five dollars' worth of tracts at wholesale value, for free distribution in every field newly entered.

"12. *Resolved*, That our canvassers be allowed five dollars' worth of tracts at wholesale value, for free distribution each conference year.

"Whereas, A good work was done last year in the campaign with "Christ's Object Lessons," in raising means materially to decrease our school debt, and,—

"Whereas, We still have a number of 'Christ's Object Lessons' on hand, therefore,—

"13. *Resolved*, That it is the sense of this conference to put forth renewed energy to duplicate the sales of said book this year.

"14. *Resolved*, That as a conference and as individuals, we heartily co-operate with the conference president in the plans which he has outlined for the next year's campaign, and that we pledge ourselves to do all we can to sustain him in his work."

Ministerial credentials were granted to A. O. Burrill, Eugene Leland, A. L. Miller, and W. H. Spear; missionary licenses to Sadie Baker and Annie Johnson.

Officers were elected as follows: President, A. O. Burrill; Vice-President, T. H. Robinson; Conference Committee, A. O. Burrill, T. H. Robinson, Eugene Leland, A. L. Miller, and Chas. Smith; Secretary and Treasurer, B. B. Noftsgger; Educational Secretary, Eugene Leland; Religious Liberty Secretary, Eugene Leland; Auditor, A. L. Miller; Conference Tent Master, Herbert Knister; Trustees of the school property, Chas. Stewart, T. H. Robinson, and Eugene Leland; School Board, Eugene Leland, T. H. Robinson, and Herbert Knister.

#### Financial Report

Cash on hand June 1, 1904...\$1,303 46

#### RECEIPTS

Tithe .....	\$6 068 99
Sabbath-school offerings .....	363 28
Annual offering .....	349 58
Weekly offerings .....	387 00
Midsummer offering .....	35 08
Washington Fund .....	120 65
"Object Lessons" .....	909 87

School Fund .....	268 08
Haskell Home .....	78 66
Other funds .....	244 30
Book sales and accounts .....	919 24

Total .....\$11,049 09

#### EXPENDITURES

Laborers' wages and expenses..\$	5,307 10
Tithe to union conference ..	442 65
Individuals .....	364 96
Loan to Review and Herald..	1,100 00
Office expenses .....	155 18
Mission Board .....	707 46
Washington work .....	119 65
Camp-meeting expense .....	124 39
School board .....	976 18
Haskell Home .....	79 16
Publishers .....	764 77
Other funds .....	124 35
Cash on hand .....	782 24

Total .....\$11,049 09

B. B. NOFTSGER, Sec. and Treas.

#### Lake Union Conference Canvassing Notes

THE past year has been one of peculiar interest to me in the canvassing work. The year opened with some bright omens of an upward tendency in this work. Particularly was this so at the Mount Vernon Academy, where we held an institute, and about twenty went out into the work. Their work has been quite successful, and their bright, happy faces were seen at the camp-meeting at Mansfield, where they bore their testimony to the Lord's blessing in their work during vacation. No doubt a large number will go from that school another year. There were a number of institutes held last spring in other conferences, and a good work has been done.

More than usual interest has been shown at the camp-meetings in this work the past summer. At the southern Illinois camp-meeting the larger part of the camp attended our daily meetings. In Ohio the interest was good, and their new field secretary writes me that several have joined the ranks since camp-meeting. In west Michigan we were late in getting started, but several good meetings were held. In north Michigan the work received the usual hearty attention. In Wisconsin we had a new departure this year in the way of canvassers' meetings. Nearly every minister in the conference made a short, pointed talk that showed in no uncertain manner his attitude to this work, Elder McReynolds leading in his old-time, enthusiastic way. In Indiana we had some good meetings, and a good interest was shown in this work, but the time of the program was so fully occupied with the various interests that very little time was left for this work. In east Michigan an enthusiastic meeting was held in which all the leading brethren took part, each presenting some phase of the question. A number of old canvassers signified their determination to re-enter the work.

The following summary will show that those who have been in the work the past year have been successful. This work was done in August by twenty-nine agents: 707 hours' work, 1,141 orders, valued at \$1,849.90, which is over \$2.50 worth of sales an hour. After deducting a fair amount for loss of time in delivering, etc., this demonstrates that, in these older conferences, much successful work may be done.

From an army of strong young people in our schools, a large corps of workers should be developed in this home field who will get an experience that will fit them to go to the regions beyond to publish this gospel of the kingdom to the ends of the earth.

J. B. BLOSSER,  
Lake Union Field Secretary.

#### A Sunday Campaign in Lincoln, Neb.

WITH quite a flourish of trumpets it was announced in the daily papers, a week in advance, that Rev. Edward Thompson, general manager of the Sunday League, would open a ten days' campaign for better Sunday observance in Lincoln, Tuesday evening, October 3.

It was thought by some of our brethren that, just on the eve of entering upon our great missionary campaign, we could not afford to let this opportunity pass without taking some steps to enlighten the people of Lincoln on the principles of religious liberty. This Sunday campaign was announced to be conducted at eight different points in the city. We telegraphed for a supply of religious liberty leaflets, Elder Colcord's series of four tracts.

We had envelopes printed, and also slips to enclose with the leaflets. About fifty students under the direction of Prof. M. E. Kern volunteered to put the leaflets in the envelopes, and during the ten days of Mr. Thompson's meetings an army of workers from the College View and Lincoln churches placed a package of these leaflets in every home in Lincoln and its suburbs.

To show that the circulation of this literature had some influence, I will quote a statement made by Mr. Thompson in one of his addresses: "The movement which I represent does not in any measure seek to persecute or oppress the people who may believe in any other day. Indeed, we have never advocated any such thing, but ever will make exception in favor of those who conscientiously keep another day as the Sabbath. We do not believe that the people who keep the old Sabbath should be persecuted. Of course we believe they are wrong, and our literature teaches that they are wrong, but nevertheless, we do not believe in persecuting them. I make this remark so you will understand. I am sorry to say that, while we have never had any trouble with the Jews or the Seventh-day Baptists, these Seventh-day Adventists are almost crazy on this subject. They have two short-hand reporters attending this meeting, and following me all over town to take down what I say. I hope they get it—I hope they get every word. •These people have been on my track ever since I have been here, circulating their literature in every part of the city—but that is all right. I want to say that if the people who believe in the Lord's day, if the American citizens who believe in the Sunday laws, would be one tenth as energetic as the Seventh-day Adventists are, we would not have much trouble. We could make short work of it. I have to go around to wake you folks up."

We tried to encourage our people to engage in this work with a true missionary spirit and for the love of the truth, and for a love of souls, rather than the

spirit of antagonizing another movement.

What the result will be, the judgment alone will reveal, but we believe that the precious truths of religious liberty, as well as the light on the Sabbath question, will find a response in many honest hearts, who may be saved from committing themselves to the wrong side of this question.

A. T. ROBINSON.

### A Letter

THE following letter expresses the opinion of hundreds who have used "The Signs of the Times Leaflets:—"

*Swansea, Cal., Oct 2, 1905.  
Pacific Press: I have purchased 5 lbs of Signs Leaflets and distributed them all over the settlement. They met a long felt want. The Christian world is rejecting the Bible and drifting off into heathen philosophy. It is high time we were giving the simple message straight from the shoulder, either to save (God grant!) to condemn. These leaflets are remarkably short and to the point.  
I pray earnestly that God will purge his people and send them out all over the country with these precious little forerunners of the second coming.  
Work, for the night is coming, when man's work is done!  
Milton H. Rymot.*

It will be remembered that these leaflets are a part of the missionary campaign supplies recommended at the last General Conference. Have you secured your pound (which consists of about twenty each of sixteen two-page leaflets)? and are you planning to circulate them?

H. H. HALL.

### Fernando (Cal.) College

FERNANDO COLLEGE opened Wednesday, September 20, with an encouraging attendance. After a social meeting in which many took part, the plans and purposes of the school were fully set forth by Elder Reaser, who is the chairman of the Board, and by the president of the school. There was an expression of approval of the plans proposed, after which the students were matriculated. Examinations were conducted on Wednesday and Thursday, and regular class work began on Friday.

New methods, which we believe to be for the best interest of the school, have been introduced with excellent success. Our school homes are being brought to the standard outlined in the Testimonies, and nothing short of it will satisfy us. We have been favored in securing the services of Prof. and Mrs. Joseph L. Kay for our young men's dormitory. Their Christian courtesy and kindness have already drawn the young men to them. Mrs. Lucas has charge of the young women's dormitory, and she is endeavoring to promote culture, refinement, and a love for the beautiful in character as well as in nature. There are forty students in the Homes, and these with the teachers and other workers make a family of forty-seven persons.

The students now enrolled and in daily attendance number seventy-nine. The present seating capacity of our chapel

is eighty-four, and the students who have written us, stating that they are planning to be here soon, will fill every seat. There is room for other seats to be installed, if necessary.

We are pleased to say that every student in the school is taking a Bible class. It cheers our hearts to find our young people ready and willing to study the Bible. Those studying for the ministry number five; Bible work, thirteen; medical missionary work, two; normal, sixteen; business, seven; shorthand, two; regular course, thirty-four.

The faculty consists of the following persons, carrying the responsibilities and teaching the subjects named: H. G. Lucas, president and business manager, bookkeeping, commercial law, penmanship, shorthand; Joseph L. Kay, preceptor, arithmetic, commercial arithmetic, algebra, geometry; S. Parker Smith, physics, history II, United States history, general history; Miss Myrtle E. Harris, grammar, etymology, rhetoric, literature, physiology; Mrs. Joseph L. Kay, Old Testament history, New Testament history, nature study; Mrs. H. G. Lucas, preceptress, typewriting; J. E. Evans, superintendent; Mrs. J. E. Evans, matron.

H. G. LUCAS, President.

### Canvassing for Scholarships

ON the twentieth of September I enjoyed the privilege of attending the opening exercises at Healdsburg College. One item in the program was of special interest, and it may furnish a good suggestion to our publishing houses, schools, and conferences that are working for the upbuilding of both the publishing houses and the schools. Before the close of the school last year at Healdsburg, the Pacific Press Publishing Company, the California Conference, and Healdsburg College entered into a joint arrangement for giving scholarships for a year's schooling at Healdsburg to such students as would accomplish a certain amount of work in the canvassing field during the summer.

This was the proposition: "Students from Healdsburg College who will enter the canvassing work for the summer vacation and deliver books to the value of two hundred and fifty dollars, sending in the full amount to the publishing house, will be given a year's scholarship at Healdsburg College, including all the regular expenses." The California Conference and Pacific Press Publishing Company each gave a small per cent on all orders taken, so as to make up the full amount to the school.

For a beginning the result was very satisfactory, and by this simple means the canvassing work was made very popular in the college at the opening of the term. There was hardly a failure on the part of those who undertook the work, and these young people put up the best record that has been made in California for a long time. The following is a brief summary of the work of those who obtained the scholarships:—

	HOURS	ORDERS	VALUE
H. S. Carter	420	401	\$695.20
Floyd R. Moore	460	287	453.75
Clide Raaths	130	209	313.50
Chas. W. Fusch	288	199	300.75
Inez Hoiland	97	199	259.00
W. B. Findley	not given		255.40

This enterprise was a success in many

ways; a large number of books were distributed, six intelligent young people earned a year's schooling during the vacation, and what is still more valuable, they have been in a grand school as they have labored from house to house. It was a very refreshing experience to meet them and hear their experiences. They learned how to shake hands with a good firm grip; they have undertaken something definite, meaning perseverance and hard work, and have won; and this success will be to them a constant assurance that they can succeed at any good thing. These young people have our congratulations, our confidence, and our love, and we trust that their good work will prove a blessing to them and to the people for whom they have labored; and may not this experience prove a helpful suggestion to other publishing houses, schools, and conferences, and may not this success be an inspiration to hundreds of students who ought to undertake some good, solid work like this during the next school vacation?

E. R. PALMER,

Sec. Gen. Conf. Publishing Committee.

### Religious Liberty Notes

ON charges of Sunday law violation thirty-seven persons were arrested by the Boston, Mass., police in and about that city on Sunday, September 24.

The following is a list of States where the Sunday closing agitation has recently been carried on: Indiana, Michigan, Minnesota, South Dakota, New York, Pennsylvania, Washington, Connecticut, Ohio, New Jersey, and West Virginia.

Elder A. J. Breed, the president of the Upper Columbia Conference, writes that as the result of a series of Bible readings conducted by Brother L. A. Wilson, a barber at Eltopia, Wash., embraced the truth. Because he closed his shop on the Sabbath, one of his patrons was indignant and caused his arrest. Brother Breed reports very bitter opposition against the truth there.

Minnesota seems to be a very fertile field for Sunday closing. While the various young people's societies in Minneapolis have just adopted a resolution condemning the Sunday newspaper and instituting a boycott against it, the news comes from New Ulm that the ministers petitioned the mayor to close the gates of the county fair on Sunday. It was too late to go into effect this season; but, in the future, it is understood that the fair will be closed.

A brother who has just served a sixty-days' sentence in jail at Winston Salem, N. C., says that there were thirteen cell mates in a fourteen-foot cell. To say the least, the sanitary conditions to which one is subjected in such a place are not conducive to health. It is understood that the ministers of that city will speak upon the subject of Sunday observance at an early date. The local editor remarks concerning the prospective sermons: "With the 'light' before them, the various ministers will have a fertile subject."

The *Ram's Horn*, in speaking of a Sunday closing bill which was recently defeated by the House of Lords in England, says, "It (the bill) was worked out apparently with much patience, yet

it was rejected by the House of Lords after a debate, which shows that our English friends can fully appreciate what we in this country have to experience when our House of Lords, the United States Senate, stands in the way of a fervent public opinion."

K. C. RUSSELL.

### Field Notes

THREE persons received baptism at the Lancaster, Pa., church, Sunday, October 8.

EIGHT persons were baptized at the Chicago Swedish church Sabbath, October 7.

SEVEN persons have recently been baptized at Benton Harbor, Mich., five of whom have united with the church there. Elders R. C. Horton and M. S. Burnham are conducting meetings at that place.

ELDER O. E. REINKE reports encouraging progress in the German work in New York City. He says: "Sabbath, September 30, I had the privilege of baptizing thirteen souls, all adults. During the entire year twenty-one souls have been baptized and added to the church."

SPEAKING of the work at Poplar Bluff, Mo., Brother Chas. G. Bellah says: "Our little company has been pushing ahead pretty well the past twelve months. The Sabbath-schools and prayer-meetings have about doubled, and the church-school has had a still larger gain. Three have been added to the church, and others are expected."

ELDER L. D. SANTEE says in a report from Moline, Ill.: "There are ten or twelve that seem deeply interested, largely as the result of Sister Silver's work. Since coming here we have gone with her to the homes of her readers, and find them deeply in earnest. We expect soon to hold cottage meetings, alternating them so that all can attend."

FROM Marceline, Mo., Brother W. T. Millman reports: "We baptized three, and four or five others have begun to keep the Sabbath. We organized a Sabbath-school last Sabbath of seventeen members. One preacher and his wife said they had kept their last Sunday. Sabbath-school will be held at their house." This result follows a course of tent-meetings which were begun August 28.

ELDER D. E. SCOLES writes from Sedalia, Mo., under date of October 16: "I am just closing a tent effort here, and expect to open up the work in St. Louis in November, and devote my time to that part of the field. Eighteen have signed the covenant here since camp-meeting, and several others have accepted the Sabbath, making about twenty-four in all. I held a meeting in Springfield, Mo., before camp-meeting. Eight persons accepted the truth, among them the pastor of the German Congregationalist church, and his wife. I also held a meeting at Little Beaver, and organized a church. Twelve accepted the truth under my labors at that place. The Lord is blessing us in this conference."

## Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,  
C. C. LEWIS, Secretary.

### Some Suggestions for Church-School Teachers

FORM a floriculture class in your school. Gather the seeds now which you may wish to plant next year. Make a collection of such plants as may be kept in your schoolroom during the winter.

Give the children something to do in the great missionary campaign which is now being inaugurated. Those who are old enough may do something in the way of canvassing and distributing literature. The younger ones may unite in making articles for the poor, collecting papers and other printed matter which is to be distributed by the older ones, or gathered for shipment to those desiring literature for distribution. It is not so much *what*, as that *something* is done, and that this great campaign is kept continually before the pupils.

Begin the collection of a library for the school. This should consist of our own denominational works, and of those books which are of an interesting and instructive nature along lines of science, history, biography, and, in fact, any useful knowledge. These books may be gotten from patrons and friends of the school, many of whom may have one or two books that they can spare from their libraries. Various proper ways may be devised for raising money, from time to time, for the purchase of such books as are needed for the library, which can not be had otherwise. Let librarians be appointed from the pupils for the care of the books. Every child should be taught to begin the acquisition of a good library, and this school library should inspire him to do so. He should be taught not only to collect good books, but to know what is in them.

F. G.

### Summer Schools and Conventions

FROM the summer school at Portland I went to the one at College View, Neb., stopping en route at Walla Walla College, and Boulder, Colo. At Walla Walla I was pleased to meet an old fellow laborer, Brother C. M. Christiansen, with whom I worked for a number of years in Battle Creek College. He showed me through the buildings, and explained to me the particular features of the school. The buildings were undergoing changes in construction to accommodate the sanitarium which is to occupy the dormitory formerly occupied by the young men. I was pleased to have the privilege of visiting the Boulder Sanitarium, and to note its excellent patronage and the signs of prosperity in its work. It is most beautifully situated, and has every advantage in its location for a sanitarium. The summer school of College View was of about the same size as the ones at San Jose and Portland. There were from twenty to twenty-five teachers in attendance. This was under the charge of Mrs. C. C. Lewis, assisted by members of the Union College faculty. Every effort seems to have been put forth to make the instruction of

a thorough and practical nature. There was a spirit of progress and courage which was very pleasing.

I next visited the summer school at Stuart, Iowa. The attendance at this school was not so large as at College View, being only twelve or fifteen; but when it is considered that the Central Union Conference had three summer schools, the total makes a good showing of the teachers who received instruction for this next year's work. Prof. Floyd Bralliar, the principal of the Iowa Industrial Academy, had charge of this school. He was assisted by Miss Ellen Burrill and others. The school was located in the academy buildings. I was pleased to visit this school and to go over the farm. They are introducing quite a number of new ideas into their work in connection with the farm. We hope that these may be most successful, and that they may furnish many valuable suggestions for our other schools.

My visits at both College View and Stuart were cut short in my endeavor to reach Berrien Springs before the close of their educational council. The session of the summer school, which was followed by an educational council, was shortened somewhat in order to permit those attending to be present on the camp-grounds. I did not get notice of this change in dates so as to arrange my plans to be present the length of time that I had intended. This was the largest summer school that was held in the country. There were from seventy-five to one hundred present in the school and at the council. I was pleased to meet with the brethren who had charge of the school, and to learn from them of its success. I also enjoyed my visit at the college. The president, Elder N. W. Kauble, took me over the farm and around the buildings, and enabled me to gain a good idea of the location of the school and of its opportunities for future work. There is an earnest desire on the part of the faculty of this school to have it occupy the important place which it should in this large union conference, where are more of our young people than in any other union conference in the country. We believe that there are good days ahead for this school.

I was pleased to note the spirit of co-operation and unification which all the teachers at the summer schools, both those who were acting as instructors and those who were attending as students, appeared to have. It seemed to be recognized that for our church-schools to succeed there must be a policy of giving and taking,—giving to others every good idea that we work out, and receiving every helpful suggestion which others had worked out. If this spirit of helpfulness is manifested, it is certain that a solidifying and building up of our school work in all features will result.

There are two crying needs which stand out very prominently; they are for good text-books and a proper means of support for our schools. These and other important questions were considered in every gathering of teachers that I attended, and many helpful suggestions were made. I am sure that the time is not far distant when we shall have a list of text-books which can be used by our teachers, and when our church-schools will be substantially supported, when our church-school teachers

will receive remuneration sufficient to enable them to pursue their studies so that they may become well educated for the important work which they have to do.

Another question which received much consideration in every convention was that of discipline. In all our schools there should be most excellent order and a spirit of work. Order is heaven's first law, and no disorderly school is a Christian school. Thoroughness and advancement in every feature of the school work seemed to be the watchword in every one of our conventions.

These summer school conventions are, it seems to me, an inestimable help to our school work. They ought to be held regularly, and much effort should be put forth to enable every teacher to attend. Nearly all the conferences where schools were held this summer assisted in a financial way. I trust that much good may result from my becoming acquainted with these teachers and their work. I believe that there is a decided advance being made along all lines of our school work, and that this advance has mingled with it enough conservatism to give it permanency.

FREDERICK GRIGGS.

### One Reason for Our Existence

I WOULD like to have you read a little story. I read it in a bulletin issued by the Southern Board of Education, which contains the proceedings of the fifth conference for education in the South. It is written by Mr. Evans, superintendent of the schools of Augusta, Ga. Here is the story:—

"If one child gets my sympathy more than another, it is the one with the pale and old-looking face and stoop shoulders, that indicates work in a hot mill, little food badly cooked, and insufficient sleep in a stuffy room. But of such there are many in the mill districts of the land, and they need our prayers.

"About ten years ago a great big mill was built on the outskirts of our town. It was a 'hummer.' About five hundred hands were set to work, and for every hand at the loom there were two extra mouths at the home. Before the mill was in operation, a great big barroom was opened, and many of the little mouths went unfed while the big bar took toll of the hands.

"I saw this would never do, so I set up a school, and the only place I could get for it was the vacant hall above the bar. A house-to-house canvass brought in about fifty children, and the teacher in charge was one of the saints of the profession. While lessons were going on overhead, the clink of the glasses and the shouts of the drinking could be heard below. Several times there was a big row down stairs. But the teacher sat steady, and the school held on. It was barkeeper and beer glass versus school-teacher and reading class. But we started out on top.

"The year following, the school had outgrown the room over the bar, and a schoolhouse of two rooms was built in a field near by. Two teachers were needed, and a hundred children were gathered in. The year after that serious attention was directed to the needs of the community, and the two-room house was turned over to the negro school, and a four-room house was built

in a better place for the white children. The school grew to one hundred and fifty children.

"One day a young teacher came to me begging for work. She was willing to do anything at any price. I told her to go out to the factory, look up and down the street, and get thirty pupils to promise to go to school, and when she had them, to let me know. She was of the right sort, and in two days she had collected her school, and I had her a room in the new house. Her thirty pupils grew to fifty. By this time we had two hundred pupils in the school.

"The community was also growing. There were churches, stores, houses to rent, and people were moving in on us fast. But it was not a school-loving crowd—far otherwise. However, we had to keep up with the times, and so we added four rooms to our schoolhouse. We sent four teachers out in the high-ways, one after another, to seek for the lambs to bring them in, and they brought them in—poor little outcasts, who agreed mainly to try it awhile, and stay as long as they liked it. Thank Heaven, most of them liked it and stuck."

The reason I wanted you to read this is because it shows some of the conditions which God calls us as Christians to meet. Our young people can gather together the children just as easily as the teachers described, and there should be hundreds of them doing it all through these States. The familiar statement is, "One hundred for every one now here." Have you ever thought that that means you?

There is a work which Christian teachers can do which the public-school teachers can not. Not only the gospel of work is needed by these children, but the whole gospel of salvation. The mothers in their homes should be taught how to cook. The fathers should be encouraged to raise a garden, that the family may eat the products of the soil.

I head this article, "One Reason for Our Existence." That "Our" means the Nashville Agricultural and Normal Institute. The school has been established to bring teachers to just such children. It is to help Christian men and women who love to work with the soil to find places where their farm and their godly lives can be the means of spreading the gospel of a soon-coming Saviour. It is to help the nurse, the teacher, and the canvasser into needy places.

There are hundreds of stories as pathetic as this one. Do these children call you?

M. BESSIE DE GRAW.

Madison, Tenn.

### October Questions

WHAT birds have gone south?  
What birds are still here?  
What wild flowers may still be seen?  
What fruits is the farmer gathering?  
What nuts are ripe?  
What trees have shed their leaves?  
What colors are seen on the maple leaves?  
What colors are seen on the oak leaves?  
What trees have not changed in color?  
What is the squirrel doing?  
What is the bee doing?  
What name is given to the moon in October?  
Where are most of the fish?

—Selected.

## Current Mention

—It is reported that France will deliver an ultimatum to Venezuela shortly, and that if Venezuela disregards the same, France will bombard the Venezuelan coast.

—A great many mishaps to prominent people from automobile collisions are being reported. Among those who have narrowly escaped injury from this source of late being Emperor William of Germany.

—A report from Panama states that it has been decided to build a lock canal instead of a sea-level canal. The United States will fortify both terminals of the canal, at an estimated cost of about \$5,000,000.

—The affairs of the government printing-office are being overhauled by a committee appointed at the last session of Congress, and the statement is made, based on evidence already collected, that "in every department of the government, as well as in both Houses of Congress, there is extravagance, reckless and shameful waste, in the matter of public printing."

—The question whether Norway shall be a republic or a monarchy is making some stir in Europe. A Copenhagen dispatch says: "The Swedish court is making efforts to secure Prince Charles's acceptance of the Norwegian throne, fearing the establishment of a republic, which would stimulate republican sentiment in Sweden, where the subject is already being agitated by the Radicals and Socialists." It seems likely that Prince Charles (who is of the Swedish royal house) will secure the throne.

—The latest bank-wrecking sensation is furnished by the Enterprise National bank of Allegheny, Pa., which was considered one of the most reliable banks in Allegheny County. It appears that the bank carried \$780,000 of State funds, and had been looted by a band of Pennsylvania politicians, who had obtained loans to the amount of \$500,000, using their influence with the State treasurer to compel the bank to loan them the money, they giving as security worthless stocks. The failure of the institution was attended by the suicide of the cashier.

—The cause of the explosion on the United States steamship "Bennington" recently, which resulted in the death of many of the crew, is found to be "graft," or something akin to it. The head of the engineering department of the Mare Island Navy Yard, Commander George B. Ranson, who is an expert witness for the defense at a court martial of an officer charged with responsibility for the disaster, says: "It is a matter of record that the 'Bennington' was a contract-built ship. The work in connection with the riveting around the furnaces was badly done. The holes were punched, not drilled. They were not properly countersunk. For an expenditure of fifty dollars additional on the work in riveting on the furnace, the disaster to the 'Bennington' would never have occurred."

## NOTICES AND APPOINTMENTS

### "Save the Boys"

THE November issue of this journal (sixteen pages, illustrated) will be of more than ordinary value as a temperance document. It should be placed in every home. To this end it is offered at the very low price of \$1.50 per 100. Order at once. Address Save the Boys, Washburn Park, Minneapolis, Minn.

### Notice!

THE Alabama Conference of Seventh-day Adventists will be held in Chunchula, Ala., Dec. 27-31, 1905. The first meeting is called for 3 P. M., Wednesday, December 27. Let all the churches see that they are represented. The representation is one for the organization and one for each fifteen members. Brethren, this is your work; come and attend to it.  
W. L. MCNEELY, President.

### Atlantic Union Conference Association

THE first meeting of the third biennial session of the Atlantic Union Conference Association will be held at the Seventh-day Adventist church, South Lancaster, Mass., at 9 A. M., Nov. 9, 1905. This meeting is called for the purpose of electing officers, and transacting such other business as may legally come before the association.

MILES D. MATTSOON,  
ALBERT E. PLACE,  
J. EDWARD JAYNE,  
HAMPTON W. COTTRELL,  
GEORGE W. PALMER,  
WILLIAM A. WILCOX,  
PRESTON F. BICKNELL,  
Trustees.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

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

FOR SALE.—120 acres of good land in the great wheat belt of Kansas. Church and church-school on the place. Owner wishes to go South. Address Sam F. Reeder, Kinsley, Kan. (Fellsburg R. R.)

WANTED.—First-class bread baker. Steady employment and good salary for a capable and energetic man. Adventist preferred. Address Julius Paulson, Care American Bakery, San Luis Potosi, Mexico.

FOR SALE.—Fine farm, 160 acres, 5 miles from Gage, O. T., peach and apple orchard, 125 acres in cultivation, all fenced; good 16-ft. wind power grist-mill; 2 miles to S. D. A. church and school, ½ mile to public school, R. F. D. Price, \$3,500. Also 35-acre farm at Brayton, Tenn.; about 6 acres peach and apple orchard, beginning to bear; 7-room house, barn, granary; 6 miles to Graysville S. D. A. college; for sale cheap; would rent for \$60 cash one year, F. M. D. Address G. E. Bartholomew, Brayton, Tenn.

THERE is an opening for a limited number of young men to enter our nurses' training class which begins November 15. Those who desire to enter should write at once. Address Iowa Sanitarium, Des Moines, Iowa.

WANTED.—Work, by a middle-aged man, by the month or year, in Colorado or State of Washington. Has a wife and one child. Address, stating wages and what kind of work, J. H. Harding, R. F. D. 3, Loveland, Colo.

FOR a short time we will fill your orders for strictly first-class peanut butter at 10 cents a pound in 50-pound cans, or 12 cents in neat one-pound packages. Cash with order. Vegetarian Meat Co., Bond Bldg., Washington, D. C.

WANTED.—To exchange fine property in Graysville, Tenn., for farm or city property in Indiana or Michigan. Property consists of 8-room house, 3½ acres land; close to church, college, and sanitarium. Correspondence solicited. Address A. E. Rideout.

FOR SALE.—20-acre farm, convenient to school, 3½ miles from S. D. A. church; 4-room house, outbuildings; fruit, water, timber, healthful location, congenial neighborhood, productive soil, perfect title. Easy time payments; only \$450. Address R. Boram, Monteer, Mo.

## Obituaries

RUSH.—Died about eight miles from Pittsburgh, Pa., Oct. 5, 1905, Florence, one of the twin daughters of Brother and Sister Rush, aged 1 month.  
C. S. LONGACRE.

GUTHRIE.—Died at Washington, Pa., Oct. 3, 1905, of pneumonia, Sara Marguerite, the youngest daughter of Wm. L. and Tillie Guthrie, aged 1 year, 10 months, and 20 days. She is greatly missed in the family circle. On the funeral occasion, words of comfort were spoken by the writer from Jer. 31:15-17.  
C. S. LONGACRE.

GRAHAM.—Died in Sedalia, Mo., Oct. 2, 1905, of consumption, Brother Isaac Graham, aged 74 years. He passed away peacefully, trusting fully in God, expecting a part in the first resurrection. He leaves a wife and daughter, but they have a hope which cheers even in sorrow. A large number of friends were present at the funeral.  
D. E. SCOLES.

SHEPLER.—Died near Wheeler, Mich., Sept. 15, 1905, of cholera infantum, Fern Marie, only child of Sister Mamie Shepler, aged 1 year, 2 months, and 15 days. Little Fern was loved by all who knew her. It is hard for the parents to part with her, but the mother's hope of meeting her darling in the resurrection is a cheering solace the world can not give. An appropriate service was held by a local minister, James Rosia.  
AMY A. TURRILL.

WALKER.—Died at Popple Creek, Minn., Aug. 30, 1905, little Bulah Catharine, aged 2 years and 1 day. Her sickness began with stomach trouble and convulsions, resulting in hemorrhage of the brain. She was plucked as a flower from our family circle. Her death is mourned by her father, mother, five brothers, and two sisters. She was laid to rest in the Sauk Rapids Cemetery, till the glad morn of awakening.  
MR. AND MRS. G. A. WALKER.

COLLINS.—Died at Battle Creek, Mich., Oct. 6, 1905, of typhoid fever, Villa Dell Collins, nee Tefft, beloved wife of Brother Walter A. Collins, aged 46 years, 4 months, and 19 days. Sister Collins was a believer in the truths of the advent message, having been brought up in that faith. She was a faithful, consistent Christian, a loving and exemplary wife and mother. Her constant study and endeavor was to render helpful service to those around her, not only in tem-

poral affairs, but likewise in those things that pertain to the higher life—the true spiritual experience. By her first husband she was the mother of ten children, nine of whom are living, five being of a tender age who greatly need a mother's care. She is also survived by her second husband, her father, three brothers, and one sister. The twenty-third Psalm was the basis of the funeral discourse, given by the writer.  
G. W. MORSE.

MATHEWS.—Died at Bay View Farm, her home in Virginia, Oct. 7, 1905, Mrs. Sarah Mathews, aged 65 years. Sister Mathews was born in London, England. At the age of eight years she came with her parents to Meridian, Mich. In 1869 she, with her husband, the late M. D. Mathews, embraced present truth under the labors of Elder John Matteson, and became charter members of the Alaiedon, Mich., church, to which they remained faithful until death. Sister Mathews was laid to rest beside her husband and daughter, in the Clairmont Cemetery, to await the call of our Lord at the resurrection morning.  
SUSIE OSBORNE.

THOMPSON.—Died at Omro, Wis., Oct. 13, 1905, Abner Thompson, aged 86 years, 4 months, and 13 days. He first gave his heart to God under the influence of the Seventh-day Baptists, but in after-years drifted away from the Lord, and was reclaimed by the Seventh-day Adventists at the Neenah, Wis., camp-meeting. Elder James White baptized him. Brother Thompson was a witness to the falling of the stars in 1833. His wife is sustained by the sweet assurance of meeting him again in the first resurrection. Words of hope and comfort were based upon Isa. 49:24, 25, by the writer.  
J. S. SHROCK.

PHILLIPS.—Died at Knoxville, Iowa, Oct. 15, 1905, Sarah Elizabeth Phillips. She had suffered from heart trouble for some time, but the immediate cause of her death was a stroke of paralysis. About twelve years ago she heard and accepted present truth under the labors of Elders G. F. Watson and Matthew Larson, and ever lived an upright Christian life. She was an esteemed and much loved member of the church of her choice. She leaves five children, an aged mother, four brothers, and one sister to mourn. We believe she sleeps in Jesus. Words of comfort were spoken from Rev. 14:13 to a large and sympathizing audience.  
J. W. DORCAS.

REAMES.—Died at Pool's Siding, Va., Oct. 8, 1905, of typhoid fever, E. H. Reames, aged 28 years, 11 months, and 6 days. Brother Reames was beloved of all who knew him. With other members of the family he had been for several years a faithful adherent to the Seventh-day Adventist church at Ford, Va. Although a young man and full of business activities, he had won the respect of all with whom he was associated, and greatly honored his Saviour by a well-ordered life and a godly conversation. He leaves a father, four brothers, and two sisters to mourn their loss. He was laid to rest beside his mother, in the home yard, to await the first resurrection.  
H. J. FARMAN.

GOWDY.—Died in Tucson, Ariz., Oct. 7, 1905, Benjamin F. Gowdy, aged 39 years, 7 months, and 12 days. Early in life he was converted, and became a member of the Baptist Church in Illinois. From the time of his conversion until his death he was an earnest student of the Bible. Through the study of the Word he became convinced in 1893 that the Seventh-day Adventists had advanced light, and cast his lot with that people, being baptized in April, 1894, in Minnesota by Elder N. W. Allee. Later he received a license to preach, when he and his companion went to the Southern States, where they labored earnestly as missionaries until failing health compelled him to retire. His wife still lives to mourn his loss. The text used at the funeral service was John 11:11, chosen by Sister Gowdy.  
F. I. RICHARDSON.





WASHINGTON, D. C. OCTOBER 26, 1905

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

LAST week Elder C. H. Keslake and his family, of New Jersey, sailed from New York for Newfoundland. This help for that needy field would have been impossible at this time had not a special gift of five hundred dollars been made by a friend of the cause living in Newfoundland, as a practical appeal for another laborer.

THE second annual commencement exercises of the Madison (Wis.) Sanitarium Missionary Nurses' Training-school were held on Thursday evening of last week. Diplomas were presented to ten graduates by Dr. C. P. Farnsworth, the medical superintendent of the institution. The class motto was, "Duty Done Is Honor Won."

IN the last issue of the *Christian Advocate* (New York) Dr. Levi B. Salmans writes of medical missionary work and the Medical Missionary Association of Mexico. A picture of the physicians present at the July meeting accompanies the article, and in the group are Dr. Swazey, Dr. Paul Gaston, Dr. W. J. Erkenbeck, and Dr. A. Allen John.

ON our first page this week we present a typical view among the mountains of Switzerland. The snow-capped peaks in the distance, the rugged cliff in the foreground, and the stream rushing down the rocky bed among the trees, combine to make a beautiful and impressive scene. "Who knoweth not in all these that the hand of the Lord hath wrought this?"

ELDER GEORGE F. ENOCH and family, of the West Indies, spent a few days in Washington last week. After eight years in the island work, Brother Enoch has been taking a few weeks' furlough, visiting his home in Oregon. They return now to the West Indies, much improved in health, and encouraged by the interest in missions which they found among their old home churches in the Northwest.

THE return of another anniversary of the tenth day of the seventh month, 1844 (October 22), reminds us that "this generation" is now more than threescore years old, and that all things must soon be fulfilled. Years of patient and prayerful study of the prophecies have only served to strengthen confidence in the

interpretation which has made the year 1844 a notable one in this advent movement—a landmark on the journey to the kingdom. Every passing year brings us so much the nearer to the consummation of all our hopes. "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh."

It seems to be necessary to emphasize the note of caution which is printed in connection with the calls for publications for distribution, as we learn that some who claim to be Seventh-day Adventists, but who are not in harmony with the body, are sending to the addresses given such literature as will injure rather than help the cause of present truth. Those who receive publications for free distribution should exercise proper care in examining what is sent to them, so that they may not inadvertently circulate literature which does not correctly represent this advent movement.

THE annual circular on Public Education, issued by the National Reform Association, contains the following paragraph:—

The past year has witnessed several important local conflict. One of these was in Washington, D. C., where the ministers of one important section of the Protestant church took sides against all religious exercises or instruction in the schoolroom, employing arguments which, pressed to their logical conclusion, would sweep away every Christian feature of our civil institutions.

It is plain enough that the campaign over the question of religious instruction in the public schools of this city was one of the "important local conflicts" of the year, and it is probable that the same battle will need to be fought again and again. There is a determined effort to reverse the principles upon which this government was founded.

THE following is a letter received by the editor of a Buffalo, N. Y., paper, which speaks for itself concerning the work of Wilbur F. Crafts in the sale of his book, "Patriotic Studies:—

DEAR SIR: This day [September 3] a minister who boasts of being the author of eight Sunday laws (which prohibit ordinary labor or business on the first day of the week for cash consideration), stood before a select audience (men only) and canvassed them to purchase books at one dollar per copy, stating that there would be a profit of fifty per cent. Four men were selected to take subscriptions and advance payments.

But you can't run your machinery to earn that one dollar, nor can I pound nails, on Sunday, to make the price. Then why does this man sell his wares on Sunday? Why does he pose as a

Sunday law advocate, and travel from city to city breaking his own laws?

These same books, "Patriotic Studies," are printed at public expense, and the "franking privilege" of certain public officials is abused in their distribution. Yet this man, C—s, poses as a leader for law and order. The "reformer" needs some reformation himself.

THOSE who examine the "Second Prospectus of the Adelpian Academy, Holly, Mich.," a copy of which has come to our desk, will find that it differs in several ways from the traditional school announcement. There is a decided flavor of originality and individuality, both in the subject-matter and in its arrangement. The final word reads thus:—

If you seek an education, if you really mean to get training, if you are willing to work, and are willing to have your brain sweat, if you are willing to undergo discouragements and perplexities, if you are willing to endure some hardships for the sake of becoming a more competent man or woman, we know of no better place for you to come than to the Adelpian Academy. If you put in an appearance, we shall take it that you accept the situation. You will be welcome, and we will do all we can to aid you to accomplish your hopes.

The principal of the academy is J. Grant Lamson, from whom copies of the announcement can be obtained.

JAPAN, China, Africa, New York, Portland (Ore.), Assam, are among the places dealt with in special articles in the October number of *The Missionary Review of the World*. Dr. William Ashmore opens with a thoughtful and intelligent consideration of the "Probable Effects of Japan's Success on Missions in Asia." He throws on the subject the light of fifty years' experience and study. "The Summer Gospel Campaign in New York" is described by Dr. Charles L. Goodell, who was in the midst of this work. Another article is on the "Missionary Aspects of the Lewis and Clark Exposition in Oregon."

### "Outline of Mission Fields"

THE Mission Board has issued a pamphlet, "Outline of Mission Fields," giving a brief account of the progress of our work in lands abroad, together with facts and figures regarding the various countries. Teachers in our schools have long been calling for such a help in teaching geography and the missionary idea. The Board will gladly supply every teacher with a copy, and has asked union educational secretaries to supply a list of names and addresses. The booklet will be sent this week, along with the November second-Sabbath reading, to ministers and conference laborers, who will find it useful in presenting the work this denomination is doing and must do in all the world. Any others who are engaged in leading missionary meetings or Young People's Societies may secure a copy by addressing the Mission Board, Takoma Park, D. C.