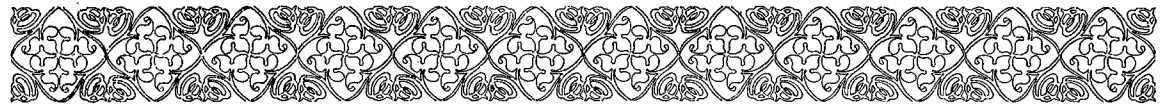


# The Advent And Sabbath REVIEW HERALD

Vol. 83

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 6, 1906

No. 36



## Christian, Onward!

W. C. J.

WALTON C. JOHN.



Christian, onward! Christ is coming,  
Wake the hour of jubilee;  
Nations waiting for the message—  
Onward, Christian, victory!  
Hell's proud cohorts almost vanquished,  
Vanquished for eternity.

Hear the cry of distant nations,  
Hear the call to you and me:  
Come and lift the fallen sinner,  
Help from Satan's wrath to flee.  
Christian, onward! Christ is coming,  
Wake the hour of jubilee.

Then with strength and courage ever,  
Gird the gospel armor on;  
Faithfully we'll press the battle  
Till the victory is won.  
Christian, onward! Christ is coming,  
Wake the hour of jubilee.

Onward, onward, ever onward,  
Be our watchword in the fray,  
Bear the banner bravely forward,  
Let there be no more delay.  
Christian, onward! Christ is coming,  
Wake the hour of jubilee.



# Our Publishing Work

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

See last paragraph on this page for instructions where to order.

“ALL who have read ‘Christ Our Saviour’ like it, and regard it as a precious household jewel. I would not be without a copy of it in my home. L. L. Holmes.”

THE total amount of book sales in western Washington for June and July was \$2,166.50. Of this amount, those working for scholarships sold \$1,265.30. Those working on regular commission sold \$901.20. The average value of orders of the scholarship agents was \$1.07 an hour, while the average of the regular agents was 99 cents an hour.

WE have a few damaged copies of the “Analysis of Sacred Chronology,” by S. Bliss, revised with notes, together with “The Peopling of the Earth,”—historical notes on the tenth chapter of Genesis,—by Alonzo T. Jones. This book contains 299 pages; bound in cloth, library, and leather. We have damaged copies in all bindings. As long as they last, we will furnish them for 50 cents a copy, post-paid.

HAVE you examined “Lessons for Children’s Meetings, No. 4”? It contains outlines of lessons, together with suggestions, blackboard drawings, and word-picture studies adapted to the needs of primary workers in children’s meetings. It is an illustrated pamphlet of 62 pages, and can not fail to be very helpful to mothers who desire to give their children lessons at home. It will also be found to be a very practical work for those conducting children’s meetings. The price is only 10 cents a copy, post-paid.

THE problem of getting an education is now practically settled for all active, energetic young people who would make use of an education after it was acquired. The solution of this heretofore perplexing problem is found in the scholarship plan now offered by our schools. In almost every church there are young people who ought to be in our training-schools, but are debarred because they have no means to meet the necessary expenses. This is a matter of vast importance, not only to the young people, but to the progress of this great message. The young people are needed to help to finish this work. The following plan is enabling some of our young people to avail themselves of the privileges and blessings of an education. There is an arrangement between our schools and the different conferences in their respective districts whereby students may earn a scholarship for one year by selling a certain number of our subscription books at the retail price, and turning the whole amount into the tract society treasury. The rate of the scholarship is so low, and the terms with the tract society so easy, that any ambitious youth can earn it in a few months. Any one who desires to investigate this plan should write to the tract society secretary of his conference.

LAST week we sent 1,000 copies of *Liberty* to Clearfield, Pa. Since then we have received the following order from the same place: “Please send me at once 2,500 copies of *Liberty*, No. 2, and be ready to send me more at any time.

“R. H. Wiper.”

A FEW days ago, we sent 100 copies of *Liberty* to Charles C. Cross, Huntsville, Ala. Later we received the following order: “The 100 copies of *Liberty* received yesterday are all sold to-day but four copies. Please find postal order for \$2.50, for which send me 100 copies more. Hurry the order through. Charles C. Cross.”

THE book sales in New York for July, 1905, amounted to \$802.58. For the same month in 1906, the amount of sales was \$1,162.10, an increase of \$359.52. It is always encouraging to note even a small monthly increase in our book sales. It is an evidence of increasing interest in the Master’s work in a conference, for the book sales are generally a good index of all other lines of work.

LISTEN to what one says who has read the REVIEW for nearly fifty years: “I have not lost interest in the good old REVIEW. For twenty-five years we lived apart from any of our people, and the REVIEW was the only one of like precious faith that we could see for years at a time. I used to save the REVIEW for Sabbath before taking it out of the wrapper, but now I can not wait for the Sabbath to come before opening it. We now have church privileges, and we appreciate them very much, but sometimes some of the brethren and sisters get the blues. We can always depend upon a good feast when we get our REVIEW. You can count on me as a life subscriber.”

A MERE boy in western Washington worked thirty-four hours one week with “Heralds of the Morning,” and took forty-one orders, representing a value of \$79.75. In reporting his work, he said, “The Lord has greatly blessed my efforts here. I am thankful for the scholarship plan. There is a twofold blessing in it. I know I can get more orders that way. Why, I shall be sorry when the season closes. I would rather be a canvasser in Clark County than work in the largest sawmill. Ps. 84: 10.” The western Washington students who have been selling books for scholarships averaged \$1.07 an hour during the months of June and July. What other business would yield them a remuneration equal to this?

Orders for any publication mentioned on this page may be sent to any conference tract society or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; 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.

VOL. 83. TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 6, 1906. No. 36.

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Takoma Park Station - Washington, D. C.

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## Editorial

THE rapid advancement of the message in all the fields is renewing the hope and courage of those who have waited many years for the coming of the Lord. We are beginning to realize the fulfilment of Rev. 18: 1. Soon we shall know the fulfilment of 1 Thess. 4: 16, 17. "Be strong and of good courage."

EVERY one rescued from the dominion of sin will be an everlasting trophy of the saving power of the cross of Christ. Nearest the throne in the eternal kingdom will be found those who, through the grace of Christ, have been emancipated from the degrading slavery imposed upon them by Satan, and have walked in the liberty of those who keep the commandments of God. Those who are instrumental in bringing about such triumphs will share in the joy of their Lord.

"O brother, be faithful! Eternity's years  
Shall tell for thy faithfulness now,  
When bright smiles of gladness shall scatter thy tears,  
And a coronet gleam on thy brow."

WE need to meditate much upon the simple truths of the gospel, and to appropriate to ourselves the gifts of God's love and grace. The fruit of such communion will be revealed in a godly life and in the ability to win souls for Christ. It is our privilege to know the reality of the spiritual experience—a life in harmony with the divine plan. "Consecrate yourself to God in the

morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ." "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

### Figures Which Tell Something

THE annual report of the Statistical Secretary, Brother H. E. Rogers, is given in this issue of the REVIEW. It represents much patient effort to secure a complete and accurate statement of the affairs of the denomination so far as they can be presented in this form. The information here given is official, and can be relied upon as accurate.

Our readers will naturally look for the reports from their respective conferences, but we suggest that they should make comparisons between the different fields, and that they should especially note the important summary which will be found on page 9. Some of the items in this summary are of great interest, and tell a story of growth which is most encouraging. Consider them:—

Total tithes in 1905.....\$	858,014.91
Total tithes in 1904 .....	691,819.33
Increase for 1905 .....	166,195.58
Offerings for missions in 1905 .....	169,335.11
Offerings for missions in 1904 .....	144,712.20
Increase for 1905 .....	24,622.91
Total tithes and offerings contributed for mission fields in 1905 .....	267,032.00
Total of similar funds in 1904 .....	227,743.31
Increase for 1905.....	39,288.69
Total amount raised in the denomination in 1905 for evangelistic work .....	1,180,917.64
Total amount of similar funds for 1904 .....	856,714.28
Increase for 1905.....	324,203.36

Those who are interested in comparisons by percentages may note that the gain in tithes for 1905 was 24.02 per cent, the gain in offerings for missions was 17.01 per cent, and the gain in the total amount raised throughout the denomination for evangelistic work was 37.84 per cent.

It thus appears that there was furnished in 1905 by the believers in this message considerably over a million dollars to be used for the furtherance of this advent movement. The average is \$13.25 for each Sabbath-keeper in this denomination. This is in addition to any sums donated specifically for building institutions or for institutional work.

We have no disposition to boast over this showing. We know that money is not the most essential thing in gospel work. We also know that the amount of money expended does not necessarily indicate the degree of success which has attended the work of the denomination; but it is according to the divine order that the Lord's cause should be supported by tithes and offerings, and faithfulness in paying tithes and in making offerings is an essential part of Christian experience.

Every Seventh-day Adventist ought to be well informed concerning the progress of our work. The information furnished in this statistical report will answer almost any question concerning the advancement of this message in all lands. This report ought to be preserved and studied.

### A Remarkable Change

TWENTY years ago the vast territory of the German Union Conference was practically a region beyond to us. Here at Friedensau I see now a thousand believers gathered in general meeting. They come from different parts of Prussia, from the Rhineland, from Bavaria, Saxony, and other German States, from Austria, Hungary, Holland, Rumania, and from North Russia and central and south Russia.

They represent a body of believers growing at the rate of over a thousand a year, swelling the cry of the message in many languages and tongues. Two years ago I saw them, and my heart was stirred. To-day I can see that they have grown much in this message in the two years. They are genuine old-fashioned Seventh-day Adventists, clear-eyed to see the way before us, and determined

and courageous to press forward to the finishing of the work.

Would that all the believers in America whose gifts and prayers helped to start the work in Europe could see this army of fellow believers. But the meeting will come, around the throne of God, a little from now. The way in which the message is going to-day can mean nothing else than that God has set his hand to finish the work. The believers here see it. And they are making a businesslike and faithful effort to put away all sin and to get ready for the final work of witnessing.

Last year 1,167 were baptized in this Union. But in the six months of this year 954 have been baptized. It is the same story of ever-increasing blessings in the work. The tithe of the Union last year was \$56,200. But for the first six months of this year the tithe is \$41,000. There are now 7,604 members in this Union.

Stirring stories indeed do we hear, of meetings in secret, of baptisms by night, or under cover, of faithfulness of believers amid persecution, of the saving power of God revealed on the right hand and on the left.

It stirs one's heart to hear of believers or churches in such places as Augsburg, Eisenach, Worms, Erfurt, and other names familiar in the Reformation story. The last message of reform is rising and spreading in the land of the Reformation.

A few years ago, how few cities in Europe did we know of in which our work was moving forward. The Union committee has just made out its list of general meetings for the coming winter. Here is the list. Notice how these general meetings are spread through central Europe: Budapest, Görlitz, Harburg, Bonn, Ulm (on the Danube), Erfurt, Elbing, Stettin, Berlin; and Riga, Bender, and Sartof, Russia. Other Russian meetings will be decided later, according to the conditions prevailing in that troubled land.

And these are not small general meetings, but are used to proclaim the truth to the public. In the last general meeting at Breslau, for instance, one of the best halls was engaged, and six hundred persons heard the message from night to night.

Again and again these believers have asked that their greetings be sent to the brethren in America. This is a grand work. The truth is gathering out the Lord's family on earth, and soon will come the glad reunion of the whole family of God, both which are in heaven and in earth.

The body of workers is now a large one, one hundred and sixty-two, and it is growing. Two brethren were ordained, one to labor in Rumania, the

other to labor among the Lettonians of Baltic Russia.

The Friedensau school, out of debt, proclaimed its jubilee, and it is evident that it is doing a grand work in preparing young people for service.

Thank God for his good hand over the work in the German Union territory. Laborers and people respond to the call of God to stand now in line, for the finishing of the work.

W. A. S.

*Friedensau.*

### **At the National Reform Convention**

THE address given at the recent National Reform Convention at Winona Lake, Ind., by Rev. John A. Henderson on the subject of Militarism had, perhaps, as much involved in it as any address of the session.

He referred to the international conference at Rio de Janeiro, the meeting of the Interparliamentary Union at London, and the coming peace congress at The Hague, as omens of a great federation of the nations under one executive, and showed how, as the various provisions for maintaining the world's peace proved inadequate, such an international federation was the only solution of the world's peace problem. He showed how all lines of endeavor for the world's peace were converging at The Hague, because of the fact that the nations could not disarm under the present condition of things. They could not trust one another; should they disarm at once, it would unsettle present economic conditions, because of the millions now engaged in the work of supplying the equipments of war. The cry of peace seemed to be a despairing cry when we consider the conflicting elements.

Arbitration would not be the ideal solution, because arbitration was always litigious; each nation would seek to make the most of its case; but in confederation of the nations lay the world's hope of peace. So he said:—

Our theory, as a National Reform Association, is the federation and co-operation of the nations to do away with the military institution. That is the great and the only hope. This would involve a world's congress for peace, laws that are international, a world's judiciary to determine what the international law means, and a world's executive to enforce international law, also an international police system.

The speaker cited, as steps toward that end, the present alliances between certain nations, and continued:—

All the great powers of earth shall join hands, under international law, with an international executive, judiciary, and legislative department. We believe that instead of the litigious arbitration, our hope should be fixed upon a universal federation, the federation of the world.

The readers of the REVIEW can readily see the intimate connection between such a movement and the condition portrayed in Revelation 13, where all the world is arrayed under "one executive," and that executive enforcing upon the people the forms of worship which he shall prescribe. That such a condition will be brought about is as certain as that the Bible is true, and there is no present reason to doubt that it will be brought about in some such way as that outlined by Dr. Henderson. There are many lines of evidence that are converging in that direction, and the rapid unfolding of these movements is an evidence to us of the hastening of the finishing work.

These earnest, zealous, enthusiastic men are certainly saying "A confederacy," a confederacy of "the nations that are far off," as the prophecy (Isa. 8:12) indicates they would do; and while they are doing their utmost to bring it about, they are but a small part of the influences and powers that are working to that end.

Rev. T. P. Stevenson followed Dr. Henderson in an address upon the idea of universal peace, basing his remarks upon Isa. 2:2-4, and predicting that the time would come when the conditions there outlined would obtain throughout the world. After the address, his attention was called to the fact that he had been basing a sermon upon the words of "many people" rather than the words of God; and Joel 3:9-17 was suggested as a good text to study in that connection. He promised to study the matter from that standpoint.

One of the points most strongly emphasized at this convention was the matter of moral, or religious, education in the public schools. A very strong address was given by Dr. Henderson upon this topic. He said some very good things in regard to the worth of education, the value of good morals in the young; but he placed upon the state the responsibility for the education of its growing citizens in the principles of Christian morality. The children must be educated in those essentials; but the state could never turn over to any other institution the education of the young. Therefore, she must teach religion (for that is the moving purpose of the whole plan). The home was insufficient for the task, and the Sunday-schools and churches could not be relied upon to do it, because their teaching force was a volunteer force, and you can not compel attendance at Sunday-schools and churches.

The heart of the whole thing was laid bare in that statement. They want moral and religious instruction made compulsory, and the only way it can be brought about is to have that instruction given

in an institution where attendance is made compulsory. They want religion in all the people; and as God's ordained methods are not bringing that about sufficiently fast to meet their mind, they want to make the nation religious by law.

The argument against the ability of the Sunday-school and church to give the necessary moral and religious instruction, would be just as strong against leaving to the volunteer missionaries the work of evangelizing the world. He said:—

You can not compel attendance at the Sunday-school—you can at the public school. At the Sunday-school you have to take the kind of teachers that will volunteer, while the state gets the best there is.

How would that work in religious matters generally? Jesus took those who volunteered for his work, and he has been calling for volunteers ever since. The world is being evangelized to-day by volunteers. Shall we call them out of the field, and fill their places with state-paid men and women? Did Jesus make a mistake in making his service a service of choice, and raining the pentecostal blessing only upon those who volunteered for his service? If the National Reform idea is right, Jesus was wrong, and the whole plan of gospel promulgation needs revision. I would rather listen one hour to a consecrated Christian Sabbath-school teacher who was teaching from choice than to sit a whole week under the instruction of one who was teaching the same thing by state appointment and for state pay.

That the National Reform Association aims at more than mere moral instruction in the public schools is shown by the following statement by Dr. Henderson:—

It is necessary to have a single standard of morals. We have such a standard—the Bible. The state should therefore establish and maintain instruction in the Bible in all the institutions of public education. (Applause.) The Bible does not belong to the church any more than it does to the nation.

If that be true, the government has as much right to teach religion from the Bible as the church has; and it has as much right to teach religion from the Bible as it has to teach anything else from the Bible. That the National Reformers at heart believe this is shown by Dr. Henderson's emphatic declaration that "what is needed in this country is the schools of God."

Of course there is no question about the need; but when it comes to the question of supplying that need by the machinery of the state established through the prevalent methods of politics, he who would honor Christ and true religion must demur.

c. m. s.

### Like Autumn Leaves

THE literature of the message is to fall like autumn leaves, as the final warning is carried to the world.

One is reminded of this as he reads of thirty-five or forty tons of paper being used in one issue of one of our papers in the United States.

In the over-sea fields, also, the volume of literature is pouring forth in an ever-widening and deepening stream of blessing.

It is cheering to drop into our European publishing centers on any working day, and to see and hear the whirring presses producing the silent messengers of the Lord's soon coming.

In London I saw the printed sheets dropping from the delivery frames of the various presses like leaves dropping from the trees in autumn. The London periodicals alone have a circulation of about one hundred and twenty-five thousand copies a month.

The same encouraging scene is presented in the Hamburg House. Their periodicals in various languages have a circulation of over one hundred thousand monthly.

In all Europe our periodicals are falling from the presses at the rate of over a quarter of a million monthly. And besides this, we thank God for the shower of tracts and large literature falling like autumn leaves among these millions of Europeans.

It is a polyglot staff that one greets in the overcrowded composing-room of the Hamburg House, and they are turning out a truly polyglot (many-tongued) product. This office prints in German, Hollandish (Dutch), Russian, Slavonian, and Slavakish (of the Balkan States), Esthonian and Lettish (Baltic Russia), Polish, Hungarian, Servian, and Rumanian.

The Spirit of God is working among the millions of Europe. He is doing a wonderful work before our eyes, and that by simple means and agencies. A glorious harvest is being reaped from the sowing of past years.

W. A. S.

### The October Collection

IN harmony with the recommendation of the last General Conference, the donation to be taken in all our churches the first Sabbath in October is for the benefit of the colored work in the South.

Last year the donation to this fund reached nearly thirteen thousand dollars. This is the largest ingathering of funds for our work for the colored people that has ever been received in any year. The distribution of this fund among the various conferences of the South has imparted a new impetus to the work among the colored people of that field.

The work in behalf of this people will

always appeal to the liberalities of those who love the third angel's message. Their needs will never be fully supplied. One who studies this interesting race as seen in the North alone, will never be able fully to appreciate the great contrast between the colored people in the North and the colored people as seen in the South.

In this great southland are living millions of these people. This is their home, the land of the nativity of the great majority of them. In this very generation they were liberated from bondage. Without land or money or education, they were thrown upon their own resources under conditions the like of which history offers no parallel. No Sabbath church bell invited them to worship; the door of no schoolroom welcomed their little ones to seek an education. No home of their own threw open its portals, inviting them to rest and comfort. For generations they had been benighted heathen or a race of slaves. Their liberty did not give them knowledge, or land, or home. They started as an orphan child starts, having only physical strength to toil and suffer as their capital.

This people needs our sympathy and help. To but few other people can the truths of the third angel's message bring a greater blessing than to the colored man in this country. It teaches him to labor and to economize. To understand it, he must read his Bible daily, and learn to commune with his God. It teaches him the laws of health, and insists that he practise temperance in all things. It puts an inspiration into his life which makes a new world for him.

Besides, the colored race is a religious people. Their hearts are easily touched with sacred things. The word of God makes strong impressions on their hearts. There will doubtless be many of this people who will shine as bright stars in the kingdom of our God, as the result of their acceptance of the third angel's message.

We hope our churches will plan for a liberal offering on this occasion. The Sabbath on which the donation is to be made will be our regular quarterly meeting occasion, October 6. All donations should pass through the usual channels.

I. H. EVANS.

### Note and Comment

THE President's message to the pope, in which reference was made to the probability of there being Catholic presidents in this country, is thus commented on by the *New Voice*:—

There is no good reason why a Catholic, as well as a Presbyterian or Meth-

odist, should not be chosen for president—but one. So long as the pope claims that his church is paramount to our constitutional lawmaking power in temporal things, and his people accept the doctrine, no Catholic ought to be, or will be, elected to that office.

The reason given why there should not be a Catholic president here is clear enough; but the declaration that there never will be one is far from convincing.

THE weakness of an apostate Protestantism is being recognized by the Roman Catholic Church, and its failure to fulfil its mission is being charged up to a refusal to accept the authority of the self-constituted interpreter of the Scriptures—the papacy. Thus *The Catholic Mirror* says:—

The breaking up of dogmatic religion outside the Catholic Church has been more rapid, possibly, of late years, but the seed was sown in the sixteenth century when the acceptance of an ultimate teaching authority was refused. Since then Protestantism has gone from bad to worse until at the present time the most dictatorial of its sects dares not, for fear of internal dissensions, condemn or ex-communicate its heterodox ministers.

The Protestantism of to-day has not cohesive power enough to retain its own members, let alone vitality and growth, and hence its members turn to political economy and sociology only to be disappointed, for however excellent these are, they are no substitute for religion. The religious struggle of the future will not be between Catholicism and Protestantism, as in the past, but between Catholicism and irreligion.

In this weakness of Protestantism, due to the departure from its own principles, Roman Catholicism will find its opportunity to reassert itself. There is, however, a message against both the beast and his image which will have the seal of divine power, and which will bring deliverance to those who accept it. Let the light and the power of this message be revealed.

NEARLY half a century ago Lord Macaulay, England's great historian, uttered a prophecy concerning the danger to liberty which would result from social unrest in America. In view of the rapid growth of socialism and the recent announcement that organized labor would hereafter be an active factor in American politics, it seems to be a fitting time to quote Macaulay's forecast of a situation which may possibly be realized in the near future. He said:—

The day will come when in the State of New York a multitude of people, none of whom have had more than half a breakfast, or expect to have more than half a dinner, will choose a legislature. Is it possible to doubt what sort of legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a

demagogue ranting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne, and to ride in a carriage when thousands of honest folk are in want of necessaries. Which of the two candidates is likely to be preferred by a working man who hears his children cry for more bread? . . . Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by the barbarians in the twentieth century as the Roman empire was in the fifth; with this difference, that the Huns and Vandals, who ravaged the Roman empire, came from without, and that your Huns and Vandals will have been engendered within your own country and by your own institutions.

The disregard of law and the betrayal of trust on the part of the wealthy capitalists have done more to hasten this time and this experience than all the extravagant utterances of socialistic orators. They have unchained a tiger which neither they nor any one else will be able to control, and the innocent will suffer with the guilty. The only safe place in which to lay up treasure is in heaven.

WHILE some doctors of divinity are placing evolutionary and geological science above the Bible, and repudiating the Genesis record of creation entirely for the theory that starts creation with a protoplasmic cell, bringing it up through the ameba and monkey to man, it is indeed refreshing to hear a real scientist who is not afraid of "losing caste" speak out against the whole Darwinian theory, as does Mr. Etheridge of the Natural History Department of the London Museum. Prof. Geo. E. Post, of the Beirut Medical College, was recently in London, and called at the museum to have Mr. Etheridge name some geological specimens which he had found. Professor Post was anxious to know what a real working scientist thought of Darwinian evolution. So, after being shown the wonders of the establishment, he asked Mr. Etheridge if he did not think all this was the working out of mind and Providence. The following is Mr. Etheridge's reply:—

In all this great museum there is not a particle of evidence of transmutation of species. Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read in all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this museum is full of proofs of the utter falsity of their views.

These are the words of one who has

had as great an opportunity as any living man—far greater than Mr. Darwin—to study into these things; and all the evidence he has seen has been that which tended to disprove the fundamental claims of the evolutionist. Surely the testimony of such a man is worthy of highest consideration in a question of this character. The bulwark of Bible truth stands as strong to-day as it ever did.

THE men of this generation have "refused to have God in their knowledge," and have devised a god in harmony with their own conceptions. They have accepted the hypotheses and conclusions of an infidel science in the place of the divine revelation, and have judged themselves wise enough to condemn the wisdom of God as manifested in the plan of salvation. They have become vain in their reasonings, and their senseless hearts have become darkened. As an illustration of the truthfulness of these startling declarations, we quote the following statement of the creed of "the theology born of modern science:—"

A god who is the life and soul of the universe—over all, through all, and in all. A world and a universe always existing, and forever expressing the will and purpose of the interpenetrating divine mind. A creator or purposer, whose plans have never been thwarted, and whose creatures have never successfully defied him, and whose will is being today, and in all time, superbly accomplished in the lifting of man to higher and higher spheres of thought and love. A salvation, not for the few, nor by arbitrary decree, nor by the blood of a sacrificed God, but the salvation of all who, by their own wills, co-operate with the infinitely good, beautiful, and true,—a salvation that is never complete, but always progressing. Jesus manifesting the purposiveness which has been expressed in all time and in all nature for righteousness,—a magnificent leader and atoner, bringing man face to face with the Father. A finality that consists not in heavens and hells, but in eternal progress, lighted up by the sun of eternal hope.

Such scientific theology as this can be maintained only by discarding the Biblical revelation, shutting our eyes to actual conditions about us, and substituting fancies for facts. It presents a god who is responsible by the direct action of his will for all the evil which now curses the world; it requires us to believe, in the face of the terrible facts which confront us, that man is being lifted to "higher and higher spheres of thought and love;" it demands assent to the whole scheme of evolution as the method of creating and upholding the universe; it teaches pantheism by making God and nature coexistent and inseparable; and under the figment of an impersonal god it really exalts man as his own savior, and advocates the divinity of humanity. Away with it!

## General Articles

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

### The Kingdom

"And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 22:29.

L. D. SANTEE

HEAVEN is a sea of splendor,  
In the kingdom;  
Eyes will gleam with love-light tender  
In the kingdom;  
Woe or sorrow cometh never,  
But the gladness is forever;  
Friends united, ne'er shall sever,  
In the kingdom.

In the blissful sea of glory,  
In the kingdom,  
We shall tell the dear old story,  
In the kingdom,  
How the Saviour died to save us,  
Of the countless gifts he gave us,  
Coming to the earth to have us  
In the kingdom.

No lives dull, and cold, and dreary,  
In the kingdom,  
No forms bowed, and worn, and weary,  
In the kingdom,  
But a life, supreme, eternal,  
An existence glad, supernal,  
Where are endless seasons vernal,  
In the kingdom.

Long we've watched, and prayed, and waited  
For the kingdom,  
Still our faith is unabated  
In the kingdom;  
For the Lord will come from heaven,  
For his saints redeemed, forgiven;  
Homes unending will be given  
In the kingdom.

We'll forget earth's toils and sadness,  
In the kingdom,  
In the joy of heaven's gladness,  
In the kingdom;  
All the prophecies seem clearer,  
And the time of rest is nearer,  
And the "blessed hope" is dearer,  
Of the kingdom.  
*Dixon, Ill.*

### Correct Views Concerning the Testimonies

A Reply to an Inquirer  
(Concluded)

THE statement which you quote from "Testimony," No. 31, that "in these letters which I wrote, in the Testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne," is correct. It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in harmony

with the teachings of Jesus Christ? If not, point it out to me.

To some of the questions you have asked, I am not to answer Yes or No. I must not make statements that can be misconstrued. I see and feel the peril of those who I have been instructed were endangering their souls at times by listening to deceptive representations regarding the messages that God has given me. Through many twistings and turnings and false reasonings on what I have written, they seek to vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. But they do not see clearly. Therefore I dare not communicate with them.

When the Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give as were found in them in years past.

Truth will surely bear away the victory. One who gave His life to ransom man from the delusions of Satan is not asleep, but watching. When his sheep turn away from following the voice of a stranger whose sheep they are not, they will rejoice in the life of Christ. The envious Pharisees misinterpreted the acts and words of Christ, which, if properly received, would have been beneficial to their spiritual understanding. Instead of admiring his goodness, they charged him, in the presence of his disciples, with impiety—"Why eateth your Master with publicans and sinners?" Instead of addressing our blessed Saviour himself, whose answer would at once have convicted them of their malice, they talked with the disciples, and made their charges where, as a leaven of evil, they would do great harm. If Christ had been an impious man he would have lost his hold upon the hearts of his believing followers. But because of their confidence in Christ, the disciples would not give ear to the insinuations of his wicked accusers.

Desiring to bring censure upon the disciples, these wicked accusers went again and again to Christ with the question, Why do thy disciples that which is not lawful? And when they judged our Lord to have transgressed, they spoke not to himself, but to his disciples, to plant the seeds of unbelief in the hearts of his followers. Thus they worked to bring in doubt and dissension. Every method was tried to bring doubt into the hearts of the little flock, that it might cause them to watch for something that would check the good and gracious work of the gospel of Jesus Christ. Work of this same character will be brought to bear upon true believers to-day. The Lord Jesus reads the heart; he discerns the intents and purposes of the thoughts of all men concerning him-

self and his believing disciples. He answers their thoughts concerning the fault-finding ones. "They that be whole need not a physician, but they that are sick." The insolent Pharisees had an exalted idea of their own piety and holiness, while they were ready to pass censure on the lives of others.

On one occasion those who were guilty of many secret sins, brought to Christ a woman who had been taken in sin. They thought that he would pronounce judgment against her, and then they could accuse him of taking judgment into his own hands. While they were presenting the case, Christ was busy writing on the sand. He said nothing, and when they pressed him for a decision, he was in no hurry to pronounce judgment. One after another came near to him to see what he was writing, and there in the sand they saw the record of their own sins. Then Christ said to them, "He that is without sin among you, let him first cast a stone." But not a stone was cast, and they went away, leaving the woman with him. He said to her, "Where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Christ answered, "Neither do I condemn thee: go, and sin no more."

The Lord Jesus beheld the whole plot and the arrogance of the ones who had arranged it, who were worthy of condemnation and punishment, and when they saw that he knew their lives, they left and went out, having failed in their desire to bring about the condemnation of Christ.

Let no one complain. True religion is free from the exaltation of self. If we have not a sense of our interest, heart and mind and soul, in our Saviour, if we have not the grace and the intelligent Bible knowledge to apply to ourselves his merits and disposition of character, through the merits of the atonement, we shall obtain no ease, on assurance.

Bear in mind that it is none but God that can hold an argument with Satan. The sentiments of the enemy are to be met with a plain "Thus saith the Lord." Human infirmity, I am instructed, will not be able to resist the devil. Always keep aloof from secret science. If the mind is once open to this evil, Satan has the mastery. Flee from this unequal conflict. Let it ever be our individual care to keep clear of Satan's mysterious devisings. He will ever be making efforts to give power to secret science by which to overcome us, and then follows the sin of secret disobedience.

The law of the Lord is to be written on the heart. If it is not, we never obey it in truth. I am having deeply impressed upon my mind the history of the children of Israel while the awful presence of God was before them, as recorded in Ex. 19:16. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they

stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

This was the all-important occasion when God and angels came from heaven to the armies of Israel. Here was the law spoken in awful solemnity. The Lord God manifested himself to his people who were delivered out of Egyptian bondage. But this very people, while waiting before the mount for Moses to return, were tempted to doubt, by the suggestion of some that perplexities were arising, and notwithstanding the most solemn impressions that had been recently made upon their minds, they now by their attitude of questioning and doubt, invited the tempter to come in as an honored guest. Growing doubt soon led to a demand for a substitute for Moses.

Only a few days before, the presence of the Lord was manifest in such power that they were terribly afraid and asked that Moses might hear the words of God, and then speak the same to them. But now they wanted something present that they could depend upon.

They might, at this time, have been learning precious lessons, which the Lord was ready to give them, if they had trusted fully in him. But the result of their murmuring and unbelief, was that Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false god. If instead of doing this, he had called to mind the wonderful deliverance which God had wrought for them, and every mind had been drawn upon to express gratitude to God for all his rich mercies in delivering his people from Egyptian bondage, they might have been placed on vantage-ground, to glorify the Lord God who had wrought such wonderful deliverance from degradation and slavery.

MRS. E. G. WHITE.

### Growth in Bible Distribution

THE *Bible in the World* reports this remarkable advance in the circulation of the Scriptures the whole world over:—

"Two years ago we received tidings of a marked revival springing up in Madagascar. Last year the total sales in that island were 26,000 copies, against 15,000 copies the previous year; and during the first six months of 1905 the society granted a further supply of 10,000 Malagasy Bibles, 5,000 Testaments, and 10,000 Gospels in response to urgent requests from the missions in Madagascar.

"In Spain, despite the adverse conditions attending all Protestant work, 113,000 copies were circulated, against 88,000.

"In Greece, although the New Testament in modern Greek is prohibited, the

output of Scriptures last year was nearly 13,000, against the previous total of 12,500.

"Central South Africa circulated nearly 32,000 copies, mostly Bibles and Testaments, against 24,000 in 1903.

"In Korea the circulation was 52,000, against 28,800 in 1903.

"North Malaysia reports an increase of 12,000, while the circulation in South Malaysia increased by 19,000 copies."—*Record of Christian Work*.

### A Plea for the Large Books

E. R. ALLEN

I HAVE been watching with much interest the canvassers' reports from several States, both North and South, and from these I notice a strong tendency to handle the cheaper books. The question constantly arises, Why are not those books being sold which the spirit of prophecy has told us should be sold just now, namely, "Great Controversy," "Daniel and the Revelation," and "Patriarchs and Prophets"?

True, all our books are good books, and I doubt not many an agent consoles himself with this thought when urged by the Spirit of God to take up advanced work with the larger books. Some of the smaller books are splendid works for beginners in canvassing, and possibly quite appropriate for the more experienced agent to sell in certain localities. Yet it is my opinion that one who will read and understand the smaller works will also understand and be much more benefited by such books as "Great Controversy."

To sell these cheaper books over a territory, and not follow with some work giving the whole message (which all must admit these books do not do), is as if one should put up a tent, preach a few sermons on general topics, the coming of Christ, etc., and remove to another place without saying anything about the Sabbath, the mark of the beast, and other important subjects treated so clearly and forcibly in the three books mentioned by the spirit of prophecy as "meat in due season" just now. As late, I believe, as June, 1905, the Lord designated the three books which I have named as the books for the times.

Some may say the higher-priced books can not be sold, but this has been demonstrated to be untrue. The best binding of some of our smaller books is but little less than the drab cloth binding of "Great Controversy." The majority of people who will pay the price for the former, can be induced to take the latter if properly shown.

One day lately I worked in a territory previously canvassed for one of these smaller books, and about the only good I could discern was that it had somewhat prepared the way for "Great Controversy," of which I sold five. This result I believe will always follow, especially if the same agent will follow the cheaper with the more important works. If the State agents would see

to it that every district worked with the cheap books was recanvassed a few months later with the books giving the whole message, our efforts to hasten the coming of Christ would not be so nearly lost. Are we really advancing the cause at all when we sell the cheaper books because we can make more money, or because we are afraid the people will not like the books which give the message with no uncertain sound?

I long to see the time when our more experienced agents will take to heart the lessons on pages 44 and 45 of "Manual for Canvassers," and go forth with power to warn the world as quickly as possible, even though they do not make as much money, and even though they awaken the ire of the enemy by so doing.

"If our canvassers are controlled by the spirit of financial gain, if they circulate the books upon which they can make the most money, to the neglect of others that the people need, I ask, In what sense is theirs a missionary work? Where is the missionary spirit, the spirit of self-sacrifice? The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser feel at liberty, any more than the minister, to act from selfish motives? Should he be unfaithful to the principles of missionary work, and sell only those books that are cheapest and easiest to handle, neglecting to place before the people books which will give most light, because by so doing he can earn more money for himself? How is the missionary spirit here revealed? Has not the canvassing work ceased to be what it should be? How is it that no voice is raised to correct this state of things?"

If our work is not "equal to that of the gospel minister," is it not because we are not "intelligent and God-fearing canvassers"? Let us not be satisfied with our attainments, but ever seek higher and wider fields of usefulness, and see to it that God himself is directing our steps and shaping our plans from day to day.

Lilesville, N. C.

"THE Bible unfolds truth with a simplicity and an adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while to the humble and uncultured, it also makes plain the way of life. 'The wayfaring men, though fools, shall not err therein.' No child need mistake the path. Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension—mysteries that are the hiding of his glory—mysteries that overpower the mind in its research, while they inspire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the Word of the living God, and human reason bows before the majesty of divine wisdom."



## Statistical Report of Seventh-day Adventist Conferences and Missions For the Year Ending December 31, 1905

### The Statistical Report for 1905

THE following pages contain the statistical report for 1905, in which is shown the standing of our work in the various fields in detail, by groups, and the grand total. A report of this nature can not be compiled without receiving accurate returns from every field; consequently the publication of this report has been delayed until all these returns are in hand. A few delinquent secretaries have made it impossible to issue this report earlier.

Accurate figures have been secured from the entire world, with the exception of the mission fields of China, Central America, and Cuba. Conservative estimates for these fields are given, so that the entire report is complete, and represents numerically the standing of our work in progress at the close of 1905.

This report shows a great increase in almost every feature, being the largest report ever published by the denomination. The figures indicating this growth will bear careful study by those wishing to become informed regarding the present standing of this cause.

The report is compiled under two tables. Table No. 1 gives the same information that former reports have given, with the addition of some new items, to which reference is made in the foot-notes. The careful reader will observe that the greatest gains for the year have been in the amount of funds given for the support of the work. While it is true that figures can not always be taken as correctly representing the development of the work, yet in this case, the figures indicating the manner in which this cause is being sustained would seem to be a very true index of the way it is regarded by the believers in this message. Never before in the history of this cause has this people, throughout the entire world, exhibited greater loyalty than has been exemplified in the sacrifices made and the offerings given for the support of this work in its various phases. The total funds for 1905 are more than one-third greater than the amount given during 1904. This result will be very gratifying to every lover of this cause.

Table No. 2 shows, for each year, the principal items covered by the statistical reports from the time the General Conference was organized in 1863, to 1905. This table will help one to understand how this work has grown from a very small beginning, and one can not but note the ratio of increase in later years, as well as its present magnitude. As indicated in the table, it has been necessary in some cases, because of a failure to compile reports for certain years, to estimate, but this has always been done in a conservative manner.

In order that the leading features of the financial portion of Table No. 1 may be readily understood, there is given herewith a brief statement showing the total amounts contributed by the denomination for the entire world during 1905, compared with the amounts for 1904.

H. E. ROGERS,  
Statistical Secretary.

#### Tithes

Tithes paid by Sabbath-keepers in North American Union Conferences in 1905 .....	\$670,520.31
Tithes paid by Sabbath-keepers in all other fields .....	187,494.60
Grand total tithes paid in 1905 .....	\$858,014.91
Grand total tithes paid in 1904 .....	691,819.33
Net increase for 1905 over 1904 .....	\$166,195.58
Average for each Sabbath-keeper in 1905 .....	\$9.83
Average for each Sabbath-keeper in 1904 .....	\$8.47
Increase per capita .....	\$1.36
Per cent of gain in tithes paid in 1905 over 1904 .....	24.02

#### Offerings

Total offerings to missions, from all sources except Sabbath-school offerings .....	\$119,440.14
Sabbath-school offerings to foreign missions .....	49,894.97
Total offerings to missions from the entire world, for 1905 .....	\$169,335.11
Total of similar offerings for 1904 .....	144,712.20
Net increase for 1905 .....	\$ 24,622.91
Per cent of increase for 1905 over 1904 .....	17.01
Of the foregoing amount of offerings for 1905 there was contributed in North America .....	\$134,827.34
All other countries .....	34,507.77
Total .....	\$169,335.11

#### Special Funds

Tithes appropriated by North American Conferences for evangelistic work in mission fields in 1905 .....	\$ 79,557.81
Amount raised in all other countries .....	18,139.08
Total for 1905 .....	\$ 97,696.89
Grand total "offerings" as noted above .....	\$169,335.11
Total tithes and offerings contributed for mission fields in 1905 .....	\$267,932.00
Total of similar funds in 1904 .....	227,743.31
Net increase for 1905 over 1904 .....	\$ 39,288.69

#### Contributions for Special Work

Contributed by North American Conferences for special work, such as support of orphanages, religious liberty work, work for colored people in the Southern States, etc., where the funds are sent outside the church, but not to a foreign mission field (reported incompletely, however) .....	\$ 95,232.75
Contributed by all other fields for similar purposes .....	12,453.10
Total contributions for special work in 1905 .....	\$107,685.85

#### Contributions for Local Church Work

Contributed by North American Conferences for local church work, such as distribution of literature, assisting needy poor, church expenses, and all other local missionary work or enterprises (reported incompletely, however) .....	\$ 17,964.69
Contributed by all other fields for similar purposes .....	9,198.34
Total for 1905 .....	\$ 27,163.03

#### Grand Totals

Total tithes from all the world in 1905 .....	\$858,014.91
Total offerings from all the world in 1905 .....	169,335.11
Sabbath-school donations not included in offerings to missions, but expended by local Sabbath-schools and State associations (and in some cases donations to orphanages) .....	18,718.74
Total contributions for special work .....	107,685.85
Total contributions for local church work .....	27,163.03
Grand total of all funds raised by the Seventh-day Adventist denomination in 1905, for evangelistic work .....	\$1,180,917.64
Total amount of similar funds for 1904 .....	856,714.28
Net increase for 1905 over 1904 .....	\$324,203.36
Per cent of increase .....	37.84
Average for each Sabbath-keeper in 1905 .....	\$13.52
Total Sabbath-keepers in North American Union Conferences ..	65,186
Total Sabbath-keepers in all other fields .....	22,125
Grand total .....	87,311
Tithe per capita in North America .....	\$10.29
Tithe per capita in other fields .....	\$8.47
Total tithes, offerings, and other funds raised in North American union conferences during 1905 .....	\$ 934,763.70
Total of similar funds in other countries .....	246,153.94
Grand total for 1905 .....	\$1,180,917.64
Per capita for North America .....	\$14.34
Per capita for all other countries .....	\$11.13

Statistical Report of Seventh-day Adventist Conferences and Missions

Table with 20 columns: 1. NAME OF CONFERENCE OR MISSION, 2. Organized, 3. Area in Sq. Miles, 4. Population, 5. Number of Churches, 6. Membership, 7. Number of Companies, 8. Membership, 9. Number of Isolated Sabbath-keepers, 10. Total Sabbath-keepers, 11. Tithe per Capita, 12. Per Cent of Gain in Total Sabbath-keepers, 13. Number of Sabbath-schools, 14. Membership, 15. Number of Church Buildings, 16. Total Ministers Given Credentials, 17. Licensed Ministers, 18. Licensed Missionaries or Bible Workers, 19. Book and Periodical Canvassers, 20. Total Laborers. Rows include District of Columbia, Atlantic Union Conference, Canadian Union Conference, Southern Union Conference, Lake Union Conference, Northern Union Conference, Central Union Conference, Southwestern Union Conf. (General), and Pacific Union Conference.

† Superior figures 1 to 9 refer to foot-notes, to be found after Table No. 2.

\* Decrease.

For the Year Ending Dec. 31, 1905—Table No. 1

21	22	23	24	25	26	27	28	29	30	31	32	33	34 <sup>4</sup>	35	36	37 <sup>5</sup>	38 <sup>6</sup>	39	
Total Laborers on Conference Pay-Roll	Number of Church-Schools	Number of Teachers	Total Enrollment	Number of Intermediate Schools	Number of Teachers	Total Enrollment	Number of Colleges and Academies	Number of Teachers	Total Enrollment	Grand Total	Total Tithe Receipts	Amount of Tithe Appropriated to Fields Outside of Conference	Total Offerings to Foreign Missions (except as noted under 36)	Total Sabbath-School Offerings	Total Sabbath-School Offerings to Foreign Missions	Total Contributions for Special Work	Total Contributions for Local Church Work	Retail Value of Book and Periodical Sales	
6							I	8	48	48	\$7,154 96		\$1,500 00	\$605 30	\$393 84	1,107 85	492 13	\$500 00	
9							I	8	48	48	6,067 28		1,223 83	414 92	151 12			490 00	
											1,087 68		276 17	190 38	142 72			10 00	
4											110 98		2,070 39	963 97	722 51	1,614 34	1,777 35	8,902 25	
15	I	I	17				I	15	210	227	12,869 88	798 20	540 73	365 22	185 15	108 35	895 00	1,689 03	
5	4	4	120						120	120	4,880 08	488 08	1,358 04	772 61	556 20	185 48	944 25	8,506 32	
16											11,639 35		1,458 04	888 95	636 69	220 25	15 82	3,500 00	
13	I	I	25						25	25	14,356 38		620 36	404 40	308 15	973 75	45 34	1,643 19	
10	I	2	20						20	20	4,167 63	1,074 49	1,140 88	637 67	366 55	768 58		905 26	
5	4	5	23						23	23	15,697 17	661 80	1,085 92	1,170 66	637 31	76 60	409 55	5,339 37	
6	I	I	12						12	12	6,669 86	907 44	1,382 95	557 07	344 38	970 93	1,244 18	3,207 72	
9											4,889 52	864 00	917 28	449 03	397 28	1,128 94	151 54	1,044 63	
10											3,797 47		430 65	304 15	185 63	103 20			
4											2,378 77		297 41	160 02	104 86		2 25	3,439 29	
15											10,003 47	1,346 36	832 28	758 42	531 26	329 15	300 00	3,627 66	
137	12	14	217				I	15	210	427	77,787 97	6,140 37	13,035 60	7,432 17	4,975 97	6,479 57	5,785 28	41,804 72	
141	20	22	281				I	16	185	466	99,258 91	5,227 54	13,637 83	5,452 31	3,461 31			30,586 63	
											18,529 06			1,979 86	1,514 66			11,218 09	
2											1,646 40		263 43	236 29	108 23	610 97		5,628 61	
8	I	I	19						20	20	6,602 40		792 85	525 61	308 36	212 60	350 00		
2	I	I	26						26	26	1,589 87		145 72	119 02	111 79	39 40	379 86		
2	I	I	31						31	31	1,589 87		154 59	25 77	11 75		87 60		
20	4	4	76	2	3	41			117	117	10,185 49		1,356 59	886 59	502 59	862 97	817 46	5,628 61	
19	5	5	97	2	2	24			121	121	8,034 55		1,305 70	825 97	513 00			5,688 89	
I											2,150 94		50 89	60 62					
8											1,271 66							60,294 94	
4	I	I	15	2	2	25			40	40	2,603 53		264 66	286 57	165 62	14 53	16 84		
10	4	4	40				I	8	150	190	6,000 28	600 02	540 08	462 56	293 60	200 41	281 66		
7	5	5	70						70	70	3,930 70	393 07	182 27	549 32	420 87	86 34			
5	2	2	30	I	2	20			50	50	1,382 24		140 20	118 51	69 89	68 95			
5	4	4	76						76	76	1,990 71		337 48	220 84	141 35				
7	10	14	100	I	2	25			125	125	2,389 53		138 71	222 49	134 70	86 47			
7	8	9	185	I	4	60			185	185	2,152 59		231 08	149 46	77 65	338 65		1,819 60	
14	6	6	110	I	2	25			135	135	5,434 81		605 29						
4	3	3	16						16	16	1,140 38		136 54	52 87	33 89	51 13		1,098 29	
71	43	48	642	5	8	95	I	8	150	887	28,296 43	993 09	2,576 31	2,062 62	1,337 57	846 48	298 50	63,212 74	
82	31	36	702	I	2	25	2	14	222	949	22,035 97		2,515 96	2,068 20	937 98			48,597 14	
	12	12		4	6	70					6,260 46	993 09	60 35		399 59			14,615 60	
											107 84								
13	12	12	155	I	7	37			192	192	18,108 82	1,810 09	3,448 04	1,327 01	857 42	963 11	3,520 37	3,699 22	
21	11	12	100	I	7	62			162	162	18,107 56	150 00	2,124 22	1,144 86	813 24	1,024 44		6,010 00	
24	5	5	80	I	4	45			125	125	15,366 46		1,471 03	1,495 51	865 64	856 14	347 37	8,155 40	
14	15	15	213						213	213	8,274 80		391 86	878 66	374 07	192 65	96 84	3,954 55	
42	10	10	143				I	13	119	262	25,309 70	1,564 27	2,841 24	1,945 88	1,323 71			12,284 75	
11	2	2	20	I	2	35			55	55	7,268 77		945 98	612 69	399 31	996 74	781 56	3,505 40	
58	20	28	348	I	4	60	2	31	200	608	32,729 31	6,258 05	3,301 20	2,423 94	1,734 62	1,488 19		3,000 00	
49	21	23	308	I	6	102			410	410	26,223 10	4,669 08	6,696 09	1,941 43	1,583 79	1,781 69	419 58	7,956 86	
262	96	107	1,367	6	30	341	3	44	319	2,027	151,516 36	14,451 49	21,219 66	11,769 98	7,951 80	7,302 96	5,165 72	48,566 18	
255	105	112	1,513	6	26	431	3	47	367	2,311	133,521 11	14,110 89	17,125 35	11,351 55	6,017 16			37,200 78	
7											17,995 25	340 60	4,094 31	418 43	1,934 64			11,365 40	
3											46 19	895 59							
10				I	2	18			18	18	6,264 62		514 37	359 14	316 63			6,320 79	
24	6	6	119	I	7	101			220	220	23,292 92	6,160 25	5,292 85	1,983 08	1,349 71				
17	5	5	108	I	3	50			132	132	13,139 24	2,338 87	2,058 92	869 94	728 61	3,360 98		3,487 62	
20	12	12	158	I	4	24			208	208	17,944 54	3,687 76	2,182 43	1,145 61	899 55	1,561 45		5,384 62	
7	I	I	9						9	9	2,129 99		349 54	171 63	133 59	745 35	263 50	2,090 53	
81	24	24	394	4	16	193			587	587	62,817 50	13,082 47	10,402 11	4,529 40	3,408 09	5,667 78	263 50	17,281 56	
82	30	30	448	4	10	144			592	592	45,998 66	8,833 05	8,209 76	3,904 42	2,597 11			18,283 87	
											16,818 84	4,249 42	2,192 35	624 98	830 98				
											208	26,578 94	3,224 66	3,642 82	2,163 42	1,610 49	1,175 82	1,348 41	
29	7	7	150	I	2	58			122	122	29,386 60	4,209 75	5,359 87	2,674 84	1,638 69	1,793 19		6,505 83	
39	14	14	169	2	2	62			231	231	26,840 20	3,419 75	4,297 02	1,864 25	1,331 58	1,727 63		7,031 31	
21	11	11	182						182	182	14,205 18		2,467 13	1,901 06	695 29	1,882 52		11,935 00	
31	21	23	309				I	19	366	366	30,686 47	8,495 76	1,894 21	1,380 41	1,380 41	182 60		5,723 65	
8	4	5	49						49	49	4,005 00		673 52	186 85	108 17			1,500 00	
178	65	68	931	4	8	170	I	19	366	1,467	131,702 39	19,349 92	18,334 57	10,170 83	6,824 63	6,671 76	1,348 41	32,695 79	
205	87	88	1,328	5	9	192	I	24	341	1,861	101,836 70	9,636 58	17,563 49	10,033 29	6,264 61			25,807 04	
											29,865 69	9,713 34	771 08	137 54	560 02			6,888 75	
											308 26								
6	I	I	12						12	12	401 35								
7	8	8	127						127	127	4,058 80		508 83	207 17	145 90	349 76	250 00	4,904 15	
42	9	10	226						226	226	17,336 70	2,743 67	2,679 58	1,182 79	906 14	1,254 43		9,536 82	
34	11	15	237				I	8	150	387	10,966 21	216 40	1,077 47	745 48	589 44	531 92	569 80	10,711 90	
89	29	34	602				I	8	150	752	33,071 32	2,960 07	4,265 88	2,135 44	1,641 48	2,136 11	819 80	25,152 87	
72	42	46	795				I	7	116	911	26,834 63	1,699 60	4,229 19	1,760 43	1,305 97			22,222 07	
17											6,236 69	1,260 47	36 69	369 01	335 51			2,930 80	
4											225 87								
4	I	I	9				I	I	26	26	1,759 04	175 90	255 55	222 68	161 61	81 57	131 26	653 52	
5											1,838 66	183 89	323 64	164 62	115 05	126 45		588 45	
43	17	24	560				I	13	80	640	53,622 89	7,455 42	7,369 18	4,559 33</					

Statistical Report of Seventh-day Adventist Conferences and Missions

Table with 21 columns: 1. NAME OF CONFERENCE OR MISSION, 2. Organized, 3. Area in Sq. Miles, 4. Population, 5. Number of Churches, 6. Membership, 7. Number of Companies, 8. Membership, 9. Number of Isolated Sabbath-Keepers, 10. Total Sabbath-Keepers, 11. Tithe per Capita, 12. Per Cent. of Gain in Total Sabbath-Keepers, 13. Number of Sabbath-Schools, 14. Membership, 15. Number of Church Buildings, 16. Total Ministers Given Credentials, 17. Licensed Ministers, 18. Licensed Missionaries or Bible Workers, 19. Book and Periodical Circulators, 20. Total Laborers.

† Superior figures 1 to 9 refer to foot-notes, to be found after Table No. 2.

\* Decrease.

For the Year Ending Dec. 31, 1905 — Table No. 1 (Continued)

21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
Total Laborers on Conference Pay-roll	Number of Church Schools	Number of Teachers	Total Enrollment	Number of Intermediate Schools	Number of Teachers	Total Enrollment	Number of Colleges and Academies	Number of Teachers	Total Enrollment	Grand Total	Total Tithe Receipts	Amount of Tithe Appropriated to Fields Outside of Conference	Total Offerings to Foreign Missions (except as noted under 36)	Total Sabbath-School Offerings	Total Sabbath-School Offerings to Foreign Missions	Total Contributions for Special Work	Total Contributions for Local Church Work	Retail Value of Book and Periodical Sales
27	11	12	197				1	10	195	392	\$21,846 57	\$4,151 84	\$3,304 62	\$1,761 76	\$1,209 05	\$2,650 31		\$5,372 87
6											2,049 05	204 90	216 03	126 62	96 76	88 70		1,373 75
22	9	10	197	2	5	80				277	17,776 11	3,091 31	2,560 04	1,585 44	1,202 14			4,537 64
24	11	11	145	2	5	64				209	15,646 45	3,132 82	1,759 43	1,205 37	844 18			3,805 87
											30 00		1 00					
											358 56		65 05	38 06	38 06			
164	65	74	1,427	6	12	191	3	33	375	1,993	145,396 76	22,580 40	19,179 30	11,775 72	8,093 47	14,157 27	2,973 89	31,359 84
156	72	84	1,560	4	6	84	4	25	402	2,046	110,512 55	29,668 04	17,344 78	9,572 26	5,791 39			29,285 37
8				2	6	7					34,884 21		1,834 52	2,203 46	2,302 08			2,074 47
7											2,643 92							
20	5	5	105				1	12	143	248	9,435 59		1,432 25	960 00	787 03			14,407 90
9	3	3	55								7,819 50		1,321 64	1,032 42	863 05			13,463 64
4	1	1	13								2,407 57		229 44	237 17	194 31			6,451 01
5											5,321 73		552 58	506 60	402 83			8,721 04
4	2	2	50								2,892 60		322 66	353 02	278 50			4,129 56
12	1	1	35								9,477 34		815 14	1,061 26	698 89			12,282 89
7	2	2	29								5,229 33		552 48	886 81	703 31			4,091 39
2	1	1	20								165 30		20 31	16 78	16 78			31 43
5	3	3	18	1	1	12					529 78		41 40	49 63	49 63			396 48
1	1	1	28								364 22		49 59	79 97	79 97			
1											51 97		7 06	16 56	14 37			
2											568 09		77 35	75 51	68 06			2,709 51
4	1	1	12								150 93		31 92	47 38	47 38			316 57
3				1	1	12					255 62		26 62	32 39	23 13			1,944 14
											270 25		238 27	68 18	68 18			
											51 20							
86	20	20	365	2	2	24	1	12	143	532	47,634 94		5 718 71	5,423 68	4,295 42			69,005 56
77	16	16	204				1	10	150	414	42,528 86		5 417 83	5,222 83	4,056 11			71,867 35
9	4	4	101	2	2	24					5,106 08		300 18	200 85	239 31			
6																6,088 93		15,578 90
7											4,786 53	909 44	444 93	386 18	386 18		10 29	
22											11,974 26	2,275 10	1,527 20	1,102 99	1,102 99		380 79	14,094 87
8											3,011 92	572 26	323 38	234 91	234 91		375 87	2,047 92
8											4,354 27	827 30	332 12	386 83	386 83		210 80	4,122 97
11											5,137 38	976 09	480 87	333 27	333 27		562 78	7,315 97
12											6,079 32	1,155 06	832 33	511 05	511 05		424 30	14,043 44
24											10,312 19	1,959 31	886 42	771 61	771 61		532 69	12,266 09
10											2,598 82	493 77	258 20	342 72	342 72		412 83	871 73
2											1,013 11	101 31	40 16	84 92	84 92		72 64	
7											1,973 60	197 36	146 34	224 25	224 25		23 66	165 56
6											590 13	59 01	46 45	51 59	51 59		100 57	
2											483 49	48 35	63 72	49 45	49 45		9 70	
5				2	1	150					121 59	12 15	30 28	4 92	4 92			
6											714 54	71 45	100 83	82 29	82 29		111 48	794 43
7											882 37	88 24	70 17	111 20	111 20		107 00	58 12
143				2	1	150	1	7	104	254	54,033 52	9,746 20	5,583 40	4,678 18	4,678 18	6,088 93	3,335 40	74,000 00
144								5	75	75	43,597 25	7,579 25	4,554 63	3,880 73	3,880 73			48,260 46
				2	1	150			29	179	10,436 27	2,166 95	1,028 77	797 45	797 45	6,088 93	3,335 40	25,739 54
11	3	3	64	1	1	12					7,066 06	706 61	701 59	351 94	347 04			8,849 32
8	4	3	50								4,977 47	497 75	275 29	384 10	384 10		310 82	6,674 47
9											4,168 31	410 92	429 30	342 82	337 58		459 90	16,750 62
5											805 13	80 51	206 79	144 46	144 46			6,542 22
2	1	1	45								80 27	8 02		30 38			280 00	300 00
35	8	7	159	1	1	12					17,037 24	1,703 81	1,612 97	1,253 70	1,213 18	310 82	2,438 40	39,119 63
36	7	6	91	1	1	15	1	3	32	138	13,984 35	1,398 43	1,497 97	1,003 38	1,058 55			37,612 95
	1	1	68								3,052 89	305 38	115 00	190 32	154 63			1,506 68
3																		
117	1	1	30					5	71	71	6,610 74	651 08	466 83	533 91	351 48			34,159 94
9											9,245 29	1,750 57	458 64	497 06	415 24			7,245 94
9											1,171 80	117 18	111 91	48 70	48 41			7,003 97
7											1,287 01	128 70	134 98	148 54	135 85			12,590 53
7											1,404 99	140 50	62 10	60 88	55 87			3,488 64
58	1	1	30					5	71	101	19,719 83	2,788 03	1,234 46	1,280 09	1,006 85			67,201 88
58	1	1	28					4	80	117	15,909 49	2,174 24	1,291 35	798 81	798 81			30,749 72
				2							3,810 34	613 79		490 28	208 04			36,452 16
9											7,157 92	1,360 00	929 40	485 96	536 76	1,463 60	1,262 10	3,222 00
1											22 72		9 08	2 91				
11											163 60		5 48	11 65	11 47		39 60	
4											1,500 44		185 84	111 58	120 70	50 00	281 55	431 84
1											264 23			5 83	5 83			
1											30 97		4 85	1 46	1 46			
1											70 19		4 67	4 67				
28								3	10	10	9,210 07	1,360 00	1,134 65	624 11	683 80	1,513 60	1,582 65	3,653 84
27											5,802 76	783 08	1,153 71	569 43	569 43			3,322 28
1								3	10	10	3,407 31	576 92		54 68	113 37			331 56
4											355 71	35 57	55 62	33 02	33 02			39 22
6											405 18	40 51	45 41	33 43	33 43			
8											545 12	54 51	43 27	10 19	10 19			

Statistical Report of Seventh-day Adventist Conferences and Missions

Main statistical table with columns: NAME OF CONFERENCE OR MISSION, Organized, Area in Sq. Miles, Population, Number of Churches, Membership, Number of Companies, Membership, Number of Isolated Sabbath-Keepers, Total Sabbath-Keepers, Tithe per Capita, Per Cent of Gain in Total Sabbath-Keep, Number of Sabbath-Schools, Membership, Number of Church Buildings, Total Ministers Given Credentials, Licensed Ministers, Licensed Missionaries or Bible Workers, Book and Periodical Cauvassers, Total Laborers.

Recapitulation of Conferences and Missions

Summary table with columns: Conference/Mission Name, Organized, Area in Sq. Miles, Population, Number of Churches, Membership, Number of Companies, Membership, Number of Isolated Sabbath-Keepers, Total Sabbath-Keepers, Tithe per Capita, Per Cent of Gain in Total Sabbath-Keep, Number of Sabbath-Schools, Membership, Number of Church Buildings, Total Ministers Given Credentials, Licensed Ministers, Licensed Missionaries or Bible Workers, Book and Periodical Cauvassers, Total Laborers.

For the Year Ending Dec. 31, 1905—Table No. 1 (Concluded)

Table with 39 columns: 21 Total Laborers on Conference Pay-Roll, 22 Number of Church Schools, 23 Number of Teachers, 24 Total Enrolment, 25 Number of Intermediate Schools, 26 Number of Teachers, 27 Total Enrolment, 28 Number of Colleges and Academies, 29 Number of Teachers, 30 Total Enrolment, 31 Grand Total, 32 Total Tithe Receipts, 33 Amount of Tithe Appropriated to Fields Outside of Conference, 34 Total Offerings to Foreign Missions, 35 Total Sabbath-School Offerings, 36 Total Sabbath-School Offerings to Foreign Missions, 37 Total Contributions for Special Work, 38 Total Contributions for Local Church Work, 39 Retail Value of Book and Periodical Sales.

For the Year Ending Dec. 31, 1905—Table No. 1

Table with 39 columns, similar to the first table, but with numerical data entries in the rows, including values like 2,591 13, 7,807 88, 1,500 00, etc.

Summary of Statistical Reports, 1863 to 1905—Table No. 2

YEAR	Union Conferences	Local Conferences	Missions <sup>2</sup>	Ministers	Licentiatees	Licensed Missionaries	Carvers	Total Laborers <sup>3</sup>	Churches	Membership	Sabbath-Keepers <sup>4</sup>	Tithe	Per Capita	Offerings to Missions <sup>5</sup>	Total Sabbath-School Offerings	Book and Periodical Sales	
1863 <sup>1</sup>		6		22	8				125	3,500		\$ 8,000 00	\$2 29				
1864 <sup>1</sup>		6	1	24	10				130	3,800		10,000 00	2 63				
1865 <sup>1</sup>		7	1	25	10				140	4,000		12,000 00	3 00				
1866 <sup>1</sup>		7	1	27	10				150	4,250		15,000 00	3 53				
1867		7	1	28	10				160	4,320		18,661 39	4 32				
1868		8	1	32	19				159	4,475		23,366 57	5 22				
1869		8	2	33	24				167	4,900		18,952 77	5 87				
1870		8	3	37	35				173	5,440		21,822 46	6 01				
1871		11	2	35	48				183	4,550		23,066 42	5 07				
1872		12	1	41	47				205	4,936		25,956 42	5 28				
Total, to years												176,826 03					
1873		13	1	51	83				239	5,875		30,687 49	5 22				
1874 <sup>1</sup>		13	3	60	70				300	7,000		31,000 00	4 43	185,000 00			
1875		13	2	69	76				339	8,022		32,618 62	4 06	17,000 00			
1876		14	2	90	70				398	10,044		43,908 47	4 38	18,000 00			
1877		15	3	106	97				478	11,708		47,176 56	4 03	10,000 00			
1878		16	6	117	154				549	13,077		47,637 20	3 64	12,000 00			
1879		20	9	144	151				599	14,141		51,714 38	3 65	15,000 00			
1880		24	8	144	116				640	15,570		61,856 88	3 65	12,000 00			
1881		24	7	148	126				640	16,916		74,185 55	4 39	26,000 00			
1882		26	6	167	134				660	17,169		84,261 36	4 91	30,000 00			
Total, 10 years												505,136 60		135,000 00			
1883		26	3	165	135				680	17,436		96,418 62	5 53	134,000 00			
1884		28	3	176	145				705	18,702		105,543 41	5 64	137,000 00		\$62,409 12	
1885		28	3	186	151				741	20,547		122,641 60	5 97	138,000 00		41,692 36	
1886		28	3	213	166				798	23,111		146,936 78	6 31	144,000 00		76,210 52	
1887		30	8	227	182				889	25,841		162,720 99	7 44	145,000 00	\$16,751 83	113,705 06	
1888		32	7	232	168				901	26,112		163,129 23	6 20	49,468 36	18,485 77	250,000 00	
1889		34	7	229	183				972	28,324		224,743 78	7 93	55,998 08	22,541 24	500,000 00	
1890		34	8	227	184			411	1,016	29,711		225,433 98	7 59	59,726 61	28,642 75	734,397 00	
1891		34	8	230	166				1,066	31,665		258,037 27	8 11	60,611 20	29,435 05	819,749 00	
1892		34	11	244	156				1,102	33,778		302,310 19	8 94	75,296 59	37,952 27	706,650 33	
Total, 10 years												1,837,915 94		490,100 84	153,808 91	3,304,912 39	
1893		35	11	267	193				460	1,151		350,600 56	9 37	108,572 11	37,936 11	416,044 52	
1894		1	35	12	301	214			515	1,225		321,517 06	7 51	108,429 10	39,562 42	310,434 35	
1895		1	36	22	320	257			583	1,331		309,142 76	6 45	73,322 54	37,336 35	1,250,000 00	
1896		1	37	27	330	237			665	1,439		341,078 37	6 55	83,682 47	40,125 13	1,250,000 00	
1897		1	37	24	407	249			766	1,574		363,415 16	6 43	143,355 97	41,541 40	1,250,000 00	
1898		2	39	27	446	260			954	1,654		432,158 08	7 26	70,170 45	40,301 87	1,200,000 00	
1899		2	44	41	490	331	543		1,386	1,785		490,656 16	7 66	75,662 42	39,071 79	1,300,000 00	
1900		2	45	42	510	337	571	1,500	1,500	64,003		510,258 97	6 73	95,615 44	46,794 40	1,250,000 00	
1901		9	57	41	553	340	611	1,591	2,011	69,356	78,188	643,747 83	8 75	100,000 00	43,819 67	1,300,000 00	
1902		13	72	42	553	323	528	2,278	2,077	67,150	73,522			115,000 00	51,642 01	430,027 71	
Total, 10 years												4,342,193 08		970,810 30	418,131 15	2,956,506 58	
1903		13	78	48	616	324	662	1,032	2,704	2,120	69,072	77,554	344,030 54	8 82	137,315 67	55,823 85	477,714 68
1904		13	78	52	625	335	713	1,053	2,750	2,243	71,801	81,721	601,819 33	8 47	144,712 20	60,460 80	436,600 68
1905		13	80	56	647	339	719	1,068	2,797	2,340	77,443	87,311	858,014 91	9 83	169,335 11	68,613 71	548,067 03
Totals, 3 years												2,233,864 78		451,362 98	184,898 36	1,462,382 69	
Grand Totals												9,095,936 43		2,047,274 12	756,838 42	7,723,801 66	
Grand Total Tithes and Offerings												11,143,210 55					

Foot-notes for Table No. 1

1. The tithe per capita is based upon the total Sabbath-keepers, and not upon the church-membership, for the reason that the funds come not from the members of churches alone, but from members of companies and from isolated persons as well.

2. A very true index of the growth of the work in each field is given in column 12, showing the per cent of gain in total Sabbath-keepers for 1905 compared with the standing for 1904. The decrease in each field is shown by an asterisk.

3. By "total laborers" in column 20 is meant the number of persons employed in the conference or mission field, including not only the four classes named, but all other persons not specified.

4. Former reports have given separate amounts received from annual offerings, First-day offerings, and miscellaneous offerings, to foreign missions. In this report all amounts received from these three sources are included in column 34, showing total offerings to missions, except the amount received from Sabbath-schools, which is reported separately in column 36.

5. In column 37 are shown, for the first time in this report, the amounts contributed for special lines of home mission work, such as for orphanages, religious liberty work, work for certain classes (as the colored people in the Southern field), or for any special line of work where the funds are sent outside the local church, but not into a foreign mission field.

6. Column 38, also a new column, in which is indicated the contributions for local church work, such as distribution of literature, assisting needy poor, church expenses, and all money collected in

local churches and expended in local missionary work or enterprises. Like the preceding column, the returns, as will be noted from Table No. 1, are incomplete, and being reported here for the first time, the comparisons with 1904 are not given.

7. The division of territory between the South Russian Conference and the Middle Russian and North Russian missions, depends upon the language spoken, and not according to territorial lines.

8. Under General Conference are included those engaged in general labor, as well as the amount of tithes and offerings not accounted for elsewhere in this report. During 1905 the General Conference received on the \$100,000 fund, \$63,524.38, of which it is estimated that \$50,000 was paid by individuals direct to the General Conference, and hence the latter amount is given here, because it is not reported by local conferences.

9. The four quarterly reports which the Sabbath-school Department has published for 1905 show \$69,421.95 as total Sabbath-school contributions, and \$48,972.42 as donations to missions. This annual report shows \$68,613.71 and \$49,894.97, respectively. The difference is partly because of a difference in the time of making out the reports. The annual report is intended to give only the amount received up to December 31. In making up the quarterly reports it frequently occurs that they are held for some time to include all that may be reported as belonging to that quarter. Another point which has a bearing on this apparent discrepancy is the fact that the quarterly reports which the Sabbath-school Department publishes, contain reports from foreign fields one quarter behind those in the United States; hence as the time of the two reports does not agree, the amounts can not be expected to agree.

Foot-notes for Table No. 2

1. Estimated conservatively.

2. By the term "mission" is meant a local field not yet organized into a conference, whether in the United States or elsewhere.

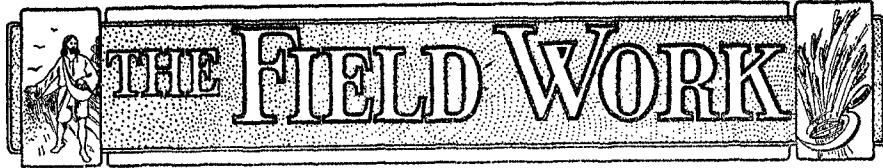
3. In the column showing total laborers are included all persons specified in preceding columns, as well as all other laborers not thus specified.

4. Beginning with 1900 the report shows the number of Sabbath-keepers, as well as the church-membership. The difference is made up of members of companies and isolated believers. From this point the tithe per capita is based on the Sabbath-keepers.

5. From 1874 to 1888 the offerings to missions is estimated. It is believed that this is done on a conservative basis. The term "missions" here does not necessarily mean foreign missions, although 1874 is the year when such work was entered upon by the denomination. The figures in this column include money from all sources, aside from tithes, used for evangelistic work in mission fields.

If additional evidence were needed to show the wisdom of more thoroughly organizing the work throughout the world, as was counseled by the spirit of prophecy at the 1901 session of the General Conference, it is abundantly furnished in the foregoing report, which indicates that the progress of the work since 1901 has been at a very much more rapid and substantial rate than ever before in its history. Truly this cause is now moving forward with an impetus never before manifested, because the time has come to finish the work.





# THE FIELD WORK

## The Alabama Camp-Meeting

THIS meeting was held at Attalla, August 16-26. Attalla is a town of about two thousand inhabitants, and is located in a valley at the southern extremity of Lookout Mountain. The camp was pitched upon a hill in a beautiful grove of pine-trees, from which one could look down upon the town and valley beneath.

The attendance of our people at this meeting was larger than was expected. The attendance of the citizens from the outside was excellent at the evening services, and much interest was manifested in the truths which were presented.

It was the purpose of those in charge of the meeting so to present the message that it would cover such lines of the truth and work as would be adapted to the great needs of our people in these most strenuous times.

The laborers who were in attendance from outside the conference were Elder R. M. Kilgore, Prof. J. E. Tenney, Dr. M. M. Martinson, Brother I. A. Ford, and the writer. It was a pleasure to meet the brethren and sisters of the Alabama Conference and note their devotion to the principles of the third angel's message. There was an interest on the part of all to obtain all the instruction possible upon every phase of the message for these times. The interest was also manifested by liberally responding to the various calls which were made for funds with which to support the cause.

On the Sabbath the Lord came very near in our revival service, and nearly all present responded to the call to seek the Lord in a special way to be delivered from sin.

There were in attendance a number of Seventh-day Baptists at this Sabbath service, and also a number of the members from a church belonging to the denomination that was organized by the Snook and Brinkerhoff faction that apostatized from the Seventh-day Adventists on the point of the spirit of prophecy in the State of Iowa years ago. The Spirit of God moved upon their hearts, and we hope that it may continue its work, and that they will yet see the truth in its beauty.

The work of the world-wide mission field was presented at an evening service when an excellent outside attendance was present to listen. By the way, we have taken occasion to present this several times this summer when we had a good attendance from the outside. We believe it has made a very favorable impression upon the people.

The religious liberty work was given its share of attention at this meeting, and there was a deep interest manifested on the part of our people in this feature of our work. The following resolution was passed, which indicates the attitude of the Alabama Conference concerning the spirit of prophecy at this time:—

"Whereas, The time has come when

Satan is seeking to bring doubts into the minds of many with reference to the spirit of prophecy's being in the church, and the real place it is to occupy; therefore,—

"Resolved, That as a conference we express our confidence in the Testimonies of the Spirit, and our thankfulness to God for this special gift."

Elder A. J. Haysmer was elected president of this conference for the ensuing year, and Sister Helen McKinnon secretary and treasurer. We feel confident that the work in this conference, will make greater progress in the future than it has in the past. The financial report showed that there had been a gain in the tithe over last year, an aggregate to the amount of \$1,049.19.

I trust that our people will remember often the work in this Southern field, and also the workers, who have so many difficulties to wrestle with in their efforts to advance the message.

K. C. RUSSELL.

## California

AFTER the excellent camp-meeting at Oakland I remained a few days with Elders Hibbard and Gardner, who with other workers were following up the interest awakened by the camp-meeting. Quite a number were interested, some of whom will doubtless obey.

I also had the privilege of visiting Mountain View and seeing the ruins of the Pacific Press Publishing Co.'s printing plant. As I stood amid the smoking embers, I felt inexpressibly sad, yet I rejoiced to know that this message does not consist of material things, such as we can see, but is a life, a power; it is the gospel for saving men's souls. It uses material things in its work, but it depends on none of these for the accomplishment of its work. And while the Press is gone, its work remains, and if possible it is more urgent and important than ever before; and what seems like disaster the Lord will use to advance his cause. The enemy once captured the ark containing the original copy of the decalogue written with the finger of God, but even this did not retard the work of God. The brethren of the Press were taking hold courageously, and the work was moving on, and we feel confident that God can and will cause the ruin wrought by the fire to work for the advancement of the message committed to our hands.

Before the camp-meeting at Los Angeles I had the privilege of visiting several places in the Southern California Conference by arrangement of Elder G. W. Reaser. I spent one day at Fernando, speaking to the church in the evening. A teachers' institute was in progress here, under the direction of Prof. E. S. Ballenger. Nearly all the teachers in the conference were in attendance. A strong and effective work in educational lines is being carried forward in the conference. Sabbath and

Sunday, August 11, 12, I spent with the church at San Diego, and spoke three times. I found a large company of earnest believers here. While here I visited the Paradise Valley Sanitarium at National City, six miles from San Diego, and held one service with the helpers and patients. This is a most excellent institution, located amid pleasant surroundings, and in a climate as good, perhaps, as this world affords. It was enjoying a fair patronage.

I next visited the Loma Linda Sanitarium. This is indeed a beautiful place. In addition to the sanitarium work which will be carried forward here, steps are being taken to establish a training-school for evangelical medical missionary work. This institution doubtless will become a strong factor in the development of our medical work.

It was my privilege to attend the first part of the camp-meeting in Los Angeles; but as others will report this meeting, I will not enter into details, further than to say that from the first it was a most excellent meeting. The attendance was large, and a good spirit was present. It was especially encouraging to note the deep interest in the foreign missionary work. Though burdened with local business matters of great importance on account of the large institutions located among them, one of the first items of business brought forward was a recommendation appropriating five thousand dollars of surplus tithe for the foreign work. This was passed by a rising vote of the entire congregation. I left this meeting before it closed, to attend the Oklahoma meeting at Kingfisher.

G. B. THOMPSON.

## Michigan

BATTLE CREEK.—I presume there is no church among us to which the eyes of our people are looking at the present time as to the Battle Creek church.

During the winter months, several Testimonies were received here and read in the Tabernacle. The burden of these messages was that our people should not centralize, but rather scatter out and let their light shine in the different localities to which they may move. As a result of these communications, a number of our people have left Battle Creek for different parts of the country, and many others are contemplating doing so as soon as they can dispose of their property and arrange their temporal affairs. These Testimonies have proved a great blessing to our people here in a spiritual way. The first quarterly meeting this year was the largest one ever known in the history of the church. The effect has also been seen in the finances, as the following report, which was read by the church clerk at our last quarterly business meeting, will show:—

The total amount of tithe received for the first six months of 1906 was \$6,141.91. The total amount of tithe received for the first six months of 1905 was \$5,114.99, showing an increase for the first six months of this year over those of last, of \$1,026.92.

Total amount received on church expense for the first six months of 1906 was \$726.00. Total amount received for the first six months of 1905 was \$395.28, showing an increase for the first six months of this year over last of \$341.62.

The following extract is from the report of the librarian of the church for the quarter ending June 30, 1906:—

"All the districts in Battle Creek church save two, are fully organized as missionary societies, and are doing at least some work in missionary lines. For this we feel glad, because at this time last year, during the hot summer months, we received no report whatever from any of the districts, and at that time only two or three were really organized as missionary districts."

From the above it is evident that God's blessing has been resting upon us, for which we give him all the praise.

W. H. HECKMAN.

### An Open Letter

MOUNTAIN VIEW, CAL., Aug. 21, 1906.

The burning of the Pacific Press seems to have touched a tender chord in the hearts of all our people. Hundreds of letters have come to us from all parts of the country expressing sorrow and sympathy, and inquiring what could be done to assist us in this our time of need.

Our brethren and sisters seem to regard the calamity as a *personal loss*, and they are anxious to have a part in restoring the destroyed institution. These letters are a source of great comfort and encouragement to us, and inspire faith and courage in our hearts, and give us a desire to take hold anew and push the work more energetically than ever before.

We know that our people are anxiously waiting to learn what our plans are for the future. We wish to say that we have not been idle by any means. Our board of directors, together with leading brethren, have been studying the situation carefully, and seeking the Lord to know what *he* would have us do.

To meet pressing demands, temporary buildings have been erected, and we have already two large cylinder presses, one linotype, one job-press, a paper-cutter, and wire sticher in operation. With these we can go on with the work of publishing our periodicals, and do some book work as well. Machinery for our electrotype foundry and bindery has also been ordered, so within the next month we expect to have quite a little plant in operation. By running these machines night and day we can turn out a large amount of work.

In the matter of rebuilding, many questions are to be taken into consideration. We have reached a crisis in our work, and the directors do not feel like taking all the responsibility. We have therefore decided to call a special meeting of the stockholders to convene here at Mountain View, Monday, Sept. 10, 1906, at 2 P. M., at which time definite action will be taken in regard to rebuilding, raising funds, etc.

In the meantime, we must not be idle. The terrible calamities that are coming upon the world so rapidly have alarmed the people, and many are anxiously inquiring what these things mean. Never have we found them more ready, yea, more anxious to hear and read about these things, than *now*. Never have our own people been aroused and stirred to action as now, and now, *just now*, is the opportune time to give them something to do to get the truth before the people.

At a recent meeting of the General Conference Publication Committee a plan was suggested which will not only help

the Pacific Press financially, but will at the same time aid in spreading the message. The plan in brief is this:—

To set the machinery of the denomination in motion in favor of a strong, united effort to increase the circulation of our periodicals:—

1. In placing the REVIEW AND HERALD in every Sabbath-keeping family.

2. In increasing the circulation of *The Signs of the Times* in every State equal to twice the membership of the conference.

3. In making a special effort to increase the circulation of the *Watchman*, especially in the Southern and Southwestern Union Conferences.

4. And also to make an earnest effort in behalf of *Life and Health* and *Liberty*.

*The Signs of the Times* is recognized as our pioneer missionary paper. From the very beginning, with hardly an exception, it has been published at a loss, and will continue to be until the subscription list has been largely increased. In view of our great need just now, and the fact that *The Signs of the Times* has proved itself to be one of the most effective agencies in getting the truth before the people, it would seem to be right and proper to make this paper a *special feature* in the great missionary campaign this fall, and urge our people everywhere to put forth an earnest effort to raise the subscription list to at least twice the membership of each conference.

Before the fire the Pacific Press was doing a large amount of commercial work, but this has now all been swept away. At the last meeting of our board of directors, the question of commercial work in the future was carefully considered, and the following definite action taken:—

"Whereas, Giving the last great three-fold message to the world demands the best energies and the individual attention of God's people, more especially of those directly engaged in its organized work; and,—

"Whereas, This office was established for the purpose of giving this message to the world; and,—

"Whereas, Whatever may have been expedient in the past, the time now demands that all the facilities of the office and the talents, energies, and ability of its employees be devoted solely to the work for which the institution was established, therefore,—

"Resolved, That from henceforth commercial work shall be eliminated from the office of the Pacific Press, and that by commercial work shall be understood all work outside the regular organized work of the message, or such work as shall not be approved by the publishing committee of the institution."

We might add that it is our purpose to adhere strictly to this declaration of principle; and from the sentiments expressed in nearly all the letters we have received since the fire, we believe this action will meet with the approval of our brethren and sisters everywhere. We also feel that we have the approval of God in taking this stand.

With a clear conscience we can now take hold of the work of rebuilding the institution, and call upon our brethren and sisters to assist us. Not only do we believe it will mark a new era in our publishing work, but we shall be able to do more and better denominational work

and get it out more promptly; and we believe our brethren and sisters everywhere will respond to the call to give these publications a wide circulation, and working together in this way, and in God's name, the last message will be given to the world speedily. This is the sole reason for which our publishing houses exist, but we have been slow in learning the lesson.

We wish to say that *The Signs of the Times* will ever be true to its name, not only giving the message in its fulness, but also from time to time calling attention to the physical, moral, and spiritual condition of the world, the terrible calamities that are coming upon it, and showing what these things mean in the light of prophecy, and pointing the reader to the only sure Refuge.

We have a band of faithful workers here at the Pacific Press, and we all feel like humbling our hearts before God and learning the lessons he would have us learn from this great calamity. We are cast down, but not discouraged. Our hope was never brighter nor our faith stronger in the message than it is today, and we believe that there is a bright future before us if we continue humbly to walk close to the Master's side.

Our eyes are upon him, and we are listening to the still, small voice, and desire to move out in his opening providences.

C. H. JONES.

### British Central Africa

PLAINFIELD MISSION, CHOLO.—The mails in this protectorate for the last three months have not been delivered very regularly, on account of the slaughtering of the carriers by the lions, which infest that part of the country through which the native carriers pass to and from the post-office. These lions are in the game reserve, so could not be killed until the authorities of the protectorate received permission from the proper ones in London to destroy them. In the meantime, the beasts became very bold, and entered into a small town, and tore to pieces young children, before their parents' eyes. Also, many women and children in the villages, and eleven of the mail-carriers, have been eaten by them. Just now they have been driven back into the woods, by the Europeans, whose interests demanded the natives' services.

We are enjoying the blessings of the Lord here in the work. This is a wandering people, not only walking about here and there, and returning again to their homes, but sometimes all the people of a village, with their scant belongings, move away, believing, from the result of lot casting, that there is danger for them if they do not shift their village.

It was good news to hear that there were those who are willing and anxious to help in the work by supporting native teachers; for we have had to stop one of our out-schools, for the lack of funds. But since receiving promise of help, we have sent a boy to call the people together again for school. You may be sure that we shall appreciate any help that the brethren may think fit to send to this mission. A worker can be supported for two dollars a month. Some of our more advanced teachers are receiving about three dollars. I am so

glad that the Lord is working on the hearts of his children to help support teachers.

We are glad as we see the work advancing into regions beyond, scattering and penetrating the darkness of superstition and sin. I long for the time when there shall be a strong force of workers in this part of Africa, stretching on and on to the ends of the earth, till all have heard of this saving message. This will be when God shall, in the near future, put his Spirit upon young men of every tribe, and fit them for this work. To this end we are laboring and praying and trusting.

T. H. BRANCH.

### China

KULANGSU, AMOY.—We are very comfortable in our new home, and believe that we shall not feel the heat here as we did last summer. The Lord was surely very merciful to us to help us get such a good location.

The ocean, at high tide, comes within thirty steps of our front door, and at times the large war-vessels of the different nationalities anchor just in front of our house. There have been two large men-of-war and three gunboats anchored here in the last five weeks.

We have been in China now just a little more than a year. Five from this province have gone forward in the ordinance of baptism during that time. Two were baptized at Canton, in December, 1905, and I buried three young men in the watery grave, May 2, 1906. Elders Keh and B. L. Anderson assisted in the ceremony.

Four of those baptized have come out during the time we have been here, and received their instruction in the truth from Elder Keh and myself. The Holy Spirit has done a marvelous work on the hearts of these, and to him belongs all the glory. There are several others, who, we hope, will be ready for baptism soon. We are planning to organize a church here at no very distant date.

All the men who have joined us gave up the use of tobacco and wine, and that is a very difficult thing to do in this country, where it is polite to offer your guest a pipe of tobacco and a glass of wine.

We are holding daily studies with these young people, who are studying to fit themselves to be strong workers.

W. C. HANKINS.

SHANG-TSAI HSIEN.—Some time ago I received a letter from the Board in reference to securing a location in a mountainous district, to serve as a place where the workers could go during the heat of the summer, and recuperate. This we have sadly felt the need of ever since we came here, and so there was a committee appointed to look up such a location. We found a place as ideal as we could wish, located in the region of a thickly populated district, and were able to rent it for a period of fifteen years, at a very small sum. We thought this much better than buying, for we do not want to get a large amount of money stored up in property in the interior of China until the prospect toward foreigners is more favorable.

After renting the place, the trouble broke out in this district between the

rebels and the officials, and the people thought they would have to flee to the place that we had rented. But the people of that village became very angry because the man had rented it to us. We did not feel safe in going ahead, under those circumstances, so we have done nothing further to secure the place. But we still have the deed of rental, and we have learned since that there is a possibility of our being permitted to take over the property without any objection. If not, we have an investment of only ten dollars in it, and this will be returned if they do not give us a permit. Somehow, there is a way of securing things in China that is just the opposite from that in other lands; but by perseverance things are accomplished.

I can not express how thankful I am for the help of Brother and Sister Allum. It was a little over fifteen months that I had been alone, and during that time I was indeed a Chinaman, living as the Chinese do, at times boarding with them in their homes. You can appreciate how valuable an experience this is to one who works for them. There is something about the Orientals that the foreigner can not understand unless he can see them as they are in their homes. Not only was this a help to me in learning how the Chinese live, and how they think and reason, and to see their relations with their neighbors, but I was constantly learning the home language and the expressions not found in books, the lack of a knowledge of which, most of all, makes the foreigner's language strange to them. And these expressions very few, even of the old missionaries, have; for the Chinaman always tries to speak the best language he can before the foreigner, but when the Chinese are among themselves, they will talk quite a different language. However, the Lord saw fit to give me fifteen months of such training, but I have not felt that it was his will that I should continually be thus situated, and I greatly appreciate the change of having the company of earnest workers.

H. W. MILLER, M. D.

### The Louisiana Camp-Meeting

I DID not reach this meeting until it was well advanced. It was held at Lake Arthur, from July 23 to August 2. This place is located about three hundred miles west of New Orleans. The meeting was held in a beautiful grove on the edge of the town, Lake Arthur, and near a lake by the same name. The attendance of our people at this meeting was considered excellent. There was also a large attendance from the city and surrounding country at each evening service when the weather permitted.

From the first, this camp-meeting was characterized by much of the Holy Spirit's power. The last Sabbath of the meeting was a day which will not be forgotten by those in attendance, owing to the manifestation of the Spirit's power in the converting of men and women to the gospel and in reclaiming backsliders. In the afternoon the rite of baptism was administered to twenty-one willing candidates in the lake near the camp-grounds, at which place a large number of citizens gathered to witness the scene. The weather during this serv-

ice, and also during the other public meetings, was most favorable.

All departments of the work were considered, and a live interest was manifested in the same. There was also a liberal response by our people to the various calls for funds in the interests of the different phases of our work, which were made from time to time during the meeting.

Prof. J. E. Tenney, Brother O. R. Staines, and the writer remained until the close of this meeting. The Lord greatly blessed these brethren in presenting the principles of Christian education, and the great needs of the institutions which they represented.

Elder S. B. Horton, the president of the Louisiana Conference, accompanied me to New Orleans on my return. My visit in this important city in the South was a most interesting and profitable one, as it enabled me to grasp the possibilities there are in extending the precious gospel to the citizens of this city. It is believed that New Orleans is destined to become the greater New York of the Southern cities when the Panama Canal is completed, as it will be the most natural and convenient point to reach the United States from there.

Certainly the time has come when our work in this city should be taken hold of with earnestness and zeal. Our prayer is that the Lord may greatly bless in the work of extending the truth to the many towns in Louisiana.

K. C. RUSSELL.

### India

ALMORA.—As we are just getting settled in our new mission station, we will send a few words to our brethren and sisters in the home land who manifested such a warm interest in the work in India before our return to this country.

We spent the first four months of this year in the plains, and then as the weather became too warm for work there, we decided to come to Almora, a station well up in the Himalaya Mountains. We had met a native man from Almora, and received an invitation to visit his district.

The native people here have given us a friendly welcome, and we have spent a pleasant and profitable three months in studying the language and in working among the people. In connection with our study we are preparing some short articles in Hindi and Urdu, on the coming of the Lord and the signs of the times, which we hope to have ready soon to print in the form of a pamphlet about the size of *Life and Health*.

We have received much help from educated native men here in our translation work. We first prepare an article in simple language, and then give it to one of our native friends, who returns in a few days with it written in good Hindi. We read his copy over to see that he has made no mistake in the thought, and as we have opportunity, we read it to other native friends to see if they can comprehend it easily. In this way a number of persons are brought into contact with the message, and we have secured several good articles. There may be others in foreign fields who will find this plan helpful. We believe in getting as many as possible to help in giving the message, and that the Lord

will use any one whom he can lead by his Spirit.

About two weeks ago a young native man, Amar Nath, and his wife came to us to spend a few months in studying the message, preparing to return to the plains to work among their own people. Amar Nath was converted from Hinduism about twelve years ago, and since that time he has not thought it safe to return to his home, on account of the prejudice of his people. He had been working as a village preacher in connection with the Methodist Mission for several years when we met him at Tulsipur. Without any assurance of permanent support from us, he has left his former associates, and has come to us to receive more light. Amar Nath's wife, Suraj Bai, left her Hindu home and parents about six years ago to share the lot of her husband in following the Saviour. We hope that our brethren and sisters will remember these two young people in their prayers.

We are of good courage, and are enjoying our work, feeling very thankful to the Lord for the pleasant location he has given us for our mission quarters. We hope to write again soon and give a brief description of our place here among the pine trees on the mountainside. We trust that many of our brethren and sisters will remember us at the throne of grace.

LUTHER J. BURGESS.

CALCUTTA.—The work thus far this year has gone beyond our expectation, and we hope for still greater results. Elder Votaw baptized seven in Moulmein, Burma, a few weeks ago. The work in Bangalore is growing, and Sister Orr is calling for a public effort to be made there. But where is the man to join Brother Meyer in this?

More than twenty embraced the Sabbath last year—some through reading the *Oriental Watchman*, some through hearing it read by their friends, others through the workers.

The following is a paragraph from a letter sent to Dr. Ingersoll by a railroad station-master. This man sent an employee, who is a heavy drinker, to the sanitarium for treatment. He writes: "I am anxious to hear from or of him, as he left some money, a watch and chain, and other things with me." Describing the man, he says: "He is honest in heart, and a perfect gentleman. A few days before he left, he came under the influence of God, and realized his need of conversion. May the Lord help you to draw this soul out of darkness into his marvelous light." This is an evidence that some have confidence in the sanitarium.

Brother Reagan brought him to Sabbath-school in the morning, also to the afternoon meeting. I spoke on the disappointment of 1844. When he returned to the sanitarium, he asked about the sanctuary, saying, "I want to know more about it." So they have begun readings with him. I am so glad that the Lord has his appointed ways to get the truth before the people.

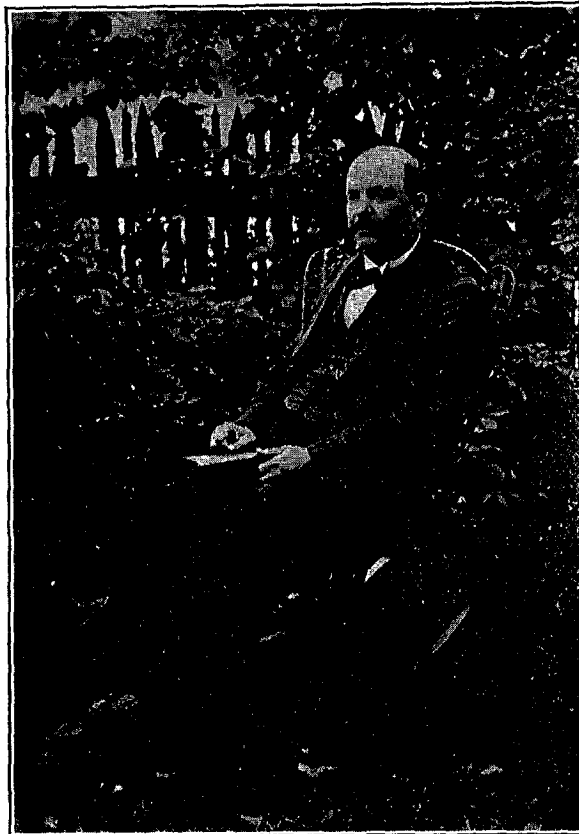
We put two more workers in the field recently—Brother A. C. Mookerji and his son. These are Bengali laborers. The work among that people is opening up, and must be looked after.

W. W. MILLER.

### The Death of Elder S. H. Lane

A BRIEF announcement was made last week of the sudden death of Elder S. H. Lane, the president of the New York Conference. It seems that several weeks ago he had an ill turn, and decided to go to Battle Creek. There he appeared to improve, and soon returned to his field of labor. The following quotation from a letter written by Brother T. E. Bowen, the secretary of the New York Tract Society, will give some particulars concerning the last few days of Elder Lane's life:—

"His death came as a great surprise to us all. He was apparently improving, that is, he kept saying he felt better, although he looked bad when here at the office both times. He came directly from Battle Creek to Constableville, a little place about twelve miles from



Rome, and then the next week came down to the office. The last time he was here at the office, he seemed to me better than the first time in some ways. His wife did not accompany him this way, but went to Canton, where they had friends and relatives. She was there caring for a sick cousin. Within a few miles of Canton lived Brother and Sister Crosbie, relatives, and on Elder Lane's going north, Sister Lane joined him, and went out to their place. It seems he reached there on Tuesday, and stayed until Thursday after dinner. Sister Crosbie's son took him to the station at Canton.

"A letter from Brother Snide, who met him at the other end of the journey at Brushton, states that he was sick when he met him. On reaching Bangor he went to bed. In the evening he rallied sufficiently to perform a marriage ceremony, but was not able to finish writing out the certificate. From this time he did not get up, neither did he eat anything after leaving Brother Crosbie's on Thursday morning. They sent for Sister Lane, and she reached

Bangor Sabbath afternoon. That night they did all that they could for him, and in the morning he seemed some better. A physician had been called before Sister Lane came, and Sunday morning he came again. He gave them no hope, and said he might live two days, but he died in about two hours.

"Sister Crosbie wrote that his mind was preserved to the last. Sunday morning he told his wife he felt deathly sick, and he did not know but that he was going to die. He then prayed, and as nearly as can be quoted, he said, 'O Lord, thou knowest I have tried to be faithful. I have made many mistakes, but do thou forgive.' A few minutes afterward he passed away."

The body was taken to Battle Creek, where funeral service was held in the Tabernacle. The following report of the exercises is taken from the *Morning Enquirer* of that city:—

"A large and sympathetic gathering of mourning relatives, friends, and neighbors assembled at the Tabernacle yesterday afternoon in attendance upon the solemn and impressive funeral service for the late Elder Sands H. Lane, conducted by Elder A. T. Jones, who previously conducted prayer services at the home of Mrs. J. W. Bacheller and family, 324 West Main Street, Mrs. Bacheller being a sister of the deceased.

"Owing to the fact of the illness of Elder J. M. Rees, of Kokomo, Ind., who was obliged to seek treatment at the Sanitarium, the duty devolved upon Elder Jones, who, following a fervent prayer, based his remarks upon the scripture lesson found in Isa. 57:1, 2, also reading the twenty-first chapter of Revelation, descriptive of the home of the saved—a theme upon which the departed ever delighted to speak. Then fol-

lowed a highly eulogistic sketch of the life-work of the deceased from the pen of Elder Rees, who was brought into the Seventh-day Adventist ministry through the efforts of Elder Lane.

"Three beautiful and appropriate vocal numbers were tenderly rendered by a West End quartette consisting of Mrs. S. I. Abbey, Miss Lelah Hart, Messrs. O. C. Edwards and Howard H. Burden, the numbers bringing tears to the eyes of many in the congregation.

"During the service Elder Jones read a well-penned biographical sketch of the life and work of the departed friend and minister. He was followed by Elders Nicola, Bourdeau, Tenney, McCoy, and Burnham, each of whom paid high tribute to the memory and worth of their departed brother and efficient co-worker, referring to his genial and kind-hearted manners, which won for him legions of friends in every field of labor in which his lot was cast. The bier was covered with the most beautiful flowers and evergreens, emblematical of the love and esteem in which the deceased was and ever will be held.

"As was eminently befitting the occasion, the pall-bearers were fellow ministers and collaborators of the deceased, Elders McCoy, Tenney, Bourdeau, Nicola, Heckman, and Smith. The funeral party, preceded by Elder Jones, the bearers, and the casket, filed out of the Tabernacle at the close of the service, the quartette feelingly rendering another appropriate vocal number. The long cortège then took its way to Oak Hill Cemetery, where the remains were laid at rest in the Bacheller family plat, to await the coming of the Life-giver, in whose vineyard the deceased had long and efficiently labored, there to sleep in confidence awaiting the call of the Master and his approving words: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

The following biographical sketch, prepared by Elder J. M. Rees, was read at the funeral service:—

"Sands H. Lane was born in the township of Bedford, near Battle Creek, in 1844, and this community has been home to him all the sixty-two years of his life. When he was a lad of about ten years, his parents embraced the faith held by Seventh-day Adventists, and since that time he has lived in that faith. In his youth he was employed in the printing-office of the Review and Herald. His brother, E. B. Lane, who was about two years older than Sands, entered the ministry, and after a few years' experience induced his brother to engage in the gospel work with him, their first work being done in Indiana in 1868. The fruits of his labors soon gave proof of his call to the work, and since then his life has been given to the proclamation of present truth and to organizing and directing the work in various fields. In 1874 he was united in marriage to Miss Parmelia Hilliard, of Madrid, N. Y.

"For some years his work was in Indiana, and he became the president of the Indiana Conference, in which capacity he labored for several years with marked success. He spent some time in England, and presided over the New York and Southern Illinois Conferences, and again returned to New York, in which State his labors came to an end.

"Soon after returning to his field of labor he was called upon to perform a somewhat tedious journey by wagon. The trip aggravated the disordered condition of his liver, and brought on serious suffering, caused by the poisons which quickly filled his system, and from which he could not rally.

"He died in Bangor, eastern New York, August 19. His sufferings were borne with fortitude, and he met the end in full faith and courage in his Redeemer. The blow came with sudden and terrible force to his wife, who was accompanying him on his travels, and ministered to him in his last sufferings. But she is sustained by the blessed hope soon to be realized, and by the prayers and sympathies of thousands of friends, who are afflicted with her."

Elder Lane was for several years a member of the board of trustees of the Seventh-day Adventist Publishing Association, holding this position up to the time of its dissolution in 1903, and was president of the Board in 1899-1900. He was also president of the board of trustees of the General Conference Association of Seventh-day Adventists during the years 1901-03. At the same

time he was a member of various other boards and committees in connection with the general work.

### Field Notes

BROTHER A. W. KUEHL reports the baptism of five persons at Minneapolis, Minn.

BROTHER H. STEEN reports the baptism of four at Rushford, Minn.

SOUTHERN ILLINOIS is planning for three strong tent companies for the fall season. These will be located at Pana, Cairo, and Champaign.

ELDER H. H. DEXTER is now preaching to a crowded tent at Nimes, France, where Elder D. T. Bourdeau held meetings twenty years ago.

PLANS are being laid by the North Pacific Union Conference to hold a medical convention in connection with their teachers' institute at South Tacoma.

ELDER A. M. DART has returned to Alaska to take up work at Ketchikan during the coming winter. He expects to find the winter a better time to work in Alaska than the summer.

FOLLOWING the two-days' general meeting held at Manti, Utah, eleven persons were baptized. Seven more are keeping the Sabbath at that place, and will soon be ready for baptism.

THE series of tent-meetings at Charleston, Ill., has resulted in eight adults taking their stand for the truth. A church is now being organized at that place with a membership of twenty-two.

At Regina, Manitoba, seven young men have recently come into the truth through meetings held there. Two of these have gone to work selling our literature and inviting others to the meetings.

A FIVE-WEEKS' tent effort at Jackson, Tenn., has resulted in the organization of a church of fourteen members. Several others there are keeping the Sabbath, and will probably unite with this church in the near future.

THE Young People's Society of the Southern Illinois Conference has decided to take up the work of selling "Bible Readings," *The Signs of the Times*, and *Life and Health*, the proceeds to be used in home and foreign mission work.

BRETHREN HAMPTON and Maxwell, who are conducting meetings at Capital Hill, O. T., report six new Sabbath-keepers there, and the addition of ten new members to the Oklahoma City church, as a result of the meetings.

OUR workers in Porto Rico are meeting with good success in the distribution of our literature there. They are selling *Signs, Life and Health*, and *Liberty*, and even "Heralds of the Morning," besides Spanish tracts and the Spanish *Signs of the Times*.

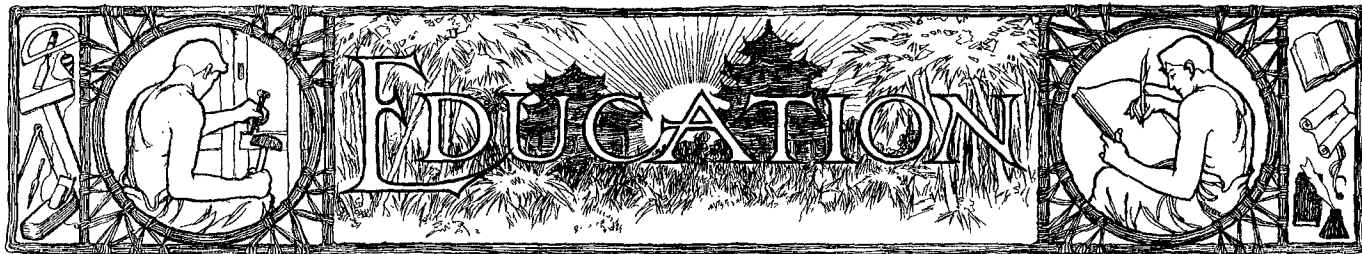
THE brethren at Peoria, Ill., are evidently planning to do a systematic work in that place with our literature dur-

ing the fall and winter. Tracts to the amount of thirteen and a half thousand were recently ordered of the Southern Illinois Tract Society for this work. It is a good omen, and a work which every church among us ought to be doing.

BROTHER E. RUSSELL POTTER, who is working with a tent company in Winnipeg, gives the following testimony to the good effects of evangelistic canvassing: "We now have five canvassers in the field, and we realize more and more the value of real evangelistic canvassing in preparing the way for the gospel ministry. Having canvassed the town last fall and delivered thirty-two copies of 'Christ's Object Lessons' in it, I found a welcome to many homes, and heard many good words of appreciation for the book, and also found that it had been a means of breaking down prejudice."

ELDER J. S. WASHBURN reports concerning the tent-meetings at Nashville: "These meetings began May 31, and closed for the present on Wednesday night, August 22. During this time we have lost but one meeting on account of the rain, although some of the meetings held during storms have been small. The Sunday night attendance has always been encouraging, several hundred at times being in attendance, and during the week we have sometimes had more than one hundred present. Sixteen have stated their determination to keep the Sabbath with all the commandments of God, and a number of others are greatly interested, among whom are some who have just recently come to the meetings. In fact, it seems as if in a certain sense the work has only begun here, and yet we have thoroughly canvassed all the main points of our message."

FOR some time the Elizabeth [N. J.] Librarian has been sending in frequent yearly subscriptions for *Liberty*, *Life and Health*, and *Signs of the Times*. This week when sending in some more subscriptions, he writes: "Possibly you have been wondering why we have been sending in so many yearly subscriptions for *Liberty*. I will try to outline briefly the work we are doing here in Elizabeth. It may benefit some of the other churches, and we would be glad to hear from them as to how they are pressing the missionary work. Last May we organized a tract society, and began holding a missionary meeting every week. These meetings have been devoted entirely to a study of the needs of our city and plans for meeting the same. We subscribed for a club of the *Signs and Liberty* as our means would allow, and have increased as we were able. We take up a collection each week for the advancement of this work. Every detail of our work is taken up and studied carefully and prayerfully. We aim to have each one feel that the success of the work depends as much upon one as upon another. We have sent *Liberty* to the councilmen, judges, and all office-holders that we can reach. With this last club we shall try to supply the lawyers. We send *The Signs of the Times* to the hospitals and some reading-rooms. We keep a rescue mission supplied with our old periodicals. I am sure the Lord provides ways and means if we only obey him."—*Missionary News Letter*.



This department will appear in the first issue of each month of the REVIEW AND HERALD

It will be devoted to the consideration of Christian education in the denomination, involving the work of primary, intermediate, and advanced schools. The principles of education in a broad sense will be discussed in their application to the methods employed in the different grades of these schools. Reports of the work done in all parts of the world will be published. The preparation of workers to carry the gospel to all lands and the immediate finishing of the third angel's message will be kept prominently before the schools as the leading aim in Christian education.

This department is conducted by the Department of Education of the General Conference.  
 FREDERICK GRIGGS, *Chairman*,  
 C. C. LEWIS, *Secretary*.

### The New Era

WE have several times spoken of the fact that we should enter, and that we believed that we were entering, upon a new era in our school work. We looked forward to the convention of the Educational Department at College View to inaugurate such an era. We look back upon the convention, believing that it was the beginning of this era, and now we look to the present to carry forward this work. With this the first number of the monthly issue of "Education," as we have been pleased to designate it, as a department of the REVIEW, we are confidently beginning the work of this era along advanced lines. By advanced lines we do not mean that there is to be a radical departure from the plans and purposes which have hitherto governed our work. During the past few years there has been an earnest effort on the part of our educational workers in all portions of the world to rise to higher ground, and to have our school work adapted to the immediate needs of the third angel's message. The Lord has certainly met these efforts and crowned them with a reasonable degree of success. But now we have reached the time of the end—the finishing of the work of the Lord in the earth. We are indeed entering upon the last final conflict. We have come to the time when all the forces of this denomination must be consecrated to the cutting short of this work in righteousness.

Our young people have always been the hope of our work. The majority of our laborers in all lands to-day were the children and young people of yesterday; our laborers of to-morrow will be our young people of to-day. To their education this denomination should just now address itself in a zealous, earnest, and careful manner. No reasonable expense should be spared to give these young people such an education as will quickly and thoroughly qualify them to go into

all the world and to carry this last saving gospel to all classes of people, high and low, rich and poor. We are plainly told by the spirit of prophecy that this is the first work of the church.

During this present year, as nearly as we can estimate, there has gone from our schools into all portions of the world, an army of six or seven hundred young men and women who are engaging this summer in the various branches of the work. It would indeed be an inspiring sight to see all these young people together, and to hear their words of courage as they are engaging in their work. But when we consider the vast number of young people in our denomination who are not in any way connected with our schools, but who should be in them, and when we consider the mighty work which these young people can do, there should come into every Seventh-day Adventist's heart an earnest resolution to do everything in his power to send forth from our schools this coming year, not only six or seven hundred, but if possible, several times this number. The time is indeed near when there should go forth every year several thousand burdened with the desire to carry the truth of God's Word, which they have learned to love, to those who know it not.

When parents, churches, and conferences recognize that they all in their sphere and place are directly called by God to educate our young people for this work, there will be an impetus given to the work of this denomination as a result of the performance of this duty, which can only be faintly imagined now. This is the work of the new era in education; this is the work that was begun at the convention at College View; and this is the work to which we confidently believe our people will now address themselves. To this end we consecrate this department of the REVIEW. We hope that the time is not far distant when this educational work will assume such proportions as to demand the publication of a separate educational journal, and that the interest in it will be such as to secure the necessary financial support to warrant its publication.

This issue of the department will come to most of our people at the opening of the school year. It has been prepared under very unfavorable circumstances, but we trust that it may serve as an inspiration and a help to all phases of

our educational work. We bespeak for this department the earnest support of all who are interested in the education of our youth. Now as never before should the spirit of courage take possession of our people, and we trust that the true spirit of courage will continue to be breathed forth from the columns of this department of the REVIEW. If these things are made facts in the experience of this denomination, we shall certainly see the truth going to the world with a wonderful increase of rapidity, and we shall shortly witness the closing of the reign of sin and the ushering in of the glorious kingdom of our Lord and Saviour Jesus Christ.

F. G.

## The Educational Missionary Movement

### Skilled Workmen

"O patient Christ!

Did once thy tender, earnest eyes  
 Look down the solemn centuries  
 And see the smallness of our lives?"

PLANS and methods change to meet the varying circumstances of the hour, but Paul's advice to Timothy as to how best to prepare himself for the Lord's work, has never been improved upon, and never can be. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This single statement contains the way, shows the result, and tells us the object of Christian education.

### "Study"—The Way

The object that Seventh-day Adventist young people should have is to help give the advent message to the world in this generation. That is, their abiding faith in the third angel's message, and their belief that Christ is coming soon, will cause them to exert every possible effort that can be made in connection with their legitimate work for a livelihood, to spread this message, and any other course of action is a denial of the faith. Then all study should be with this end in view. And instead of the shortness of the time encouraging hasty preparation for the work, or merely a thrusting into it with no preparation at all, it should rather show more than ever the need of thorough preparation that will enable the one having it to accomplish for God in one month what it would take an unskilled worker years to do.

### The Result Possible

It is possible to have such a preparation. It is possible for you to have it. I will venture to say that of the hun-

dreds who will read this article there are not fifty who could not obtain a good education if they should set out to do it. But remember a *desire* is not enough. "There is all the difference in the world between a lukewarm desire and a red-hot purpose." Make it your business to study,—study your needs, study the world's needs, and try to accomplish the grand result of being "a workman that needeth not to be ashamed." This will follow if you conscientiously "study to show thyself approved unto God."

Then we are ready to accomplish—  
**The Grandest Work on Earth**

—"rightly dividing the word of truth." It takes *study* to do that effectually nowadays. Consecrated illiteracy is better than no consecration at all, much better; but how much more effective is consecrated talent, developed by good mental discipline! It took the disciples three and one-half years under the personal direction of the Master Teacher to get ready to spread the gospel tidings to the world; no one will deny that Paul's learning stood him in good stead many times. Wisdom and consecration—this is a combination that makes the strongholds of Satan tremble.

**Experts Needed**

The engine of a great factory refused to work. Heat the boilers as hot as they could, the engine would barely turn the machinery. The engineer worked hard for days to find the cause, while the impatient army of employees lost their time and wages, and the owners their dividends, until finally it was decided to send for an expert. Within two minutes after his arrival he discovered a valve out of order, and quickly adjusted it, and directed the steam to be turned on. Instantly great power was developed, and the hundreds of employees rushed to their places, and the work began in earnest. The delighted manager called for the expert's bill, who named fifty dollars as his charge, to which the manager promptly demurred, saying he was not authorized by his company to pay anybody fifty dollars for two minutes' work. So he directed him to make out a bill for the consideration of the board of directors. The following was the bill rendered:—

To fixing engine.....	\$ .25
To knowing how .....	49.75
	<hr/> \$50.00

The Board at once ordered the bill paid, declaring twenty-five cents was very low for fixing the engine, and that \$49.75 was but a fair compensation for knowing how, since it had required many years of hard study to become an expert.

We are living in a great factory, and we have a great work to do. We are manufacturing character to last through eternity, and we are endeavoring to show others how this may best be done. Sometimes the work seems to come to crises where the engines for some cause refuse to work. It is then that we need the experts, the men and women with skill and training and knowledge, who will know how to take hold of the situation, fix the defective valves, start the machinery going, and inspire the thousands of workers with fresh zeal. There must be those among us who can earn that \$49.75, but they must be educated and well trained or they never can. Are you training yourself for that work?  
M. E. ELLIS.

**Do You Know Our History?**

At a recent institute, ten questions on our denominational history were given church-school teachers in examination. In their answers not half the teachers reached a grade of fifty per cent. There appeared to be a general, but rather hazy, knowledge of the denomination's age, names and services of workers, character of great movements among us, and important epochs of the work. The state of knowledge revealed is to be regretted not more because the persons themselves have been weak on account of their ignorance of these matters, than because it shows that the children have heretofore largely had to do without what would be of great help in inspiring them to carry on the work so soon to come into their hands. The stories of our pioneer days and of the times of later development ought to be very familiar to every Seventh-day Adventist child.

Of course a list of ten questions, however representative, can not compass our history, and can not be thought of as quite fairly showing the knowledge of those tested: a teacher may know many stories of the message to give to children, when he can not trace the great movements. Yet certainly a confusion of dates and persons, and a haziness as to most important matters, will be a weakness to any story-teller.

Following is the list of questions:—

1. About what year does the history of Seventh-day Adventists begin?
2. What relation has this people to William Miller?
3. How is this message connected with the reformatory movements of the sixteenth and eighteenth centuries?
4. Name three persons to whom principally are due the discovery and teaching of our cardinal truths.
5. Tell the several places where the REVIEW AND HERALD has been published, with approximate dates for the establishment of each.
6. When and through whom did our foreign mission work begin?
7. Tell briefly the development of our health work.
8. Upon what plan was our organization remodeled at the Conference of 1901?
9. Name five of our missionaries now in foreign fields, and tell the location of each.
10. Name five of our representative writers, with the name of at least one of the works of each.

Wrong answers to these embraced the following:—

1. 1832-44.
2. William Miller was the founder of this denomination.
3. The principal relation was the preparation of a people in America to receive the third angel's message. Answers showed an uncertainty as to the doctrines of Luther, and especially of Wesley, and most were content to say the present truth is a continuation of the previous reformations.
4. Luther, Miller, Himes. In this list the name of Joseph Bates was frequently omitted, and names of those of lesser note and more recent connection with the message, besides those mentioned, were included.
5. Portland, Maine; Boston, Mass.; Oakland, Cal., among the three. Many

began with Battle Creek, and dates ranged from 1843 to 1888.

6. Christ, Joseph Wolff, James White, etc. This question received more correct answers, however, but the date was seldom given.

7. Began and ended with Battle Creek Sanitarium and health food business.

8. Moving into the country; organizing conferences with officers; increased separation of medical work from evangelistic. Few understood much about this question, and many dealt more with principles than with form of organization.

Questions 9 and 10 were quite well answered, though initials were frequently wrong, and names of persons and titles of books were often incorrectly written.

Now the question is, Would you have done better? There are many Seventh-day Adventists who can discuss the Punic Wars and the Pharaonic conquests who are not well informed as to the progress of God's work in this last time. The books which have been given us dealing with the early days of this message, have not been chance productions; and however simple they may appear to some, they contain truth which is vital to present-day loyalty. Whoever is versed in the struggles and providences of the early days is not likely to be included in modern apostasies. But thousands who trust to the power of the congregation to keep in the truth are carelessly neglecting the knowledge they will need in the coming troubles, yes, and sorely need to-day.

Is it not much more important that we become thoroughly familiar with the rise and progress and ultimate triumph of this message, than that we know volumes of histories, philosophies, and sciences which have little direct bearing upon our work?

The simplicity of this knowledge is what repels many. It does not seem learned to tell the simple stories of such recent times: one might seem to be much like the old grandfather mumbling in the chimney-corner, or the little child delighted with his new story. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

Somewhere, somehow, either in the primary school, or the college, or the home, there ought to be conducted for every Seventh-day Adventist a systematic study of the history of this message—in chronology, in philosophy, in simple story, all welded together with the spirit of devotion and consecration. And an observer inclines to think that such a study ought to be carried on in every one of the institutions named.

A. W. SPAULDING.

**The Call to the Youth**

"AND he gave to every man his work." These words, spoken by Christ, were given to make plain the thought that every servant of God has something to do.

Now who are they who are usually called to service in this world? They are not the aged, the crippled, or the infirm. They are the young people, many times quite young, and the strong.

Whom does God call into service? While he may not refuse the aged or the infirm, for he has something each may do, yet when he says, "Go ye into all the world," he must in a special manner call for the young and strong. But strength in the Christian does not mean simply physical force. The Word says, "Thou therefore, my son, be strong in the grace that is in Christ Jesus."

There must therefore be spiritual strength. But the Lord does not leave the qualifications there even. He says, "Study." But why does he say "Study"?—That as workmen they need not be ashamed, but may rightly divide the word of truth. Here comes in one of the greatest reasons why one needs to obtain an education. How can one who does not understand language divide the word of God so as to bring the greatest light to himself? How can he intelligently impart the saving truths to others?

We are now in a time when God is calling for the young and strong to take his truth into every land and to many people of strange tongues. The mind needs to be trained and disciplined. Our young people need just what the Bible calls for—study.

First there needs to be a personal consecration to God. Then he will open the way for a training in the schools he has caused to be established. He has shown his approval of this work by taking many from these schools and placing them in positions of trust in his cause in all parts of the world.

Are there not many among our young people who should now be in training for the Master's service? The way is being opened so that many can now prepare for a part in the closing work. God will surely open the way that he who gives himself to the work may have the necessary training.

O. O. FARNSWORTH.

## Principles and Methods

### Music in Our Schools

A RESOLUTION in regard to music was introduced just before the close of the recent educational convention, and in the press of business was passed without comment or explanation. It was so general that nobody could see any objection to it, and it sounded so good and loyal that all were in favor of it. A more careful examination, however, sets one to guessing what it means and how to apply it. Of course music not in harmony with the spirit of our work should not be used. What is music? If reference be made to instruments, what instruments are intended? Surely any "grade of music which does not and can not tend to the increase of spirituality on the part of either students or teachers" should not have a place in our schools. What "grade of music" is meant? Does "grade" refer to difficulty?—Probably not; it doubtless means class or kind. But each one is left to answer the question from his own standpoint according to his own convictions.

There are three general classes of music: First, "rag-time" music and sentimental songs. This is the popular, giddy music of the day, sung without thought or taste, and banged without

mercy on the instrument. It corresponds to the sensational in literature. Probably all would agree in ruling this class of music out of our schools and our homes.

Second, sacred music and gospel hymns. This corresponds to the sacred in literature. All will want to retain this class. We need to exercise caution, however; for much which is neither music nor poetry has crept into the religious songs of the present age. It should be weeded out.

Third, classical music. This does not pertain to the history, literature, or art of the ancient Greeks and Romans. That is the meaning of the word "classical" in language and art, but not in music. The Greeks and Romans gave the world no music worth preserving. In music, "classical" means "conforming to a high ideal, chaste, pure; composed by the great masters." It is the music which, on account of its beauty of melody and sweetness or sublimity of harmony, has endured, while other music has been forgotten. It has come to us principally from the German, Italian, and Jewish peoples. Much of it is sacred. Many of our hymns are snatches from its compositions. It embraces home, folk, and patriotic songs, and songs of courage and friendship which have soothed and cheered the hearts of millions. Some might wish to discard such music because of its name, classical, or because their ear has not been trained to appreciate or enjoy it. Others would retain it, especially for the training of music teachers; just as teachers of English think it wise for their pupils to study the great masters of English as well as sacred literature. Studying classical music is like studying the writings of the great poets. Perhaps some do not like poetry. Would it be best for them to deny the study of poetry to those who do like it? Perhaps they would even themselves be benefited if they would cultivate a taste for poetry.

When the course of study for music teachers was before the convention, one speaker said he had observed at camp-meetings that many players who had received much musical training could not play hymns well. When asked where they received their training, he could not tell, but said they were called fine players. Probably worldly teachers neglect sacred music, keeping their pupils on popular and classical music; hence their failure to play hymns well, not being accustomed to hymn playing. It may be that teachers in our own schools have made the same mistake. A judicious blending of the sacred and the classical is best in the judgment of the writer. He has had opportunity to observe the effect of this plan in three representative schools of the denomination, and he feels justified in giving it his indorsement. Care should be taken, however, not to let the piano and classical music crowd out the organ and sacred music. On this point, Prof. B. R. Shryock, director of the School of Music, Union College, says: "All piano pupils should study the organ. It gives the smooth, legato style which is so difficult to acquire on the piano. A pianist is a poor one who can not play the organ beautifully. The denomination needs ten organists to one pianist. All Seventh-day Adventist young people should play the organ well enough

for services." The enrolment of organ pupils has risen from six to fifty during two years of his leadership.

The writer is in full sympathy with the resolution passed by the educational convention, believing it to be in harmony with the judicious use of both sacred and classical music, and understanding it to exclude the popular sensational and so-called "rag-time" music of the present day.

C. C. LEWIS.

### Thoroughness in Preparation for Our Work\*

THOROUGHNESS in school work lays the foundation for an after-life of usefulness. It is what the student does for himself under the inspiration of his teachers that educates him, not what others do for him. Paul wrote to Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ;" and again, "Study to show thyself approved unto God." Hard mental work carried on in a right spirit still has the divine approval. Our schools should not only equal, but surpass, the best schools of the world in the amount of thorough intellectual work required of students in order to take a degree or finish any definite course of study. Intellectual laziness, although far more frequently met with than physical laziness, is a sin which we can not afford to excuse or condone. The curse of God is upon the "wicked and slothful servant;" his blessing is upon the diligent. The wise man's advice is: "Take fast hold of instruction; let her not go: keep her, for she is thy life;" and, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

Thoroughness of preparation involves a certain amount of specialization. Paul's advice to a certain young minister was: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." So also the teacher is well advised to make himself master of his subject. When possible, he should spend a part of his summer vacation in taking advanced work, with a view to keeping abreast of all that is latest and best in his department of knowledge. Thus he will be able to bring fresh light to bear upon the subjects he teaches, and to inspire in his pupils a greater desire for hard study. The attending of teachers' conventions and similar educational gatherings is also helpful in the same direction.

Specialization should not be carried to the extent of entirely neglecting practical things. An education is of little worth without push and energy, and real strength of character.

"The busy world shoves angrily aside  
The man who stands with arms akimbo  
set,  
Until occasion tells him what to do;  
And he who waits to have his task  
marked out  
Shall die and leave his errand unfulfilled.  
Our time is one that calls for earnest  
deeds."

Intellectual progress need not cease upon leaving school. Life offers many

\* Abstract of an address by M. E. Olsen before the educational convention held at College View, Neb., June 29 to July 10, 1906.



valuable opportunities for self-culture, but there are few who know how to make the most of them. The most important thing is to be aspiring continually toward a higher and better life, physically, intellectually, and spiritually; in the words of Paul: "Not as though I had already attained, either were already perfect: but I follow after."

"Upward the soul forever turns her eyes;

The next hour always shames the hour before;

One beauty, at its highest, prophesies

That by whose side it shall seem mean and poor."

The well-educated man is distinguished from other men more by his intellectual humility and receptiveness toward truth, than by the number of facts he has stored in his mind. He thinks not so much of where he is as whither he is going. Hence he seeks above all to be headed the right way. Moreover, he watches his spare moments. This is the secret of continuous intellectual growth. It is one advantage of an educational institution where hard work is expected of the student, that he will learn the value of time, and ever after regard the days, months, and years that may be granted him, as his most precious possessions.

### Origin of Schools

DENOMINATIONAL, public, and private schools of to-day are made necessary by the failure of parents to do their whole duty by their children. We are not qualified to teach our children because our parents failed to teach us.

It is interesting to note that the word "school" is used but once in the entire Bible. It occurs in Acts 19:9, speaking of the work of one Tyrannus. This man was probably a liberal-minded teacher of Greek philosophy. He allowed Paul the privilege of disputing in his audience chamber "by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus." The definition of this word "school," the only one in all the Bible, is "loitering (as a withholding of one's self from work), or leisure, *i. e.* (by implication) a 'school' (as vacation from physical employment)." See Strong's Greek Dictionary of the New Testament. It would appear that the greater part of our youth seem to be conscientiously impressed with the importance of being true to the Greek definition. But we need not wonder—like teacher, like pupil. Pagan seed has been sown, and we should not wonder that the harvest is pagan also. "The Greeks were the first to develop a science of education distinct from ecclesiastical training." The question that concerns us is, Are we following the Greeks or the schools of the prophets?

While the word "school" is used but once in the Bible, the word "teach" abounds from Exodus to Revelation. The first use is in Ex. 4:12, where the Lord told Moses that he would be with his mouth and teach him what he should say. As the fulfilment of this promise was the secret of Moses' success, even so it will be to-day with all who are taught of the Lord. May he be with the mouth of every teacher, and teach him what he should say. G. H. BABER.

### Self-Supporting Intermediate Schools

THE question of making our schools self-supporting is one which has called for the best thought and planning of our most experienced teachers and business men, and it would no doubt be too much to claim that the question has yet been fully answered. Much has been done along the lines of industrial work which has helped to lessen the expenses of school life, but the question of how to support a faculty of teachers in an intermediate or training-school, especially when the work is in its infancy, has long been a perplexing one. In new places where capital is limited, and a large number of students can not be secured, this is indeed true. This is precisely the situation in our young conferences where intermediate schools are most needed; and it is with the hope of throwing a little light upon this problem that the writer ventures a few suggestions born of experience.

In the first place the difficulty seems to be to provide for the support of the faculty. If this question could be disposed of, all that would remain would be the erection of buildings in a suitable location, and the calling together of the youth who are in need of an education. But one of the essentials in education is a training that will enable our young people to properly maintain themselves while they are engaged in the Master's business. This business may be, and should be, to preach Christ and him crucified, but as it was said by one great missionary, they may find it necessary to "cobble shoes to pay expenses." It is surely a part of the work given our schools to teach the youth how to "cobble shoes" as well as to "preach the word," and in order to teach industry, the teacher must himself be industrious. If he would teach his pupils how to "pay expenses," he must know himself how to make expenses. If "every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood" ("Education"), surely the same should be true of the teacher who attempts to give instruction to others.

Let us start, then, with three such teachers—men of education and experience; and let them open an intermediate school on this basis. One is skilful in iron and steel, one is proficient in all manner of wood work, one understands how to get wealth from the soil, and all understand the third angel's message, and how to teach.

Let a sufficient amount of capital be given these men to buy a suitable farm, erect the necessary buildings for a school, homes for themselves, and a small manufacturing plant, and the future support of that faculty is assured. If they have but five students the first year, the faculty will be paid, for they will earn their own way by their own work. If the numbers attending school increase so that it takes nearly all the time and energy of the teachers, then the income from the students will be ample to meet all expenses, provided the tuition is not placed at too low a price. In such a school where both teachers and students would "devote a portion of each day to mental improvement, and a portion of the day to physical labor," a training would be given to the youth which would prepare them for every emergency of

life. It may be said that such teachers would be hard to find. If this be so, surely the fault has been with our schools in the past, in that they did not provide for this kind of training, and many of those who are otherwise efficient teachers have but a one-sided education.

Much more could be written with reference to the industrial features of our schools, but this article is already too long. Let me conclude with the following words from "Christian Education:"—

"If there had been agricultural and manufacturing establishments in connection with our schools, and competent teachers had been employed to educate the youth in different branches of *study and labor* [italics mine], . . . there would now be a more elevated class of youth to come upon the stage of action. The youth who would graduate at such institutions would many of them come forth with stability of character.

"For young men there should be establishments where they could learn *different trades* [italics mine], which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, and it is asked, Which is of the greater consequence, the study of the sciences with all the disadvantages to health and life, or the knowledge of labor for practical life, we unhesitatingly say, The latter. If one must be neglected, let it be the study of books."

J. O. JOHNSTON.

### Some Thoughts on Education

A FEW years ago I was riding along the streets of one of our university towns in company with a prominent editor and author, who spoke of the great privilege of being "an amanuensis for the Most High." The thought has often since thrilled my soul; and as there lies before me a request from our educational chairman to write something practical touching our intermediate schools, I would that I might gather some helpful fragments for the teachers and pupils in these schools.

On returning from the educational convention, I had the privilege, for the first time in thirteen years, of spending a few days with relatives, and the friends of my childhood. The county superintendent of my old home county in Iowa placed in my hands a very dainty announcement of their teachers' normal institute. Upon its opening page was the profile of a little schoolgirl, and a volume, in miniature, in the words: "For the sake of a child." When we think that heaven has drawn so near to earth as to give to it a child, and know that He was at once its Saviour and greatest model teacher, we pause at the threshold of our schoolroom where the children gather, and reverently ask his presence and guidance in the work he has left for us to complete.

Recently I greeted anew the bright faces of my pupils; and the arrangement of a program was the practical question in hand. The one adopted after a second adjustment was so satisfactory that I could but feel that a better Teacher than myself was present and was interested in the details of my work. And the very recognition and feeling of

gratitude seemed to bring a greater fullness of the divine blessing. As the classes of learners sit before me, and one after another express thoughts that give me surprise and gladness, I am made conscious anew of loving help.

We hold but one session daily, and like the plan very much. For opening exercises we spend a few minutes committing to memory a stanza or two of some sweet song; then unite in singing. We then study two or three texts of the Sabbath-school lesson, and perhaps memorize a Bible verse. After prayer, the greatest educational book in the world—the Bible—is studied, and the lessons recited.

I have thought much of the educational principle, "A knowledge of physiology and hygiene should be the basis of all educational effort." We propose to put this principle into practise, and live some of the laws we learn that should govern our being.

In our study of the mother tongue, the class is sent on a quest for five of the choicest sentences they can find. The teacher awaits the result with interest. As the result of their search, we have such selections as these:—

"Moses' life of toil and heart-burdening care was irradiated with the presence of Him who is the chiefest among ten thousand and the one altogether lovely."

"The life of Jesus was a life in harmony with God."

"Amidst the solemn majesty of the mountain solitudes, Moses was alone with God."

"Amid the anthems of the celestial choir, God hears the cries of the weakest human being."

"Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."

"Let the youth of to-day, the youth who are growing up with the Bible in their hands, become the recipients and channels of its life-giving energy, and what streams of blessing would flow to the world—influences of whose power to heal and comfort we can scarcely conceive—rivers of living water, fountains springing up into everlasting life."

When young and active minds contemplate such scenes and themes as these and gather them as treasured jewels, are they not sowing seed thoughts now to reap in eternity?

CLIFFORD G. HOWELL.

Daylight, Tenn.

THE outlook for the advanced school work in the Atlantic Union Conference this coming year is very encouraging. A large number of new students have signified their intention to attend the training-school this year.

THE Atlantic Union Conference has arranged an educational program for all the churches of the conference for September 15. This program is to be published in the *Atlantic Union Gleaner*, the official organ of the conference. It promises to be an inspiring and helpful program, and we believe it will do a most excellent work in helping to create a deep interest in the educational work just at the time when our schools are to open.

## Our Schools

### Reforms in Education

It is not enough that God has given us educational principles which bear the divine imprint. That a system of educational effort has been arranged such as God approves will not be sufficient guarantee of our success. Every one to whom God has given a work in connection with our schools must feel that he is responsible to God not only for the faithful application of the principles underlying our school work, but for the reception of such advanced light and the establishment of such reforms as will always impart a freshness and vigor to the work. Every true teacher is a reformer. The time in which we are living calls loudly for such teachers. There is, therefore, ample scope for the use of such improved methods and plans as may result from prayer, earnest study, and the employment of natural gifts.

It seems to be evident that two points in particular must be emphasized in the work our schools are designed to do in the training of workers. Our schools that have in hand this important work should exercise great care in the selection of students. Many times we find those in our training-schools who give little promise of becoming workers either from the standpoint of ability or from disposition. That these souls need attention is true, but it should be supplied in other ways than by adding to the burden and work of schools designed of God for a special work. An advanced step has been taken in the direction of connecting our schools more closely with our mission work both at home and in foreign lands. This movement will amount to little unless the hearts of those upon whom rests the responsibility in connection with our training-schools have a burden to see that accomplished which should be done.

There is another matter which may be profitably considered under this heading. There is a great difference in the equipment and surroundings of our educational institutions. Each school has its field of operation, and the young people who should be prepared for service. It is a great mistake when our schools think it necessary to enter on a competitive course and make special efforts to secure students from other than the territory which the institution represents. The work is one, and all should consider that there are interests in all fields which are understood only by those who have that work in charge; and it is unfortunate that interferences should come from other parts of the country in the hope of securing patronage. The young are frequently restless and unstable, and when announcements are received portraying in glowing colors the natural advantages of a location, and the excellent equipment and other advantages of a school, the minds of such young people are frequently diverted from paths of real duty and advancement, and the needy field is deprived of the assistance it should receive.

Let us be loyal to our work as a whole, and be ambitious so to conduct our schools as to adapt them to the needs of the field in which they are located, and

leave every other school free to do the same.

The Southern Training-school solicits students from the Southern Union Conference; and all the students that can be secured for a training are needed in that field, and should be trained in its school.

J. E. TENNEY.

### How Our Church-School Is Supported

To many the problem of supporting a church-school in the city is a hard one to solve; but it can be done without running in debt. Some may be interested to know how the church at Worcester, Mass., supports its school.

Of course a regular tuition is charged; but that is not enough, as our expenses are about forty-five dollars a month. So we set aside one day each month for the help of the school. The students, and those of the church who can, give their wages, or the equivalent, to the support of the school. In this way the children earned between thirty and forty dollars. One day the church and school together earned nearly thirty-five dollars. The children sell papers, books, and tracts, cane chairs, and make and sell lamp mats and holders. The coming year we plan to make and sell plaster-of-Paris plaques and needle-books. One day one of the ladies cleared ten dollars selling lamp mats, which she made evenings.

At Christmas time the school cleared ten dollars selling laurel wreaths. The boys had some interesting times wading through the snow to obtain the laurel. We twisted the laurel onto baled hay wire, fastening it with string. The wreaths were about twelve inches in diameter. We began taking orders several weeks before Christmas. The wreaths will keep fresh two or three weeks, if kept cool and well sprinkled. Another year we hope to make three or four times as much with wreaths.

These kinds of work are good substitutes for industrial work. We find that when we are willing to help ourselves, the Lord will help us.

FLORENCE KULDER.

### Emmanuel Missionary College

IN some respects the past year has been a most encouraging one for the Emmanuel Missionary College. Although the attendance has not been so large as desired, yet the results obtained have been a source of inspiration to those connected with the institution. While the patronage has not been sufficiently large to make the school self-supporting, or to enable us in every way to keep the farm in a first-class condition, yet the crops are such as to enable us, after all accounts in favor of the college have been paid, to meet all the operating expenses. It is gratifying also to state that more than half the obligations of the plant have also been paid during the past year.

During the entire year the primary aim of the school, that of preparing workers for the cause of God in the earth, has been kept steadily in view; and the end to be attained has been a constant inspiration to those connected with the school. Above sixty per cent of all the students enrolled during the year are now engaged in active confer-

ence work as ministers, canvassers, and teachers. A number of our young men entered the ministry at the close of the year. One or two of these intend to return to the college this fall; others will continue in the field. There are forty-five who will enter the work as teachers. Several have gone into the canvassing field; and with hardly an exception, they are sending in most encouraging reports. In some cases the number of books sold is remarkable. For example, one young man who owed the college for tuition, wrote us as follows: "Enclosed find \$40.37, the amount due on my account. This represents the profits of one week's canvassing. Others are selling from fifty to more than one hundred dollars' worth of books a week."

The missionary feature of the college is strong, not only for the home, but for the foreign field. The students and teachers have, by donations in cash and labor, and receipts from the missionary garden, assisted other students in the school who have been especially chosen because of their expressed desire and purpose to become missionaries. The Lord is putting it into the hearts of consecrated people in different lands to come to this place to receive training for missionary work in behalf of their brethren in their home fields. One young man of worth has been here during the past year from Barbados. His frequently expressed desire has been that he might improve his talents from every standpoint of Christian development, physically as well as intellectually and spiritually; and we can say for him that he has been faithful in all these lines, and that he has learned to do things with his hands, and he will be a help in training his brethren in all that goes to make up Christian education. Another student has been here from Jamaica. Both of these intend soon to return home as missionaries to their own countrymen. The brother from Barbados has expressed himself as desiring to return home for a little time, simply long enough to gain an experience that will enable him to go as a minister to carry the gospel to his brethren in Africa; and he will be ready at any time to answer a call to enter the work in that field.

The missionary society holds its meetings Sabbath afternoon of each week, closing at the setting of the sun. Here are laid plans for work, not only for the meetings of the society itself, but for work in the neighboring cities, towns, and villages. Students of the school as members of the society (nearly all the students of the school are members of the society) distribute tracts and papers, give Bible readings to small companies, or Bible talks to larger audiences, on the various phases of the third angel's message. The entire society is divided into classes for the study of the various foreign fields. Classes were formed for the study of China, Japan, and Korea; India; South Africa; South America; Southern field. The general program of the society frequently consisted of the description of one of these fields, its needs from a missionary standpoint, etc., by the members of the class studying it. Those who listened to the rendering of some of these programs must have been impressed with their superiority, both in thought and in spirit, to that of the ordi-

nary literary program as presented by the literary societies of educational institutions generally.

For the coming year we have applications for students from British Guiana, Barbados, Jamaica, Japan, England, and various States of our own country, and the outlook is good.

The faculty has been strengthened. A normal department has been added to the college, which will be under the direction of an experienced teacher in methods; and those who desire to take a course preparatory to entering the school, will find excellent opportunity for training during the coming year. Those desiring to take the teachers' course will have the privilege not only of doing theoretical work, but of having a practical experience as tutors in the church-school, which will be connected with the college under the general direction of the instructor of the normal department.

The calendar for 1906-07 contains full information in regard to plans of work, course of instruction, expense, etc. For calendar, address the writer.

N. W. KAUBLE.

### School Work in the Latin Union

OUR school work in this field is yet in its first stages. We have no church-schools. There have been some attempts in that direction, but they did not succeed. Once we had a general church-school for the whole field, but it did not prove a success. On account of the difficulty in attending the public high schools and the normal schools, which hold classes on the Sabbath, our young people have little inclination to get a higher education, so we can hardly expect to obtain Seventh-day Adventist teachers from that source.

Our people here would very much like an intermediate industrial school in which their children could spend profitably the years between fourteen and seventeen or eighteen, while preparing to enter the work. Not being farmers, many are at a loss to know what to do with their children from the time they leave the public school until they are old enough to enter the work. But at present we are not prepared to open such a school.

The cry for a training-school at our annual meetings has at times become painful. Five years ago a workers' school of three to six months' duration was organized by Brother Wilkinson. It held one session in Geneva and one in Paris, both of which had excellent results. The great need was a permanent location. The purchase of the Gland property settled the question, and a permanent school was immediately started. The first school year lasted six months. Out of twelve students, seven entered the work, or took up the nurses' course at the sanitarium.

Our second school year lasted nine months. It closed June 15. Our nine students represented Switzerland (4), France (3), Italy (1), and Spain (1). Our course of study embraced Bible, history, French grammar and rhetoric, anatomy and philosophy, arithmetic and bookkeeping, and vocal music. Dr. De Forest, Sisters Nonaby and Kappeler, graduates of Valence and Winterthur Normal and Technical schools respectively, Brother Tièche, president of the

Swiss Conference, and the undersigned took part in the teaching.

Five hours each afternoon were devoted to manual work, the boys working on the farm, and the girls doing housework. On Monday the whole day was spent in manual labor.

We thank God for the blessings and experience of this school. Its trials and victories have taught us that our God and his precious cause are its only object and glory, and its only source of success.

With the exception of one student, not a Seventh-day Adventist, and another one who enters the nurses' course, all our students have entered the work since the close of the school.

Beginning with the next school year, September 3, there is to be a closer connection between our evangelistic class and the sanitarium nurses' class, as they will take some of the studies in common. As we do not expect a larger number of students this year than last year, it has been decided to have only one term, of four months' duration.

Our prayer is that God may bless and prosper this modest nursery of gospel workers located near, and an equal distance from the Bible schools founded by Calvin and Beza at Geneva and Lausanne, three hundred and fifty years ago, schools which have now grown into universities, but in which the word of God is superseded and undermined by science and higher criticism.

JEAN VUILLEUMIER.

## Methods in Primary Schools

### How to Develop the Conversational Powers of Pupils

IN order to be a good speaker, one must primarily be brimful of thoughts that he wishes to express. Yet he may be well stocked with excellent ideas and not have the vocabulary or fluency of speech to enable him to make his conversation attractive and interesting.

Children from American homes, if not of a timid nature, have considerable conversational ability when they enter school. Most of the pupils in our large cities are of foreign parentage, however, and work in language must necessarily proceed very slowly.

Quite recently I saw a bright young teacher tell a long story to an infant class. She related her story charmingly, holding the little ones spellbound. But, alas! when she called for repetitions, or rather reproductions, none were forthcoming. I could not have repeated the story as interestingly as she did myself, and the little cherubs about us, no doubt, realized their lack in the power of expression. Finally, after much coaxing, one fair-haired maiden volunteered to reproduce the story, and succeeded admirably. "That is the way," said the teacher, turning to me. "Ada, or John, and possibly Harold, will tell a story for me, but I can't get the rest to talk. They won't even try."

I have gone through the same discouragement, always hoping that by and by more would attempt to imitate Ada and John. This does happen sometimes, but experience has taught me that all must have something to say in the language lesson. The work must be planned to benefit the majority. "From the simple

to the complex," this is the most vital principle of all pedagogy. Therefore, proceed slowly, step by step. Begin a lesson thus:—

To-day, children, I want each one of you to tell me something about your baby at home, something interesting, something that I should like to know and you want to tell. Quickly will come responses:—

Clara.—"Our baby can walk."

Bella.—"Our baby can laugh."

Hans.—"Our baby has blue eyes."

Carl.—"Our baby has got two legs."

Again, Carl.—"Our baby has two legs."

Gretchen.—"Our baby sleeps all the time."

Every child will respond, if only to say: "We have no baby at our home." On the following days talk about papa, mama, teacher, school, home, etc. Every child begins his sentence with "Our house," which soon becomes monotonous, so I suggest: "Let me see how many of you can tell me something about your home and not begin with 'Our house.'" Now come sentences like:—

The roof of our house is made of shingles.

The street-car passes our house.

We live in a two-story house.

Before taking the regular reading lesson, we always read the picture. It tells us so much if we but stop to look.

Picture stories furnish excellent opportunities. Give the boy in the picture a name. Also name the dog. Now let John tell a story about the child and dog. Irma may then give her version of the same. This brings the imagination into play, tests the child's handling of words, but makes no tax on his memory.

During these early lessons I would entertain the children with stories, but as yet I would require no reproductions. They will come in due time, but will be very, very short for many weeks. In order to be able to reproduce a story, the pupils must have no difficulty in grasping the thought, and the incidents in the narrative must be of such a nature that one step suggests the following.

Do not correct mistakes in these first steps. Lead the child to speak up lively, and do not hamper him in any way. Later begin by calling attention to just one mistake. If one mistake is pointed out, it will probably make some impression on him; if two or three are corrected, the pupil becomes disgusted, and will pay no attention to any.

After considerable facility in reading has been attained, pupils should reproduce many paragraphs that they read silently. Sometimes let the paragraph be read orally, but as many synonyms inserted as possible. Sometimes change the noun from singular to plural—verbs and pronouns correspondingly. Again change the name "Frank" to "Ella," then change the gender of all pronouns.

Do not interfere with a narrative because some minor detail has been omitted; be content if the general thread of the story is continuous.

By the time the children have reached the fifth grade, require a great deal of topical work in geography and grammar. It will be exceedingly difficult at the outset, but step by step you will eventually succeed. It has been my experience when teaching a fifth-grade geography class, that the first attempts

at description were more than disastrous.

After we have finished our study of the Amazon River, I expect a child to tell a great deal about it. Perhaps the first pupil called upon may rise and say: "The Amazon River rises in the Andes, flows east, and empties into the Atlantic Ocean." Then he may hesitate, look about, and expect me to ask some ten or twelve questions before I can pump out of him everything that he knows about the Amazon. This we are prone to call leading out a child. This is very good at times, but is much overdone by inexperienced teachers. The time comes when every child must be able to stand on his own feet and tell what he knows. I often make this remark: "Who can talk for five minutes on the 'Amazon River'?" Perhaps the first effort will give me a one-minute recitation, and the next two, which will generally satisfy me. It isn't, you understand, the time he speaks, but the fact that he has learned to tell what is in his mind—unburdened his soul—and poured out all he knows on the subject under consideration. At all times insist on complete sentences, whether the lesson be language, writing, arithmetic, or singing. Thus language is correlated with the other subjects in the curriculum.

In grammar, after the subject of nouns has been taught, I expect a child to begin a recitation on nouns thus:—

"A noun is a name; as, boy, John, desk, river, book. All nouns are divided into two classes, common and proper. A common noun is a name given to a class of objects; as, book, chair, boy, dog, table. A proper noun is a special name given to a person, place, or thing; as, John, Clara, Missouri River, Wisconsin, Christianity. Every proper noun must begin with a capital letter. Nouns are also divided into the two classes called singular and plural. A singular noun—at this point I would call upon another pupil to continue.

After a little practise of this kind the children become independent and interesting speakers. They daily gain confidence in themselves. If found difficult at the beginning, do not grow discouraged; remember my first answer to the topic, "Surface of Mexico," generally brings this remark: "The surface of Mexico is rocky." It is not a simple matter to describe intelligently so large a portion of land.

When the children have a good vocabulary at their command, call attention to the fact that the repetition of the same word makes conversation monotonous. Show the children how to avoid using "said he" too frequently by saying, "replied the lad," "was the father's remark," "said the boy thoughtfully," or the like. Forbid the use of "and then," "after that," etc.

Occasionally have an informal conversational chat with the children. "Who has something he would like to tell us?" This question will bring forth many spontaneous remarks that will help the teacher get close in touch with her little charges.

Our most fascinating speakers are not always those who cling rigidly to form. Grammar is the least necessary of the four essentials to good conversation. These four essentials are, thoughts, words, style, grammar.

Let it be our aim in the language les-

son, therefore, to implant ideas, arouse thoughts; these to be clothed in a vocabulary of choice words pleasingly uttered with an originality of style, simple, forceful, and irresistibly charming.—*Flora Elmer, in "Successful Teaching."*

### First Days With the Little Ones

To a large degree the progress of a school year depends upon the success of the first few days. This is especially true of our primary schools; yet few teachers realize the importance of the first few days with the little ones.

Each year we meet children who come to school for the first time, and according to the great maxim,—"First impressions are the most lasting,"—the child receives an impression which may affect his whole life.

As a rule the teacher will find that she has two classes of children to meet on the first day of school,—those who are interested in school, and those who are not. First, there is the child who has been anxiously waiting for the morning when he can take his little book and pencil, and go with sister or brother to school,—school is his one joy, his one interest. The wise teacher will be sure to do her best to keep this interest, and, if she has accomplished this on the first day, she has taken a long step in the direction of a successful school year. In contrast with the child who looks forward with pleasure to school days, there may, perhaps, be present a few who are of the opinion that they will not like school, and possibly a boy or girl comes who has been almost compelled to be there. With these children the teacher requires far more tact than with the former, because here she must seek to arouse interest, when before she already had it. It is much harder to start a locomotive on its way than to keep it going after it is started. Interest is the oil which keeps the school work running easily. We must be sure that as teachers we do our best to get our children started on the right road to success by arousing interest the first few days of school.

"Me wants to tome to school, me do," said a little four-year-old boy to me one day. His mother and sister tried to explain to him that he was not old enough; but I assured him that he might come with sister. Now I have a suggestion to offer about the little ones who want to come to school before it is time. Devote part of one afternoon in every month, or possibly every two months, to some pleasant and interesting work or exercise when the children of the school may bring their little brothers and sisters, who are so anxious to "tome to school." If used in the right way, these days can be of material help to the primary teacher preparatory to first days with their beginners.

It is impossible to suggest a fixed rule by which every teacher may make a success of her first days of school work; but a few suggestions can be made which may be applied to the experienced teacher as well as the one who takes up her work for the first time. Arrive at your field of labor several days before school begins, thus giving you an opportunity to get the building, text-books, etc., in readiness. Visit the homes of the children; for if they see you all ready for work, it will be quite an

incentive to them to be ready. During these days arrange a definite program for yourself, which doubtless must be only temporary; but it will be needed in the beginning, although subject to much change. On the first day of school go first to the Source of all wisdom for instruction, believing that he alone can give you success, then go ahead. Be at school early, and do not forget to take with you a pretty potted plant or a bouquet; for the children will soon become interested in the flowers, if they see you are. Be prepared to give the day to the children: be sure to be ready with a game to suggest; have a ball near at hand, for all children like various games of ball. As you go to the playground, enter into the games with the children; for in doing this you are paving the way to most pleasant and profitable recesses. Follow your program as closely as possible; but be sure above all things to keep the little ones employed. It will be necessary to have much busy work prepared before hand, as this work is more helpful during these first few days than after the children get into their regular studies.

A teacher once told me that she always had a chair near her in which she imagined one of the children's parents was seated as a guest, thus helping her to do her best. Our best can be done and success be ours in knowing that the angels of heaven are with us, and in remembering our greatest of aims,—character building for eternity.

LULA I. TARBELL.

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### Results

WE are about to enter upon the duties of another school year. We are going to our work with new plans and zeal. Time will prove the efficacy of the one and the endurance of the other.

Our work is largely new. It is not generally popular. The world looks at it askance, either with amusement or with contempt. Many of our own people view it as largely an experimental work, and as one prominent worker told me recently, they are looking for results that will justify the expense and trouble we are incurring. It is on the subject of results I would write a few words. With all our plans, let us not forget that thorough consecration, constant communion with our Great Teacher, undivided affection, these things only will insure success. First determine what results you are aiming for. Surely in our work it can be only the perfect development of each child. Then let the daily, hourly motto be, THOROUGHNESS. The first day is one of the most important days of the term. It is much easier to keep the right standard than to come back to it after once falling away. We are to prepare the children in our care to give the third angel's message to the world now, and ultimately to be fitted for a home with the pure and holy angels. Not for one instant lose sight of that fact. One hears much complaint of the rudeness of our children, and of the lack of culture and refinement among them. Surely one can not be a real Christian without being refined, and as to the little daily rules of politeness, they should be most thoroughly emphasized in our schools. Teachers, let your own manners be a daily incentive to true courtesy. A

rule copied neatly on the board each week or each morning, and just referred to, will often prove helpful. An occasional little talk in the morning, given in a tactful manner, will be both interesting and profitable. Let no rude act pass without in some way calling the offender's attention to it and teaching him the right way, and in the teaching remember the golden rule. Teach him that he is to represent Christ to the world. Our schools are not only to be different from the public schools, but they are to be much better, or else there is no reason for their existence. Will this be the result of your work this year? Will your pupils be better in every way than those of the same grade in the public schools? Will the difference be so manifest that the world will see it, and many parents will be asking for admission into our schools for their children next year? It may be so. "Not by might, nor by power, but by my Spirit."

Each day's work should be carefully planned beforehand. Each pupil should be studied as an individual for whom, in a measure, you are accountable to God. Work? Of course it means work, and care, and prayer, and often tears. But, praise the Lord, he has promised that angels of God shall stand by the side of the consecrated teacher to assist her in all her work. "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon . . . minds . . . we engrave on those tablets something that will brighten to all eternity."

MINA MANN.

Sanitarium, Cal.

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### The New Term

AFTER our long, pleasant summer's vacation, how the thought of once again meeting with our pupils thrills us with a true teacher's love, and with a desire for a better year than ever before.

Nature has painted for us this summer one of her most beautiful pictures of trees and sunshine, birds and flowers, and we can not afford to enter upon this new term without taking a good share of her sunshine and beauty into the schoolroom with us. Especially is this necessary for the growth and progress of both teachers and pupils in our primary schools. If ever there was a time when cheerfulness was indispensable it is just now when sorrow, grief, and sin are brought in such close contact with our little ones.

After the many helpful suggestions just received from our late convention, we can not but feel that this year must be made to accomplish the very best work of any year, and the success of the whole year depends largely upon the way in which we begin our schools the first day.

The little ones have been spending the past weeks in sunny fields and shady groves and by babbling brooks, growing to love Mother Nature better every day. And now as they enter the schoolroom,—some of them for the first time,—it is one of the teacher's first duties to see that every nook and corner of the schoolroom is permeated with cheerfulness,—that everything looks cheerful, feels cheerful, and is in every way a place where only smiles and kind words are

found. Perhaps some roguish boy does not want to come to school; he must be made to feel that first day that there is no place in the wide world quite as beautiful as this particular dear little schoolroom, with its freshly cut flowers, and clear, wholesome atmosphere.

These are necessary accessories, but will count as worthless unless there is a spirit of cheerful enthusiasm emanating from the teacher herself. It is the primary schools of pin-drop quietness which gives rise many times in the minds of little children, to feelings of animosity toward school life, and principally because this whole-hearted cheerfulness was either wholly lacking, or else not sufficiently whole-hearted to be realized as such by the pupil.

David sang amid trials, on his way to battle; and if a teacher feels that she has an unusually hard time before her, the best way to meet it is with singing. Many an objectionable feature has been obviated by the sweet, clear tones of children's voices, mingling in unison with the teacher's. So begin this cheerful term with music, with God's free sunshine in the schoolroom and in your life, with the beauty of birds and trees and flowers all around you. Even the city school-teacher may obtain fresh country flowers at this time of year.

After the opening exercises, which should consist of a song, a Scripture reading, or perhaps a psalm, repeated responsively, and an earnest prayer in which all should join, the regular organizing of the school should be taken up. By this time, nearly every pupil will know whether he is going to like the new teacher or not, and it is part of the teacher's work to see that she is liked.

In the work of organization, the younger grades should first be formed, the older pupils being kept busy either by examinations previously prepared, or if examinations are not necessary, in getting their report cards and books from the previous term, arranged. This work should all be done quietly and orderly, and without loss of time.

After the classes are organized, or perhaps during that work if the school is a large one, a nature study should be given during intermission, or perhaps calisthenics taught.

End the day with singing or some happy story.

"A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken." So make this heart one of whole-hearted consecration. May our lives be filled with new desires and purposes for our youth and children,—that they may soon be able to carry the glad tidings to foreign mission lands, knowing that God will guide them in all things if they but do their work as unto him, and do it cheerfully.

ETHEL M. HARRIS.

Lake George, N. Y.

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THE Chesapeake Conference is this year to conduct four church-schools. These schools have been in successful operation for several years. It is encouraging to see our church-schools continue from year to year. Miss May G. Cole, who has been teaching in one of these schools, has been obliged to discontinue her work on account of ill health. She is expecting to teach in a warmer climate.

## Current Mention

— In the two weeks ending August 30, the seismic instruments of the Göttingen University, Germany, recorded twenty-eight earthquakes, the largest number ever recorded.

— All the street-car lines of San Francisco, except the Geary and California Street lines, are now tied up by a strike of the conductors and motormen. They are striking for a rate of three dollars for an eight-hour day.

— A new treaty, or commercial agreement, has been entered into between the United States and Spain, to take effect the first day of September. By this agreement each country is granted preferential treatment on certain classes of goods imported from the other country.

— Federal officials who are investigating the matter of illegal rebates granted by the railroads to the Standard Oil Company have found that in shipments between St. Louis and Chicago alone during the last three years the Standard Oil Company has saved \$250,000 in rebates from the railroads carrying their product.

— The Real Estate Trust Company, of Philadelphia, is now in the hands of a receiver. Through the manipulation of the firm's accounts, the president of the institution had misappropriated, or loaned on worthless security, \$7,000,000. A few days before the discovery of the defalcation, the president died very suddenly. It was later ascertained that he had taken his own life.

— Secretary of Agriculture Wilson has announced that after the first of October prepared meats from packing-houses must not be carried by the railroads unless those products bear certain labels required by the government. It is expected that many of the packing-houses will be unprepared to carry out the requirements of the law, owing to their dilatoriness in beginning the work of preparing labels.

— Contrary to last week's report, the stranded Pacific Mail steamer "Manchuria" is still on the rocks in the Hawaiian Islands. She was many miles off her course when she grounded, and it was suggested that she had encountered a strong current in the ocean which was responsible for her position. Now the captain of the Oceanic liner "Sierra," who has just arrived at Honolulu from Auckland and Sydney, reports having encountered a current which drifted his vessel out of its course thirty miles in a single day. There is probably some connection between this matter and the seismic disturbances along the Pacific coast of this hemisphere.

— The main body of the Cuban insurgents is now in close proximity to the forces of the Cuban government, and a decisive engagement is expected at any moment. Americans are manning the battery of machine and rapid-fire guns with which the Cuban government has recently equipped itself. In some sections of Cuba the insurgents have practically denuded the plantations of horses and cattle. Several minor engagements have occurred during the week. The

government has given a promise of amnesty to all who will lay down their arms, and considerable numbers are taking advantage of it.

— Some months ago the Trades Labor Council of Racine, Wis., declared a boycott against Otto B. Schultze, a baker. The boycott worked much damage to the baker, and he carried the matter into court on a suit for \$25,000 damages. Circuit Judge Fowler rendered a decision in the case on August 28, declaring the boycott illegal, and awarding the plaintiff \$6,000 damages. He said: "An injury to one's business and trade is on the same footing as an injury to his tangible property, and the law furnishes a remedy for the one as well as for the other."

— Conditions in Russia do not improve. Murder and incendiarism are rife, and peasant outbreaks against the landlords continue unabated. M. Stolypin, the new premier, is reported to have informed the czar that he can not improve the situation unless given a free hand, which is a virtual demand for a dictatorship. The famine is increasing and spreading to other provinces. An imperial ukase was issued August 30, authorizing the minister of finance to issue \$25,000,000 in four-per-cent *rentes* to cover the expenses of the relief of the districts affected by the failure of the crops. The quantity of grain required in one district alone will amount to 800,000 tons. Subscriptions are being opened, and it is expected that appeals will be made to foreigners. One of the czar's aides, General Min, was shot to death by a young girl at a railway station, on August 26. On the following day, Gen. Von Liarliarski, governor of Poland, was killed while driving in the streets of Warsaw.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1906

#### ATLANTIC UNION CONFERENCE

Chesapeake and District of Columbia, Washington, D. C. .... Sept. 11-16  
New York, Phelps (State) ..... Sept. 6-16  
Central New England, Lawrence, Mass. .... Aug. 31 to Sept. 10  
Greater New York (Conference) ..... Sept. 27 to Oct. 7

#### CANADIAN UNION CONFERENCE

Quebec, Ayre's Cliff. .... Sept. 6-16  
Maritime, Williamsdale East, N. S., Sept. 13-23

#### SOUTHERN UNION CONFERENCE

Cumberland, Knoxville, Tenn. .... Sept. 6-16  
North Carolina, High Point. .... Sept. 7-16  
Florida, Lakeland ..... Nov. 1-11

#### LAKE UNION CONFERENCE

East Michigan, Holly. .... Sept. 27 to Oct. 8  
North Michigan, East Jordan ..... Aug. 30 to Sept. 10  
Northern Illinois, Galesburg. .... Sept. 13-23

#### CENTRAL UNION CONFERENCE

Nebraska, Gothenburg. .... Aug. 30 to Sept. 9

#### PACIFIC UNION CONFERENCE

California, Sebastopol ..... Sept. 20-30

#### AUSTRALASIAN UNION CONFERENCE

Union Conference session, Cootanbong, N. S. W. .... Sept. 13-23

The presidents of the various conferences are requested to forward any additional information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

### Notice!

ANY one knowing the address of any of the following-named persons is requested to send the same to Mrs. E. M. Frederickson (the clerk of the Sioux City Seventh-day Adventist church), 1805 Palmento St., Morning Side, Sioux City, Iowa: Alfred Totten, Mrs. C. C. Totten, Mrs. Emma Barnum, Miss Lyda Harcourt, Miss Grace Harcourt, Henry Lynch, Miss Cloa Baker, Mrs. Jessie Baker, Mrs. Lydia Field, Annie Bergland, Leslie Lynch, John Lynch, Joseph Hamren, and Miss Grace Langhren.

### Notice!

THE first meeting of the fourth annual session of the East Michigan Conference of Seventh-day Adventists will convene at the camp-ground at Holly, Sept. 27, 1906, at 9:30 A. M.  
E. K. SLADE, Pres.  
E. I. BEEBE, Sec.

THE East Michigan Conference Association of Seventh-day Adventists will hold its annual meeting for the election of officers and for the transaction of such other business as may be necessary, on the camp-ground at Holly, Mich., Sept. 27, 1906, at 10:30 A. M.  
E. K. SLADE, Pres.  
J. G. LAMSON, Sec.

### Notice!

THE following names are found on the Sanitarium (Cal.) church book, but no knowledge of their whereabouts or experience can be obtained: C. M. Clay, Mable Atkins, Wm. T. Heald, Maude Heald, Bert Atkins, B. B. Allen, Mrs. Allen, M. C. Chapman, Mrs. Chapman, Bertha Lee, Thoro Thornson, H. Olson, Katty Happy, Ada Williams, Mrs. Leppe, Mrs. Larson, Clara White, Minnie Williams, Orin Startzer, Blanch Benson, Edna Masters, Brother Plummer, Wm. McCoullough, Lillie Whitbeck. The church therefore desires to hear from these individuals at once, concerning their whereabouts and standing. They are requested to address Miss Zaidie Goodrich, Sanitarium, Cal.

### Camp-Meeting for the Chesapeake Conference and District of Columbia

EVERY Seventh-day Adventist knows that the Bible has foretold a famine, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." If we knew that there was a famine approaching, how earnest we would be to prepare for it by seeking to obtain a supply of food for ourselves and our loved ones. We know that the bread of life is more necessary to us than our temporal bread, for the Saviour says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How much more important, then, that we put forth most earnest efforts to lay up in store for ourselves and friends and loved ones a supply of the bread of life for the coming famine that is to overtake us than it would be to secure a supply of temporal food for an ordinary famine.

The camp-meeting which is to be held near Takoma Park, Washington, D. C., September 11-16, will provide a special opportunity for all to secure a supply of the bread of life for this famine. The time selected to hold this meeting is a most desirable one, as it will be at a time when the extreme heat of the summer is past, and before the fall term of our schools will open.

Let those who are hesitating in regard to attending this meeting decide at once to make a special effort to be present. People who belong to worldly associations make great efforts and sacrifices to assemble in conventions for the purpose of promoting the interests of their organizations and work. How much greater should be our zeal and interest to avail ourselves of these opportunities that involve eternal life! Suppose it does require a special effort on our part to arrange to leave our homes for a few days, should we let these temporal matters outweigh those things which involve our eternal interests?

Let it be remembered that this meeting will be for only a few days,—less than a week. Therefore there can be but little excuse for any one's not making a sacrifice to attend it.

K. C. RUSSELL,

Chairman of Evangelical Committee of the District of Columbia.

**East Michigan Camp-Meeting**

THE annual conference and camp-meeting of the East Michigan Conference will be held at Holly, Mich., September 27 to October 8. This meeting is looked forward to with much interest, and the indications are that it will be largely attended by our people. Many are beginning to realize the importance of gatherings of this kind, and the present developments and indications on every hand must make us realize that it is time for us to press together, and miss no opportunity for keeping pace with the advancing message, and preparing for the great work committed to our hands and the great openings that are now before us. I wish to earnestly request our people throughout the conference to plan early to attend this meeting. We have the promise of excellent help from the General Conference and the Lake Union Conference, as well as from some of our neighboring conferences.

The Lord is waiting to bestow great blessings upon his people as they come together in this annual gathering. We especially invite the pioneers of our cause to attend. Everything possible will be done to make it comfortable for the aged men and women of our churches who have been true to this message for many years. Your presence will do much to encourage and help others. Spare no pains to have the young people and children present. You can not afford to have them miss the opportunities that his meeting will afford to them. A cordial invitation is extended to all who can possibly reach this meeting, and we hope they will come earnestly seeking God for a rich blessing at this time.

E. K. SLADE, Pres.

**Studies in Gospel History**

THIS is a series of forty-five lessons on the life of Christ, by M. E. Kern, the second edition of that part of the author's "New Testament History Lessons" dealing with this subject. The questions are arranged for written answers, and the work is constructive throughout. Several half-tone reproductions of famous paintings, a good quality of calendar paper, and a substantial cloth binding, make the book quite an attractive one. These lessons were adopted by the recent educational convention for use in the ninth grade. They can be used, however, in grades below that by omitting some of the more difficult general questions. The special studies with library references make the work very valuable for students who desire to study exhaustively. These lessons have also been found valuable for private study. An effort is being made to get the book completed before the opening of the schools, but advance sheets will be furnished to those ordering, provided the entire work is not completed. Order of the Union College Press, College View, Neb., or through our publishing houses or tract societies. Price, 75 cents.

**A Reading Course for the Youth**

WE live in an age of books. Our children are reading something. Do we give the thought, prayer, and attention to this subject that we should? A good book is a good companion; a bad book is an evil companion. "The young are in great danger. Great evil results from their light reading."—"Testimonies," Vol. II, page 236.

Perhaps we see this evil, and have forbidden these books and magazines. Have you placed before your children tempting good books, books adapted to their young minds and their interests? "Lead the youth to see how much there is to learn and to do; how precious are the days of youth as a preparation for the life-work. Help them to see what treasures there are in the Word of God, in

the book of nature, and in the records of noble lives."—"Education," page 248.

Great results for good or for evil come from the course we pursue in this matter. As an aid in the choice of good books, and to create an interest in systematic and thorough reading, the Central Union Conference Young People's Society has instituted the General Culture Course of reading for young people. This year we are to read "The Life of Elder Joseph Bates," "Life Sketches of Elder James White and Mrs. Ellen G. White," and "The Great Second Advent Movement."

While reading the fascinating stories of these noble lives and this great movement, our young people will at the same time be gaining a knowledge of the third angel's message and its great progress from its small beginning. Many we hope will be led to cast their lot with the people of God, and give their lives to the promulgation of the message, rather than "enjoy the pleasures of sin for a season."

The outlines as a guide to this work will appear in the *Educational Messenger*, beginning October 1. The *Messenger* is published by the Union College Press at fifty cents a year. The books will be read in the order named above, and will cost 35 cents, \$1.25, and \$1.50 respectively. Let all who desire to take this course write at once to The Central Union Conference Y. P. S. S. D. A., College View, Neb., and enroll their names. The *Messenger* and books can be ordered at the same time if desired. Many of our people have these books, and all should have.

Let the parents in the Central Union Conference take an interest in this movement for their children. Good mental and spiritual food for the building of character is more necessary than physical food for the development of the physical man.

M. E. KERN.

**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.—Good Christian people of both sexes to take the nurses' course at the Garden City Sanitarium, San Jose, Cal. Write for literature.

WANTED.—Watchmaker; a Sabbath-keeper. Steady work to right man. For particulars, write to H. P. Anderson, 126 E. Chicago Ave., Chicago, Ill.

WANTED.—To correspond with a Seventh-day Adventist sister who wishes a home with family of two. A good cook desirable. May be middle aged or younger. Address H. S. Guilford, West Branch, Mich.

WANTED.—An intelligent, energetic Seventh-day Adventist who is a first-class baker, to manage new plant. Church of three hundred members in city. Address, Secretary, West India Health Food Co., Ltd., 32 Text Lane, Kingston, Jamaica, W. I.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$4. Also olive-oil of the purest grade; gal., \$2.75; half-gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

FOR SALE.—Keifer pears, \$1.15 a barrel (two and a quarter bushels); five barrels, five dollars. Shipped successfully last year to New York City, northern Pennsylvania, Illinois, and Tennessee. Money received when fruit is exhausted promptly returned, as last year. Send money-order immediately to Occoquan Fruit Farm, Occoquan, Va.

**Obituaries**

CORNWELL.—Died June 22, 1906, of injuries received in a runaway the previous day in Battle Creek, Mich., Jacob W. Cornwell. The deceased was born in Ohio, Jan. 5, 1847. He was a faithful and consistent member of the Bedford church, and leaves a sad home circle, consisting of a loving wife and three little girls. The funeral service was conducted by Prof. B. E. Nicola, in the Congregational church, and interment was made in the Bedford Cemetery. C. E. PAUL.

McCLURE.—Died in Seattle, Wash., July 18, 1906, Mrs. Rebecca McClure, aged 56 years and 4 months. She became a member of the Marshalltown (Iowa) Seventh-day Adventist church about sixteen years ago. About four years ago she united with the church at Portland, Ore. Her husband, H. B. McClure, died one year ago. She leaves six children, besides brothers and sisters. She told me to tell her brothers and sisters that she died in faith, and would meet them in the resurrection. Her last wish expressed was that the Lord's work might prosper. The funeral service was conducted by Elder Snyder. Burial took place in Portland.

Mrs. J. L. BEAN.

MIEL.—Died at her home in Greenville, Mich., Aug. 21, 1906, of heart-disease, Sister Cinderella Janette Miel, née Gilmore, aged 62 years, 2 months, and 15 days. Sister Miel and her husband heard and gladly accepted the third angel's message in Red Cloud, Neb., and became members of the church in that place at its organization. In 1900 they moved to Michigan, but her health, which had failed in Nebraska, did not improve in Michigan. The funeral service was conducted by the writer, and was held at the family residence, where a large number of relatives and friends were assembled. The remains were placed in the Sydney Center Cemetery.

C. F. HANSEN.

BEATTY.—Died at her home in Oakland, Cal., July 11, 1906, Mrs. Mary Beatty, aged 66 years and 11 days. Sister Beatty was born in Ireland, and at a very early age gave her heart to the Lord, uniting with the Presbyterian Church. About twenty-five years ago she was led to see the light of present truth, and united with the Seventh-day Adventist church at Oakland, in which church she ever remained a consistent and helpful member. A large number of friends and relatives regret their loss in her death. Four sons and two daughters treasure the memory of the devoted and consistent life of the mother who has been taken from them. Words of comfort were spoken from Rev. 14:13.

W. T. KNOX.

ISAAC.—Died at College View, Neb., July 30, 1906, of consumption, Mrs. Mary Isaac, wife of Elder John Isaac, aged 36 years, 7 months, and 5 days. Sister Isaac accepted present truth in the winter of 1892 under the labors of Elder S. S. Shrock, in Kansas. She dearly loved this precious faith, and greatly longed for the coming of the Saviour. She was fully surrendered to the will of her Father in heaven, willing to live or die as he saw best. Her last words to her husband were, "Be sure to meet me in the morning of the first resurrection, and bring Alonzo with you," referring to their three-year-old son. Her husband and friends are comforted with the thought that she sleeps in Jesus. On the funeral occasion words of comfort were spoken by the writer from 1 Thess. 4:13-17.

R. F. ANDREWS.



WASHINGTON, D. C., SEPTEMBER 6, 1906

W. W. PRESCOTT . . . . . EDITOR  
C. M. SNOW  
W. A. SPICER } . . . . . ASSOCIATE EDITORS

ON August 20, Brother J. P. Anderson, of Union College, sailed from Vancouver for China, "of the best of courage in the Lord."

BROTHER A. A. HALLAM sailed from New York this week for Trinidad, West Indies, to work especially among the East Indians. Having lived in India, he has already a knowledge of the Hindustani tongue.

BROTHER W. D. FORDE, of the West Indies, who has been attending the Berrien Springs College, sailed from New York, August 24, for Barbados. He expects to engage in the work in the island of St. Lucia.

THE announcement concerning a reading course for our young people which appears on the thirty-first page ought not to be overlooked. The books suggested for reading will be helpful to both young and old. Parents will do well to take an interest in this matter.

AT Cedar Lake, Mich., is located Cedar Lake Academy, the intermediate school of the West Michigan Conference. Its eighth annual calendar has just been issued, and will be of special interest to those within its territory. The principal is Elder S. M. Butler, who will forward announcements on application.

FROM Vancouver, August 20, Brother H. F. Benson and his wife sailed for Japan. Brother Benson has been teaching in the Indiana Conference school, Friends in Iowa, who heard Japan's appeal for this help a year ago, have made up a fund of over four hundred dollars toward transportation and support.

THE program for the Harvest Ingathering service, which will be found in the *Youth's Instructor* of September 4, is one of the most interesting we have ever seen, and we commend it to the attention and use of all our Sabbath-schools. While the program is designed primarily as a children's exercise, the ingathering itself should be participated in by old and young. The proceeds of these services will be used in carrying forward this message in regions that are practically or entirely unentered;

namely, Madagascar, Abyssinia, and Korea. We trust there may be such a generous, hearty participation in this ingathering enterprise that the cause may be greatly advanced through its instrumentality. The date has not been set for these exercises, each locality selecting such time as may seem most propitious.

HAVE you seen "The Story of the Convention, a concise account of the General Conference educational convention" recently held at College View, Neb.? It gives "a little of what was felt, the gist of what was said, and all of what was done." Price, ten cents. Order of Union College Press, College View, Neb.

BROTHER JULIUS PAULSON, of San Luis Potosi, Mexico, has spent a week among friends in Washington, in order that he might learn by actual observation concerning the institutions and work at our headquarters. He was much gratified at what had been accomplished here, and thought the outlook for the future most encouraging.

THIS is an unusual number of the REVIEW. It is enlarged to thirty-two pages. It contains a section of eight pages devoted to a most important subject—education. It presents the statistics of the denomination—rather formidable in appearance, but still of much general interest. This issue has cost much painstaking work, and we hope it will give satisfaction to our readers.

THE balance sheet of the International Tract Society, Limited, our London publishing house, shows a gain for the year ending June 30, 1906, of £1,163 9s. 7½d. or \$5,664.14. We congratulate our fellow workers across the sea on their favorable showing. The weekly paper, the *Present Truth*, has had a splendid circulation (over twenty-one thousand copies a week), and has practically paid its way.

IN harmony with the request made in the resolution adopted by the recent educational convention, the first number of the REVIEW in each month, beginning with this issue, will be enlarged to thirty-two pages, and the additional eight pages will be devoted to the subject of education. This department occupies pages 22-29 of this number of the REVIEW. The heading at the beginning of the department is suggestive of the scope and purpose of Christian education. With mental and moral culture is combined industrial training, and the special purpose of such an all-round education is

to train workers who shall cause the sunlight of truth to dispel the darkness of error and heathenism. This department is added to the REVIEW in order that all our people may have an intelligent sympathy with our educational work, and we invite all to give these pages consideration.

ON the first page will be found a hymn recommended for use in the missionary service next Sabbath. The words and music were both written by Prof. Walton C. John, the instructor in music at the Washington Training College. The sentiment expressed in the words is excellent, and the music is both simple and pleasing. Take the REVIEW to the service next Sabbath, and join in the singing of this hymn.

THE Southern Training-school sends out its eleventh annual announcement, unique but attractive in appearance, and filled with information concerning the plans and work of the institution. Those who live within the limits of the Southern Union Conference should take a special interest in this school. A copy of the announcement can be obtained by addressing the president, Prof. J. E. Tenney, Graysville, Tenn.

### The Growth of the Cause

ONLY a casual glance at Table No. 2 of the statistical summary presented in this REVIEW is necessary to note the wonderful enlargement of the work during recent years. Attention may be called to two important factors in the prosecution of this work; namely, the laborers engaged in active service, and the means for their support; and in doing so, the advantages resulting from the reorganization called for at the 1901 General Conference will become apparent.

In 1900 there was a total of 1,500 laborers devoting their time to work in behalf of the message. Five years later the number thus engaged was 2,797, a net gain of 1,297, or of 86.46 per cent. The net gain is greater than that shown by the report for the preceding twenty-three years; that is, the net gain in laborers from 1900 to 1905 was greater than the gain from 1877 to 1900.

Almost the same ratio of increase may be noted in the means given for the support of these laborers. For 1905 there is recorded a tithe of \$858,014.91; for 1900, \$510,258.97, the net increase being \$347,755.94, a per cent of 68.15. This gain for five years is greater than that realized in the twelve years preceding 1900, or from 1888 to 1900. The same ratio of increase was practically kept up throughout the periods under comparison; for, from 1901 to 1905, there was paid in tithe a total of \$3,456,240.74; while for the years 1893 to 1900, inclusive, the total tithe paid was \$3,422,127.31.

H. E. ROGERS,

Statistical Secretary.