

The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, NOVEMBER 2, 1905



AN ENTRANCE TO THE NURNBERG (BAVARIA) CITY HALL

OVER the portals leading into this public building is found an interpretation, delineated in enduring stone, of the prophecy of the four beasts recorded in the seventh chapter of Daniel. A view of one of these portals is given this week, and the other will appear next week. For a full explanation read the article "The Message in Stone" on the tenth page.

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.

TWENTY-SIX copies of *Life and Health* sold in two hours is the record of a little girl in Washington who had never canvassed before. Surely there is something that every one can do in spreading this message at this time. *Life and Health* for November is especially good for circulation by the children, as it is a School Children's Number. See full notice on the last page.

THE Nebraska Conference recently ordered 20,000 sets of religious liberty leaflets; 14,000 of these leaflets have been so far distributed in the city of Lincoln. Sunday law issues are being pressed in many places, and efforts of this nature will be more and more frequent as the conflict deepens. The Nebraska Conference is setting a good example for others to follow in meeting these Sunday law issues. The set of four religious liberty leaflets covers the ground quite thoroughly, yet briefly, and they should be used liberally wherever there is need of such literature. Any of our publishing houses can supply them.

As an evidence of the success of our agents in selling *Life and Health*, we quote the following from a lady who has recently begun work with the journal: "I have received the 100 copies of the October number of *Life and Health*, and sold them in a short time. I now enclose post-office order for \$3.75 for 150 copies of the same issue, which I hope you will send me as early as possible, and on the nineteenth you may send me 100 copies more." Another agent writes us as follows: "I wired you to-day for 150 October *Life and Health*. If the November issue is ready, please mail me 200 copies of that number also. If it is not ready, I will take 100 copies more of the October issue."

ANY reasonable person who will candidly consider the state of society at the present time, the spirit of selfishness, rivalry, and hatred that is growing among the nations, and the condition of the world in general, can not help longing for the dawn of a better era. "Heralds of the Morning" reveals such an era about to begin, and as ushered in by the coming of the Son of man. The prophecies being fulfilled all about us are attracting the attention of many minds. To these prophecies "Heralds of the Morning" calls special attention. The wonderful increase of knowledge, the marvelous developments of the past century, the increase of crime and evil, the conflict between capital and labor, the increase of anger of the nations, the prevalence of war, the awful struggle to excel in the invention and manufacture of the most destructive weapons the world has ever known, the increase of storms, floods, and disasters of all kinds,—all these, and many more, are treated in a Scriptural light, and will be of great help to the Bible student. Those of the readers of the REVIEW who desire to set before the people a clear revelation of the prophetic events of this time can do no better than to place "Heralds of the Morning" in circulation. Price, \$1.50, post-paid.

WHEN you begin to sneeze, it may be too late to stop a cold, but you can alleviate the trouble by rational treatment. In "Colds: Their Cause, Prevention, and Cure," Dr. G. H. Heald gives instruction for thorough, practical home treatment for colds, also many suggestions on how to keep from taking cold. You can not afford to be without this valuable little book. The price is only twenty-five cents.

ONE of the oldest readers of the REVIEW, Wm. Penniman, of Iowa, recently wrote of the importance of the REVIEW, as follows: "I rejoice to know that there is another campaign in behalf of the 'Good Old REVIEW.' It seems to me that the REVIEW is growing better every week. Some to whom I have spoken have promised to take it, and I hope to write to some isolated Sabbath-keepers to induce them to take it. I think the spirit of prophecy says that in any church where there are those who are not able to take it, those who are able should raise a fund so that all can have it."

IN these days of home-seeking and home-making, when the minds of the people are constantly perplexed over temporal necessities, it is little wonder there are so many who gladly welcome the suggestions of "Our Paradise Home." The human heart often grows weary of life's struggles, and needs the inspiration of the themes presented in this book. The 60,000 copies sold during the past two years is evidence of its merit and popularity. Those who read it recommend it highly. A weary business man recently said of it, "It contains more helpful inspiration than any other little work I ever saw." It is very attractive in appearance, and contains matter especially important to all classes. It brings to them the gospel for this time. The price is also within the reach of all, being only 25 and 50 cents a copy, post-paid.

THE second number of the Third Angel's Message series of *The Signs of the Times* is now ready. It contains a vivid portrayal of the sanctuary question. Among the leading articles might be mentioned the following: "The Gospel in Type," by Prof. J. A. L. Derby; "The Sanctuary and Its Lessons," by Mrs. S. N. Haskell; "The Priesthood in Type and Antitype," by E. J. Hibbard; "The Closing Work of Our High Priest," by W. N. Glenn; "The Great Apostate Powers of Revelation 12 and 13," by A. T. Jones; "Signs in the Heavens," by Prof. G. W. Rine; "The Only Power that Can Save," by Mrs. E. G. White. This number will prove fully as attractive as the first in the matter of illustrations. Order the whole set so as not to miss any of this most important series. Single sets, 20 cents each; 25 or more sets to one address, 10 cents a set. Address Signs of the Times, Mountain View, Cal.

ORDERS for any publication mentioned on this page may be sent to any conference tract society or to any of the following: Review and Herald Publishing Association, Washington, D. C., and Battle Creek, Mich.; Pacific Press Publishing Company, Mountain View, Cal., also Portland, Ore., and Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

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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Editorial

The Infallible Word

THERE is only one safe guide in dealing with the invisible things of the kingdom of God. We can rest with certainty upon the revelation which the Lord himself has made in plain language. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The men through whom this revelation was made did not evolve their statements from their own imagination, neither did they reason them out through a course of philosophical study, but "holy men of God spake as they were moved by the Holy Ghost." God has spoken to us in the language of men so that we may understand his relation to us and the provision which he has made for us. When therefore we wish to know concerning these things, we must go to the Word of God. Some foolish men, puffed up with a sense of their own importance, are claiming that the words of some of the so-called great thinkers of to-day are just as much the revelation of God as the writings of prophets and apostles, and thus in their opinion "there are new Words to-day, and there are more Words to come." Substituting reason and research for inspiration, they declare that "we have the ever-present Spirit which speaks essentially the same word that was spoken in the days of Isaiah and of Jesus." This really destroys the special inspiration and authority of the Scriptures, and places the words of men

and the Word of God on the same level. We unhesitatingly assert that this is the work of Satan, who is doing his utmost to prevent us from building upon the sure foundation. Do not be deceived by such satanic philosophy, no matter how high a standing the men may have who advocate it. Men are not writing Bibles in these days. God is not inspiring men to-day to write what contradicts the revelation given through Moses and the prophets. Let us not exchange God's words for men's words. "Thy word is very pure: therefore thy servant loveth it." Hold fast the faithful word.

Rebellion and Witchcraft

WHEN Samuel reproved Saul for disobeying the voice of the Lord in his dealing with the Amalekites, he said: "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft." Saul had received explicit instruction from the Lord through the prophet concerning his course, but his desire to exalt himself and to make a great material display as a proof of his success led him to depart from this instruction. When rebuked for his disobedience, he sought to justify himself by declaring that he had followed the general tenor of the Lord's command, and that any seeming departure from it was simply for the purpose of glorifying God. That which he had done for self-exaltation he professed to be for the purpose of making a sacrifice to the Lord. But God is not deceived by any wordy pretensions, and he designated Saul's conduct as rebellion. But why was this act of rebellion classed with witchcraft?—Evidently because by "his presumptuous disregard of the will of God" Saul had entered upon the path which led him to the house of the witch of Endor. The success which had attended his course so long as he followed the counsel of the Lord departed from him when he refused to obey the words of the prophet, and in his extremity he had sought help from one of those necromancers from whose wicked practises he himself had attempted to purge the country when he was walking in the light. How had the mighty fallen! The lesson is for all time, and applies with special force in these last days. The snare of spiri-

tualism is now set for those who determinedly refuse the way of the Lord; and the mere fact that a person has at one time denounced spiritualism when his spiritual vision was clear, will not prevent him from embracing this deception when he has fully set himself in rebellion against God. The path of whole-hearted obedience is the only safe path.

Missionaries or Pirates?

A COMMITTEE authorized by the legislature of the State of New York has been conducting an investigation into the methods employed by the officials of three of the leading life insurance companies of New York City. The disclosures have greatly shocked the moral sense of the whole country. The highest officials of these companies have unblushingly admitted such evasions of the laws, such manipulations of the funds for their own profit, such use of the policy-holders' money for political purposes, and such raids upon their treasury in the form of extravagantly liberal salaries, as will doubtless furnish a basis for criminal prosecution. But in the face of all this, one of the witnesses, whose salary is one hundred and fifty thousand dollars a year, declared it to be his belief that a life insurance company was of the nature of a philanthropic or missionary enterprise, and that it was his duty to extend insurance even at the expense of the policy-holders. That a man who has proved false to the trust reposed in him, and who really confesses that he has treated those who have done business with him as a highway robber treats his victim, should try to shield himself under such a pious subterfuge has raised a perfect storm of protest throughout the country.

Publications which have the reputation of being conservative are speaking with startling plainness of the terrible condition of things recently revealed, and the utter collapse of moral character. Conspicuous among these is the *Outlook* (New York), which prints an editorial on this subject under the significant title, "Hoist the Black Flag." From this editorial we quote the following paragraphs:—

Recent disclosures of low moral standards, cheap deceits, and callous indifference to the rights of others on the part of men of financial and business prominence have sorely hurt those who

long for a decent world to live in. . . . The shame of the United States Senate, with several members who have been under indictment or known to be unscrupulous corruptionists; of department officers of high station selling information as if it were produce; of men entrusted with vast funds for purposes which ought to make their custody a sacred charge, greedily using the money of other people for their own benefit,—these things are ominous and menacing in the last degree. . . .

The time has come for frankness with ourselves and the world; if we can not be decent, let us at least be truthful. Let us purge ourselves of dishonesty and hypocrisy, and be what we pretend to be; or let us preach squarely the doctrine of greed and success without scruples, and keep on doing what we are now doing. Let United States Senators stop talking about national ideals, or let them cease to disgrace the country by corrupting legislatures, dividing profits with land syndicates, and accepting from corporations salaries which they have not earned; it is time for them to make their choice; the country is, in no mood to stand further hypocrisy. It demands that the thieves take their hands off the sacred things of the nation; let them ply their trade if they must, but let them forbear to touch with polluted speech the ideals, the aspirations, and the hopes of the nation; they have done their best to destroy these things.

And it is high time for the officers of some life insurance companies to cease talking about the duty of providing for one's family, the solemn obligation of a man to think of the welfare of his children after he is gone, the beauty of present self-denial for the sake of the dear ones dependent on one's exertions. If the gentlemen whose dealings with the vast funds committed to their care have recently come to the light have any sense of honor, they will put an end to the sham philanthropy which they have preached for business purposes, and make their appeals for patronage with manly frankness. If they can not be honest, let them at least drop the mask of honor, and deal squarely with the public. Let them make an end to all the sentimental nonsense about widows and orphans, and say bluntly: "We want your money; pay us the largest possible premiums, and we will give you the smallest possible returns."

It is high time for plain dealing; the country is weary of scandals in high places; of men of reputation who are suddenly discovered to be without character; of moral sham and humbug among the eminently respectable. There are too many pious schemers; far too many well-behaved self-seekers. If we can not be honest, we can at least stop pretending to be what we are not. Let us hoist the black flag, and stop sailing as a missionary ship.

This editorial was made the leading feature of the issue, and attention was directed to it by printing on the front of the cover and in large letters an announcement of it under the sensational heading, "Shall We Hoist the Black Flag?"

Sober, conservative men, who would disavow any sympathy with this advent movement, are compelled to recognize

the seriousness of the situation which is being discovered to them. Those who in past years may have jeered at what seemed to them to be the fanatical and pessimistic interpretation of the prophecies made by Adventists are being brought face to face with a condition of things which answers to the specifications of those prophecies as the face in a mirror answers to the man who stands before it. There is spreading abroad a kind of sickening fear which may well be regarded as the beginning of that experience described by our Saviour in the statement, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." The times are certainly ominous.

What does all this mean to us? The time is short. The end is near. There is a great work yet to be done. The warning and saving message is to be given in all lands. The significance of this peculiar intensity from beneath should be intelligently explained to all who will hear. The standard of obedience to the commandments of God must be uplifted, and the power for obedience must be ministered. Those "who long for a decent world to live in" ought to be informed concerning "a new earth, wherein dwelleth righteousness."

The missionary flag should be nailed to the mast by those who have truly embarked on the old ship Zion, and officers, crew, and passengers should be true to the flag.

Let us be missionaries rather than pirates.

For a Quick Work

ALL along through history Providence has planned in advance the agencies for special times. When we read of the closing days of God's work in the earth, that he will finish his work and cut it short in righteousness, "because a short work will the Lord make upon the earth" (Rom. 9:28), we may know that as truly as we live in the last days, we may see about us preparations for a quick work in carrying the witness of the gospel to the world.

That is exactly what we do see as the characteristic of our time. Everything is moving rapidly. Divine providence has supplied facilities for quickly getting over the ground with the message of the coming kingdom. Given the old-time power and consecration, with the new-time shortening of distances and the multiplication of facilities, and truly we shall see the word fulfilled that at the last a very short work will the Lord make upon the earth.

A missionary writer has said:—

The extension and improvement of the steamship service has benefited the church as well as secular enterprises. Europe is twenty days nearer America now than sixty years ago, five days

nearer than twenty years ago, and two days nearer than ten years ago. Sixty years ago it required sixty days for the mails to go from Bombay to London; now it requires considerably less than one third that time. It took Carey nearly five months to go from Dover to Calcutta in 1793. One can make the trip now in three weeks. Judson's trip from Salem to Calcutta in 1812 consumed eleven months; and as late as 1859 it took Bishop Thoburn four months to go from Lynn to Calcutta. Now one can go from New York to Calcutta in a month. Moffat was three months in 1817 on the way from Gravesend to Cape Town; now the voyage lasts less than two weeks. These developments mean an immense saving of time to the missionary force.

And now railway enterprise is turning earnestly toward the great unevangelized regions of Asia and Africa. It all points toward a soon-finished work in the evangelization of the world. The postal facilities are such that for a cent, a copy of this paper may be sent to a reader in Calcutta or Zanzibar as cheaply as into the next town.

The most inaccessible parts of the world are being rapidly brought within the world's postal area, regardless of expense. Thus, the Postmaster-General recently wrote to a correspondent in northwestern Alaska regarding this government's effort to supply that region—not long ago an unknown country—with regular postal service:—

It must be remembered that in the winter time such mails must be carried on sleds drawn almost exclusively by dogs, or by reindeer in a few instances, and that, too, in a climate where the thermometer goes down to fifty degrees below zero, or lower. A few years ago, when the department first undertook to send mail to Nome and other western Alaskan points in the winter, the only feasible route was from Seattle, Wash., to Skagway, Alaska, by steamer, thence across Canadian territory, via Dawson, to Eagle, Alaska (a part of which was by dog-sled), and thence from Eagle, near the eastern boundary line, to Nome, on the western coast, by dog-sled. The cost of such transportation is very considerable. If we give no consideration to the cost of carrying mail by railroad from New York City to Seattle, 3,235 miles, or by steamer from Seattle to Skagway, 1,000 miles, or from Skagway to Eagle, most of this across Canadian territory, about 600 miles, and have regard only to that part of the haul which is entirely on Alaskan soil from Eagle to Nome, 1,163 miles, all of which must be covered by dogs, with a limit of about four hundred pounds a trip, we find that the cost is three dollars a pound. Of course, you are aware that the revenue which the department receives for carrying magazines and newspapers from publishers in New York to subscribers in Nome, a distance of about six thousand miles, is one cent per pound.

The advent warning is to be published in every tongue. The literature bearing the message is to fall like leaves of autumn in all the world. The Lord has raised up a world-wide advent move-

ment, and his providence has brought into being such facilities for heralding the message as our fathers never dreamed of. We whose salvation depends upon having a part in the closing work must act quickly. W. A. S.

The End of "This Generation"

For half a century and over Seventh-day Adventists have been giving to the world the message that the end of all things is at hand. They have not announced any date for that event to take place, for the Saviour has plainly stated that such a date is unknown even to the angels of heaven; but it is just as plainly stated in the words of Christ that his followers are to know when his second coming is near, even so near that he will be "at the door." It is plainly stated that they will know when they have reached the time of the last generation that is to exist upon the earth. The Saviour foretold signs which would appear in the heavens and upon the earth, expressly to announce the nearness of the end. He said that the generation which should witness those signs should not pass from the earth till all things should be fulfilled and the end come.

Upon these prophecies of Christ the message of Seventh-day Adventists has been based; and now for more than half a century they have been giving that message to the world. If that message is true to-day, it was true half a century and more ago; at that distant date it was true, therefore, that the generation had been reached which should not pass from the earth till Christ should come.

It is evident without argument that the end of this generation is now almost reached. "This generation" to which the words of Christ referred is now represented only by hoary heads and feeble frames. They have reached the place in life's journey where death gathers his harvest from their number rapidly. A few more years at most must terminate the natural span of life for the few who yet remain. There remains only a brief part of the brief period which constitutes "this generation."

Yet in this small remaining fragment of time great things must occur. Some prophecies remain to be fulfilled. The power symbolized by the two-horned beast of Revelation 13 is to perform great wonders, "so that he maketh fire come down from heaven on the earth in the sight of men," and in connection with this the same power is to enforce upon all men the worship of the "beast," or of the "image" to the same, and the reception of his "mark." These are not to be insignificant events secretly or quietly accomplished, but events which will mightily stir the world, and will be performed by one of the great world

powers. They mean a great world-wide religious upheaval, of which to-day only the surface indications are to be seen.

This great power described in the prophecy of Revelation 13 is the United States, which is to speak "as a dragon," when it shall have apostatized from those principles of freedom upon which it was founded. Protestantism in this nation is to have relations with spiritualism. It is reaching across the gulf to clasp hands with Rome, and it will yet reach across the gulf which separates it from spiritualism. "Under the influence of this threefold union, our country" is to "repudiate every principle of its Constitution as a Protestant and republican government."—"Testimonies," Vol. V, page 451.

Such a change is to come over public sentiment in this country with respect to spiritualism, that it will be considered blasphemy to speak against it. See "Early Writings," page 50.

As the final crowning deception, Satan is to appear on the earth in the form of an angel of light, personating Christ himself. He is to be seen by multitudes, who will be taken in the deception, and will hail him as the expected Christ, come to set up his kingdom. A false teaching concerning the return of Christ is to prepare the world to be deceived by this counterfeit of his appearing.

All this means that mighty, world-wide changes, of the most startling character and affecting multitudes and nations of people, are to take place; and they must take place in the few remaining years of "this generation." Is it not plain, therefore, that we have reached the time when tremendous forces are to be let loose upon the earth, the like of which was never seen before? Is it not evident that deceptions are to rise and sweep over the people like a tidal wave sweeping over the land, carrying everything before it? How else can the prophecies be fulfilled? How else can such tremendous changes be accomplished while the few hoary heads of "this generation" remain on the earth?

But the question is, Are we prepared for these things? Are we ready for this sudden and unparalleled working of Satan? Can we resist these delusions and withstand the influences which will sweep other minds before them like chaff before the wind? Are we prepared for the "working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness"? Are we ready also to be filled with the power of God which is to be poured out in measure sufficient to accomplish the mighty work that remains to be done in the proclamation of the gospel? These are important questions connected with the subject of "this generation." L. A. S.

My Visit to the European Field Scotland

At the close of the union meeting held at Birmingham, I attended a general meeting of our brethren and sisters in Scotland. In making the journey to Scotland we traveled through the eastern part of the kingdom, a section I had not seen before. This is called the agricultural part of England. Although the farms are not so large as many in the United States, and the land has been cultivated for centuries, yet the crops were heavy. The bright-green pastures, and the golden fields of wheat, oats, and barley presented a beautiful scene to look upon. The farms in England are kept in excellent condition.

On our way to Edinburgh, we spent one night at New-Castle-on-Tyne. Here we met Elder D. H. Parsons, who went from California to England. He and Brother Gillatt were conducting a series of tent-meetings in the city. They had already brought out one company, and were just beginning a second series of meetings. Elder Conradi spoke to the congregation the night we were in the city. We were pleased to meet at this place Brother and Sister Brandt, who were numbered among the company of canvassers who went from the States to Great Britain in the spring of 1902. They have been faithful, successful workers, and are loved by our brethren in England. At present they are operating a hygienic restaurant in New-Castle-on-Tyne. They use this opportunity of meeting the people to place the third angel's message before them.

Our visit to Edinburgh, the city of John Knox's fearless, strenuous life, was full of interest and satisfaction. We visited the birth-room in Edinburgh Castle of King Edward First, and the church of St. Giles, founded by Knox, in which he preached until his death. But the most interesting and impressive place in Edinburgh is the home of Knox, where he lived, prayed, wrote, and died. The interior of the house is well preserved. The following resolute statement which he had painted as a border around the top of the walls of his general sitting-room is still perfectly legible:—

I am in a place where I am demanded of my conscience to speak the truth, and therefore the truth I speak. Impugn it whoso list.

A little room called "Knox's praying room" helps to reveal the secret of this earnest, zealous Reformer's successes in Scotland in those stormy days.

The general meeting was held in Paisley, a manufacturing city near Glasgow. It might almost be considered a suburb of Glasgow. The most of our people in Scotland attended this meeting. They came from Glasgow, Edinburgh, Aberdeen, Kirkcaldy, and other

parts. Our meetings were held in the tent that had been used during the summer in that city. It was a great pleasure to meet these earnest brethren and sisters of Scotland. They were hungry to hear the message, and were eager to arrange the best possible plans for its rapid and successful proclamation in their native land. They are selling our *Present Truth*, our British health journal, and our denominational books, with most encouraging success. Sabbath-keepers are being raised up at different points, and here and there a church is established. The people are conservative, and slow to take a stand with us; but when they do come out, they come to stay.

Our work in Scotland is in its infancy, but it has taken firm root, and will never retreat. The experience of our ministers, Bible workers, and canvassers shows that earnest work along the lines we generally follow in other countries will reach hearts and lead them to embrace the truth. Hence in the counsels and proceedings of the meeting our usual plans of work were carefully considered, and steps were taken for aggressive work in all directions.

It was truly enjoyable to meet in Scotland workers whose acquaintance I had formed in other countries. There were Brother and Sister MacLay of Nebraska, Brother Earnest Taylor of Texas, Brother Wm. Knight of Australia, Brother Appleton and Brother and Sister Bacon of England. These dear friends are pressing the battle in Scotland. They love their work and the people for whom they are laboring. I was very glad to meet Elder Gauterau and his wife, and to find them enjoying the best of health and of excellent courage in the Lord. It was arranged for Brother Gauterau to make the North England Conference his field of labor.

Elder MacLay was elected superintendent of the mission, with a good advisory committee. Brother MacLay will make his headquarters in Edinburgh, the cleanest, and in many respects the finest, city in Great Britain. Our brethren in Scotland welcome our American workers; they thoroughly appreciate all that has been done to establish and build up the work in that field, and ask us to do as much more as we can for Scotland.

Let us pray for our workers and work in that part of our Master's vineyard. Scotland will yet furnish sturdy, self-sacrificing, persevering missionaries for mission fields in British colonies.

A. G. DANIELLS.

The Biennial Union Conferences

DEFINITE word having been received from all the union conference presidents, we are now prepared to announce the time and place of these meetings, as fol-

lows: Atlantic, November 1-9, South Lancaster, Mass.; Southern, January 4-14, Nashville, Tenn.; Central, January 18-28, Kansas City, Mo.; Southwestern, February 1-11, Keene, Tex.; Pacific, February 15-25, Portland, Ore.; Northern, March 1-11, Minneapolis, Minn.; Lake, April 19-29, Berrien Springs, Mich.

It has been arranged for Elder Daniells and the writer to attend all these meetings, and at some of those nearest the headquarters other members of the General Conference Committee will be in attendance. Many questions that have an important bearing on the future prosperity of the work in these different conferences, as well as the field at large, will come up for consideration at these meetings. Hence, we hope to see a full attendance of delegates and leading brethren.

These meetings should also be a time of special spiritual refreshing. We all need a fresh baptism of the Holy Spirit in order to obtain and maintain complete victory in our own lives. We need it to enable us to plan wisely. We need it to unify our hearts and minds and the varied interests of our work. And last, but not least, we need it in our ministry that we may do effectual and acceptable work for the Master.

So do not come to these meetings merely to get help for some local enterprise, but come with the primary object of receiving and imparting spiritual blessings, trusting to the Lord and your brethren to make provision for all essential home interests.

We trust that both union and State conferences will give timely and ample notices of the time and place of the meeting in their respective districts, and urge a full attendance.

G. A. IRWIN.

An Unjust Cause

THE cause which is unfair, which can attain its ends only by the perpetration of injustice, is a bad cause. By this test let us examine that cause in behalf of which Sunday laws are passed and enforced.

The religious world is divided over the question whether the first day of the week or the seventh day is the Christian Sabbath. Many people adhere to the seventh day, because that is the day specified in the fourth precept of the decalogue. They conscientiously observe that day as the Sabbath. The individual of this class is required by the Sunday law either to abandon the day he has formerly observed, and which he believes to be the Sabbath, or to observe two days in each week. He must choose one of the two horns of this dilemma, or suffer the penalties of the law.

Shall he give up the observance of

the seventh day, which he conscientiously believes to be the Sabbath? Shall he deliberately violate each week what he believes to be a plain command of Jehovah? To force him to pursue such a course would be most unjust; this all will admit. It is not the purpose of those advocating Sunday laws, say they, to force people to discontinue the observance of the seventh day or to do violence to their consciences. If the Sunday law required such a thing as this, it would be contrary to every principle of fairness, and would merit only condemnation. This is beyond dispute.

Suppose, then, that he undertakes to observe two days of rest in the week. This involves at once the sacrifice of one seventh of his time; and if he has a family to support, this becomes, merely from a financial standpoint, a very serious matter. If he can barely provide a living for his family by working six days in the week, what will happen to them if his working days are reduced to five? In this case the Sunday law requires that a man shall either violate his conscience or see his family reduced to want. These laws allow, indeed, of works of "necessity or mercy," but to provide a living for one's family by working six days in the week, including Sunday, is not regarded from the Sunday law standpoint as pertaining either to necessity or mercy.

The Sunday law, therefore, either requires a man to set aside his conscience and make himself a transgressor before God, or it imposes on him a tax amounting to one sixth of his working time. Reduced to money, this would be in the case of the average working man a far heavier tax than that assessed by the state upon his property. Is such taxation fair? Is it fair to compel an individual either to submit to such a loss or to abandon his religious belief?

But more than this: the Sabbath commandment separates the Sabbath from all other days of the week. It sets the seventh day apart from all the others, making a distinction between them on the point of rest. The seventh day is the rest day, the other days are working days. The Creator made this distinction at the beginning, and commands man to preserve it. Hence there can be but one Sabbath day, one rest day, in the week, and to observe two weekly days of rest is to break down the distinction by which the Creator honored the Sabbath. The fourth commandment requires that the seventh day be observed as the Sabbath, and that all other days of the week be regarded as working days. Hence the idea of observing two weekly days of rest, even if it involved no financial robbery, would fail on the ground of conscience, for it could not be carried out without breaking down the

distinction set up by the Creator. The seventh day observer is therefore compelled, in any case, either to violate his conscience or to break the law. He is compelled to choose between setting aside the law of God or the law of man. Naturally, he chooses to incur the wrath of man rather than that of God.

Is such a law fair? Is it just? Is it in accordance with the spirit of liberty which has made the American people a great nation in so short a time? Is it in accordance with gospel liberty? Is the cause which it is made to serve a righteous cause? These are questions which the people of this land should candidly consider.

L. A. S.

The Coming Week of Prayer

By action of the General Conference Committee, taken at the spring session, December 9-16 was set apart as the time for this important occasion. At this same meeting, persons were selected to prepare suitable readings for each of the days of the session. These readings have all been prepared, and will be printed in THE REVIEW AND HERALD in ample time for the paper to reach all parts of the field before the meetings begin. The envelopes for the offerings, on which are printed appropriate Scripture mottoes, as well as the instruction to the individual as to how to use them, will be sent from the general office direct to each church.

Having made all the arrangements from the general office we can for the present to contribute to the success of this meeting, we now appeal to conference officers to make mention of the time appointed for this season, of prayer at an early date in their respective papers, or by private correspondence, and urge the elders and other local church officers to begin to plan at once for a full attendance of our brethren and sisters.

The past season has been one of unusual temporal prosperity. God has not only blessed us with abundant harvests, but has kept us in peace as a nation, and preserved us as a people from unusual disasters and calamities. Shall we not show our appreciation of God's goodness and love by gathering in our accustomed places of worship at the appointed time, to talk of his goodness and tell of his love? And not only so, but let us plan to bring a large thank-offering and a liberal free-will offering to be used in carrying the message to those who know it not.

We have just recently been told that "the Lord is to do a strange work very soon. The experiences of the day of Pentecost will surely be repeated." As a people we greatly need a special blessing from the Lord to revive our

faith and interest in the work of the Lord for this time. Shall we not at the coming meeting make it our special business to seek the Lord until he shall come and rain righteousness upon us? Begin at once to think about this meeting. Talk about it in your homes. Pray about it and for it at the family altar. Plan to attend every meeting. Watch the papers for further announcements and plans, and make it a point to cooperate with every suggestion that will contribute to the interest and success of this week of prayer. Do not forget the time, December 9-16.

G. A. IRWIN.

"Increase" or "Income"

THE study of the Sabbath-school lessons on the subject of tithes and offerings has done much to awaken an interest in this important duty. Some have written concerning the position taken in the lessons, that we should pay a tithe on our *income*, and cited us to Deut. 14:22, where it is stated that we should tithe the "increase of the seed." It is possible that this same question may be in other minds, and may be used as an excuse for robbing God. A few thoughts concerning this matter may therefore be timely.

The claim that the tithe should be paid upon our *increase* turns upon the technical interpretation of a word used in one text, and leads to wrong conclusions. If we are to pay tithe only upon what we may have at the end of the year, known as "increase," many will be entirely free from rendering to the Lord anything. But the tithing question is obligatory upon all.

The Standard Dictionary defines the word "income" as follows: "The amount of money coming to a person or corporation within a specified time or regularly (when unqualified, annually), whether as payment for services, interest, or profit from investment; revenue."

"Increase" is defined thus: "To become greater, as in bulk, quantity, or number; grow or advance in value, power, or force; be added to or aggravated; multiply; wax; . . . *that which is added*; that by which anything is augmented."

A man's "increase" is understood to mean the amount he has this year more than last year. It is a surplus, what is left after his necessary expenditures for the year have been deducted. All can readily see that this may differ very materially from his income. "Income" is a person's salary, or what "comes in." A man may have a very liberal salary, and yet have no increase of wealth. This is true of many. Two persons may have an equal amount of income, and at the end of the year one may have saved

from his earnings an increase, while the other has no increase. The one may have no increase because of large necessary expenses or through extravagance, while the other has an increase because his necessary expenses have been small, or he has been economical. According to the logic of those who hold to tithing on the increase, the extravagant liver would be free from paying tithes altogether, whereas the one who, because of his frugality, has a little left, must give the Lord a tenth of his savings. This is not a just nor a Scriptural conclusion.

But, says one, does not the text say the tithe is on the *increase*? Let us read it: "Thou shalt truly tithe all the *increase* of thy seed, that the field bringeth forth year by year." Deut. 14:22. Notice what the text says. It does *not* say that we are to tithe *our* increase. It is the *seed's increase* that is to be tithed. We are to tithe what is produced from the seed we sow. To illustrate: A farmer sows twenty bushels of wheat in his field, and at the end of the year reaps two hundred bushels. This two hundred bushels is the "increase" of the seed, and should be tithed, after deducting, of course, certain necessary expenses which may have been incurred in either planting or harvesting the crop, of which we can not now speak particularly. A man plants a bushel of potatoes, and digs ten, twenty, or more bushels. The *seed* has *increased* to this amount, and he should tithe it. The Lord's portion comes first, and we are to live, buy clothing, pay tuition for our children's schooling, and the like, from what is left. We must not confound the increase, or production of the seed we sow, with what we have left at the end of the year. A man might have a bountiful crop, an abundant increase from the seed sown, and have no surplus at the end of the year.

The word here translated "increase" is the Hebrew word "*tebuah*," and is defined by Dr. Young in his Analytical Concordance as "fruit," making the text read, "Thou shalt surely tithe all the *fruit* of thy seed." The Jewish Translation, by Rabbi Leeser, renders the text thus: "Thou shalt surely tithe all the *produce* of thy seed, which the field bringeth forth year by year." The German renders it: "Thou shalt tithe all the *income* of thy seed." The French rendering is "produce," and the Italian is "all the returns of thy seed."

This text, rightly understood, therefore, in no way contradicts Lev. 27:28-30; 2 Chron. 31:4-6; Num. 18:21, and others, which call for a tithe of all the seed, fruit, herd, and flock. The Saviour said that the Pharisees, who were so strict in tithing that they did not overlook the mint, anise, and cummin, did right in the matter. And surely if a proud, bigoted, hypocritical Pharisee should pay his tithe, those who believe that the end of all earthly things is at hand should do so. The Lord did not institute the tithing system because he was in need of money, for he could make the stones by the roadside nuggets of gold; but knowing the nature of the deceitful, covetous heart of man, he commanded it to help us. In the faithful performance of this duty there is a great blessing.

G. B. THOMPSON.

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.

"Go, Tell Thy Friends"

O SAVIOUR, who has healed me,
Let me stay!
I would sit beside thy feet
All the day.
The sunshine is the shining
Of thy face,
Life has nothing best to offer
But thy grace;
If I leave thee, what can ever
Make amends!
But the Master only answers,
Go, tell thy friends.

Lord, I am weak and frail,
Passing out.
Can I say that I am healed
When they doubt?
I could tell thy love to others;
But my own?
And I have a crop to reap
I have sown!
They will watch, and they will judge
Aims and ends.
It is good to stay with thee—
Go, tell thy friends.

So I go, and he goes with me
All the way.
And I simply tell the story
Day by day.
They seem very glad to hear it,
Whom I love,
For their hearts desire him greatly
From above.
So when faith is growing weak,
Through lower ends,
I speak about my Saviour
To my friends.

—Marianne Farningham.

Lessons From the Life of Solomon—No. 8

The Building of the Temple

MRS. E. G. WHITE

THE long-cherished plan of David to erect a temple to the Lord was wisely carried out by Solomon, who "determined to build an house for the name of the Lord."

Solomon's Letter to Hiram

"Solomon sent to Hiram the king of Tyre," saying, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name."

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and

evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens can not contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?"

"Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and in blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

"Send me also cedar trees, fir-trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great." "Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

Hiram's Reply

"It came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram" "answered in writing, which he sent to Solomon," saying:—

"Because the Lord hath loved his people, he hath made thee king over them. . . . Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord."

"I have considered the things which thou sentest to me for:" "and now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

"Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

The Gathering of Material

"So Hiram gave Solomon cedar trees and fir-trees according to all his desire.

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of

pure oil: thus gave Solomon to Hiram year by year.

"And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone squarers: so they prepared timber and stones to build the house."

The Building Erected

"It came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel," "in the second day of the second month," that "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the thrashing-floor of Ornan the Jebusite."

Of the inner temple,—the building containing the holy place and the most holy place,—we read: "The length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits."

"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

"He built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir." "The cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen."

The Most Holy Place

"The oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

"So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

"And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm-trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without." "He garnished the house with precious stones for beauty."

"For the entering of the oracle he made doors of olive tree: the lintel and side-posts were a fifth part of the wall. The two doors also were olive tree; and he carved upon them carvings of cherubims and palm-trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm-trees and open flowers: and covered them with gold fitted upon the carved work."

"He made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon."

The Furniture of the Holy Place

"Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set; moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold."

The Courts

"He made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right Jachin, and the name of that on the left Boaz."

"The porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house."

"He built the inner court with three rows of hewed stone, and a row of cedar beams."

"Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass."

The Furniture of the Courts

"Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof." This stood in the court of the priests.

"The pots also, and the shovels, and the flesh-hooks, and all their instruments," he made "of bright brass."

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about." "It stood upon twelve oxen" cast of brass; "three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." "And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths. . . . And he set the sea on the right side of the east end" of the court of the priests, "over against the south."

"He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in."

These vessels were cast "in the plain of Jordan, . . . in the clay ground between Succoth and Zeredathah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out."

Completion of the Work

"So was ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord." "Thus Solomon finished the house of the Lord, . . . and all that came into Solomon's heart to make in the house of the Lord, . . . he prosperously effected."

"In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, according to all the fashion of it. So was he seven years in building it."

"If we would commend the religion of Christ to the world, we must show faith and courage in our own lives, and have more smiles than frowns on our faces."

How to Increase Our Tithes and Offerings*

(Concluded)

4. LET us each be faithful in this duty ourselves. Example goes far in teaching others. A faithful ministry will prove a large factor in encouraging others to faithfulness. When workers themselves are false to the truths they teach, there can be but little hope of reform. On this point the General Conference at its last session adopted the following:—

"(a) That the local conference officers take special pains to see that only such executive officers are chosen as will faithfully impress upon all conference employees, not only the duty to be conscientious themselves in rendering to the Lord his own, but to be faithful also in giving instruction along these lines to all within their spheres of influence.

"(b) That the officers of all churches make themselves ensamples to their flocks in the payment of tithes and offerings, in order that they may consistently exhort others to faithfulness in this respect."

It will be plainly seen that the aim of the General Conference is to persuade our people to place in responsible positions only such as are true and loyal in paying their tithe into the treasury of the Lord, that even church officers, such as church elders, deacons, and treasurers, shall be ensamples to the flock in the payment of their tithes and offerings, in order that they can consistently exhort others to faithfulness in this respect.

Oftentimes the tithe is diverted from its specific object; namely, the support of the evangelical work of our denomination. Sometimes we find that the churches are tempted to use their tithe in the support of local work, in the payment of church expenses, for janitor service, and such other incidental expenses as really belong to the church to supply. When the standard of loyalty to God is so lowered, it can be no marvel that conscientious people become discouraged, believing that those who are in charge of the work are not true and faithful, and consequently take their tithe into their own hands, and place it where they believe it will be used for the purpose which the Lord ordains.

Again, quoting the action of the General Conference in regard to this matter, I read as follows:—

"(f) *Whereas*, There is a tendency to divert the tithe from its specific object,—

"*We recommend*, That all our conferences sacredly guard the tithe, that this fund be not used for building purposes, but that it be entirely devoted to the support of the evangelistic work and Bible teachers."

5. What we have said in regard to tithes, we could also say with equal force in regard to offerings. "Ye have robbed me . . . in tithes and offerings." The Lord speaks frequently throughout his Word of the bringing of the "first-fruits of our increase," and the making of

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

offerings unto the Lord. He tells us not to come before him empty handed, but to bring an offering according as the Lord hath blessed us.

Greater effort must be put forth to educate the laity and our workers along the line of systematic giving for the support of missions. There is the most imperative need of united action in the support of our foreign mission work. During the past year, the offerings to foreign missions aggregated \$144,712.20. This was an average per capita of \$1.77 for the entire year. Could we make our offering even double that amount, it would be only \$3.54, which would bring into the treasury of the General Conference in the neighborhood of \$289,420.

However, the General Conference believed that the State conferences should endeavor to raise for foreign missions, throughout the entire year, as much as ten cents per capita each week. If every Sabbath-keeper in the denomination would give as much as ten cents a week for foreign missions, there would be placed in the treasury of the Lord each year \$424,949.20.

During its last session, the General Conference recommended that "our conference laborers and church officers keep constantly before all our people the importance of the weekly offerings for missions, and that we put forth a united effort to raise the offerings for missions from all sources to an amount averaging at least ten cents a week per capita."

To attain this desirable end, the General Conference made the following recommendations concerning offerings:—

"(a) That the second Sabbath in each month be set apart by all our people everywhere, as 'Missionary day' for the special consideration of our missions.

"(b) That the General Conference Committee appoint a committee to prepare readings for each Missionary day, with a program and suitable songs for the occasion; that the readings be so divided that where convenient two or three can take part in the service, thus breaking up the monotony.

"(c) That each one to take part in this service, make a study of the field considered, that he may be able to make the subject of special interest.

"(d) That a map of the world be provided, so that the different fields may be located, thus educating our people regarding the extent and progress of the message.

"(e) That the Sabbath-schools be encouraged to participate in these exercises, that thus the interest of the children may be enlisted in the work of foreign missions."

Now, if this is done the coming year, it will be done through the united efforts of every Seventh-day Adventist in our land. A few may put forth great efforts to accomplish this, but they can not succeed alone. To succeed, it must be taken hold of systematically and unitedly.

Surely, there is no place in the world where this plan should be taken hold of with greater diligence and zeal than right here in Washington. There is no reason

why the churches in the District shall not set an example to our people throughout the world for liberality in giving.

The work here has received great help from our people scattered throughout the world. This has been impressed on our minds through the generosity of our people in helping build up the enterprises here in Washington in connection with the General Conference work. Why should not the District and church officers take this matter up, and endeavor to carry out the recommendations of the General Conference? Is it not possible for us right here in the District to carry on such a systematic plan of giving as will place our churches here in the lead in the matter of giving, and besides the tithe, average ten cents a week per member for missions?

I believe that if each one would be faithful unto God in giving, each week setting apart an offering for the work in other lands, the Lord's rich blessing would rest upon us, and upon our work in this District. Our church elders and treasurers must lead out in this work. Week by week these offerings must be taken up, and mention must be made of them from time to time in the Sabbath-schools, and in the regular services of the day. Thus, by united effort, each doing what he can, we may greatly increase our tithes and offerings for the Lord.

Let us lay the matter of the support of the Lord's work before the Lord, both in public and in private, in our devotional exercises. Can we not pray the Lord to raise up men and means, and give us all liberal hearts to support his work from Sabbath to Sabbath?

In stimulating our people to give to the support of missions, I believe there is no better way than for the Sabbath-schools to weekly take up the study of some mission field, calling the children's attention to the place on the map, giving a brief synopsis or history of the work being done in the respective fields, thus encouraging our people to take more interest in the work in distant lands.

Again: I believe we should take hold of our second-Sabbath readings, and make something out of them that will give us a new impetus. Let our second-Sabbath services be devoted to the consideration of the topic prepared for that day. If some one has something to say and is full of inspiration, he can speak if he chooses. If not, I believe we ought to take up the study of the second-Sabbath reading as outlined and prepared by the Mission Board, and make everything out of the day we possibly can. This should not be done simply in our churches throughout the country, but here in the District. Our churches here should be examples to the other churches scattered throughout the world, and we must ourselves take hold of this thing, and cooperate in every possible way in carrying out the plans recommended by the General Conference.

In closing, let me suggest that we who are here to-day be faithful to every trust committed to our care. Let us do the

things that we wish others to do; and though the way may often seem thorny, faith in God will do much to overcome all impediments. A sympathetic cooperation, and an unyielding faith in our great Leader, will do much to accomplish the work so much needed to be done.

The Message in Stone

J. T. BOETTCHER

"AND he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

From the illustration on the first page and the one which will appear in the same place next week, the reader may see how well some artists understood the prophecy of Daniel 7, as far back as the year 1617 A. D.; for the sculptor engraved in stone, over the portals leading into the Nurnberg (Bavaria) city hall, the symbols of the four universal kingdoms. We learn that they understood the meaning of these beasts, because next to the winged lion is Nebuchadnezzar; the bear with three ribs in his mouth, lies couched at the feet of Darius; the youthful Alexander reclines in front of the four-headed leopard beast; while behind the eagle-helmeted Augustus is the great and terrible beast, so true in detail that even the little horn is not missing. So far as we know, there is no other place in the world where the truth of God for our time is so strikingly portrayed.

For four centuries men and women have daily passed in and out beneath these powerful expositors of the prophetic Word, but it has been reserved to the messengers carrying the threefold message of Revelation 14, to preach to the inhabitants of this quaint old city, as well as to all the world, that these stone figures typify the overthrow of all earthly governments, and the ushering in of God's everlasting kingdom, which, like the "great mountain," shall fill the whole world.

Not only is Nurnberg interesting to us because its city hall is an expositor of the Scriptures; for this city has played an active part in fulfilling the prophecy of Dan. 12:4. It is here that the first railroad in Germany was built—in 1835. It is here that the watch was invented (1500) by Peter Hele, and it was popularly called the "Nurnberg egg." The organ and the piano pedals were invented in this place. The readers of the REVIEW may remember that some time ago an article appeared describing the "Iron Virgin of Nurnberg." In the same old castle on the hill we saw other instruments of torture, of which we will speak at another time.

At present we have a church of about fifty members in Nurnberg. They are holding up the standard of truth amid great difficulties. Since 1808 there has been a law in force here, restricting religious liberty. It imposes a fine of from five to sixty marks for baptizing, or celebrating the Lord's supper, or holding any meeting whatever. As many as eight

policemen have entered our place of meeting at one time, and taken the name of each member present, and reported the same to the court; each person so reported was fined. Notwithstanding this fact, meetings are being secretly held, and eight persons were added to the company this last year. In Russia there is at present more toleration than in Nurnberg. We hope that our people everywhere will pray for the work there, that the truth may prosper even under such adverse circumstances.

It is clear that having the gospel so beautifully symbolized in stone has not materially forwarded the cause of freedom in this unique city; and it is just as true that for us to receive the mere theory of the truth will not influence our lives, nor prepare us for the life to come. We may go in and out of the house of worship year after year, we may be members of the most popular church in the land,—it is good to belong to the body of Christ, as manifested in his church on earth,—but these things profit nothing, unless the living gospel be planted in the soul, and we be preparing ourselves for the soon coming of the Promised One. Let us lift up our heads and rejoice, for our redemption draweth nigh.

Basel, Switzerland.

Our Mountain of Hope

J. L. SHAW

AN eminent Scotch preacher has said, "Christ's second coming is like a lofty mountain which dominates the entire landscape." And so it is, for it bursts into view at every turn of the way. The great hope set before us in Christian service is the blessed promise of Christ's soon coming. We are exhorted unto watchfulness by this glorious promise. Matt. 22:44. The same thrilling event is used by James as an encouragement to patience (James 5:7); by Paul, in 1 Thess. 1:9, 10, to turn from idols; in Titus 2:12, 13 to holy living; in 1 Tim. 6:14, to fidelity in keeping the commandments. It is God's great wish that the advent message become a living, personal reality to every Christian. Whether the admonition be unto watchfulness or patience, to the abandonment of idols or as an encouragement to holy living or faithfulness in obeying the commandments, Christ's second coming is the incentive. In the great plane of truth, each path leads to this mountain of promise.

The late Dr. A. J. Gordon gave an incident in his family which very clearly illustrates God's plan in holding before us the advent of Christ. With his children, he went to the country for a few days' rest and recuperation. He had been there but a short time when a telegram came, calling him, at once, on urgent business to the city. Upon parting with his children, he told them he would return sometime during the week. It might be the following day, or it might not be until the end of the week. They loved their father and wanted him

back, so they kept themselves in readiness to welcome him, and went daily to the train, hoping to meet him. It so happened that he did not return until the end of the week, though all the time the children had been hoping each day he would come, and that hope caused them to tidy themselves daily, and go to the train to meet him. There is an important lesson in this homely illustration. God wants us to be ready. Our Saviour is coming, and he wants his loved ones to be prepared to meet him. He has not told us the day nor the hour, but he has assured us that this generation shall not pass away before he returns. His waiting ones should be ready. It was the advent hope which wrought so remarkable a change in God's people in 1844, and it is the reality of that hope which will cut his people loose from the world in this generation, and cause them to seek a daily preparation for his coming.

It is only as the near coming of Jesus becomes a reality to us that we shall be saved from the delusions and devices of this day. A wave of commercialism is going through the country. It is in our churches. Ministers and lay members are getting entangled. The originator of evil hopes to counteract the advent message now due to the world, by causing the people who are carrying it to become so bound up in the affairs of life that their message shall lose its power. The game of money making is growing in intensity, and with this weapon the enemy hopes to nullify the advent message. Our hope lies in keeping our eyes upon our mountain of hope—the coming of Christ.

There is no better way to make the near coming of Christ a reality than to watch the progress which is being made in proclaiming the gospel in all parts of the world. As we behold the march of missions, and see what a hundred years has wrought, there is abundant reason to believe that a work has been done which shall end in a speedy conclusion of God's work in the earth. Vast empires that were barred against Christian workers have thrown their doors wide open for the entrance of the gospel; and the facilities for carrying it are piercing continually farther and farther into the remote corners of the earth.

It is scarcely more than a hundred years since the British and Foreign Bible Society was formed. Since then above one hundred and eighty million Bibles, Testaments, and portions of the Bible have been circulated by it, in at least three hundred and seventy languages and dialects, many of which had never before been reduced to writing. The Centenary Specimen book of the Society has four hundred and three specimens of different languages in which the Bible or a portion of it is being circulated. We may not be wide of the mark in saying that the number of reproductions of the Bible the last hundred years has exceeded the number during the previous eighteen centuries.

We have the promise, "And this gospel of the kingdom shall be preached in

all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. As we see what strides are being made, and yearly increasing, in publishing the gospel in so many tongues for a witness to so many millions, may we not look for the end to come speedily?

We can not keep pace with the advancement of present truth. Sabbath-keepers we knew nothing of are being found. Just recently our workers in Ceylon have come in contact with Tamil Sabbath-keepers who have been keeping the Sabbath for half a century. About fifty years ago these Tamil brethren broke off from the Church of England. They then numbered about two hundred. The Church of England people wrote to Queen Victoria to know what they should do with them, and she replied, "Let them alone, with liberty to enjoy their own religion." They now number about one thousand, and most of them are in India. The man who led them out from the Church of England is now ninety-two years old. He has lived to learn that on the other side of the earth are men and women endeavoring to keep the fourth commandment.

So we can see that some way, by means which we often know not, the warning word of truth is winning its way among the multitudes in so-called heathen lands. The witness shall soon be borne to all nations, "and then shall the end come."

Sanitarium, Boulder, Colo.

"Is God Dead?"

A LITTLE girl, whose father had once been very active in the work of the church, but had ceased to work or pray, climbed on his lap one day and said, "Papa, is God dead?" "Why, no, my child; why do you ask?" "O, you never talk to him any more, and I thought perhaps he was dead."

Perhaps from the lives of many of us the world could not be sure whether God was dead or not.—Selected.

"It makes all the difference whether your religion is the servant of your business, or your business of your religion."

THERE is a call for old-fashioned faith in God,—a faith that believes in his judgments as well as in his mercy, in his wrath as well as in his love. We need more fiber to our faith. To go through life trusting that somehow God will pick us up at the last day, and cleanse us, much as a king might do with a diamond that he had picked out of the mud, and place us in his crown, is a very unsatisfactory faith with which to face the day of judgment. If we live in the mud, it is more than probable that the mud will be our portion. We have no right to trust God's love where we would not obey his voice; we have no claim upon his mercy when we have all our lives ignored it.—The United Presbyterian.



The Rose-Colored Glass

ONCE, when a child, I found somewhere
A piece of clear red glass,
And when I looked through it, it brought
A miracle to pass;

The dull old earth and clouded sky
Became most wondrous bright,
And tree and flower and everything
Rejoiced in rosy light.

And through the years of later life
Some happy folk I've known
Who'd found the magic of the glass
And made it all their own;

Some happy folk for whom the sun
Still shone on cloudy days,
For whom the flowers would always
spring
Along the stony ways;

Brave-hearted folk who yet could smile
When troubles closely crept,
Who ever had a word of cheer
For those who sighed or wept;

Dear folk whom it was good to know,
Who made the dull grow bright,
And shed about their way on earth
A rosy heavenly light.

And oft I think how good a time
'Twould surely bring to pass
If all of us could look on life
Through their rose-colored glass!

— Charles Stewart Pratt, in *House-keeper*.

Why Abstain From Meat?

D. H. KRESS, M. D.

"It was because the Lord desired to make the children of Israel his representatives that he provided them with a special bill of fare. They were placed under careful restrictions in regard to their diet. The people were to be holy, and the Lord knew that the use of flesh-meats would be a hindrance to their advancement in spiritual life. The food provided for them was of a nature to promote physical, mental, and moral strength. If the Israelites had been given the diet to which they had been accustomed while in Egypt, they would have exhibited the unmanageable spirit that the world is exhibiting to-day. The human family as it is to-day, is an illustration of what the children of Israel would have been if God had allowed them to eat the food and follow the habits and customs of the Egyptians."

In these days, just as truly as anciently, God desires a people that will represent him to the world. But to bring this about, he must again provide for them a special and separate bill of fare from the world. God knows that flesh eating still proves a hindrance to advancement in spiritual life, therefore

attention has been called to the need of reforms in eating and drinking. If they should continue to eat the food to which they were accustomed in the world, they would exhibit the same unmanageable spirit that the world is exhibiting. All who refuse to accept these reforms in diet, will sooner or later become unmanageable and rebellious.

It is being fully demonstrated in the world to-day that the food God in the beginning provided for man is of a nature to promote physical, mental, and moral strength. Athletes are calling the attention of the athletic world to this truth. Men of mental and intellectual strength who have accomplished much through the adoption of food reform are speaking with no uncertain voice to the intellectual world in favor of these simple foods.

Men of spiritual and moral strength in the past and present testify by precept and example that the acquirement of Christian virtues is made easier by the adoption of simple, non-stimulating foods. Daniel and his three companions, men of both intellectual and moral worth, though dead, still speak in favor of these reforms. Moses, Caleb, and Joshua, men in whom dwelt an excellent spirit, fully co-operated with God in urging upon a rebellious people the need of abandoning the flesh of animals as food.

The leading doctors, physiologists, and scientists of to-day are calling attention to the advantages, physically, mentally, and morally, of a fleshless diet. They express their convictions based on science, personal experience, and laboratory experiments, as follows:—

Sir Henry Thompson, M. D., F. R. C. S., says: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. I know that much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer."

Alex. Haig, M. D., F. R. C. P., says: "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it; and my researches show not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers both of mind and of body."

Rev. Henry Ward Beecher, in one of his sermons said: "I have known men who prayed for the grace of good temper in vain until their physician told them to stop eating meat; for they were of a

peculiar temperament that could not endure such stimulation. So long as they ate animal food, they could not control themselves, they were so irritable; but as soon as they began living on a diet of grains and fruits, they were able to keep their temper. They sought in prayer relief from their irritableness. Their physician, by the aid of science, revealed to them the cause of that irritableness, and their prayer was answered. They were not unwise in praying, but they were wise when to prayer they added medical advice."

Professor Gauthier, a noted French authority, from his laboratory observations of the influence of flesh on animals, says: "A flesh diet is a more important factor in determining a savage or violent disposition in any individual than the race to which he belongs. It is well known that the white rats of our laboratories, as long as they are fed on bread and grains, are very gentle, but when given flesh to eat, become quarrelsome and destructive."

And Dr. Baron Liebig, another world-recognized authority, says: "The ingestion of flesh produces in the carnivorous races a ferocious and quarrelsome disposition which distinguishes them from herb eaters."

From these statements it will be seen that God had the physical and spiritual good of Israel in view in withholding from them flesh-meats. He heard their prayers while in Egypt, and desired to save them from Egypt's diseases and immorality, and purposed to do so by saving them from habits which were responsible for them.

He himself established for the good of mankind the relation that exists between sin and disease, between cause and effect. The effects are right, the causes are wrong. The effects are permitted to call attention to the causes. Our great burden therefore should not be to seek the removal of effects, but to ascertain and seek the removal of the causes which produce the effects.

The people to-day, as anciently, desire and seek God's blessing of physical and spiritual health, but too often they are unwilling to co-operate with him in the removal of the obstacles which withhold these good things from them.

The history of Israel has been written for the benefit of all, and especially for the benefit of those upon whom the ends of the world are come, that they should not lust after evil things as they also lusted, and as a result be overthrown in the wilderness.

It certainly seems that the time has come when God's professed people should cut loose from everything that defiles God's temple, and put on the whole armor, that they may be able to stand, "and having done all, to stand."

Wahroonga, N. S. W.

"STAND by your post of duty. Do not try to pull up the post and remove it to some other place, or seek another post. God will move or change the post at the right time."

THE WORLD-WIDE FIELD

Among the Country People in Honan, China

BERTHA SELMON

THROUGHOUT China there are narrow, beaten, one-wheel tracks. Sometimes they are beside the main cart road, and sometimes they take a shorter cut; but they always wind in and out more or less, for no road or path is straight in China. It is thought that the evil spirits can not follow over a winding path, and so China spends many years of time going the long way around. Yet, after all, some evil spirit finds most of the poor darkened souls, binding them in sin,

and off we rolled over the country road in North Honan. We were bound for a journey of about thirty *li*, or ten English miles. A pleasant country this is to see in the spring, as the level plain in every direction is springing into life with the green fields of wheat, and here and there are villages, with their trees and gardens.

The Chinese salute every one wherever they happen to meet. They may have never met, and may never meet again, but this pleasant, though often meaningless, exchange of words, spices up the toilsome journey. For instance, our cart meets another going in the opposite direction. The man pushing us sings out,



A CHINESE WHEELBARROW

often by the opium habit, which is one of the greatest curses of China.

Over these winding paths travel most of China's passengers and freight. Man himself is the burden-bearer. When it rains, the wheelbarrows stop for shelter, and wait until it dries off, which is surprisingly soon after the sun shines out on these ancient tracks. Barrow follows barrow day after day, till even in the very stones of the bridges are left the marks of years and centuries of travel.

One morning as the clouds of threatened rain cleared away, a neighbor Chinese woman and myself seated ourselves on either side of a wheelbarrow,

"Going south?" The answer is an affirmative, followed by, "You've come from the south, have you?" this remaining unanswered as the distance widens between them.

Arriving at our destination, which is a small village, we are ushered into one of the earth houses. Then at once a reception begins. First, it is the village children; then, all the people, old and young, must come to have a look! for a woman who was not born in China, and whose feet are not bound, is very much of an attraction to those who never saw such a person.

We stop with a family who heard the

gospel and discarded all their idols several years ago. Several sick people come for attention, and keep us busy until the darkness of night leaves us with only a flickering light, such as the Chinese use. This light is made in a saucer-like lamp, the wick consisting of little white strings of pith taken from some kind of plant and dried for this use. The oil is kerosene of poor quality, and with no burner or chimney, this gives a smoky light, not so good as candle-light.

The crowd having dispersed, I have an opportunity to talk with the woman whom I came especially to see, and invite her to come and be my helper in the mission.

The Chinese are a very hospitable people, and many kinds of food are set before me, but only plain bread and gruel that I am able to eat. A courtyard full of people wait outside to hear the gospel, and by moonlight I tell them, as best I can, the gospel story, contrasting God's truth with Satan's deceptions. This over, I am tired enough to rest until the early dawn brings again a train of the neglected sick ones. These keep me more than busy till noon, and then there are more waiting than when I began.

As rain threatens, we are compelled to start on our journey home. It is pitiful to leave them; but they can come to the mission dispensary, and China is full of such as these. They try to stop us several times; but supplies also are nearly gone, and it is of no use to stay.

Poor, neglected people, often in need of the most simple measures! The native treatment is worse than nothing. Often they are stabbed with long needles, which are even thrust into the eyes. This may be to let out the demon which causes the disease, but it results in loss of eyesight, abscesses, etc. Simple measures often work wonders. A large part of the diseases are of the eyes.

On our way home we pass a procession of the always-squeaking wheelbarrows. There are seventeen, and the sound resembles a great swarm of bees.

Back to the station, we reflect that the need of China is great, and we are, O, so small! How we must hasten to get this language better, that we may not be crippled as this growing work fills up the measure of our time and strength. May the Lord of the harvest send forth reapers, for the field is fully ripe.

The Santal Mission, India

W. A. BARLOW

WE are very thankful to all our friends who have in the past few years helped the Santal mission work by their means and by prayer, and we are glad to send a few lines, to let them know how God is leading and is blessing the efforts put forth in his name for his sake.

During the past year we had about four hundred and sixteen sick persons to attend. We are not doctors, but we do what we can for the poor suffering farmers and others around us. Among the Mohammedans, Hindus, and Santals, we

use the water treatments, wherever possible to do so, and God blesses the treatments, and the sick ones are always grateful for any help received. While treating the sick, we have a good opportunity to teach the gospel of salvation and health, and to tell of a soon-coming Saviour in this generation, when sickness and sorrow will all be over, and those who are converted and ready to meet Christ will enjoy an eternal life of joy and happiness.

While traveling from Simultala to Babolmohol, in company with Dr. Ingersoll and Elder W. W. Miller, a few months ago, we were stopped by some Hindu villagers half-way, who asked us to stop awhile and see some sick people. Dr. Ingersoll gave some advice, and invited them to the mission. Next morning several came for medical aid, and those who could read got a Hindi tract on present truth, printed by our Watchman press, in the Hindi language and characters.

I may give you another account of the last trip we made through the same villages with Sisters Burroway and Hægart, on our way to Babolmohol mission, a short time ago. The people saw us nearing their village, and came out in large numbers, and again requested us to stop to see the sick ones. Sister Burroway gave the sick women and others some good advice on hygiene and health, and afterward we met a poor starving man, who looked like a skeleton. We went to see his home and family, and found a mud house, partly fallen down, and only half a roof over the poor family of several little ones and a sorrowful-looking mother. We called for the village shopkeeper, and gave the family the first remedy, by way of a few seers of rice for their half-starved bodies. The next day the mother came to the mission, and took the promised medical aid, and a cloth kindly given by Sister Burroway.

One more case I may mention, that of a poor old Mohammedan widow, who came crying to us, crawling upon her hands and knees, one night. We went out to see what was the matter, and found she had been badly burned by fire while sleeping under some temporary shelter. She had been cast out of her home and family because she had taken some food from other people outside of her own caste. We did what we could for her by prayer and simple treatments, and now she is well again, and able to get about as usual. Brethren J. L. Shaw, W. W. Miller, and J. C. Little saw the poor old woman a few days after we took her in, and Brother Miller gave her a warm blanket, as the weather was very cold. She was grateful for this. We have tried to get her family to take her in again, but they refuse, and she will not leave us now.

We could take in many more surgical and other difficult cases if we had a medical missionary to help us — one who would begin to learn the language as soon as he entered the field. It is an important point, if one wishes to be

useful among the Hindi and Santal people. No time is lost learning the language; for while doing so, one is learning about the people whom he wishes to reach. One can speak freely within a year, and feel quite at home, if he perseveres with prayer and patience.

The Santal students are doing well in their studies and in the Gospels. They are now busy, digging holes for one hundred Papea and other fruit-trees. The Papea grows well here, and fruits within a year or so, if well cared for, with plenty of water in the hot season. They are still digging two new wells — one in each mission station.

The two Seventh-day Adventist Santal teachers are doing well, one at each school. We could open fifty village schools if we had the means and teachers. The people are continually calling for teachers and schools, and each school would cost two dollars a month. The boarders in our school cost one dollar a month, and we have only thirteen students, up to May, owing to funds being short, but we could take in many more if funds permitted. I try to keep free of debt, and take in as many as funds allow.

Who will dedicate their life and all they have to the Master's service, for India or elsewhere, and say, "Here am I, Lord, send me"? The time is short, and eternity is drawing nigh. Jesus is coming in this generation, and what will you do toward proclaiming the last message for the last days to the millions of heathen who lie in darkness and in the shadow of death?

"Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore.
Haste then, my brother, no time for delay,

But throw out the life-line, and save them to-day."

Iceland—The Customs of the People

DAVID OSTLUND

THE climate and other conditions have given the Icelanders a peculiar character. Even the cities bear testimony to this, but it seems even more a fact in the country. Let us observe an Icelandic farmhouse for a few moments, and we shall soon notice this. The house is, for the most part, built of sod, with walls several cubits wide. The ceiling is covered with grass and sod. The dwelling-houses have usually several rooms. The barn is built a little way from the house. The different apartments of the main dwelling are built parallel with one another, with one end toward an open court. In the most primitive form each house has but one room below. Then there is sometimes a room up-stairs. If the house is large, there may be two rooms down-stairs and two on the second floor. The light has access to these rooms only from a little window, high up, and there is very little opportunity to get fresh air. Benches around the walls, beds with canopies, at the window generally a little table — in most cases this is the only furniture. Very seldom is a chair to be seen. The

kitchen is generally a house in itself. It is the only room where there is fire. This is used for cooking purposes.

The dwelling-houses in Iceland are generally damp, on account of the lack of fresh air; but a reform in this is difficult, as there is no timber on the island, and importing it from other places makes it very expensive. But of late there has been much improvement.

The main articles of diet are milk, dried fish, and mutton. The dried fish must, for the greater part, take the place of bread, and is eaten with butter. Potatoes are very scarce. Thus you will see that the Icelanders live mostly on animal food.

There are very few amusements in Iceland. In later times there have been a few theaters erected in different cities; but one can hardly speak of art in connection with these. The meetings of the Good Templars are very well attended by the people. But in the country there are very few entertainments. The people of Iceland are great readers. They read their old histories and books and papers, and all they can get hold of. It is astonishing how much they read. You can hardly find a farmer who is not well versed in history and in the questions of the day, and can speak entertainingly in conversation of things that are happening.

Especially are the Icelanders careful of their language, to speak and write it correctly. You can scarcely find a man who will be careless in the use of words. It is to be supposed that their desire for reading has produced this result; and the language has, because of this, been kept pure and just as it was written several hundred years ago.

With reference to trading and commerce, the Icelanders are far behind. Although they are great readers, and have a good amount of knowledge, they have no ability in practical lines.

There are no factories to speak of in the island, though there are opportunities, if the people had any inclination to make the most of them. They import their clothing and other articles that are needed from foreign countries.

In agricultural lines, they are behind also. Although the country is mountainous, there are some portions which might be made to produce generously, but they are neglected, and as a result the people are poor.

Reykjavik, Iceland.

"LET us advance upon our knees," said Neesima, the great Japanese evangelist who founded the Doshisha Christian College at Kioto; and this must be the watchword of every soldier of the cross, whether it be in the East or in the West. For it must not be forgotten that as yet there is but the *sound* of abundance of rain — merely the earnest of wondrous things to come. Before the great rain falls which will revive the whole of the parched earth, God's people must — like his prophet of old — prostrate themselves before him in continual prayer.

THE FIELD WORK

Virginia

LOWRY.—Our tent-meeting closed here October 8, with one of our largest congregations. Many expressed regret that the meetings were to close, but the weather demanded it.

From the first, our audiences were rather small; all paid good attention, but at no time did we have any great crowds. This may be accounted for, perhaps, because the year before a short series of meetings was held, but the work was not completed. The result was that prejudice arose, and many decided against the truth without having a real knowledge of it. But we have great reasons to praise the Lord for his goodness. Several have become very much interested, and a few have taken their stand with the remnant church. A church has been purchased, and meetings are continued therein. We hope soon to organize a church. Pray for the work here.

H. J. FARMAN.

South Africa

CAPE TOWN.—We give to the REVIEW readers the privilege of reading the following letter which we lately received. This furnishes another instance showing what may result from the distribution of our literature and other rightly directed missionary work. During the late war we sent out to the refugee and prisoners' camps thousands of papers, tracts, and small books, the distribution of which we firmly believe will yet turn many into the paths of righteousness. Brother Van Rensburg came across a copy of the little book, "His Glorious Appearing," which first arrested his attention; and when Brother Dumini, who had learned the truth through Brother Morrow's labors in Bermuda, came along, he and his family were prepared to receive the whole truth. The following is the letter, which has been translated from the Dutch:—

"Mr. O. O. Fortner,

"MY DEAR FRIEND: Be good enough to send me the price-list of your books. During the war I found a book named 'His Glorious Appearing,' and about a year ago I began to read the same. To my great astonishment and conviction, I learned that the teaching of our church with reference to the second coming of the Lord was wrong, together with many other doctrines.

"A few months ago a friend of mine, named H. Dumine, arrived from Bermuda. He taught me many things, among others the Sabbath. I also met another brother named De Lange, of Bethlehem, Orange River Colony.

"It is pleasant to me that the love of the Lord convinces my wife also to follow the Saviour in all things in the blessed hope. We keep the Sabbath of the Lord with joy, although it was a terrible conflict. Dear brother, remember us in your prayers, that we may be steadfast and endure to the end in the truth. I feel myself of no account, to

think that I must join a church which expects the Lord and keeps the commandments of God and the faith of Jesus. Let me know how I can obtain the Sabbath-school lessons, as I want them very much.

"I trust soon to meet Elder Freeman for the first time."

O. O. FORTNER.

Roseau, Dominica

IN the center of the Caribbean Sea, Dominica belongs to the sisterhood of volcanic-formed islands, with its Boiling Lake in the southern part, which now



SUNDAY AFTERNOON ON THE STREET

and then emits sulphurous and other gases, perceptible even in town. Being but twenty miles northwest of ill-fated Martinique, we are reminded that in the midst of life, we are in death.

Communication with the different parts of the island, except by waterway, is difficult, there being but a few miles of good road to and from town, and part of it by overhanging cliffs, with ponderous rocks that look murderously down. And in a country where rain is plentiful, washing away the soil that holds these rocks, one can imagine how a stranger feels as he passes under. There have been cases where the rocks have fallen, and crushed passers-by to death.

Withal, Dominica is a beautiful island. Some of its highlands are from four thousand to over five thousand feet above the sea, dressed from top to bottom with a mantle of arboreous green that gives a pleasing softness to the aspect.

Its botanic garden, with its thick, soft, evenly mown grassy carpet, is said to be the best in the West Indies. While the hand of art is evident, yet it is subordinate to nature, who revels in her native mood and freedom, which suggest and create a longing desire for that other garden from which sin turned man. I met two young men last week, and asked, "Where are you going?" "Into the garden," they answered. "Would you mind that we start for the garden of Eden to-day?" I asked. "But so far," they said. "But it will be nearer to-

morrow if we start to-day," I replied. They caught my meaning, and hope to comply some time, before too late. Of the twenty-eight thousand inhabitants, twenty-four thousand are Catholics.

One mile from town I hold a night-school on the evenings I have no meetings. I find many, especially in the country places, who do not know the alphabet, and even some who read do not understand what they read. We are using the "Gospel Primer." May God bless the efforts. The work necessarily goes hard and slow in Catholic countries; but we are of good courage.

The accompanying view represents a typical scene on the most popular street, on Sunday afternoons, where we hold open-air service. We use a red banner, on which are printed in white letters, the words "JESUS ONLY." Thus we try, in the kindest way we know, to eliminate those dead human saviors by which this country is afflicted, and point alone to the one Mediator between God and men—the Lamb of God, who alone takes away the sins of the world.

We have started a fund for the building of a Seventh-day Adventist church here, the site of which we will describe in our next writing.

This island owes its name to the fact that it was discovered on Columbus's second voyage (1493), on a Sunday; hence, "Dominica," the Spanish *Domingo*, means Sunday.

of the popular Sunday-Lord's day error. We ask God's people everywhere to remember us in Sunday Island.

PHILIP GIDDINGS.

Central America and Bay Islands

I HAVE seen some wonderful evidences of how the loud cry will go, I believe, in the different places I have visited recently. For instance, in La Ceiba, Spanish Honduras, a Spanish lawyer of some note began to keep the Sabbath last October, through reading "Prophecies of Jesus." Although he could not understand all he read, yet he was convinced of the truth. One part of his experience was with spirits of devils, who, when they found him determined to accept the Sabbath and believe the Bible, turned right about and told him to keep the Sabbath and study the Bible, and follow Christ, *only* the spirits must always tell him what the Bible meant. Mr. Allen writes that he is advancing daily in the truth.

In Ruatan, Bay Islands, the agent of a commercial company, who had always been a wild young man, was suddenly seized with a desire to be a Christian. His mother is a member of the Uvilla Seventh-day Adventist church. The young man's wife was quite prejudiced; but while attending a meeting on the second coming of Christ, conducted by a Holiness man, the thought flashed into

her mind that the seventh day is the Sabbath; and when I came, they sent for me to visit them. They kept the next Sabbath, set up the family altar, began paying tithe, and subscribed for our papers.

A man in French Harbor, Ruatan, who a year ago was bitterly opposed to our work, is now very friendly, and is willing to donate a lot for a church. This man's daughter, aged twenty years, told me her experience. One Sabbath, while at work, the impression came to her very forcibly that it was the Sabbath. The next Sabbath this impression returned with still greater force, and she determined to obey.

H. C. GOODRICH.

Brazil—General Meetings

THE date for the Castro general meeting was April 14-21. The ministerial help planned for consisted of Brethren Lipke and Hoelzle, and the writer. Having been a member of the committee for the locating of the printing plant, I could not reach Castro until toward the close of the meeting. The attendance of our people was good. Some, even women, and they not very robust, traveled about one hundred and ten miles, part of the way on foot, the rest on horseback, in order to attend this gathering. The outside attendance was also good. In fact, even though toward the close of the meeting the weather was decidedly unpleasant, raining very much, the meetings were well attended; and although it had been planned for Brother Hoelzle to also accompany us to Blumenau to assist in the meeting there, it was found necessary for him to remain in Castro to follow up the interest created by the general meeting. The Castro meeting was attended almost wholly by Brazilian brethren, and it afforded a good opportunity to instruct them in many important things, among these the importance of healthful living, and giving the Lord his own in tithes and offerings.

And one thing we need to teach quite clearly and early is the spirit of prophecy. The various Protestant missionaries of Brazil have found the need of something with which to battle against the truths we teach, and the weapon of their choice is Cartright's book, which they have caused to be translated into the Portuguese language. Then they make the spirit of prophecy the main issue, by making all sorts of ridiculous and untrue misrepresentations concerning it. So we find it necessary at times, even when we begin work with certain souls, to show them what the Bible teaches with reference to this subject, and also the fulfilling of it as revealed in the remnant church. We find that, as a rule, those who have come to the point of recognizing the Bible as the Word of God, have no difficulty whatever with the spirit of prophecy. Of course, here as elsewhere, "the wicked shall do wickedly; and none of the wicked shall understand," because they do not wish to understand.

The Castro general meeting likewise ended with a baptism, seven souls being buried with their Lord in the watery grave. This was followed by the ordinances of the Lord's house, which seemed to make a deep impression on many of the townspeople who had come to our meetings.

April 24 Brother Lipke and I left Castro to go to the Blumenau meeting. On the first of May we arrived at Brusque, and after getting ready to move to Rio Janeiro the things we still had there, after the meeting had closed, we went to Timbo, Blumenau, where the meeting was to be held.

Here again, although it had been raining almost constantly, and the roads were well-nigh impassable, we were agreeably surprised at seeing a goodly number of our people present. The evening services were also well attended for a country place, from two hundred to two hundred and fifty persons being present on some evenings. But later work showed that this was largely due to curiosity, rather than to a real interest. At the close of this meeting two sisters were baptized. This, like the other meetings, gave opportunity to present many timely truths to the brethren, and also to the people of the neighborhood, and the testimonies borne showed that many of our people had consecrated themselves anew to the Lord and his work.

F. W. SPIES.

A Call for a Pioneer Teacher

BROTHER MOORE, of Cuba, sends us a quotation from a letter he has received from a brother who lives in the Isle of Pines, south of Cuba. This brother writes him:—

"I am thinking of moving to the south part of this island, on the seacoast. It is being newly settled by people from the island of Grand Cayman, West Indies, of which I am a native. On that part of the Isle of Pines there are at present more than sixty people. If we had a teacher, a school could be opened. One family alone has ten children, another seven, and others five and six. There are some young women from sixteen to eighteen years old who should have an education. The majority belong to the Presbyterian church of Cayman. I feel there is an opportunity here for the presentation of the message through the children, if we could have a teacher very soon. The only thing that stands in the way of one going there is that the mail reaches the place only about once in two weeks."

Brother Moore himself adds: "I feel that this is an opening that should be filled by some young person who is prepared to teach, and is desirous of a missionary experience. Of course no large salary could be expected."

We make the need known, and shall be glad to put any one who desires further information in touch with the brethren in Cuba. W. A. SPICER,
Secretary Mission Board.

Wisconsin

I CAME to this conference, in harmony with the recommendation of the General Conference, early in July, and spent a short time; and after returning to Kansas to close up my work there, I came back to Wisconsin in time to enjoy the annual camp-meeting, August 29 to September 10. Elder Covert, though called June 21 to take charge of the Northern Illinois Conference, still remained in his position as president of the Wisconsin Conference until the close of the annual meeting.

A very sweet spirit prevailed among

the workers and the congregation camped on the ground. The all-important aim of the meeting was to get our eyes upon Jesus, and reach out to the nations of earth with the message of salvation. One very encouraging feature of the meeting was the absence of any strife for position.

Results of a material character were seen. The portion of the money necessary to enable Brother and Sister Burgess to establish the work in India which Sister Burgess asked for, was provided. The necessary funds to construct a home for our Wisconsin mission school in China, under the care of Sister Ida Thompson, was largely raised in scholarships at \$17.50 each. This work is still being carried forward, and will soon all be provided. We all feel glad at the thought that, with Brother and Sister Ritchie in England, Sister Ida Thompson in China, Elder B. L. Anderson and his wife soon to go to China, and our workers in the South, who are being supported by this conference, the sun never ceases to shine on the work that we have the privilege of supporting. While all this is being done, the tithes are increasing, so that more workers are being sent out.

It was decided after the close of the annual camp-meeting, to hold a local camp-meeting at Rice Lake, in the far northwestern part of the State. This seemed to be a venture at so late a date. It was decided to hold it October 3-8. We expected but few, probably fifty at most, to attend. We were much and happily surprised to find nearly one hundred and twenty camped. The Spirit of God was in the meetings from the first, and an earnest work of seeking the Lord began early in the meeting. Only one unconverted person who came to attend the meeting, left without conversion. Sixteen were baptized, all of whom were converted at that meeting. A number of those who had wandered from God, returned. The voice of earnest prayer was heard far into the mid-hours of night, and victory was told by shining faces in the early morning meeting. This reminded me of some of our annual camp-meetings of thirty years ago, when the selection of officers, and much other business, was made secondary to the conversion of souls. Let us return to our first love, and such experiences will return.

At a local camp-meeting in Wausau, in June, fifteen were baptized, at the annual camp-meeting there were thirty-nine, and at Rice Lake sixteen, making seventy in all, baptized at the camp-meetings this year.

At this last camp-meeting, in Rice Lake, with such a small congregation, about five hundred and twenty-five dollars was raised; half of it was for the six thousand dollar fund, and the rest was nearly all for China and the colored work in the South.

There were no laborers with us from outside the conference, except Elder Covert, who was there by the kindness of the Lake Union. His labors were much appreciated, and added much to the effectiveness of the meetings.

Elder B. L. Anderson was set apart to the solemn work of the gospel ministry on Sabbath afternoon, October 7. The evidence of God's approval was very marked.

With the help of Brother A. J. Olsen,

much interest was created in various kinds of missionary work. A good company of canvassers will soon be in the field in that part of the State. We are thankful that that work is once more coming to life in Wisconsin. Brother Olsen is working diligently, and the ministers are co-operating with him. Victory is in sight. We will hold on and continue to wrestle till it is realized by seeing an army in the field again.

Our sanitarium at Madison is prospering. A nice class of ten graduates there this week from the nurses' course.

For all these successes we give to God everlasting praise.

C. McREYNOLDS, *President.*

East Michigan Conference

As appointed, the East Michigan Conference and camp-meeting convened at Holly, Mich., September 12-19. The meeting was held on pleasant grounds within the village of Holly, and from the first, there was a good attendance from the village. The weather was favorable, which contributed much to the good attendance from the outside. The attendance from the churches throughout the conference was especially good, which was a very encouraging feature of the meeting. There was a fair representation from nearly every church, and a large number of children and youth were in attendance at the meeting.

We were favored at this meeting with the labors of several of our brethren from abroad. Elders K. C. Russell, F. C. Gilbert, and G. B. Thompson were with us several days, and their earnest and faithful labors were much appreciated. We were glad to have with us Elder A. T. Jones, who presented messages that were helpful and encouraging. Elders A. G. Haughey and S. E. Wight were in attendance during part of our meeting. Brother J. B. Blosser rendered timely help in the interest of the canvassing work.

Meetings were held with the conference laborers from the beginning of the workers' meeting, and were characterized by a spirit of devotion and brotherly love, and a determination to stand right with God. It was the testimony of nearly all present that they had never before attended such a meeting. Every one seemed determined to be right with God and with his brethren, and this same spirit of earnestness and oneness continued throughout the meeting. Quite a large number were converted or reclaimed, and at the close of the meeting between thirty and forty were baptized. Aside from this, several chose to defer baptism until they reached home.

The business sessions of the conference passed off quietly, yet with a spirit of earnestness and careful regard on the part of the delegates present for the prosperity and advancement of every phase of the work. The recommendations that we discussed and adopted were studied carefully and adopted heartily. The following recommendations were adopted:—

"Whereas, the Word of God makes plain the imperative duty of the payment of the tithes, and,—

"Whereas, the Testimony of God's Spirit has also spoken plainly upon this subject, and,—

"Whereas, at the last General Conference, resolutions were passed calling

the attention of conference officers to the need of more careful attention to this matter, therefore,—

"1. *We recommend*, That this conference withhold the credentials of any laborer who does not pay his tithes, as recommended by the General Conference.

"2. *We recommend* to our ordained ministers that they do not ordain local church officers unless such officers are faithful upon the tithing question.

"Whereas, There is an increasing demand for religious legislation throughout the country, and,—

"Whereas, all such legislation is a menace to religious freedom, resulting in a union of church and state, therefore,—

"3. *Resolved*. That we urge upon all our people the necessity of engaging enthusiastically in the work of disseminating literature upon the principles of religious liberty, that all the people in our conference may be enlightened upon this subject.

"4. *Resolved*, That this conference elect a competent person, who shall be known as Religious Liberty Secretary, and who shall devote such time as shall be necessary to religious liberty work.

"Whereas, The Bible work is an important factor in proclaiming the third angel's message, therefore,—

"5. *We recommend*, That all laborers be constantly looking for suitable persons to enter this line of work, and that the education and training of such persons be carried on at the Adelpian Academy.

"6. *We recommend*, That the General Conference plan of one treasurer in each local church be adopted in this conference, and that the conference treasurer be the custodian of all funds raised in the conference.

"7. *We recommend*, That the office of secretary and treasurer of this conference be located at Holly, and that the By-laws be so amended that one treasurer shall be the treasurer of all departments.

"8. *We recommend*, That the executive committee of the conference publish the *East Michigan Banner* weekly as soon as suitable arrangements can be made.

"Whereas, The Lord has plainly said, through the spirit of prophecy, that where there is one canvasser in the field, there should be one hundred, and that men and women consecrated to God should be educated to enter at once upon this line of work, therefore,—

"9. *Resolved*, That the president of this conference and others in responsible places encourage consecrated men and women to enter this work, and that our brethren and sisters throughout the conference extend to canvassers while laboring in their vicinity the same hospitality as is extended to workers in other lines.

"Whereas, There is a dearth in the treasury, and the Lord has expressly told us how this can be avoided by rendering to the Lord his own of tithe and first-fruits, and that the tithe is not sufficient for the proper advancement of the message, therefore,—

"10. *Resolved*, That we urge all our people to be faithful in bringing in the first-fruits of all their substance, in addition to the tithe.

"11. *We recommend*. That the treasurer of the conference visit each church, giving instruction in keeping their books,

and auditing their books at least once a year.

"Whereas, The REVIEW AND HERALD is our church paper, ordained to keep this people in touch with the progress of the third angel's message, therefore,—

"12. *We recommend*, That our ministers and others in places of responsibility, as well as all the members of the church, do all in their God-given power to place the REVIEW AND HERALD in every Adventist family in the conference.

"Whereas, The tract depository and health food store in Lansing is exerting an influence for good in that city,—

"13. *Resolved*, That we encourage the conference committee to continue the operation of that department, and that special attention be given to the connecting of the spiritual and evangelistic work with the commercial phase of the enterprise.

"Whereas, The church-school problem is confronting us at this time, and the wage paid to our faithful church-school teachers is inadequate for them to increase their proficiency, therefore,—

"14. *We recommend*, That teachers competent to receive credentials be paid seven dollars a week or its equivalent, that teachers holding licenses be paid six dollars a week or its equivalent, and that teachers holding permits be paid five dollars a week or its equivalent.

"15. That our church-school boards be encouraged to hire only those teachers who hold certificates of qualification from the conference.

"16. *Resolved*, That we indorse the action of the conference committee in locating the Adelpian Academy at Holly, and that we encourage them to proceed in the erection of the necessary buildings for the conduct of the school.

"Whereas, A large per cent of the population of this conference lives in cities, and the work in the cities will be sooner hindered than will the work in the country, and,—

"Whereas, The spirit of prophecy has said, 'The time has come to make decided efforts to proclaim the truth in our large cities,' therefore,—

"17. *Resolved*, That we heartily indorse the strong effort put forth in Bay City, and other city work carried forward the past year, and also that we ask the incoming executive committee to give special attention to city work the coming year.

"Whereas, There are in the conference many parents who can not conscientiously permit their children longer to attend the public schools, and,—

"Whereas, Some of these are situated so that their children can not receive instruction in our denominational schools, therefore,—

"18. *Resolved*, That we ask the Adelpian Academy to undertake the work of conducting correspondence schools with such parents and children as may wish to avail themselves of this form of instruction, and that the rates of tuition for these grades of instruction be fixed by the conference committee.

"Whereas, The *Sabbath School Worker* is the official organ of the Sabbath-school Department of the General Conference, and some of the best talent is secured to make the *Worker* a practical help in the school, therefore,—

"19. *We recommend*, That all conference and Sabbath-school officers give

special attention to encouraging all our schools to take a club of the *Worker* large enough to supply all officers, teachers, and parents in the school, and that the subscription price be paid by the individual receiving the paper.

"Whereas, The General Conference Sabbath-school Department has advised that each school set aside one or more Sabbaths in each quarter to receive offerings to be used in purchasing supplies for the school, and that the offerings of the remaining Sabbaths be given to missions, therefore,—

"20. *We recommend*, That all our schools adopt this plan.

"Whereas, The October number of the *Sabbath School Worker* will be a special Convention Number, therefore,—

"21. *We recommend*, That our schools be encouraged to hold a convention, two or three schools uniting at one place, where practical.

"22. *Resolved*, That we express our gratitude to the common council of the village of Holly for their courtesy in supplying the camp with light and water, and that we express our heart-felt appreciation of the courtesy extended by the business men and citizens of Holly in providing our camp-ground free, and otherwise showing such a cordial spirit of welcome to the East Michigan Conference of Seventh-day Adventists. Further,—

"23. *Resolved*, That this resolution be transmitted by the president of the conference to the president of the common council, and that the same be published in the papers of Holly.

"Whereas, The *East Michigan Banner* has proved an effective means of service in the conference during the past year, and under a previous resolution it will undoubtedly be published once each week during the next conference year, therefore,—

"24. *Resolved*. That we urge our people everywhere to subscribe for this paper at once.

"Whereas, There is a growing tendency among our people to marry those not of our faith, and, whereas, the Word of God is explicit in regard to being unequally yoked together, therefore,—

"25. *Resolved*, That we urge our ministers to refuse to perform the ceremony, and to discourage, as far as possible, such unwise marriages."

On report of the nominating committee the following conference officers were unanimously elected: President, E. K. Slade; Vice-President, E. I. Beebe; Secretary and Treasurer, E. I. Beebe; Executive Committee, E. K. Slade, E. I. Beebe, G. G. Brown, J. G. Lamson, A. R. Sandborn; Superintendent of Education, E. K. Slade; Secretary of Educational Department and Sabbath-school Work, Tillie E. Barr; Superintendent of Missionary Department, H. E. Fairchild; Secretary of Missionary Department, Frank Hiner; Superintendent of Medical Department, Jean A. Vernier, M. D.; Secretary of Medical Department, Jessie L. Kinneburgh; Religious Liberty Secretary, Prof. J. G. Lamson; Auditors, Daniel Hale, Myron Day, John Keiser, Dr. P. E. Marsh, E. N. Hatt, Wm. A. Brace.

Credentials and licenses were granted as follows: Ministerial credentials, E. K. Slade, L. G. Moore, J. L. Edgar, A. R. Sandborn, B. F. Stureman, C. N.

Sanders, Wm. Ostrander, M. Shepard, O. F. Butcher, O. Soule, J. G. Lamson; for ordination and credentials, E. I. Beebe; ministerial licenses, Delmer P. Wood, Emil R. Lauda, F. G. Lane, P. C. Hayward; missionary licenses, Clara Kiep, Lucy Tyte, Marie P. Harriman, Mina Pierce, Anna L. Boehm, Tillie E. Barr, Frank Hiner, Nina Nelson, Anna B. Bern, Ethel Burnett, Daniel Wood, H. E. Fairchild, Ida Dunlap.

We believe that this meeting will have its influence throughout the conference, and that the spirit of earnestness and the harmony and oneness that characterized the meeting will prove a blessing to the work in every church.

E. K. SLADE, *President*,
FRANK HINER, *Secretary*.

The Sanitariums of the Southern Union Conference

IN view of the fact that encouragement has recently been given that financial help would be furnished for the upbuilding of the sanitariums in the Southern Union Conference, it has seemed to the writer but reasonable that information should be given in regard to their condition, prospects, needs, etc. Much instruction has been sent us through the servant of the Lord within the last two or three years upon this important subject. Indeed, it has been stated that it would be the Lord's will that small sanitariums should be built in connection with every large city of the South. Those in charge of matters in this field have been urged to carry out those recommendations, and establish sanitariums as far as our ability would enable us to do so, in various important centers in this field. Great encouragement has been given that these would be successful in accomplishing much good in the upbuilding of the work in this needy part of the Lord's vineyard.

Those acting a leading part in the carrying on of the work here have heartily indorsed this counsel, and have done all that seemed possible to do in carrying out these recommendations. Four efforts have been made already, but none of them have reached the full necessities of such institutions.

A building had been erected at Hildebran, N. C., humble in appearance and size, in which it was hoped that a small sanitarium could be established in connection with the school at that place. Most unfortunately, it burned down a year or two ago. No insurance having been placed upon it, and the people being exceedingly poor, it has thus far come to naught. But there are earnest souls living near by who are watching every opportunity to again attempt the carrying out of this design formed years ago. We hope yet to see a sanitarium in Hildebran.

At Graysville, Tenn., we have a sanitarium building upon the mountainside, with a beautiful, clear spring above it, of sufficient size to furnish all needed water. The building is four stories, and is approaching completion. Recently more patients are being received, we are happy to state, than at any previous time, and we hope the institution will continue to prosper. It is still in need of many things, and has some debts upon it that are troublesome; but it would not take a great amount of funds

to put it in condition to do valuable work in the health and temperance lines. It does need financial assistance, however, before it can be fully successful.

In Atlanta, Ga., a small institution has also been established. A building that was formerly the headquarters of the branch office of the Review and Herald Publishing House was donated for this purpose, since that branch office ceased its work in Atlanta, and the headquarters of the publishing business was transferred to Nashville. The location is a very pleasant one, in a quiet portion of the city, but a short distance comparatively to its finest park. A little to one side of the sanitarium is a fine new school building, erected by the city, and many trees have been set out almost in front of the sanitarium. Another public institution, twenty or thirty rods away, with a beautiful grove connected with it, has been established; so the surroundings are very pleasant. The lot on which the sanitarium is built is a pleasant one.

To transform the building into a suitable sanitarium has been a matter of considerable expense. Quite a sum of money was hired for the purpose of completing this institution. By certain changes made in the building, with some addition, it would, if completed, contain twenty-five rooms.

Dr. Lillis Wood Starr and her husband are seeking to carry on the work as physician and business manager, but under very discouraging circumstances, until money comes from some source to complete it, furnish the rooms, and make it a suitable place to which to invite patients.

At Nashville, Tenn., the prospects, so far as the writer's information is concerned, seem more bright than at any other place, if help can be furnished to place the work in a self-supporting condition. For years in the past bath-rooms have been maintained, and efforts along health lines have been energetically put forth. Brother L. A. Hansen and his wife kept up the effort for years, with the most earnest determination, and with quite a measure of success, in spite of very great obstacles. They gained the confidence of many of the best citizens, and had a good measure of patronage, but through the light that came to us, it was felt that a greater effort should be made in such a city as Nashville, especially as it is the center of the work in the South.

Dr. O. M. Hayward came to Nashville to engage in the work with Brother Hansen, and the Southern Union Conference purchased the plant already established, and have been endeavoring to add to it. Brother Hansen has now established a store for sanitarium foods, health supplies, and other suitable articles, which is receiving quite a patronage.

A sanitarium board was established, under the auspices of the Southern Union Conference, by those occupying leading positions in Nashville; two or three large buildings have been rented, and the work has been carried on. One of these buildings is in the country. Bath-rooms are established in the city. Dr. Hayward stands at the head, as a physician, with Dr. J. E. Caldwell assisting.

The sanitarium family—physicians, nurses, patients, and boarders, consisting of some forty persons, many of whom have lived in tents—have been carrying on the work the past summer, but they

have labored under the greatest disadvantages, the bath-rooms being near the center of the city, and the sanitarium proper being miles away. It has been a tremendous struggle, against great obstacles, to keep the work going forward. Yet it has been so conducted that it has not run behind. Dr. Hayward has no doubt but that, if we had a suitable building, properly furnished with the necessary furniture and equipments, we would have, in a short time, fifty patients. We are certain that there is an excellent opportunity for sanitarium work here in Nashville and its vicinity. Some of the most intelligent people of the place are learning the value of our health methods, and have confidence in the skill of the physicians in conducting the work. There is the greatest possible need of premises of our own, and a suitable building in close touch with the city of Nashville. These needs have been felt for two or three years past, but the lack of means has hindered the development of the work. The words that have come to us recently, that the time had now come when our work should be established in a proper manner, has afforded the greatest comfort and satisfaction. It is impossible to carry forward this work with the means at our command without financial assistance.

When Mrs. E. G. White, and her son, W. C. White, were here a year ago last summer, most encouraging statements were made in regard to the needs of our work, and we then began looking about to find a suitable place.

About two months ago members of the Board were called together to look at another property, which lies practically at the end of one of the street-car lines of the city, on high ground. It has a beautiful spring, what they call here lithia water, as clear as crystal, evidently coming from deep down in the earth, for the flow is about the same in a drought as in a freshet. This water is soft, and has a very pleasant taste. It is water that has been sold in the city, and is gladly purchased by the citizens. There is a beautiful situation for a sanitarium building near a nice little grove of locust trees, in the immediate vicinity. Thirty-two or thirty-three acres of land has been purchased, which seems to be of very good quality. A brother of some means paid the money for this land, and took a mortgage upon it as his security. The Board all felt that this was the proper site for our Nashville Sanitarium.

This is the present status of our Nashville effort. The whole question resolves itself into this: Are our brethren and sisters willing to furnish the means to erect a modest sanitarium building here in the city of Nashville, the headquarters of our work in the South? It is greatly needed. The move has been fully indorsed by leading brethren as a suitable thing to be done. A suitable site has been obtained, and now, dear brethren and sisters throughout the United States, are you willing to help in putting this sanitarium upon its feet? We have physicians of ability and of experience ready to enter upon their work. We have been renting buildings at great cost, and yet the work has grown, in spite of this, to larger proportions than any other in the South. We have the indorsement of the spirit of prophecy that this is just the proper thing to do. It is said also that could we have had

our schools and sanitariums established as the Lord would like to see them established in this Southern field, twenty times as much might have been accomplished here as has been accomplished.

This brief sketch of what the Lord has said should be done, and the efforts which have been made to carry it out under great stress of difficulties and perplexities, is the report we are compelled to make. We ask for no grand buildings; we have made no extravagant investments. Our desire is for only humble, modest buildings, good enough so that the cause may not be dishonored or reproached, and so that respectable people may not be ashamed to come to them for treatment and restoration to health.

All we can do is to state these matters in a clear, forcible, and explicit way, and leave the results with our people. We believe that God will impress upon their hearts the importance of assisting to build up his work in this most difficult Southern field.

GEO. I. BUTLER,

President Southern Union Conference.

Camp-Meetings in the Pacific Northwest

(Concluded)

Victoria, British Columbia

I ATTENDED only about half of this meeting, having to leave sooner than otherwise in order to reach the Montana meeting in time for the opening. I am not prepared to give many details regarding the Victoria meeting. The attendance at the first and until I left was very small, perhaps twelve or fifteen being present. I learn from Elder Decker and others who were there that quite a number of others came before the close, and that the good spirit that was in the meeting from the beginning remained and increased in intensity till the last. There were several candidates for baptism, and everybody was revived in the message and the work for this time.

At the session of the British Columbia Conference held at this time, Elder J. L. Wilson was re-elected president, and Elder P. P. Adams was chosen secretary and treasurer, and also secretary of the Missionary Department.

This conference pays a good tithe, considering its small membership,—only about one hundred and forty. The tithe reported for the past year was a little over eighteen hundred dollars. Including Elder Adams, whose time is taken up in the work of the school at Port Hammond and in the work of conference secretary and treasurer, there are only three ministers in this field. The work needs strengthening, and the pre-eminent need of the field is that a good strong constituency be built up. I think that if the right work is done here, a good future is in store for the British Columbia Conference.

The aim of the brethren is to make more vigorous efforts than heretofore in the evangelical work, to raise up new churches and to build up and strengthen those already in the field.

Whitehall, Mont.

The meeting at Whitehall was a very small one, only twelve persons being on the ground for several days at the first of the meeting. About the middle, others began coming onto the ground, till the

last few day forty or fifty were present. This failure to attend the camp-meeting was quite a disappointment to the laborers in the conference. It was accounted for in part by so many being just at the time busy working on the new school-house at Bozeman.

However, the meeting was profitable for those who did come. The instruction by the ministers was especially spiritual and practical. The brethren and sisters were evidently helped to a better experience with God. There was a decided forward movement, and a forsaking of things which belong to the flesh and the world. There were four souls baptized on the last Sabbath of the meeting.

The attendance from the town was good throughout; and seemingly several persons were weighing the question of their duty to obey. Elder Gosmer and D. Hanson are continuing the work there, and hope to see fruit from the efforts which have been made in Whitehall. The enemy is astir there, the Mormons and the "Christians" doing all they can to resist the progress of the truth.

The windy weather which prevailed throughout the time of the meeting made it quite unpleasant, especially as the place was very dusty. A good rain on the last day settled the dust, and added much to the comfort of the closing meetings.

I went to Bozeman from Whitehall, and visited the school site, which is five miles and a half southeast of the town. I found what I thought a good prospect for their school. They have a tract of twenty acres of excellent land, for which they paid one thousand dollars.

They are putting up a building thirty by forty feet, three stories, including basement. The estimated cost of the building is about twenty-five hundred dollars. This amount is nearly provided for in cash and pledges. The school will open about the first of November, under the charge of Brother J. L. Jones. The school will be known as the Mount Ellis Academy.

The Montana Conference has a membership of about four hundred. The Lord has blessed the faithful labors of his servants in this field; and there have been added, from year to year, a goodly number of souls. But notwithstanding this there has been but a little increase in the conference membership for some time, this being accounted for by the fact that so many of our people have moved from the State. In a way, this has been discouraging to our brethren in Montana. But who knows that the harvest will not be even greater for this "scattering abroad"?

There are three ordained ministers and three licensed laborers in the field. They were all at the meeting at Whitehall, except one; and it was a real privilege to me to meet these faithful brethren, and to labor together with them. They have the spirit of the message for this time.

Up to the time of the meeting only eight months of the conference year were past, and the tithe received to date was just about equal to the tithe of the entire year previous. This is a good omen for the conference. And the per capita for this field, in comparison with the field generally, is about at the top of the list.

All these meetings were a great blessing to me. The people of God are lift-

ing up their heads in hope; and every omen of this kind that we see of the soon coming of our King and the close of this great work is encouraging to the waiting pilgrim.

F. M. BURG.

Greater New York Conference

THE fourth annual session of the Greater New York Conference was held, according to appointment, October 4-9, in a hall on 110 Street, New York City. The weather was delightful throughout the entire period of the meeting.

We were much disappointed in not having with us any of the General Conference brethren from Washington, D. C. The services were well attended by our people, as the hall was easy of access from all parts of Greater New York by means of elevated, surface, and subway electric trains, a subway station being within a few rods of the place of meeting. Evening services were well attended by those not of the faith, and a good impression was made.

A Baptist minister who recently accepted the truths of the message we bear was in regular attendance. A Jew who was just converted to Christianity came to our Sabbath meetings, and for the first time made a public confession of Christ as the Messiah, accepting him as his Saviour. He occupied about thirty minutes in his address, proving from the prophecies that the Jesus of Nazareth was "very Christ." It was indeed refreshing to see another soul rescued by the Spirit of the Lord, as "a firebrand plucked out of the burning." Jesus is "the way, the truth, and the life."

Elder S. N. Haskell and his wife were present, also Brother and Sister Burgess of India, and the writer, besides the local conference laborers.

Every one did what he could to make the meetings a success, and the Lord added his blessing as he always does under such conditions, and we had a heavenly sitting together. It was restful to be in the meetings of the business session on account of the prevailing influence of the Spirit of Christ. Not a discordant note was sounded during the period. Every department of the work received its share of attention.

Eleven thousand special *Signs of the Times*, to be known as the New York Specials, were taken by individual members, with the view of doing missionary work with them in the city. Eighteen hundred copies of the *Bible Training School* were also taken by individuals, in the interest of the work in India. Special efforts were made to secure yearly subscriptions for the REVIEW AND HERALD, *Life and Health*, *Youth's Instructor*, and *Atlantic Gleaner*.

Special arrangements were made to close out the sale of their quota of "Christ's Object Lessons" this conference year. Unusual interest was manifested in the sale of "Ministry of Healing," to establish sanitarium work in Greater New York. The fall missionary campaign work was considered, and plans laid to do active work.

A good work has been begun among the Italian-speaking people of the city, one Italian laborer giving his time to that effort. He receives his support from the Kansas Conference.

Elder C. H. Edwards was again elected president of the conference, and E. H. Hall secretary and treasurer. The

conference committee and department secretaries, with one or two exceptions, remain as last year.

The outlook for successful aggressive work in New York is more favorable now than at any period in its history. May the Lord abundantly bless these workers with their heavy responsibilities.

H. W. COTTRELL.

The Buffalo (N. Y.) Sanitarium

THE Buffalo Sanitarium Training-school for Nurses held its second commencement exercises October 19. The graduates numbered four, a good number for a small institution to turn out into missionary service after hard work and thorough training. And the Christian and missionary idea was foremost in the papers presented by the graduates.

The exercises were held in the gymnasium of the little institution, and this and the dining-hall were filled with members of the Buffalo church, and with friends and patrons of the sanitarium. Quite a number of the audience were Roman Catholics, and they certainly had an opportunity to hear of the coming of the Lord and the meaning of the missionary movement which this message represents.

The four graduates represented four nationalities, the Irish, German, Scandinavian, and Jewish. I was impressed that they mean to make their training count in the cause we love. It is certainly encouraging to find these little sanitariums, while teaching and treating the sick, also training and sending into the field of service young men and women who have consecrated their lives to the message.

Dr. and Sister Saterlee, who have charge of the sanitarium and training-school, guided the exercises and demonstrations of the evening, while Elder Weber, now laboring in Buffalo, and myself gladly joined in the program. The motto of the class was, "Where Suffering Calls," and we bid Godspeed to these young people as they go to answer the call.

W. A. SPICER.

The Missionary Campaign

FOR a whole year the little church in Deming, northwestern Wash., had no ministerial help, and the worker sent to assist in their campaign was most welcome. The enemy of souls had not been idle, but the majority of the flock were drawing together. I arranged to reach this place Thursday evening, so as to have one day to get acquainted and learn the needs of the company. This first day's experience was of much value in planning intelligently for the work. Each family was visited. Then a meeting was held Friday evening, when God's forgiving love and mercy to sinners was studied.

After Sabbath-school next morning, two of the readings were presented and briefly discussed. In the afternoon the other two readings were given. All the readings were presented by members of the church.

There had been some misunderstanding and discouragement among members, and the prospect of uniting for missionary work looked dark. But after the readings, when an appeal was made for consecration to God, his tender Spirit reached every heart.

About fifteen children and youth were present. Some of these had entered public school, drawing away from our church-school, which had not yet found a teacher. One girl of fourteen broke down under the touch of the Holy Spirit, and asked our prayers. She and three others of the same family who were in school now await anxiously the opening of our own school.

All took hold of the tract work, and a good supply of Signs Leaflets was ordered. A boy of nine years had just returned with his pay for an unexpected job of work, and he wanted to buy a pound of leaflets.

The children ordered forty copies of *Life and Health*, while some young people took hold of the sale of small books. Four families ordered the REVIEW, which now visits every family in the church.

The brethren and sisters were much encouraged as they entered upon this campaign work, and I believe courage will rise as each one does his part to hasten on the message.

JOEL C. ROGERS.

Everett, Wash.

Southern New England Conference

THE second annual session of the Southern New England Conference convened at Willimantic, Conn., in connection with the camp-meeting, August 31 to September 11. Reports were rendered by the secretary and treasurer of the conference, and also by the secretary of the Sabbath-school Department.

Resolutions were adopted,—

Indorsing the ten-cent-a-week plan.

Continuing the support of a teacher at South Lancaster Academy.

Affecting the sale of an extra one thousand copies of "Christ's Object Lessons" above our quota.

In aid of Brother and Sister Burgess in their sale of the *Bible Training School*.

Advocating the organization of a conference church.

Raising twelve hundred dollars to start an emergency fund for the payment of tents, hall rents, camp-meeting expenses, etc.

Regarding the sale of "Ministry of Healing."

Advocating the holding of Sabbath-school conventions.

Indorsing the *Sabbath School Worker*.

Urging the establishment of home Sabbath-schools wherever feasible.

Advocating the missionary campaign idea, and urging all to take part in the same in every way consistent with their opportunities.

Recommending to a place in every Seventh-day Adventist home THE REVIEW AND HERALD, *The Signs of the Times*, *The Youth's Instructor*, *The Atlantic Union Gleaner*, and *Life and Health*.

Supporting the religious liberty work.

Affecting the "school farm" idea, agitated last year.

The committee on credentials and licenses presented the following report, which was unanimously adopted: For credentials, W. A. Westworth, J. C. Stevens; for ministerial license, A. J. Clark, H. L. Shoup, C. H. Reimers, M. J. Fritz; for missionary license, Mrs. M. A. Scribner.

The officers elected unanimously for the ensuing year are as follows: President, W. A. Westworth; Secretary and Treasurer, Irene J. Cady; Executive Committee, W. A. Westworth, D. B. Parmelee, G. P. Coates, D. A. Bidwell, J. A. Tefft; Secretary of Sabbath-school Department, Mrs. H. A. Whittier.

The work of the conference was marked by perfect harmony, and the Spirit of the Lord prevailed among us. All the business of the meeting, other than those resolutions which affected interests outside of our own field which were afterward presented by laborers from abroad, was finished by the end of the second business day of the meeting, which left us free to devote the remainder of our time to the spiritual phase of our work.

The financial report of the treasurer showed that the Lord had greatly blessed us. During the past summer the salary list of the conference has been doubled by the accession of four new workers, and still we are several hundred dollars ahead of any previous time in the history of the field. A spirit of courage, which betokens much good, seemed to fill all hearts, and we go forward in the year to come, expecting a greater triumph in the Lord.

WM. A. WESTWORTH, *President*,
IRENE J. CADY, *Secretary*.

Religious Liberty Notes

ELDER C. H. BATES, of Bayfield, Colo., made an earnest protest against a Sunday-closing crusade which was inaugurated by the local churches at Cripple Creek, Colo., last spring, an account of which was published in the *Cripple Creek Times*, and has also been reprinted in tract form.

The religious liberty secretary of the Lockport, N. Y., Seventh-day Adventist church, Mrs. D. A. Ball, writes: "I am more than ever satisfied that there is a close connection between the W. C. T. U. and the National Reform Association. This conviction, which I have entertained for a long time, was strengthened last night as I listened to a lecture delivered by Wilbur F. Crafts, of Washington, D. C. His lecture was entitled, 'That Boy and Girl of Yours,' but his whole aim was to advance national reform, and he related many instances where he had influenced governors, mayors, and railroad presidents to desist from giving their influence to Sunday desecration."

The *Washington Post*, under date of Oct. 23, 1905, commenting editorially concerning the municipal political campaign now on in Philadelphia, in which the clergymen of that city are taking an unusually active part, makes the following sound statements: "The *Post* has not relaxed a single iota of its opposition to political preaching. It holds that the mission of the pulpit is to preach the gospel of the Founder of Christianity; that in the house of God the voice of the political partizan should never be heard. There are texts enough in the Bible with which to rebuke sin and sinners of all sorts and varieties. The ten commandments, with the 'new commandment' 'that ye love one another,' hit every sin and sinner; there are thousands of texts with which to supplement them."

We have learned that a large number of the State legislatures will not meet this winter. This fact, however, should not cause us to lessen our interest in doing aggressive work in the dissemination of the principles of religious liberty. It should also be remembered that, notwithstanding the fact that there will be no new legislation in many of the States this winter on the Sunday question, the laws already on the statute-books of such States may be vigorously enforced by the promoters of Sunday legislation.

K. C. RUSSELL.

Field Notes

FOUR persons received baptism at Omer, Mich., October 10.

ELDER L. S. WHEELER reports the baptism of twelve persons at Boston, Mass., October 21.

SIX persons have accepted the truth at Corvallis, western Ore., under the labors of Elder C. J. Cole.

A CHURCH of thirteen members was recently organized at Mena, Ark. A church-school has been started there.

Two new Sabbath-keepers were baptized recently at Bowie, Tex. A church building is in process of erection there.

ELDER S. J. HERSUM reports the baptism of four persons at Falmouth, Maine; also of two persons at Wilton, Maine.

THREE converts to the truth have been won at Tackett Mills, Va., as a result of the recent labors of Elder H. W. Herrell at that place.

AT Mosier, Ore., a number have embraced the truth, and a prosperous Sabbath-school has been organized, as a result of the labors of Brother B. C. Tabor and his wife.

SEVEN persons have recently accepted the Sabbath truth at Spencer, Va., and three have been added to the church there. Five persons received baptism on the occasion of the last quarterly meeting.

ELDER D. T. SHIREMAN writes from Hildebran, N. C.: "I am now [October 13] putting up the home for my school. It is a building of fourteen rooms, and I am on a heavy strain, and am putting in long days. My courage was never better."

ELDER C. B. RULE reports closing a series of meetings at Emporia, Va., October 8, "leaving two companies of Sabbath-keepers, seven white and four colored; and two Sabbath-schools, the white one numbering about fifteen, and the colored Sabbath-school numbering four, all heads of families."

THE following report from Brother Marcial Serna is received under date of October 1: "On August 26 I baptized twelve dear souls, and several more will very soon be ready for baptism. I have received \$16.44 in tithes from this little company of Mexicans. I am very glad, because day by day the Lord is blessing my people."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Suggestions for Church-School Teachers

LET the schoolroom be made just as attractive as possible. This can be done by bringing plants and other objects of nature into the room. There should be a constant endeavor to maintain a neat, artistic room. Pictures are useful in this connection. The Perry pictures, which can be obtained at almost every bookstore in the land, are very inexpensive, and serve as well as any for the purpose. We are all educated by our environments, and a pleasant and cheerful schoolroom tends greatly to strengthen all phases of the school work.

Form an animal club. Elect a president, vice-president, and secretary. It may be the president's duty to preside at meetings. These meetings may be held once a week, taking the place of some class, perhaps language. The officers' duties may be to preside at meetings and to see that the programs are arranged and the parts well prepared before the session. The program may cover all phases of animal life and doings. Recitations, well-prepared stories, and short essays may fill up the time. The pupils may get the matter both from what they have seen and from what they have read or heard. The work of the club should tend toward giving the children a love and consideration for all of God's creatures.

The Mission Board has issued a little pamphlet, "Outlines of Mission Fields." It is designed to help our church-school teachers in the study of the world. It gives a good description of the beginning and building up of our mission work in all lands. The Mission Board will send this pamphlet to every teacher who asks for it.

The Lord created the earth for the carrying on of his work of love. We should study geography from the missionary point of view. We hope to have more said concerning the subject of teaching geography in a manner to inspire the pupils with a love for missionary work in all lands.

F. G.

Opening at Adelpian Academy Holly, Mich.

THE past few weeks have been very full of history-making events, so far as this school is concerned. Immediately following the camp-meeting it became evident that we should not be able to get our building ready for occupancy at the time the fall term was to begin. Sabbath, September 23, I felt called upon to speak from the experience of Nehemiah, and to dwell especially upon the verse which says, "The people had a mind to work." I told them that if all would be faithful, I was satisfied that one week later we might have a building which would house us temporarily, and permit us to carry on our work. The following results showed that the listeners took the sermon to heart. We set the first posts in the ground the next morning. At half-past nine we began

laying the sills. One week later the building was finished, and school was held in it. It was certainly inspiring to watch the men at work, for it was one continual race.

We now have a building twenty by fifty-four feet, one story and a half in height. The first floor is used for a commercial room, business office, and living-rooms for the principal and his wife, while up-stairs the boys find comfortable lodging places. The entire cost of erecting the building will be in the neighborhood of three hundred dollars. School opened Tuesday morning, with twenty present. The number has now increased until we have a school family, teachers and students, numbering thirty. There is an excellent spirit in the school, and we praise the Lord for an opportunity of working for him. The classes already formed are all tenth grade or under.

We have an excellent printing plant, and shall publish the conference paper. The crops are reasonably good upon the farm, and market is first class.

In all my experience as a teacher, I have never entered upon a year's work with greater eagerness and more happiness. I love the work, and I am learning to love even its perplexities. I have an able and sufficient corps of assistants, and we are endeavoring to make a first-class school. We shall be glad to mail our prospectus to any who desire it.

J. G. LAMSON.

How to Interest Our Young People in Education—1

FROM observation and from the study of the spirit of prophecy I am convinced that there is a general need among all our people of an awakening to the value of a thorough education. While man is a progressive being, and, as has been said, progress is his distinctive mark alone, there is quite a tendency in our present condition to inertia, a tendency to be satisfied with present attainments. The true object of education is the restoration of the image of God in the soul, the harmonious development of all the powers. Ought not this great truth to inspire us with the idea presented in the "Testimonies," Vol. VI, that all our young people should have the advantages of an education in our schools? Aside from this, the high character of the work committed to this people—the great reformatory work of the ages—surely demands the most thorough spiritual and intellectual qualifications obtainable. "The third angel's message is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education and a most thorough training process for the work, in reference to their future usefulness." "The missionary operations are constantly embarrassed for want of workers of the right class of mind, and the devotion and piety that will correctly represent our faith."—"Christian Education," page 45. We were told in the year 1891 that "in the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for the harvest."—*Id.*, page 90.

In harmony with these testimonies, I notice that the calls from our brethren

in the foreign fields are for well-educated men,—men of keen intellects, and ability to learn languages and grapple with great questions; but "there is a dearth of educated ability among us."—*Id.*, page 138.

"The apathy, the indolence, the inattention that has been manifested in regard to education, is marvelous; but it is well pleasing to Satan. God would have us arouse from our indifference and no longer allow the intellectual powers to run to waste, and degenerate into imbecility. Men are to appreciate the talents entrusted to them, and take advantage of the opportunities placed within their reach. Let the mental powers be girded for work, and by vigorous exertion let the mind be enlarged and developed. There is more need now than ever before that our young men and women shall be intellectually qualified for the work."—*Id.*, pages 138, 139.

Our workers need to give heed to these most earnest appeals for a more thorough intellectual training. We need to study more diligently to show ourselves approved unto God, workmen that need not to be ashamed. The failure to do so makes us weak and short-sighted, and powerless to do what God would have us do. It has been true, I fear, in some instances that it has almost been regarded as a mark of superior spirituality to depreciate intellectual training.

My first suggestion, therefore, as to how to create an interest in education among our young people is the creation of a deeper interest in education among our people and workers generally. When our parents and workers become filled with the ideas set forth in the testimonies quoted above, and come to appreciate education, our young people will catch the spirit; for in the majority of cases where they are not interested, it is because of the lack of encouragement, and in many cases actual opposition to education from older ones. This general interest can be awakened by the agitation of educational questions through our periodicals, and the creation of an educational literature adapted to the needs. The vigorous circulation of the books "Education," and "Testimonies," Vol. VI, will also do much. And let our efforts be positive, instructing our people concerning the great advantages of a thorough training. M. E. KERN.

(To be continued)

Current Mention

—The cotton crop of the United States will this year, according to the report of the National Ginners' Association, not be over 10,000,000 bales.

—A battle between the "railroad lobby" and friends of President Roosevelt's program of railway-rate regulation, has been in progress at Chicago. This is considered the paramount issue now before the country.

—By order of Governor Hoch of Kansas, 513 cases of beer and 6,000 bottles of whisky were publicly destroyed at Fredonia, Kan., October 23, in the courthouse square. A report states that green grass upon which some of the whisky flowed was completely killed by it in a

few hours' time, thus furnishing "striking testimony of the quality of liquor now being sold in Kansas."

—At Santiago, Chile, opposition by the people to an import tax on Argentine cattle resulted in serious rioting, October 23, about 500 persons being killed or wounded.

—European reports state that an *entente* between Great Britain and Russia, in which France also shares, has become an accomplished fact, being the result largely of the efforts of the French ambassador at St. Petersburg, who exerted himself to prevent an alliance between Russia and Germany. The latter country now finds itself isolated from European alliances.

—One of the most exciting election campaigns ever known in New York City is in progress there, the central figures in the contest being Mayor McClellan, the "Tammany" candidate, W. R. Hearst, the newspaper proprietor, and District-Attorney Jerome. The campaign of Mr. Hearst based on a platform of municipal ownership of public franchises, has developed a surprising strength of sentiment in that direction among all classes of the people. The "good government" party seems to have been left hopelessly in the rear.

—Rioting and bloodshed are expected in Philadelphia on election day, a fierce contest being now in progress to prevent the old "machine" whose rule was broken by the reform forces led by Mayor Weaver, from returning to power. The "machine" is making a life-and-death struggle to regain control of the city, and as the election machinery is still mostly in its hands, there is a prospect that it may succeed. Forty thousand illegal names have been recently stricken from the poll books in that city, this being an indication of the wholesale frauds which have been practised there under "machine" domination. An attempt is being made also to stir up religious feeling in the controversy, based on the fact that a good many of those dismissed from the public service by the reform party are Catholics, while Mayor Weaver is superintendent of a Baptist Sunday-school. The Protestant clergy of the city are taking a very active part in the contest.

—A suit for damages has been begun at Chicago which will determine the liability of the construction company which built the Iroquois theater in the matter of the dreadful catastrophe in which 600 lives were lost in December, 1904. The suit is brought by a woman who was severely injured in the theater at that time, but escaped with her life, and is the first suit that has been begun by victims of the occurrence. The bill of the plaintiff alleges that the building ordinances were grossly violated by the theater proprietors; that there was no flue pipe in the roof over the stage; that the exits were not properly marked; that there was no automatic sprinkler, and that the appliances for extinguishing fire were grossly inadequate. This suit is regarded by lawyers as of great importance, since hundreds of other suits, aggregating millions of dollars in damages, have been brought, and the evidence given and the verdict to be rendered in this first trial are of momentous consequence to all concerned.

NOTICES AND APPOINTMENTS

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

General Meetings in the Northern Illinois Conference

THE conference committee in its council held at Sheridan, October 17, 18, planned for a series of general meetings to be held in the Northern Illinois Conference, the first at Belvidere, October 31 to November 5. This meeting is expected to accommodate the churches at Belvidere, Aledo, Aurora, Rockford, and St. Charles; the next is to be held at Streator, November 14-19, to accommodate those at Streator, Ottawa, Sheridan, and Kankakee; the third at Pittwood, November 21-28, to accommodate the friends at Pittwood, Onarga, Watseka, and St. Anne; the fourth at Galesburg, December 5-10, and through this we hope to reach the friends of Galesburg, Monmouth, Aledo, and Moline; the fifth is appointed to be held at Rock Falls, December 12-17, and the friends of Rock Falls, Ames, Stockton, and Thomson are especially invited to be present at this meeting.

We did not hold a camp-meeting in this conference last year outside of the city of Chicago, and we are planning these meetings in such a way as to give our people outside of the city of Chicago a chance for meetings that will at least partially compensate for the lack of a camp-meeting. However, this will depend upon the time that the friends are willing to devote to these meetings, and the interest that they may take in them.

We wish to hold at least three meetings each day during these periods: one in the morning, probably beginning at ten o'clock and closing at twelve; another in the afternoon, opening at half-past two o'clock, and continuing for an hour and a half; and one in the evening, opening at half-past seven.

I expect to attend all these meetings, and will have other ministerial help with me. I ask that our people throughout the conference in all these groups as outlined in this article will arrange their business so as to give full time to the meetings during the six days that they are to continue in the several places. It is very important that our friends do this because we shall not be situated so that we can provide such opportunities very often, and surely every one should make the most of these important occasions. Please do not think of any excuse that might stand in the way, but get ready to come, and earnestly seek the blessings that are to be obtained in these meetings. We confidently expect the Spirit of the Lord will be present in all the services.

WM. COVERT.

Publications Wanted

THE following persons desire late, clean copies of our publications, post-paid:—

E. L. Woodson, R. F. D. 3, Clarksville, Tenn.

Mrs. Eva Patterson, Salix, Iowa, *Signs, Instructor*, and tracts.

Mary Gaede, 501 Hopkins St., Defiance, Ohio, *Signs, Life Boat, Watchman, Instructor, Life and Health, Good Health*, and tracts.

Address

THE home address of Elder D. E. Lindsay is Clyde, Ohio, and his Cleveland address is 1161 Prospect St., Cleveland, Ohio.

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.

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.

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

WANTED.—An economical and careful man to tend furnace, and to do chores about the house and on the farm, beginning at once. No cows. Hygienic living. Address J. S. Comins, R. F. D. 6, Battle Creek, Mich.

FOR SALE.—Keifer pears, \$1 a barrel (2½ bushels); six barrels, \$5. Excellent for both table and canning. Have been shipped in good condition to New York. Send money order immediately to Occoquan Fruit Farm, Occoquan, Va.

FOR SALE.—Farm of 80 acres, frame house, perfect title, healthful location, spring water; farm well adapted to stock-raising. About 1½ miles from town, public school, and S. D. A. church and school. Address Mrs. Martha Woods, Edenville, Mich.

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.

WANTED.—A competent school-teacher for private family of five children, and possibly neighboring children. On a farm isolated from any Sabbath-keepers. Excellent opportunity for giving the message in this Southern field. Fair wages. Address J. H. Wheeler, Hildebran, N. C.

FOR SALE.—Our fine home of 22 acres, 7-room house, barn, well, windmill, water right in Escondido Irrigation Co., orchard, plenty small fruit. Healthfully situated above frost and most of fog, on gently sloping hill land overlooking beautiful Escondido Valley. Ideal home, choice location for profitable winter garden; church and church-school three miles. Price, \$2,500, part cash. Address H. W. Keck, Escondido, Cal.

FOR SALE.—Five miles from Dayton, eight miles from Graysville, Tenn., and adjoining my mountain home, 117 acres of land—unimproved, with exception of three acres cleared, and a small house (frame), comparatively new. This place is well adapted to sheep and cattle business, having two running streams through it. 2½ miles from place of regular Sabbath service, and in a fine com-

munity. Will sell to desirable neighbors for \$500. Address, at present, S. H. Carwile, 703 Bennet Ave., Chattanooga, Tenn.

Obituaries

[CORRECTION.—In the obituary of Mrs. Braxton, printed in the REVIEW of October 12, the place of death should have been Monon, Ind., instead of Marion, Ind.]

SALISBURY.—Died at Clarks Fork, Idaho, July 25, 1905, of catarrh of the stomach, my father, Myron Salisbury, in his eighty-first year. He accepted present truth in 1861 at Memphis, Mich., under the labors of Elders Lawrence, Cornell, and Van Horn. He loved the truth till his death. Funeral service was conducted by Rev. Roth (Congregationalist).
MARY E. JEFFERS.

MANNY.—Died at his home in Wichita, Kan., Oct. 13, 1905, Napoleon Manny, aged 67 years, 1 month, and 5 days. His parents, who were French Catholic, left that church under the leadership of Father Chiniquy. Brother Manny accepted present truth in 1873 under the labors of Elders Bourdeau and Andrews. He leaves a wife and three children. He was laid to rest in the Wichita Cemetery to await the coming of Him who is the resurrection and the life. Funeral service was conducted by the writer; text, Rom. 8:22, 23.
I. A. CRANE.

ALLORD.—Died at the home of his stepson, Frederick McElroy, of West Bolton, Quebec, Oct. 4, 1905, of cancer of the stomach, Marcel Allord, aged 58 years and 8 months. Brother Allord's health had been failing for several months previous to his decease, but he was able to attend our camp-meeting recently held at South Stukely, Quebec, where he accepted the message of present truth. He went forward in the ordinance of baptism, and gave clear evidence that even in the eleventh hour he found peace through his Saviour. The funeral service was conducted by the writer.
H. E. RICKARD.

JUDD.—Fell asleep in Jesus at Battle Creek, Mich., Sept. 23, 1905, in her forty-fourth year, Sister Cora Belle Judd, wife of George E. Judd, cashier of Battle Creek Sanitarium. The deceased was the daughter of Creighton H. and Diana E. Miles. The early years of her life were spent in Vermont. She was brought up in the Adventist faith, and was an earnest, sincere Christian woman. Although very frail physically, she possessed great moral and physical courage, was very tenacious of life, and wished to live for her husband and son. Her gracious manner and womanly dignity, her heartiness and sincerity, were indicative of a true nobility. Her life was ornamented by the meek and quiet spirit, "which is in the sight of God of great price." In her death she triumphed gloriously, and the Christ life she witnessed in her afflictions, will be cherished by her friends as an imperishable, priceless legacy.

E. J. WAGGONER,
L. MCCOY.

WILLIAMS.—Died at Washington, D. C., Oct. 21, 1905, Clark Williams, aged about 70 years. Brother Williams was born of slave parents in Charlottesville, Va., and never knew a mother's care, she being sold away from him at an early age; of his father also he had no recollection. He became a free man through the proclamation of President Lincoln. Seventeen years ago he moved to Washington, and recently experienced a change of heart, and began the observance of the Sabbath. He was to have been baptized and join the church of which Elder Sheafe is pastor, on the day he died. A widow and four children are left to mourn their loss, but they are comforted with the Christian's hope. Words of comfort were spoken by the writer at the funeral to a large congregation; text, John 16:22.
G. B. THOMPSON.



WASHINGTON, D. C., NOVEMBER 2, 1905

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

WE are glad to receive word from Elder H. Armstrong that the tent-meetings have opened in Colombo, Ceylon, with a most encouraging interest. This is our first tent effort in Eastern lands.

ELDER H. H. VOTAW sends from Rangoon a copy of a new eight-page tract, with illustrated cover, on "Christ's Second Coming," printed in the circular script characters of the Burmese language.

At a recent meeting of the Southwestern Union Conference Committee, Brother C. N. Woodward was chosen as president of the union conference, to fill the vacancy caused by the death of Elder N. P. Nelson.

IN sailing for the West Indies last week Elder Enoch was joined by Brother Charles Enoch and his wife, nurses, who have had an experience in treatment-room work in the Northwest, and now go to Barbados to engage in medical missionary work.

THE annual week of prayer has been appointed for December 9-16. There ought to be two fillings as the result of such a week of devotion and sacrifice—the hearts of the people should be filled with the Holy Spirit, and the treasury of the Mission Board should be filled with gifts for carrying this message to the ends of the earth. Plan for both of these results.

THE crisis appears to have been reached in the revolutionary movement in Russia, the indications being that the movement has gotten wholly beyond the control of the government authorities. The strike has extended to all the rail-ways in Russia, and in most places the strike is effective. There are sympathetic strikes in all classes of industry, and the industrial life of the whole country is practically at a standstill. There are numerous collisions between strikers and the troops. The newspapers, no longer fearing the censorship, are printing whatever they please. A play in which the government is satirized is drawing immense crowds at the theaters. Revolutionary meetings are held in all the principal cities and towns. Food is becoming scarce in many places, and either the strikers will be starved into

submission or riot and pillage on a large scale, with military interference and much bloodshed, must naturally follow. The czar has placed the affairs of the government in the hands of Count Sergius Witte, with instructions to draft a plan of constitutional government which will meet the demands of the people. The police in St. Petersburg are becoming frightened, and many of them are offering their resignations. A state of siege exists in Moscow. Many other places are under martial law. One dispatch states that the czar has decided to grant a constitution similar to that of Germany. It is a question, however, whether any measures can now save Russia from a period of anarchy.

Vegetarianism and Spiritualism

IN replying to the question, "Does Vegetarianism Tend to Spiritualism?" the London *Present Truth* states some principles which need to be emphasized just now. We quote as follows:—

A great many vegetarians reason that, by adopting a purer diet, they necessarily purify their blood, and accordingly free their minds from grossness. As a man eateth, they say, so is he. They expect a simple, natural diet to lead them into a simple, natural life. If they could only find out perfectly what is the right way of living, they would expect to become free from every evil. In other words, if they only knew enough, they could be their own saviors. All they lack is knowledge.

This reasoning is logical enough. If a certain amount of right living can change a man for the better, a greater amount will make him so much better, and a sufficient amount will do the work entirely.

This is the essence of spiritualism. It was told Eve, by the founder of spiritualism, that she could, by the knowledge of good and evil, to come through eating, make herself like God. Gen. 3:5. Every one who thinks he can make himself better by eating or drinking, or by abstaining from eating or drinking, has fallen into the snare of the devil. If he follows up the error, he will come out a spiritualist.

It is not increased knowledge or an improved manner of life that makes a man better. Sin originated in heaven itself, where the perfect life was to be found, and the diet was exactly right, and it originated with the created being who knew most. On this earth, sin began under the very conditions devised to favor righteousness, in the garden of Eden. Then, if full knowledge and healthful living could not keep out sin, they certainly will not deliver the sinner from his sin.

There is only one way out of the sinful life. It can not be patched up or remolded or cultivated into righteousness. It must be given up. It is hopelessly diseased. A sinful nature can not eradicate its own sin. The sinner must die; the old man must be put off; a new life, the life of Christ, must quicken the mortal body; and the new man must be put on. This, the salvation of God, is the only way of living a better life, and escaping the power of sin.

And yet the *Present Truth* advocates

vegetarianism, but not as a substitute for the gospel. It says:—

Does vegetarianism do people any good?—Yes, physically and mentally. It promotes physical health, vigor, and endurance, and assists mental clearness. The body becomes a better machine for work, and the mind a better machine for thinking. But there the effect of vegetarianism ends. The question remains whether the improved machine shall be used in God's service or in the cause of sin. It will do better work for either as the result of vegetarian living. Some temptations may be lessened, but others will be increased. There is just as much need of the grace of Christ to save a vegetarian, and just as much need of God's keeping power, as in the case of a meat eater.

THE special November number of *Life and Health* is now ready, and all who have examined it pronounce it the best number ever issued. It is called "The School Children's Number," because it is made up of matter pertaining especially to their health, habits, conduct, and other topics naturally associated therewith.

The following partial outline of contents will reveal something of its adaptability to the needs of the public in connection with the health and development of the millions of children and youth in the public schools:—

The Health of School Children from a Physician's Standpoint; Play Necessary for Perfect Child Development; The Daughter in the Home; Lunches, of what they are to consist and how to prepare them; The School a Home, and the Home a School; At What Age Should a Child Begin School? The Primary School Teacher; Should Schoolgirls Receive Attention from Young Men? Sparkling Editorials on School Hygiene;—Loss of Appetite; Lack of Proper Nourishment, resulting from "pick-up" lunches; Useful Work and Recreation Necessary out of School Hours;—Prevention of Diseases in the Schoolroom; A Moderate View of the Tobacco Evil.

The public needs the information contained in this number; and the readers of the *Review* owe the children and parents of this age diligent service in bringing it to them. The people stand ready to accept it, and to bountifully remunerate those who bring it to them. The first work done for the November number by two agents in Washington, D. C., netted each of them thirty-seven cents' profit an hour. There ought to be thousands of persons among the *Review* readers who will make an immediate effort to interest public school children, teachers, and parents in this special number of *Life and Health*. There are many boys and girls in the public schools who would become enthusiastic in the sale of this number if the matter was properly set before them. Who will do this?

No advance in price; 5 cents a copy, \$2.50 a hundred, or 2½ cents each for 25 or more copies to one address. A liberal commission is allowed agents on yearly subscriptions. Orders may be sent to the State tract society offices, or direct to Life and Health, 222 North Capitol St., Washington, D. C.