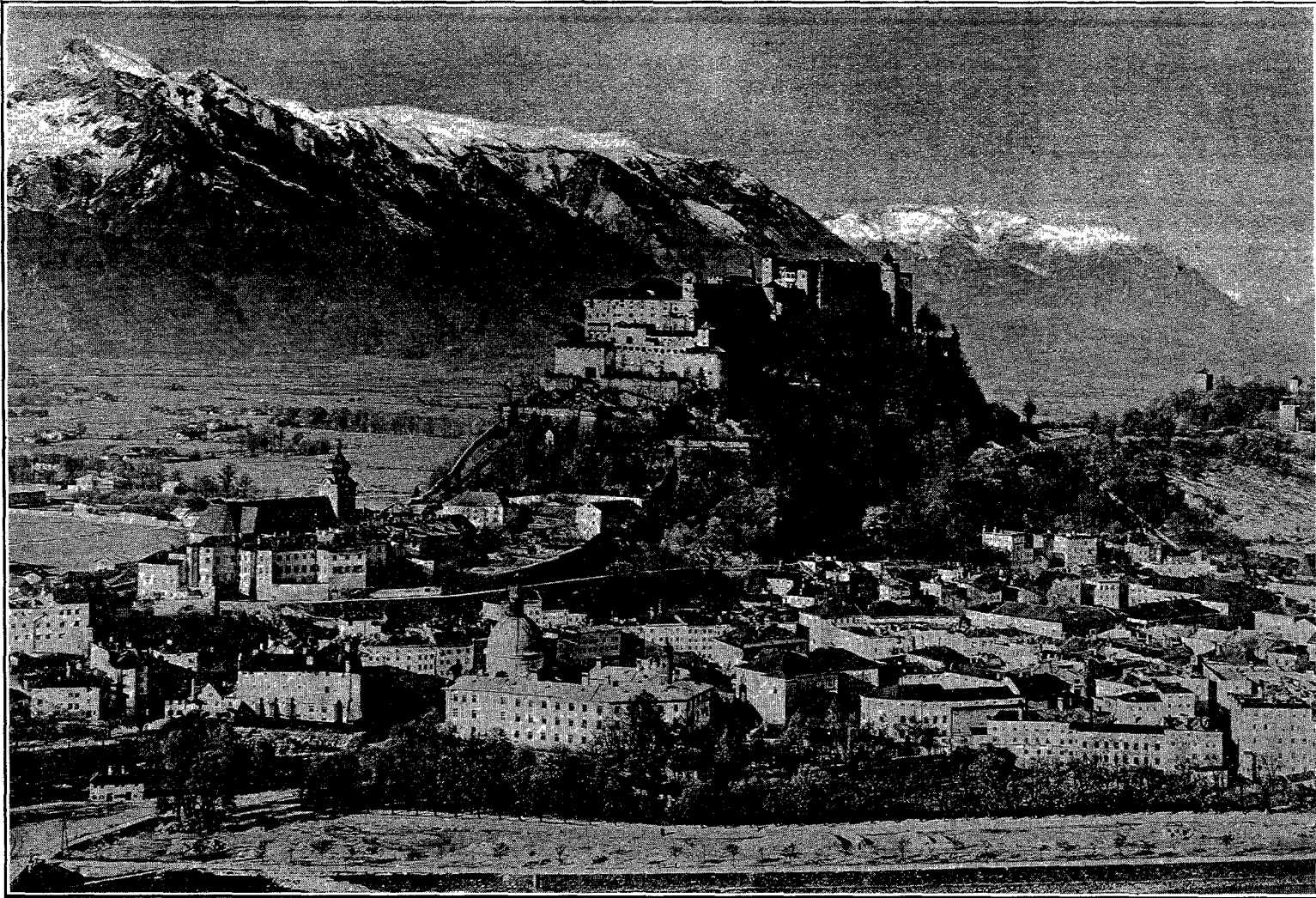


The Abundant Review Is the World Paid



SALZBURG, THE CAPITAL OF A CROWNLAND OF THE SAME NAME IN AUSTRIA-HUNGARY. THE PICTURESQUE MEDIEVAL FORTRESS, CROWN-
ING THE ABRUPT EMINENCE ABOVE THE CITY, IS CALLED HOHEN-SALZBURG. SEE ARTICLE ON PAGE 13.

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.

SEED sowers should not forget the promise of the Lord not to suffer the truth to return unto him void, but that it should be as bread cast upon the waters to be gathered many days hence. The constant sowing of the seeds of truth through the printed page is accomplishing a wonderful work. How to do this kind of work more effectually should be the constant study of every believer. No message-believing person should suffer a day to pass without planting some seeds of truth.

In the "Empire Series" will be found a study of the history of nations from the time of the flood down to our time, into which has been interwoven Bible history. Maps in colors aid greatly in the study. No other books like these are to be found. The series is composed of three large volumes. "Empires of the Bible," treating of the time from the flood to the Babylonian captivity, \$1.50. "Empires of Prophecy," from Babylonian times to the fall of Rome, \$2. "Ecclesiastical Empire," from the fall of Rome to our own times, \$2.50.

A NEW book by James Edson White, entitled "New Testament Primer," is now in press, and will be ready for mailing in a short time. It is handsomely illustrated with new half-tone and line engravings, with type work in blue ink. All cuts are printed in two colors. It will make a beautiful and attractive book for children. It will contain four departments, the first a Scripture Alphabet, with each letter printed in two colors, and a text of Scripture by the side of each letter, the first word beginning with that letter, and ornamented with vines and flowers that grow in Palestine. The second department is made up of trees, flowers, animals, birds, and insects, with eleven pages of pictures in colors, and descriptions in blue. At the bottom of each page in this department is a slate exercise in writing lessons, drawing, and stick-laying, which will afford endless and useful amusement and home study for the children. The life of Christ is the subject of the third department. It is made plain, simple, and interesting. In this department are lessons on baptism, the Sabbath, the resurrection, and the second coming of Christ, which are interwoven naturally into the story. Following the life of Christ, the fourth department takes up the life of the apostles; beginning with their return from the Mount of Olives, their early mission is described; the experiences of Peter, in prison and out; the conversion of Saul, his ministry, his shipwreck, etc., while on his way as a prisoner to Rome. The book closes with John on Patmos, with beautiful full-page illustrations of "John Viewing the Holy City," and "A Little Child Shall Lead Them." These pictures are also printed in colors, and are especially good. Price in board covers, cloth back, 25 cents; in full cloth, 50 cents.

THE International Publishing Association of College View, Neb., has just issued a new English catalogue of foreign publications, which will be furnished free on application.

THE vocation of canvassing develops the individual more rapidly than any other calling in life. It develops self-reliance and the ability to successfully meet people. No education or training is complete without the discipline of the occupation of salesmanship.

THE following publications can be secured of the International Publishing Association, College View, Neb.: in the Portuguese language, "Great Speeches of the Vatican," 1 cent; "Righteousness," 1 cent; "Steps to Christ," cloth, 50 cents; "Which Day Do You Keep, and Why?" 1 cent. In the Danish language, "Christ Our Righteousness," 15 cents; "Steps to Christ," cloth, 50 cents. In the Rumanian language, "His Glorious Appearing," paper, 25 cents; "Steps to Christ," cloth, 50 cents.

A COMPANY of three ladies began several weeks ago to sell 10,000 copies each of *Life and Health* and *Liberty*, and the following quotation from a letter dated September 23, will show how they are prospering: "The last week we sold 2,800 papers, nearly 1,000 copies for each of us. We shall probably send for 2,000 copies more about the twenty-sixth. We desire you to get up 20,000 special copies of *Liberty* for us. Let us know by return mail if you can furnish these magazines." Let others try selling *Life and Health* and *Liberty*. Write for particulars and prices.

THE Sabbath-school *Lesson Quarterly* for the fourth and last quarter of 1906, contains a series of thirteen lessons upon the "Agencies of the Plan of Salvation." The following are the sub-heads under which these agencies are to be treated: The Salvation Provided for All; The Head of the Plan of Salvation; A Just God and a Saviour; The Captain of Our Salvation; The Holy Spirit—Receiving the Seal; Work of the Angels in the Plan of Salvation; The Word of the Plan of Salvation; The Testimony of Nature Concerning God's Power in Salvation; The World to Come; Testimony of the Ages; The Ministry; The High Calling; Ye Are My Witnesses. These lessons are the result of a thorough study of the Scriptures upon these subjects, and will be of great profit to all who desire to know more of the great plan of salvation. Price, 5 cents.

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, OCTOBER 4, 1906.

No. 40.

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Faith which was once delivered
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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903 at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

THE A B C of Christianity is found in these three sentences:—

A ll have sinned.

B ehold the Lamb of God.

C ome unto me.

He who acknowledges that he is a sinner, accepts the sacrifice which has been made for sin, and comes to Jesus for deliverance, will experience a transformation of heart and life, and will be enrolled as a citizen of the heavenly kingdom. We need to repeat daily this A B C of Christianity.

THE thrilling truth that the personal, literal, visible coming of our Lord is very near should be constantly emphasized. This doctrine, when heartily believed, will shape the life and mold the character. The whole purpose of this message is "to make ready a people prepared for the Lord." While every phase of present truth should have its place in our teaching, yet the nearness of the return of Jesus to this earth should be the keynote of every message to the people. "Behold, he cometh with clouds; and every eye shall see him." "Even so, come, Lord Jesus."

THE growing Christian requires spiritual food. "The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrites, and envies, and all evil speakings, as newborn

babes, desire the sincere milk of the word, that ye may grow thereby." A healthy, growing Christian does not attempt to take this spiritual nourishment in large quantities on infrequent occasions, but asks for, and accepts, his "daily bread." "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." He who neglects to eat this spiritual food regularly will surely become weak and uncertain in his Christian experience.

Some "Hard Nuts" Cracked

THERE is a little leaflet entitled "Hard Nuts for Seventh-day Adventists" which is being used to confuse the minds of those who are instructed in their duty to obey the Lord by observing the Sabbath of the fourth commandment. Our attention has been called by different ones to the arguments (if such they can be called) which are made in this leaflet, and we have been requested to give them some attention. There is nothing new in them. They are neither original nor convincing, and when candidly examined, they are found to be mere quibbles, or to grow out of a misapprehension of the true teaching of the Scriptures; but they may serve to disturb the minds of those who have never reached a settled conviction concerning the Sabbath question. We shall therefore give a little time to the easy task of cracking some of these "hard nuts."

The first demand is for "the proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the ten commandments at Mount Sinai." In the first place let it be noted that it would make no difference in the case if no such proof could be adduced. We are living this side of Sinai, and there is no gainsaying the fact that the seventh day was plainly designated as the Sabbath in the ten commandments which were spoken by the Lord's own voice and written with his own finger at that time. But the proof demanded is not lacking. The apostle Paul proves that the law of God was in existence before it was spoken at Sinai, from the admitted fact that sin was in the world before that time, since "sin is not imputed when there is no law." Rom. 5:13. The Sabbath, which is included in the law rehearsed at Sinai,

was instituted at creation. Gen. 2:2, 3. Those, therefore, who, like Abraham (Gen. 26:5), kept the Lord's commandments, statutes, and laws, were observers of the seventh-day Sabbath. That the law of the Sabbath was well known previous to its proclamation at Sinai is further shown in that the Lord brought a test concerning this commandment upon his people in the wilderness of Sin to prove them, "whether they will walk in my law or no." Ex. 16:4, 5, 22-26. A comparison of Ex. 16:1 with Ex. 19:1 will show how long this was before the children of Israel arrived at Sinai. It is thus perfectly clear that the Sabbath, instituted centuries before the existence of a Jew, was observed according to the commandment by the obedient children of God in the earliest times. To reject this evidence and to deny that the seventh day was observed from creation to Sinai on the ground that there is no specific instance of Sabbath observance recorded, is to set aside sound argument by a mere quibble. But there is no possible way of compelling a quibbler to acknowledge the force of any argument.

The second, third, fourth, and fifth paragraphs of this leaflet are inquiries concerning the observance by present Sabbath-keepers of certain regulations enjoined under the theocracy, but not of general or permanent obligation. Every serious student of the Scriptures ought to know that there were civil and ceremonial laws given under special conditions and for special purposes, which were not moral in their nature, and which were not of universal application. Therefore the instruction to the children of Israel that they should not go out of their tents on the Sabbath to seek for manna, that they should observe the year of jubilee, and that they should not build a fire in their habitations on the Sabbath day, which is not found in the fourth commandment, is not in force in this day, and does not enter into the question of Sabbath observance in our time. We are not now living under the theocracy or under the ceremonial law, but the lapse of theocratic and ceremonial observances does not in any way affect the obligation to keep the fourth commandment in harmony with the interpretation which Jesus placed upon it. Furthermore, the question, "Is it the duty of Christians to put to death those who

desecrate the seventh day?" may be answered by asking, Is it the duty of Christians to put to death the one who smites his father or his mother (Ex. 21:15)? or, Is it the duty of Christians to provide cities of refuge "that the slayer may flee thither, which killeth any person at unawares" (Num. 35:10, 11)? And yet who will deny the obligation to honor father and mother, and to refrain from taking human life, as directed in the fifth and eighth commandments? An argument which does not have any force when applied to some other commandment than the fourth is not entitled to any serious consideration when it is urged against the obligation to keep the Sabbath.

In the sixth paragraph of this leaflet the question is asked, "If Christians are under obligations to observe the seventh day, why did Jesus declare that all the law and prophecy hang on love instead of the Sabbath?" This is certainly a remarkable bit of reasoning! We might supply a little more of the same kind and inquire, If Christians are under obligations not to bear false witness against their neighbors, why did Jesus declare that all law and prophecy hang on love instead of the ninth commandment? But the true answer is found in the following words: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." "And this is love, that we walk after his commandments." 1 John 2:4, 5; 5:2, 3; 2 John 6. Among the commandments, the keeping of which is the outworking of love in the heart, is the fourth commandment inculcating the observance of the seventh day as the Sabbath. Any other keeping of this day than that which is the outgrowth of love is mere ceremonialism—a mockery of Sabbath-keeping. And the same is true of all the other commandments. Therefore Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. But this does not militate against the observance of the fourth or any other commandment.

This article is long enough, and a further consideration of these "hard nuts" must be deferred until some other time.

That Hope of the President

THE message which President Roosevelt recently sent to the pope conveying his "profound regards," and expressing the hope that this republic will last for centuries, and that "there will be Catholic presidents as well as Protestant presidents," has attracted attention outside of America. In the September issue of *The Protestant Observer*, published in London, we find the following comment on this message:—

Such a message only proves how ignorant President Roosevelt is of the true character of popery, its intolerance, and hatred of religious liberty. American Protestants could not well commit a greater act of folly than to place a Roman Catholic at the head of the republic, he being in all matters, civil and religious, a subject of a foreign sovereign called the pope of Rome.

It will be of interest in this connection to read a paragraph from an article lately published in the *Independent* (New York) written by one who has just abandoned the priesthood of the Catholic Church. Referring to the teaching of that church concerning the relation between church and state, he says:—

When Leo XIII's encyclical on the Christian State appeared, I read it with great care. Like all American Catholics, I believed in a free church in a free state. But Leo XIII taught that the church is supreme, and the state her handmaid. My surprise was great. Later on I noticed that when our American prelates spoke of the church and state, they always explained, carefully, that the status here is *the best for us*. The only exception I can recall was the sermon of Archbishop Kain, of St. Louis, at the conferring of the red hat upon Cardinal Martinelli, in Baltimore Cathedral. He came out fairly and squarely for a free church in a free state, and whether he knew it or not, preached thereby heresy. From the Catholic standpoint the church is right. If she is the mother of all truth, she dare not brook a rival in the state any more than in the sects.

Those who would form a correct judgment concerning the real attitude of the papacy on any question must remember what has already been made known concerning "the double doctrine of the Catholic Church." There is an esoteric Catholicism and an exoteric Catholicism—the inner teaching and practise and the outward teaching and practise. The American principles of the separation of church and state, of freedom of speech and of the press, are tolerated by Catholicism in this country because at present no other course is possible, but the record in Catholic countries shows what the Roman Catholic Church really holds on these questions, and what she would do in this country were she to come into power. And although Catholics in America may be more liberal and more tolerant in their views than are the Old

World Catholics, yet the policy of the church is dominated from Rome, and can not be controlled by American Catholics. Furthermore, the avowed purpose of American Catholics is to build up a Catholic America, and they do not hesitate to use every influence available to accomplish this purpose. If a Catholic should ever occupy the president's chair, there is no doubt that he would use his official position for the furtherance of the interests of the Catholic Church. If he did otherwise, he would not be true to the principles of genuine Catholicism.

Those who are looking for the fulfilment of the prophecy found in the thirteenth chapter of Revelation are watching with intense interest all these indications of union between Catholicism and an apostate Protestantism.

The Growing Army of Youth

"RUN, speak to this young man," was the command to the angel in Zechariah's vision. The Lord does not forget the youth. In every crisis in the history of his work, he has summoned young people to consecrate their energies and activities to the cause of truth. He is sounding that call to-day, and an army of youth is responding.

Have our older members noticed the last quarterly report of the young people's work, printed in the *Youth's Instructor* of September 11? It shows a most encouraging movement among the young people. The general secretary, Sister L. Flora Plummer, says in her notes on the report:—

This summary is the best we have yet had, and even now the secretaries have been quite unanimous in saying that the reports they send do not represent all the work done. Be that as it may, we certainly have cause for thankfulness that we now have two hundred and twenty-four Societies, with a membership, including the isolated, of more than five thousand. The host of young people represented by these figures brings forcibly to mind the statement, "We have an army of youth to-day who can do much if they are properly directed and encouraged." The "army" now banded together for missionary purposes numbers five thousand. The work reported is considerable in the aggregate. Twelve hundred dollars for mission fields is an evidence that some at least in this "army" have the spirit of self-denial.

During the thirteen weeks they have given away 30,000 periodicals and considerably over a quarter of a million pages of tracts. Over 800 subscriptions for papers were taken, while 16,678 papers and 1,229 books were sold. Over 2,200 Bible readings were held, and 3,299 hours devoted to Christian Help work in behalf of the poor and needy.

The figures throughout the whole report are a bright register of the rising

spirit of service among the young people. This spirit is contagious, and wherever those who love the Lord Jesus are thus gathering and working and studying to help on the cause we love, listless and inactive ones are catching the inspiration and joining in the movement.

Again, as in Zechariah's day, Zion is to be restored. This time it is to be the eternal city, from above. The work before us is to carry the definite gathering message to the children of Zion scattered among all the nations. Every soul who knows that the end is at hand is called to the work. Zechariah heard the commanding angel say, "Run, speak to this young man, saying, Jerusalem shall be inhabited." The same angel messengers are still, in tones of urgent haste, summoning every young man and woman to consecrate the life to the finishing of the work.

W. A. S.

Leading into Canaan

THE law of God led the way into the land of Canaan. In the ark of God, representing the throne of God, the law went forward, and the people followed.

Between the people and the promised land lay a river that barred their way; but at the presence of the ark and the law the waters of that river were driven back and banked up that the people might go through unimpeded. The reason for that manner of leading, Joshua declares thus: "For ye have not passed this way heretofore."

During forty years God had been preparing the people for this. Doubtless every path of that wilderness had been trodden by them again and again; but there came a time when they must make a straight course, without regard to intervening obstacles. That last journey is over a path that is new to them, and as never before they will need careful leading. The directions for this entrance journey are very explicit. The law of God was to them the key that opened the promised land.

Is there no lesson in this for us, so near the border of the eternal inheritance? The last admonition of the Old Testament is this: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances." That this admonition is for the people of the last generation is shown by the words preceding and following this text. It is the time just previous to the day that shall "burn as an oven," consuming the wicked. It is the day when the message of Elijah the prophet is due "before the great and terrible day of Jehovah come." Is it not significant that the last admonition of the last Old Testament prophet is in regard to the law of God, and that it accompanies

prophecies relating to the very close of God's work in the earth?

At the time when all the world will be confederating together in opposition to the truth of God and his remnant people, the admonition of the prophet to the people of God is, "Bind thou up the testimony, seal the law among my disciples." Isa. 8:16. Is there no significance in this admonition given to a people who are to live at that time? In the days of ancient Israel the nations confederated together to hinder the plainly expressed purpose of God. Just so is it to be in our generation; and that confederating process is already under way. The law of God led the way then; it must lead the way now. The confederated nations could not prevent that law-led people from entering that promised possession; neither can they in the closing of God's work in this earth prevent God's law-led people from entering their promised home.

When the agents of Satan, through spiritism, are blinding the minds of the people to the truth of God, and gathering souls into the great nets of perdition, while they claim to be the very ministers of God, the instruction of the Word rings out clear and plain, "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isa. 8:20. That is, if they are not led by the law, there is no light for them or for those who follow them.

Of that mighty company that is to "follow the Lamb whithersoever he goeth," the Word declares, "They are without blemish." They are righteous. "Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. The psalmist says, "O how love I thy law! It is my meditation all the day." Ps. 119:97. Again: "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. That attitude toward the law of God will transform the desires of the natural man, and build up a strong bulwark against sin; and at no time in the history of the world do men need such a bulwark so much as now in the time of sin's culmination and the close of the gospel work. God says of that company which triumphs in that day, "Here are they that keep the commandments of God, and the faith of Jesus."

As truly as the law went before Israel of old into the promised land, it will go before spiritual Israel into the eternal inheritance, the kingdom of perpetual peace. From every side that law and that people will be attacked, as was Israel of old, by the confederated powers of sin; but that company, obedient to that law, are finally seen standing before the throne of God, and this is what is

said of them: "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God. . . . The Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." Rev. 7:14-17.

But let not man think to accomplish the keeping of that holy law in human strength. One who is "our Righteousness" has kept it; but his keeping it does not absolve us from loyalty to its every precept. Grace abounds, but there is no place in God's everlasting kingdom for the willingly disobedient. Let us hide the law in our hearts, that it may work out in our lives and illuminate the way and lead the way into the enduring Canaan.

C. M. S.

Shall We Do Less?

AN offering was made in all our churches, Oct. 7, 1905, in behalf of the work among the colored people of the Southern States. The results of this movement were most gratifying. Nearly thirteen thousand dollars was contributed, nearly twice as much as was given the year before.

This year the day set for the annual offering in behalf of this work is October 6. Let us prepare for the occasion. Shall our gifts this year be more or less than the amount we gave a year ago? Our study of this question will call up several others:—

1. Are we as able to give as we were last year?

2. Are the necessities of the work as great?

3. Do the signs of the times, which indicate that the coming of Christ is near at hand, appeal to us as forcibly as they did a year ago?

4. Was the money given last year used wisely? and has it brought forth satisfactory results?

To all these questions my heart's answer is, Yes, thank the Lord! Yea and Amen! I am convinced that the funds devoted to this work have been used carefully and wisely, and that the results are commendable and encouraging.

According to agreement, the \$13,000 will be used as follows:—

1. For the work in Virginia and Maryland, five per cent, or \$650. This is certainly a small sum in comparison with the work to be done.

2. For the work in Texas, Arkansas, and Oklahoma, twenty per cent, or \$2,600.

3. For use in the Southern Union Conference, seventy-five per cent, or \$9,750.

Of the \$9,750 going to the many lines of work in the Southern Union Conference, \$274.20 was appropriated to the Huntsville Orphanage; and the \$9,475.80 will finally be distributed as follows:—

To the Huntsville School, forty per cent, or \$3,770.32. In the operation of the school, it is found that by strictest industry and severe economy, the products of the farm and the small tuitions will pay the expense of residence and board of students, leaving the salaries of teachers (\$2,400 a year) and all improvements to be provided for otherwise.

If we make our gifts a little larger than last year, the school can live, and grow, sending forth a corps of much-needed workers into the Lord's harvest. Our colored brethren are aroused to the fact that time is precious, because it is short. They see that the harvest is great, and the laborers are few.

The portion going to the Southern Missionary Society is \$2,842.74,—a small fund when viewed in the light of the vastness and the urgency of the work crying for assistance.

Six of the most needy conferences each will receive about \$473.79. This enables them to keep one or more laborers constantly at work among the many thousands of colored people in each State. The results of such work are seen in the conversion of many souls.

Shall we do less than last year? Let the answer of October 6 be, No, *no!* We will increase our gifts and enlarge the work.

W. C. WHITE.

The Collection on Sabbath, October 6

THE time for this important collection for the work among the colored people of the South is very near, and the writer, as well perhaps as any one, knows its importance, because of official responsibility as president of the Southern Union Conference, where perhaps three fourths of all the colored people in the United States of America live.

A great and important work among this race has begun in the Southern Union Conference. Great advancement has been made; yet it has by no means reached that degree of success that should be attained.

During the present year nearly every State composing the Southern Union Conference has had one or more colored ministers to labor for his people. Nearly all have churches of colored people, and some have schools for the colored children. The Mississippi Conference, where the operations of the Southern Missionary Society have been most active, has had nearly half a dozen church-schools of this race. In fact, the

conference itself has quite a large proportion of colored members, and they pay fully one third of the tithes of the conference. Here was where the "Morning Star" began its work.

The efforts made to supply colored ministers has been quite successful. The colored schools are the greatest factors in building up the work. Wherever they are established and fostered, in nearly every case a church is the result. Then meeting-houses must be built, and so the work goes on.

But means are required to carry out this program, and we know not where to look for such help but to our October collection.

There is a great dearth of teachers for our colored church-schools, also of Bible workers and of laborers in every department of the work. Where are we going to find them? They do not grow up to these qualifications and positions by some natural process. They must be developed by education and instruction. Hence the great need of our training-school for the colored. We must seek out pupils of bright minds, and those who desire to become useful, and, bring them to this institution to be trained for the vacant places needing their help. Hence our school must receive help, and it must be made what it ought to be. This requires means.

Over and over the Testimonies have pleaded with our people in behalf of this branch of the work, and yet we have not attained to what the Lord desires we should accomplish. But I am happy in saying we are slowly approximating it. God has precious jewels to be gathered from this unfortunate people. The day of God is hastening on apace. This truth is going to the ends of the world. We must plan for its faithful proclamation among this people. What was given last year for this purpose was a wonderful help, a blessed boon. We know not what we could have done without it. The work was strengthened, encouraged, built up, and established by the means contributed. We can not bear the thought that a lack of means this year should come like a killing frost, disheartening, discouraging, and disintegrating the efforts already put forth. We can not believe such a catastrophe will occur.

Dear brethren and sisters, let us rally on Sabbath, October 6, and give liberally for the collection for the work among the colored people. Then we can rejoice at the increase of interest and the steady progress of this noble work.

GEO. I. BUTLER.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Note and Comment

UNDER the heading "Another New Sunday Law" a religious paper expresses great satisfaction that China has made a beginning in the matter of Sunday observance by enacting that "hereafter no visitors are to be received in any of the official departments in Peking on Sunday, in conformity with the diplomatic customs of Christian nations." This step is designated as "an unexpected recognition of the Christian sabbath." China is a heathen nation. Sunday is a heathen institution. A heathen nation takes a step toward the observance of a heathen institution, and is commended for it by professed Christians! What a pity that heathen nations can not be taught the truth concerning the religion of Jesus Christ!

THE advocates of Sunday observance are evidently finding out that the work of Seventh-day Adventists must be reckoned with if they are to maintain the dogma of Sunday sacredness. We find frequent mention of our people and our work in our exchanges, generally including some argument in favor of the Sunday sabbath. We are confident that many honest seekers after the truth are having their attention called to the obligation to keep the Sabbath of the fourth commandment even by those who are opposing the movement for Sabbath reform, and that when this message swells into the loud cry, a large number will quickly respond to the call to come out of Babylon. Let every Sabbath-keeper be faithful and loyal, and let the efforts be increased to proclaim the Sabbath truth to all the people. The truth will triumph.

IN a recent editorial the *Interior* (Presbyterian) made the following sound utterance:—

Let descendants of the Reformers who loved the Word of God above any word of man, hold steadfastly to the Protestant vantage-ground. Let us never suppose that we can buttress the testimony of the Bible by the dictum of the church.

This is the platform of this advent movement. A consistent adherence to this principle will result in a return to all those truths which were perverted or lost during that time when human authority took the place of the divine commands. If tradition and the dictum of the church should be set aside, the Lord's Sabbath, the seventh day of the week, would be observed by every Christian believer. What glorious results would follow if Presbyterians and all other professed Protestants would be true to the Protestant principle!

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 River of Years

IN the Sunrise land, when the morning ray

Was flushing the hills and valleys with gold,

My life-bark was launched on its venturesome way,

Freighted with treasures of value untold;

For who can measure the worth, alone,
Of a human soul, with its hopes and fears,

Embarked on a voyage to a port unknown,

On the mystical river—the River of Years?

'Twas a gentle current that carried me on,

And fair was the shore on either hand;

The crystal wavelets rippled and shone
Over glittering beds of silver sand;

No storm-clouds threaten, no thunders affright,

And life like a dream of enchantment appears,

While idly drifting, by day and by night,
Afloat on the tranquil River of Years.

But perils there were that I soon must try,

Of tortuous channels and treacherous waves,

Where hidden rocks 'neath the surface lie,

And the hungry torrent madly raves.
On the turbulent waters my bark is tossed,

Each thrilling moment new danger appears,

Faith yields to terror, and hope is lost
In the angry rush of the River of Years!

But One was near, whose omnipotent word

The tempest obeys on sea and land;

My despairing cry for succor he heard,
And quickly extended his saving hand.

My battered bark from the rocks set free,

He calmed my terror and dried my tears,

And promised henceforth my pilot to be,
Till I finish my course on the River of Years.

—Rev. H. G. Jackson.

Closing Days at the Oakland (Cal.) Camp-Meeting

MRS. E. G. WHITE

It was my privilege to attend the Oakland camp-meeting from beginning to close, July 19-29. The meeting was held on a large block in a residence district of Oakland, within easy access of San Francisco and neighboring Bay cities, by trolley and railway. It was reported that there were about two hundred tents pitched, for the accommodation of over six hundred campers. The attendance of our brethren and sisters from the sur-

rounding towns was good, and on Sabbaths and Sundays the large pavilion was well filled.

For several weeks prior to this meeting I had been somewhat feeble. But I went trusting in God, and he wonderfully sustained me. I spoke seven times, with no feeling of weariness. Despite the fact that the congregations were often large, and I was under the necessity of speaking so as to make all hear, I was refreshed physically, and was able to do much writing every day. A feeling of peace seemed to take possession of mind and heart from day to day.

The closing Sabbath was a day marked by many rich blessings. At the morning service, the large tent was literally packed with people. Every seat was taken. Elder S. N. Haskell opened the meeting with prayer. I then spoke for about forty-five minutes, on the privileges and the responsibilities of the Christian life, as brought to view in the first chapter of Paul's epistle to the Colossians.

This scripture very clearly teaches us that we may constantly grow in spirituality through Christ our Lord. "To the saints and faithful brethren in Christ which are at Colosse," the apostle Paul wrote: "Grace be to you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

Paul rejoiced in the fact that the church-members at Colosse manifested a spirit of brotherly love toward one another. "For this cause we also," he declared, "since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

To every one who constantly yields his will to the will of the Infinite, to be led and taught of God, there is promised an ever-increasing development in spiritual things. God fixes no limit to the advancement of those who are "filled with the knowledge of his will in all wisdom and spiritual understanding."

Through prayer, through watchfulness, through growth in understanding, we are "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Thus we are prepared to communicate the word of the living God, the truth for this generation, acceptably to all with whom we are brought into contact. O, let us give "thanks unto the Father," who, in the language of the inspired apostle, "hath made us meet to

be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

God's plan for us is so broad, so full, so complete, that we have every reason for co-operating whole-heartedly with him in carrying it out. There is no reason for hesitancy on our part. The sacrifice of Christ atones for every sinner. Christ is the One "in whom we have redemption through his blood, even the forgiveness of sins." All that is required on our part is a complete surrender of our thoughts and purposes, our will, all that we have and are, to God, to be used as he may direct.

It matters not how great the sin: he who returns to God, with full purpose of heart, is assured of pardon and peace. "You, that were sometime alienated," the apostle continues, "and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death."

And what rich assurances are given to the steadfast,—to those who remain true to their allegiance to the God of heaven! "If ye continue in the faith grounded and settled," the promise reads, "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven," the Redeemer will "present you holy and unblameable and unreprouvable" in the presence of his Father in the kingdom of glory. Wonderful, wonderful assurance! How cheering, indeed, is the hope of the Christian! Naught in this world can compare with the reward set before those who will "be not moved away from the hope of the gospel."

As these thoughts were dwelt upon before the great congregation Sabbath morning, my heart was moved with an intense desire that not one soul in that vast assembly should fail of appropriating the rich promises of the gospel. I appealed to the parents to unite with their children in making sure work for eternity. In these closing hours of probation, none can afford to be listless or half-hearted. A world is to be warned. To every Christian God has given some work to do for the saving of souls. O that every one who claims to be a follower of Jesus, would labor as the Saviour labored for mankind! This would bring untold blessing both to the laborers and to those whom they would be able to lead to the foot of the cross.

To every one who has named the name of Jesus, is given the commission to go and tell others that which they have learned of the way of salvation. As they go, Jesus declares, "Lo, I am with you always, even unto the end of the world." Anointed by the Holy Spirit, as were the disciples of old, they are to labor in tender sympathy and love for souls ready to perish.

I appealed to the brethren and sisters in Oakland and in the surrounding cities, to rise to their opportunities, gird on the Christian armor, and labor for

God in whatever way he may direct. If the members of the Oakland church do all that it is possible for them to do through the power imparted by the Holy Spirit, a great missionary work will be done in this city—a work exceeding anything that has ever been done heretofore in this portion of the Lord's vineyard.

A work of this character must necessarily be accomplished through daily consecration and earnest prayer, through faithful and continued searching of the Scriptures, and through obedience to all the divine commands. We need to draw fresh supplies daily from the great storehouse of God's Word. This will give no time for novel reading, or for anything else that does not edify and strengthen for every good work.

May the Lord help us to choose this day whom we shall serve. Let us make our decision now, at this meeting, to serve God forevermore. The riches of heaven are at the command of God's children. There is set before us the hope of a life that measures with the life of the Eternal. "Choose you this day whom ye will serve." Make thorough work for eternity.

After I had finished speaking, the order of the meeting was changed, and Elder G. B. Thompson led out in an earnest revival effort. He appealed most urgently to the unconverted and the backslidden, and called upon all who had not made a full surrender, but who today desired to stand wholly on the Lord's side, to come forward.

The response was most encouraging. The front seats were vacated, and a large number who desired special prayer and help came forward. Every vacated seat was filled. A second move was made to make room for others coming to the front. Several more rows of seats were rapidly filled. I was so thankful to God for this evidence of the working of his Holy Spirit upon hearts.

While the people were coming forward, there was singing by the choir; then several prayers were offered. The Lord Jesus was in our midst. While praying, I felt that it was my privilege to lay hold on the arm of the Infinite, and to cling fast in behalf of the ones who so much needed divine help and blessing. I pleaded for a full surrender on the part of all who signified their determination to leave the ranks of the enemy and to take their position henceforth under the standard of Prince Emmanuel.

Many children and youth were among the number who bowed low before God in repentance and confession of sin, while God's servants offered prayer in behalf of these trembling souls. Afterward, the general congregation was dismissed, and those who had come forward were separated into two groups,—the children, and the older ones. A special season of prayer and of counsel was held with each group. Of the children who gathered in the kindergarden tent, thirty gave in their names for baptism the fol-

lowing day. Several of the older ones, including some whose heads were gray, also followed their Lord in baptism.

Those who bore the responsibilities of this camp-meeting felt as if the good work begun must not be allowed to remain unfinished, and so they decided to leave the large tent standing, and continue evening meetings. A company of workers remained encamped on the grounds, and have daily engaged in house-to-house labor.

At the urgent request of the California Conference Committee, Elder S. N. Haskell and his wife consented to conduct a Bible training-school for workers while this special effort is being put forth for Oakland. They are now training a group of workers for effective service.

It is planned that Elder W. W. Simpson shall begin a series of meetings in Oakland within a very few weeks. With him should be associated a strong force of house-to-house workers. Bible readings should be held in the homes of the people, and our literature should be circulated. Truth, precious truth from the Word of God, is to be presented, both in public and in house-to-house visitation. We have a message that is to prepare a people to stand amid the perils of the last days, and in proclaiming this message we need many men and women filled with the Holy Spirit and with a knowledge of God's Word.

Only a little time remains in which to labor. Now is our golden opportunity to give the third angel's message in the large cities. This is especially true of Oakland. Nothing of an ordinary character will be effective in awakening the people of Oakland to a realization of the times in which they are living, and the meaning of signs rapidly fulfilling. A powerful message must be borne, and faithful house-to-house work must be done by consecrated laborers. May the Lord lay upon many the burden of service.

Work Among the Jews

F. C. GILBERT

WE are glad to state that not only is the Lord working upon the hearts of the Jews in Boston and its vicinity, but in other places also we hear of their inquiring concerning the teachings of this people, and why we believe so nearly as they do. At a number of the camp-meetings in the Lake Union, as well as in the Atlantic Union Conferences, we have seen many of the Jews present. Some of them seemed very anxious to know about these things, and if it is really true that Jesus is the Christ. It seems so strange to the Jews to find a people so like themselves. They almost feel as if we were brethren. A canvasser called on a Jewish family, and told them, among other things, that he was a Sabbath-keeper, and did not eat pork. The Jew held forth his hand, and said to the canvasser, "We are brothers."

At the eastern Pennsylvania camp-meeting which was held at Sunbury,

there were present some of the time as many as one hundred Jews, and some of the young men would come and stay one or two hours at a time to listen to what was said from the Word of God. They literally begged for reading-matter, saying they really wanted to know. Some of the poor Jews are so discouraged that they say it is no use any more. They feel that the Lord has been away from them so long he will not hear their cries, and therefore it is no use hoping that he ever will hear again.

While at the Chicago camp-meeting it was blessed indeed to see one Jewish man, after a hard and bitter struggle, give in, and accept the Lord Jesus as the Christ.

At the camp-meeting recently held at Lawrence, Mass., there were quite a number of Jews present, and we had two meetings for them. The Lord indeed blessed us, and his Spirit moved upon the hearts of many of them, so that some actually confessed that it was the truth. But their experiences of the past with those whom they considered Christians, came up before them, and it seemed hard for them to yield. The great need in this work is the mighty power of the Holy Spirit to convince the hearts of the Jews so that they will readily see that Jesus is the Christ, the Son of the living God.

One sister who lives in Pennsylvania recently came in contact with some Jews. They soon found out her belief, and were quite surprised to learn that she was a Sabbath-keeper, and did not eat swine's flesh. As a result seven Jews drove over one evening to have an interview with her, and to find out what her belief was. They were very much interested, and desired to know more about this. Is it not true, as the spirit of prophecy has said, "The time has come when the Jews are to be given light"?

The work in Boston is encouraging, and we are looking to the Lord to greatly bless the work this fall and winter.

Some weeks ago we took the children of the sewing school for an outing. They had looked forward to this with much pleasure; and their hearts were made glad when they had the opportunity given them to actually see flowers, and be able to pick them as their very own. They greatly enjoyed the day, and we were certainly blessed as we endeavored to tell them some things about the blessed Lord.

We expect to start our sewing school again soon. We would like to have twice as many children this winter as we had last spring, and we are sure the blessing of the Lord will attend the work. Of course we have to furnish everything free, material, needles, etc. It would be greatly appreciated if any one would assist in securing materials necessary for this branch of the work, as it would give us many more opportunities to go into the people's homes.

While at the camp-ground at Lawrence, Mass., four little Catholic girls came, each with a penny. I asked them what they wanted done with the pennies.

They said that they might be used to help some little girls. I told them about our little Jewish girls, and they said they would like the pennies to help them. May God bless the dear people everywhere, and lead them to pray and to desire that the children of Abraham in the flesh may become the children of Abraham in the Spirit:

107 Staniford St., Boston, Mass.

A Message From Our Most Aged Minister

[At the ripe age of ninety-five, Elder Frederick Wheeler sent the following message to the believers at the New York camp-meeting. It was dictated to Brother F. W. Bartle, who allows us to pass on the testimony of good cheer and confidence to all our readers. Elder Wheeler was born March 12, 1811. As a Methodist minister he was convinced of the advent truth by reading Wm. Miller's works in 1842, and joined in preaching the first message. In March, 1844, he began to keep the true Sabbath, in Washington, N. H. The accompanying photograph of our aged brother was taken Aug. 31, 1906.—ED.]

DEAR BRETHREN: I am deprived by the infirmities of age from meeting with you, so I send a few words of testimony in writing.

I wish to bear witness to the infinite love of God in the gift of his Son to open the way of salvation to the lost, and especially to give thanks for his love toward me, in leading me to accept salvation in Christ, and for the joy and peace and love that I have enjoyed these many years in believing in him. I rejoice that he has seen fit to give me a humble place in connection with his work in these last days.

I was converted to the advent faith in the closing days of 1842. My conversion was not a conversion to a mere theory, but it was the power of God sending home the truth and filling my entire being with his presence, making the truth a living reality in my soul.

From that day to the present my faith in the way that God has been leading his people has been unshaken. Although we have passed through trials and disappointments, yet I praise God this morning that a glorious light shines all along the pathway he has led us, giving us the assuring hope that a little way in the future we shall reach the grand and glorious consummation, and Christ will be revealed in all his glory, and gather his elect to their long-sought rest.

I pray that the blessing of the Lord may be with you in your meeting in large measure, inspiring fresh hope and courage to go forward in the work. Let it be a time of renewal of our consecration to God and his service.

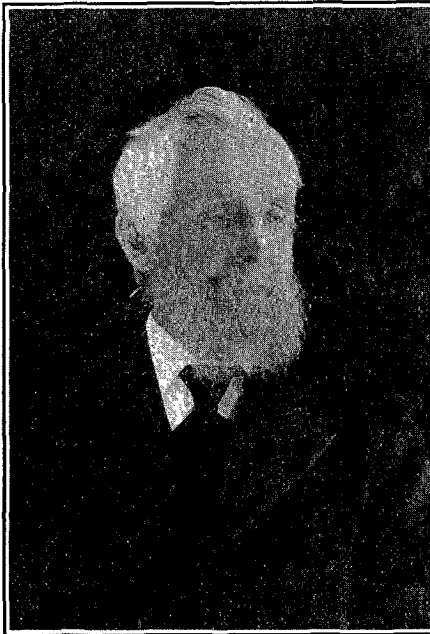
Nothing but a living faith in the truth and in Christ, that makes him our present personal Saviour, connecting us with him as the living branch is connected with the living vine, will enable us to endure the conflict and stand firm amid

the perils and dangers of these last days.

I praise God that I have ever been permitted, not only to believe the truth, but to labor somewhat in connection with the work, and that through God's blessing on my feeble efforts some have been led to rejoice in the light and in hope of eternal life through him.

We need to be grounded in all the truth, and all the help that God has seen fit to give for the carrying forward of his work in these last days we should gladly receive and use to the best advantage.

(I would refer especially to the gift of the spirit of prophecy, the Testimonies



ELDER F. WHEELER

which God has seen fit to give us through Sister White. The Testimonies which God has given are a part of the work, and can not be separated from it. You destroy the one, and you destroy the other. They are needed by the church to help them through to the end of the journey.

I know by my own experience the help that those Testimonies are calculated to afford us. They have been a great blessing to me, and they will be a help to each and all who accept the light given through them. It would appear that some are wavering with regard to the Testimonies, but I would earnestly exhort all to accept them, and to receive the benefit of the light they may receive through them.

I would be glad to enjoy the privileges of your meetings, and be there to bear testimony to the love of Christ to me, and to the love that I have for the truth of God. The truth was never more precious to me than now.

I love my dear brethren in the Lord. I rejoice in the hope of by and by meeting with them and the dear Saviour, and having a place with them in the earth made new.

I rejoice in the prosperity of the work and its progress, believing that ere long it will be finished, and the glorious reward be given. I believe the time is near when Christ will be revealed. Although

on account of my advanced age I can hardly expect to witness the glorious consummation of the work, yet I know by faith it is near at hand.

Praying that the blessing of the Lord may be with you in all the meetings, and that heavenly wisdom may be given in all your plans for carrying forward the work, and asking that I may be remembered in your prayers, I remain,

Your aged brother in the truth,

F. WHEELER.

West Monroe, N. Y.

The Coming of Christ*

(Concluded)

J. N. CROSS

LET us notice the manner of Christ's coming. This is very important; for Satan will have power to imitate every work of Christ, as the Egyptian astrologers did that of Moses and Aaron, except the manner of his coming.

We have already noticed the words of the angels at the ascension of Christ, and also his own comparison to a flash of lightning from a heavy cloud on a dark night. Now listen to the words of John in Rev. 14:15: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

First, let us notice the words of Christ himself, the best of all witnesses: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." And again: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31. And Paul says, in 1 Thess. 4:16: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thus we see that the second coming of Christ will be on the clouds of heaven, that he comes with power and great glory, that he comes to raise the righteous dead and translate the righteous living.

Let us pause a moment to consider the scene. The investigative judgment, beginning in 1844, has determined who are dead in Christ, and who are dead in sin; then Christ will come with the glory of the Father, and of the holy angels, to give reward to every man according as

*A paper read by request before the Ministerial Association of Cambridge, Iowa, March 12, 1906.

his work has been; but he does not set his foot upon the earth; the righteous dead of all ages and nations are raised from their dusty beds, and the righteous living are "changed, in a moment, in the twinkling of an eye;" the corruption of the dead has been changed to incorruption, the mortality of the living to immortality; then all are lifted by angels' arms to meet the Lord in the air; and with the glory of the Father, and of the Son, the glory of ten thousand times ten thousand and thousands of thousands of angels (Rev. 5:11), they ascend, with hallelujahs and songs of praise and thanksgiving, to heaven, the paradise of God.

Well may we pause to contemplate this scene of glory, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. We must not pause in our upward flight, but a backward glance shows the wicked, slain by "the spirit of his mouth" and "the brightness of his coming." 2 Thess. 2:8. The whole land is desolate, and there is no man. Jeremiah 4. Satan and his fallen angels are bound for a thousand years, for there is not a map on earth for them to tempt, and they are not permitted to go to any other world. During this thousand years, the righteous are in heaven examining "the books" to determine the amount of sin each of the wicked has committed, and the punishment due to each, not of men only, but of the fallen angels also. 1 Cor. 6:3.

The millennium past, the holy city, New Jerusalem, comes down from God out of heaven. Its streets are of pure gold, clear as crystal; its walls of most precious, transparent stones, mingling the colors of the rainbow; its gates of solid pearl, through which no one can ever enter save as a child of Abraham, and a member of one of the twelve tribes of the children of Israel. The city is three hundred and seventy-five miles square, and would cover a space equal to two and one-half times the State of Iowa; yet it is only called "the camp of the saints." The wicked dead are now raised to see the glory of the redeemed, and to realize what they have lost—eternal life in such a city! Satan persuades them that they can easily break through such seemingly thin and brittle walls, take the city, kill its King, and possess the earth forever. The last, vain hope of the great deceiver! Fire comes down from heaven and destroys them all. Rev. 20:9. They are "ashes under the soles of your feet." Mal. 4:30. Like "the fat of lambs" they are consumed, "into smoke" have they consumed away (Ps. 37:20), and are as if they had not been. Christ has accomplished his mission, and through death has destroyed "him that had the power of death, that is, the devil," and has delivered "them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

The earth is purified from every stain of sin. The garden of Eden, a little cor-

ner of the great world field, is restored, enlarged, yea, beautified, till the whole earth exceeds the original, for Christ has set up the throne of his father David in the capital city of the whole earth, and to his reign there shall be no end. Isa. 9:7. Then, and not till then, can "the meek inherit the earth, and delight themselves in the abundance of peace." Ps. 37:11.

The Father can not leave his Son, so he, too, comes to earth, and we read, "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," has then been "given to the people of the saints of the Most High." Satan, with all his host of fallen angels and wicked men, is forever destroyed. The whole universe has seen the terrible consequences of sin to such an extent that none will ever desire or dare to sin again, but every thought and word will be in strict harmony with the will of God; and that glad time will have come of which the seer of Patmos says, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." "Even so, come, Lord Jesus."

An Encouraging Outlook

C. P. BOLLMAN

We are glad to be able to tell our people, just upon the eve of the October collection for the work among the colored people in the South, that the work is in a prosperous condition, and the outlook very encouraging. Notwithstanding the difficulties encountered, and the lack of funds, a good work is being done.

The Lord is going out before his people and preparing the way for the workers, whether they are canvassers, colporteurs, teachers, or ministers.

The mission schools established by the Southern Missionary Society are all again in successful operation. One school that was started last January with only six pupils, closed the first of June with eighteen pupils. It opened a few days ago at the beginning of the present school year with eighteen pupils, and now reports an enrolment of twenty-three.

There are numerous openings for the establishment of new schools. Some of these calls will have to wait, but we hope to be able to respond favorably to several.

Memphis is appealing to the Society for aid in erecting a small school building and establishing a mission school in one of the colored quarters of that city. We know of no place where the need is greater, or where access can be had to a larger number of Afro-Americans, than in that important city.

This Society has been advised by the General Conference Committee to confine its operations as far as possible to the establishment and maintenance of mission schools for the colored, and to providing school and church buildings whenever demanded by the interest of the cause. This we are trying to do, but have recently yielded to the force of circumstances and have undertaken the partial support of a colored minister in Atlanta. This brother will work under the direction of the Georgia Conference, but will be paid in part out of the funds of the Southern Missionary Society. This for the reason that Georgia is unable to support, wholly, another worker, and there is crying need for a colored laborer in that State, especially in the important city of Atlanta, which has a large colored population.

Those who have charge of this branch of the work intend to push it forward just as rapidly as possible. We are dependent, however, upon the liberalities of our people, and can go only as fast and as far as means are provided for carrying forward the work.

The Society has suffered the loss of four of its ablest teachers this fall. They have been called to labor as ministers in three of the local conferences. We have been able to supply the places made vacant by the withdrawal of these experienced teachers. We are sorry to lose them from our school work, but glad indeed to see them enter what promises to be larger fields of usefulness.

These are only a few of the interesting facts that might be given in regard to the work we are trying to do for the colored people. We believe that the past neglect of this field has been due very largely to the fact that but few of our people have understood the needs and opportunities presented. There is no branch of this cause that enlists the sympathies of Seventh-day Adventists more than the work for the colored people. We confidently believe that a liberal offering to this branch of the work will be given on the sixth of October. Remember that the Lord loves a cheerful giver, and that he holds every service rendered to his cause, even if it be the most humble part of it, as rendered to himself.

Nashville, Tenn.

THE gift of the Holy Spirit is the greatest blessing that can come to the child of God. It was the only thing the disciples needed to wait for after their Lord's ascension. It means power. It means usefulness. It means consolation and helpfulness. It means reconciliation to the will of God. It means heartiness in service. It means the best of one's self farmed out for the good of one's fellow men. It means the fullest possible understanding and application of the mission of life. It means victory for two worlds and over all worlds. And this gift the humblest may have as well as the most exalted. It is reserved for no rank or station. The rich and the poor share, and share alike.—*Selected.*



Submission

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from
me

Aught of its load.

I do not ask that flowers should always
spring

Beneath my feet;

I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I
plead:

Lead me aright,

Though strength should falter and
though heart should bleed,
Through peace to light.

Joy is like restless day; but peace divine
Like quiet night:

Lead me, O Lord, till perfect day shall
shine,

Through peace to light.

—Adelaide A. Procter.

Keeping the Children

C. M. S.

SOME one will be the confidant of our children. It is largely for the parent to decide who that shall be. It is not difficult to win the confidence of a child. That is shown every day in the success of those evilly inclined who lead young feet into the traps and pitfalls of sin.

The child whose confidence has been completely won by a Christian parent carries about with it the strongest possible shield against those who would lead it astray. The basis of that confidence must be the absolute faith of the child in the truth of every statement which the parent makes. There must be no juggling with the child's trust, no juggling with the truth, no misstatement to tease or confuse the child for fun. Such fun is obtained at a terrible cost to both parent and child. If the child is put in a place where he must question the truth of one statement, he will soon come to question them all, and the outsider will then have the advantage of the parent, for the child has, perhaps, not yet learned that the outsider is a deceiver, and that his statements are likely to be untrue.

The parent who has, through such a course, lost the confidence of his child has weakened that child's ability to discern the untrue, as well as having failed to give the child the shield that only a parent can give.

Every day we see in the public prints the record of some child mistreated, ruined, or killed because some person with an evil heart had won its confidence to work out a wicked purpose. Of course, in many cases children become

the victims of the vicious by direct attack which they have no power to resist; but in very many cases they are enticed into company or into places where that same wicked purpose is worked out immediately or gradually as the evil-disposed person may choose. The following paragraph, made up of headlines from the daily press, is but a sample of the terrible and continuous work that is going on in the world:—

"Young girl murdered, mutilated body found in a pit near her home, no clew as to the murderer." "Body of young boy found under pile of bushes, after lad had been missing several days." "Abducted and murdered; mutilated body of eight-year-old boy found by his father; was stolen by a tramp." "Young girls leave home; had displayed interest in the performances of a hypnotist; left after Sunday-school; found later under compromising circumstances." "Held for killing boy; little body found under sacks of oats; mother supposed he had run away, as he had done so before." "Runaway girl arrested; offended at mother's reprimand for waywardness." "Girl murder victim; body found in lake, and man companion missing; all evidences point to murder." "Boy stabs his father; was attacked by parent in the home of the youth's fiancée." "Dozen saw her attacked; men rushed to aid of little girl, but were too late; she was enticed to the city park by a stranger." "Girl dies in priest's home; the abbé and his sacristan placed under arrest." "Boy bandits oathbound; 'Jesse James Gang' swore to be true to the black flag; candidates placed hands on skull as they took solemn pledge to obey captain's commands."

Day after day these evil records are piling up, and we shall not see less of them while time lasts. Every evil device the enemy of souls can employ will be employed to ruin our children, covertly as well as openly. The above are but the most open and glaring accomplishments. Only the records of heaven will show what is being done insidiously to turn our children into paths that will make the truths of God distasteful to them.

The time has come when all Christian parents should seek to break down every barrier of distrust between them and their children, and to erect a strong bulwark of trust and implicit confidence around the little ones that will strengthen them and protect them in these evil times. It can not be done by stern dictation and reprimand. It must be preceded by a deep, earnest heart work and direct counsel from God in answer to prayer. The terrible work brought to view above reveals, perhaps in every

case, a lack of that loving, trusting confidence and companionship which should exist between the Christian parent and the child. With that as an evidence of what is being done openly, we can realize something of what is being done secretly by the evil one himself for the capture of the children.

The time has come when the following prophecy should be working out in every Seventh-day Adventist family: "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." Mal. 4:5, 6. Let us take up this work in the fear of God, and for the love of those whom he has entrusted to our keeping and guidance.

One Glass too Much

THE Duke of Orleans was the eldest son of King Louis Philippe, and the inheritor of whatever rights his father could transmit. He was physically noble. His generous qualities made him universally popular. One morning he invited a few of his companions to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He was not in any respect a dissipated man. But in that joyous hour he drank just one glass too much, and slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage, and presently alighting at his destination, leaped from it and lost his balance. His head struck the pavement. Senseless and bleeding, he was carried into a beer-house close by, and died. That extra glass of wine overthrew the Orleans dynasty, and sent the whole family into exile.—*Selected.*

The Hardest Fight

THIS grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. Ah! the battle-field often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our final submission. God knows what is best for us; that is enough.—*T. L. Cuyler.*

THE WORLD-WIDE FIELD

A Glimpse About Canton

MRS. J. N. ANDERSON.

It is encouraging to us in far-off China to know that, through the liberality of our brethren, the Father is keeping to us the promise to "supply all your need according to his riches in glory." The money sent is being used carefully; but as the work enlarges, our wants increase. Still, I believe the Lord of the harvest has his means at command for the prosecution of this work, even in China, till the great ingathering shall have been accomplished.

Sometimes I think it may be well that our people do not see this great mass of people, for they might not feel equal to the demands this work will make upon them. Here in Canton we get sight of such denseness of population. The city is not large in area: a man may walk from one extreme to the other in one and a-half hours—this taking in the later additions outside the wall. Canton has so doubled herself outside the walls that it is only on the hills of the northern limits, toward White Cloud Mountain, that this ancient barrier of feudal days is visible. But any space that is large enough to admit a man's body will do for his nightly lodging, and when daylight comes the people pour into the streets. At any place where labor may be exchanged for a means of subsistence, human beings swarm like flies over a pot of honey. No wonder the scent of a better way, which the more adventure-some have brought back from Japan and Western lands, has quickened a sense of dissatisfaction. China is moving rapidly in a popular wave, and it seems quite apparent that the old wine-skins must go. Some phases of this new life are hopeful; but Satan sees to it that enough that is bad is mixed to make the whole odious to many of the more conservative class, who are really the more desirable and more stable class.

Many girls' schools are being established. Their course of instruction, and their more open relation to boys' schools, will tend to a larger freedom for women, and, eventually, to the breaking down of many of the time-honored customs relating to engagements and marriages. There is supposed to be absolutely no courtship in China. One can easily see the effect this unaccustomed liberty may have upon girls, and the evils that may arise therefrom.

Among the boys' schools lately established, the passion seems to be for a maximum of leisure and a minimum of study. At the new school near us, the boys come in their military uniforms, caps also, in spite of queue, go through their drills, study from three to four hours, and so far as we can see, are then

turned loose to wander aimlessly about, usually in groups. There is a great deal of military pretense and parade, and in this I suppose they think they are establishing schools after the Western model. Among those who work I think the demand for short hours and light work more urgent than I have known it at home. With it all they need a summer vacation, and plenty of smoking.

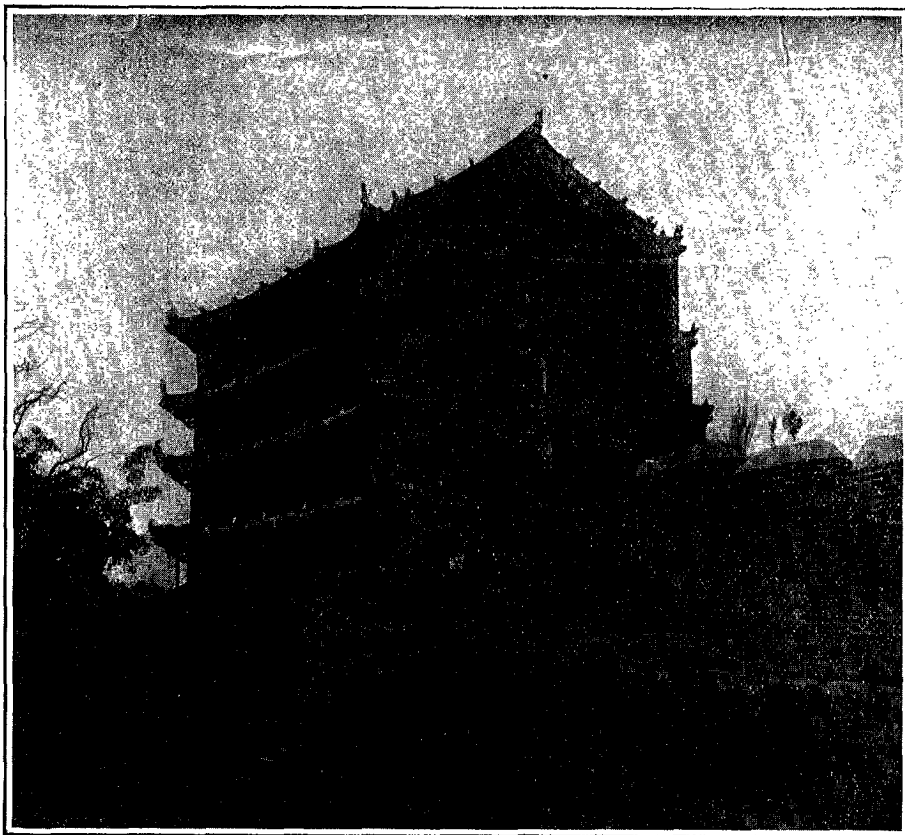
On the other hand, there are sober signs to indicate that when this mist of display and shadow of effect has cleared away, it will be seen that some real advance steps have been made toward more hopeful conditions in China.

One thing I like to see is the falling off of the queues; for, like the New Tes-

masculine stride would split one. Usually the sleeves are a full foot longer than the wearer's arms, and both hands are kept busy wrinkling back the superfluity of material, to let the hands out into the open. With such a gown there go tight silk trousers, or leggings, which begin somewhere above the knees, and reach to the ankle, where they are banded down over white socks with silk garters. These white socks are, in turn, let down into brocade or satin shoes, which, to be really genteel, should not have even so much leather in their make-up as to cover the sole.

In such an outfit they look about as unmanly as it is possible for a man to look, and not at all prepared for the realities of bread winning or any other useful service. I do not at all wonder they are obliged to get their wives through the intervention of professional match makers.

There is much unrest in these southern provinces. The Cantonese in all classes are more progressive, aggressive,



A FIVE-STORY WATCH-TOWER ON THE WALL OF CANTON, CHINA

tament writer, I agree that if a man has long hair, it is a shame to him. Another change that is equally refreshing is that of the new half-military style of dress among men. It consists of trousers and a sack coat, the latter buttoned to the neck, where it is finished with a narrow standing collar. A light, absorbent under garment is all that is needed besides. With this suit and substantial leather shoes is worn a straw hat, or cap with front piece. Dressed like this, a man looks much more like a person let loose to do something than when he comes out in a long silk robe of so delicate a color that a hint of work soils it. Then, too, these robes are so narrow that a fairly

and anti-dynastic than perhaps any of the other people of China. One week ago a foreign river steamer, sailing under the English merchantman, was held up by a very large band of pirates. Some of these had taken passage at Canton, others got on at points along the route, and still another crew waited in junks, at a favorable point about one hundred miles up the river, near Sam Shin. The Indian watchmen were covered, the ship's arms seized, the officers wounded, and everything was in the pirates' possession within a few minutes after the ship had struck the cable which bound two boats on either side the stream together, and brought her ene-

mies to both her sides. The captain survived his bullet wounds, but Dr. MacDonald, of the English Wesleyan Mission, died almost instantly, from a bullet in the temple. Dr. MacDonald had been here more than twenty years, and had built up a large hospital at Wuchow. This is the third work he had laid. At Fat Shan, ten miles from Canton, is a large hospital, with schools, chapels, and all that pertains to full, rounded work—the fruit of his earlier labors. The Wesleyans do not support medical work. It must grow by its own strength.

Our first trip up this West River, while we yet lived in Hongkong, was made on this boat, and we were entertained for the night at Dr. MacDonald's hospitable home. At that time his wholeheartedness as a worker, and his skilful use of the medical work for the furtherance of evangelical effort, strongly impressed us, and I may say he has always stood in our estimation as a model medical missionary.

Only a few days after this daring deed, the government customs at the same place—Sam Shui—were looted by a band of about two hundred thieves. In the skirmish several Chinese were killed. Two weeks ago a country village on the borders of Canton was raided. The village was located just back of Christian College (Presbyterian). One of the faculty told us two days ago that for the assistance the college settlement is supposed by the raiders to have rendered the village, an attack upon the college and resident faculty of foreigners has been openly threatened. Several junks have been held up in the open river some twenty miles below Canton, in daylight, and in sight of the Chinese forts at Whampon. It is said that most of these robbers and pirates are old soldiers and naval hands, grown accustomed to the laziness of a standing army and navy, and now that the modern methods are introduced, and they are found unfit for service, they take to this reckless life. The state of affairs is really quite serious.

We have never felt very proud of the appearance of our China Mission home, which, by the way, is also our own family home, but perhaps you would like to see a picture of it. Maybe you will feel that it is not very representative; but perhaps it is just as well to have this as to have a place where a great deal would have to be paid for rent, so long as our work could be accommodated. I wish you might see old Canton, and China in general. I am sure you would find it quaintly interesting.

Our coworkers are all away for a change. Miss Vanscoy went with Dr. Law and his wife to Macao, an island Portuguese possession, about one hundred miles from here. Their teacher has promised to spend a part of the time with them.

Brother Wilbur's family and Ida Thompson have gone up to Amoy. Our brethren there have a good foreign house, right at old Pacific's edge, and will do all they can to give them a well-

deserved change and rest. Their accounts of sea-bathing and fresh sea air cool us at this distance.

Our work is slowly making progress, and we expect to see the message find its way among these millions.

Rumania and Austria-Hungary

L. R. CONRADI

MAY 22 I took the fast mail steamer from Constantinople, and after a pleasant passage through the Bosphorus and the Black Sea, reached Constantza, Rumania, in a little less than twelve hours. En route I had an interesting conversation with a Swedish gentleman and his wife, and I was not a little surprised the other day to meet the gentleman as a customs officer at Malmoe when entering Sweden; he recognized me, although for the moment I did not remember him, for he was now wearing his Swedish uniform.

A number of the German brethren in Constantza awaited my arrival, and next day we had some good meetings here. Quite a number of our brethren have left Rumania for South America and Germany, since my last visit, so that the Constantza membership has been reduced from seventy to about twenty. But I feel sure that if we put forth the proper efforts here, our membership could be increased.

With two of the brethren we went to Bucharest, the twenty-fourth, where we met Elder Enseleit and Brother Hinter. When I visited Bucharest last, we had a church of about twenty-five, and our meeting was prohibited by the police, for we were called before the mayor of the city, and the lecture was forbidden. I was surprised this time to find that Brother Hinter had secured a nice hall for the church, and that at every meeting he was having from sixty to one hundred present. Our church-membership here has increased to sixty-five. Brother Hinter, who has been laboring here, has surely done good work among the Rumanian- and German-speaking people. He had just recently baptized sixteen, and next day after I left, he intended to have baptism again. The city of Bucharest was all decorated, celebrating the king's forty-years' jubilee, as it had been that long since he had entered the country as a Hohenzollern prince, to take the throne at the request of the people. Then this land was a Turkish principality, while it has since developed into a strong, independent government. I was pleased to see so many good, strong men in the Bucharest church. We more fully organized this church, supplying the necessary elder and deacon and church committee. We have every reason to hope that the work in this city will continue to grow.

Elder Enseleit, who entered Bulgaria last fall, has put in hard work studying the Bulgarian language, and has made good progress. He has recently baptized three there. Thus the cause is slowly but steadily making progress in the Balkan States.

Sunday night we had a meeting in Budapest, the capital of Hungary, where I was glad to meet Elder Huenergardt. They had secured comfortable quarters, and while the work in Budapest goes slowly, we are pleased to report that throughout the country it never went better. They had just organized the second Servian church, a substantial one of twenty-three members. This last quarter has been the best they ever had, for they report no less than seventy-one additions, bringing their membership up to about three hundred, most of whom were formerly Roman Catholics, representing the Hungarian, Rumanian, Servian, Slavonic, and German nationalities. We are thankful that God has given us so much success among these various tongues. Our Hungarian paper is steadily increasing in usefulness, and has a growing list.

Our next visit was to Vienna, where we have a few faithful believers. I had quite a conversation with one of the rabbis in this city.

On the twenty-ninth I reached Nymburg, a small town, near Prague, where we have lately been working. I met here one of our brethren, a photographer, with whom I spent most of the day making arrangements about the beginning of our proposed Bohemian paper, *Herald of Truth*. He is to assume the legal responsibility for its editorial management, as he is a citizen of the country.

We then went into Prague, where we held an evening meeting, and I was pleased to see that the work is growing here. In spite of many difficulties, and the lack of liberty in Austria, we are glad that our membership has reached about seventy, most of whom were formerly Catholics. We hope that the publication of our Bohemian paper, which appears first in the early part of August, will assist us in spreading the truth far and wide. The difficulty we have thus far had is not only that in most parts of the empire we could secure no permission to hold meetings openly, but we have also been unable to circulate our books and publications through the canvassers. Thus everything has had to advance rather slowly and tediously; but yet the Lord is opening hearts, and we are glad that at last we have secured some legal rights to do colporteur work. Brother Markowski, the future Bohemian editor, has reached Hamburg, and will spend a number of weeks in getting acquainted with the work there, and will arrange for getting out the first paper. We also expect him at Friedensau during our camp-meeting.

As there are thousands of Bohemians and Slavonians in the States, who can read Bohemian, we would be very much pleased if our people would help us to circulate the Bohemian literature among them. We shall gladly send from our Hamburg office sample copies of either the Russian, the Hungarian, or the Bohemian papers. Any correspondence to the International Tract Society, Grindelberg 15a, Hamburg, will be gladly at-

tended to. The Hungarian and Bohemian papers are printed quarterly, but they are sent out as monthlies; we print three numbers at a time, and mail them at once, to save postage; they are so arranged that a copy each month can be distributed, where this is found best. They generally contain thirty-two pages each quarter.

After spending a short time in Leipzig, and then visiting Friedensau, where we had a full school, and twenty-five patients in the sanitarium, I reached Hamburg, June 1, where I met Brother Peter Nyambo, our colored brother from Nyassaland, who spends a little time with us in Hamburg, and then goes on to Friedensau, after having visited some of our German churches. He expects to return with the brother whom we shall choose for German East Africa, and then will go on to British East Africa, if nothing prevents, to help open the mission for the British Union Conference.

Thus is the truth going from land to land. The field is everywhere ripe for the harvest, but the great cry is, "Where are the reapers?"

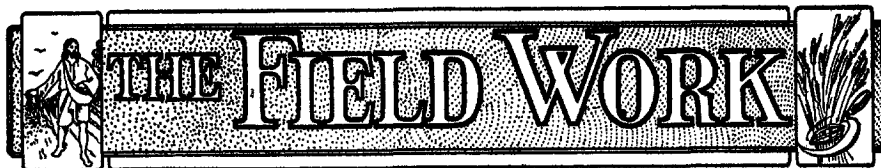
Hamburg.

Darkness in the Dark Continent

"THIS is a darkness that may be 'felt'" says Dr. A. T. Pierson. "In many places paganism here reaches its lowest depth. Superstition, cruelty, worship of demons, immorality sanctified by the example of the gods, lying, stealing, polygamy, slavery—this is, for three fifths of her people, Africa's religion. Here depravity meets no real obstacle in its gravitation toward destruction.

"Islam, though holding a smaller number in bonds, presents a graver problem than paganism. It has more truth, being monotheistic and non-idolatrous. Its converts are more decent and intelligent, less barbarous and degraded. But it only refines the vices it can not reform, and makes the sinner only a little more proud and self-satisfied with his respectability. A Moslem said to a European: 'You must not wear our clothes.' They are given us of God to set forth the character of our religion, as yours set forth the character of your own. Our clothes are wide, easy, flowing; so is our religion. We can steal, lie, commit adultery, and do as we wish, and our prophet will make it all right for us at the last day. Your clothes are like your religion: tight-fitting, narrow, and restraining.' 'The pliant pagan readily becomes the fanatical Moslem'—more unreachable than ever by the gospel."

ALL the best things are costly. Jesus Christ laid down his life to redeem you from sin and death. "Free grace" for you meant Calvary for Christ. A strong, godly character is not to be had gratis. —T. L. Cuyler.



The Oklahoma Camp-Meeting

THE annual conference and camp-meeting for Oklahoma was held at Kingfisher, August 23 to September 2. Kingfisher is a city of forty-five hundred inhabitants. The city council very kindly placed at the disposal of the conference their beautiful park with all its buildings, water privileges, electric lights, and other conveniences, free of charge.

One hundred and forty family tents were pitched upon the ground. This did not prove adequate to accommodate the people, and many camped in a large building, which was curtained off into rooms. One large tent was then divided into apartments to accommodate the campers, and fifty covered wagons were used as living-rooms. In addition to this, quite a number rented rooms in the vicinity. A census of the camp-ground was taken, showing twelve hundred in attendance at the meetings.

The annual reports of the president and the treasurer showed that over one hundred had been added to the membership during the year. Six churches were received into the conference. The tithes received during the year amounted to \$17,900, an increase of \$2,913.76 over last year. The offerings for foreign missions for the year came to \$3,046.30; other funds outside of the conference to \$2,445, making a total of \$5,491.30; donations to funds in the conference amounted to \$943.01, making a total of all the offerings received during the year of \$6,434.31, an increase of \$1,791.95 over the previous year.

The business of the conference was all completed during the first half of the meeting, leaving the last part for spiritual work. A spirit of unity pervaded, and some differences that had formerly caused difficulty were harmoniously adjusted, and all were united in all the recommendations of the conference. Fifteen hundred dollars tithe was donated to the General Conference to be used in the foreign mission work. Twenty dollars a week was given to the support of the German work in the east, and two hundred and fifty-six dollars for the Spanish work in the southwest.

During the meetings the Sabbath-school offerings amounted to \$228; the offering to the Oakwood school to \$268, and to the work for the blind to \$192.

A good new tent, seventy feet by one hundred and five feet, had been purchased during the year, and a collection for the tent fund and the religious liberty work was taken to the amount of six hundred dollars. Other collections during the meetings added considerably to this amount.

The religious services throughout the camp-meeting were both instructive and spiritual. The revival services were marked by special manifestations of the working of the Holy Spirit. Some battles were fought and victories gained that gave the clearest evidence of the

terrible conflict between angels of light and angels of darkness contending for the mastery of souls. One man left the ground Sabbath morning, to avoid the revival service. He could not remain away, so he returned and gave his heart to God. Another sent his family to camp-meeting, but would not come himself. On Sabbath morning he decided to come and see what was going on. He also gave his heart to God, repenting heartily of his backslidings. All encamped were greatly refreshed by the meetings. Seventy-five were baptized.

Elder Andrew Nelson was re-elected president, and the other officers and laborers remain about as last year. The visiting brethren were Elders G. A. Irwin, J. N. Loughborough, Geo. B. Thompson, H. Shultz, C. Santee, F. G. Haffner, G. A. Grauer, U. Bender, Professors Hughes and Giddings, Edith McDonald, Sister Lackey, and the writer. Elder Loughborough's talks on the spirit of prophecy were greatly appreciated.

The outside attendance was good the first evening of the meeting, and the interest and attendance steadily increased to the close. Elders G. G. Rupert and H. Giddings will follow up the interest with a tent effort.

All who attended the camp-meeting returned home encouraged to press the battle more strongly the little time that remains before the final triumph. It was the prevailing sentiment of the brethren and sisters that the camp-meeting this year was the best ever held in the conference. R. C. PORTER.

The Canadian Union Conference and the Ontario Conference and Camp-Meeting

THE Canadian Union Conference and the Ontario Conference held their sessions in connection with the Ontario camp-meeting at Paris, Ontario, according to appointment.

Arriving on the ground, I found the meetings well under way, with a goodly number of our people in attendance. I had feared that a session of the union conference together with a session of the local conference would occupy so much time that there would be little time for spiritual work; but this was not the case. The early morning meeting and the eleven o'clock and the three o'clock hours were invariably given to work in behalf of the campers, while the evenings were given to teaching the message to those who came in from the city. The business of both conferences was done with dispatch and unity. The officers of both were largely re-elected, changes being made in but few cases.

Nearly three thousand dollars was raised in cash and pledges for the Lorne-dale Academy. They also voted to proceed with the erection of a suitable building for this school. It is greatly needed. We met many bright young people at this conference who greatly need the help

to be obtained in one of our schools. The Lornedale Academy is a timely provision for the young people of the Ontario Conference. It should be filled with intelligent students securing a training for service in the cause of God.

Besides the Ontario laborers there were present at this meeting, Elder W. H. Thurston, president of the Canadian Union Conference; Elder Wm. Guthrie, president of the Maritime Conference; Elder C. H. Keslake, superintendent of the Newfoundland Mission; Elder D. E. Lindsey, of Ohio; Brother Ballou, of the New York Conference; Dr. Geisel, in the interest of the health work; and the writer.

The meetings brought encouragement to the hearts of our own people, while some from the city gave their hearts to God. Twenty-one were baptized.

Elders Burrill and Howe remained to further develop the interest aroused by the meetings. We hope that a church of believers may be raised up in Paris.

Ontario is an inviting field. The rich, fertile soil has encouraged an intelligent, progressive people to inhabit her borders. Thrift and prosperity are on every hand. The future looks promising, and we trust many souls here may come to a knowledge of the truth the coming year.

I. H. EVANS.

The Gothenburg (Neb.) Camp-Meeting

THIS meeting was held from August 31 to September 9. Twenty-one family tents, two pavilions, a book tent, and a dining tent were pitched upon the grounds. About seventy of our people were encamped, while a number lived close enough to attend quite regularly from their homes.

Meetings were held daily in the English and Scandinavian languages. The laborers present were Elders A. T. Robinson, M. D. Mattson, L. E. Johnson, and the writer, in English, and Elders L. Johnson, S. Mortenson, and August Anderson, in Scandinavian.

Prof. E. E. Farnsworth labored untiringly and successfully for the youth and children.

Prof. C. C. Lewis, of Union College, was present one day, and gave the educational work a lift.

The meeting was characterized throughout by the Spirit of the Lord. The messages were of a personal nature, and a heart-searching work was done.

The attendance of those not of our faith was good, and the evenings were occasions when the distinctive points that make us a people were dwelt upon with excellent impressions.

One thing that is encouraging to report from all the camp-meetings I have attended is the loyalty of the rank and file of our people to this message, especially to the spirit of prophecy. In nearly every home tracts are found that have been written and sent out for the purpose of unsettling the people's faith in this precious gift, but I know of no one who is unsettled, and many have been and are studying the Testimonies who never studied them before. Thus it is written, "We can do nothing against the truth, but for the truth."

On Wednesday, September 5, a missionary meeting was held, when the

work in distant lands was considered. At the close of this meeting a resolution was adopted asking the conference committee to appropriate from the surplus tithe fifteen hundred dollars, to be used by the Mission Board in the prosecution of the work in needy fields. After the vote a brother asked the privilege of adding to the sum five hundred dollars, which makes two thousand dollars from this little meeting, and \$7,093 from the conference during its camp-meeting series, for foreign mission work.

Some gave their hearts to God at this meeting for the first time. All were strengthened and encouraged, and the universal testimony was that it was good to be present.

CHAS. THOMPSON.

Nashville (Tenn.) Camp-Meeting for Colored People

A CAMP-MEETING for the colored people of the Tennessee River Conference was held in Nashville, August 23 to September 2, the same time that the camp-meeting for the white people was held.

Besides the large audience tent, six family tents were pitched which provided sleeping quarters for over thirty campers. The audience tent was provided with comfortable canvas seats, a good organ, and a very neat and attractive platform. The motto placed over the platform in large letters was, "The Coming King Is at the Door."

In many respects this camp-meeting was a profitable one. The weather was excellent; and the visiting Sabbath-keepers, together with the local church, made a company of about forty believers. The average attendance at the night meetings from the outside was from one hundred to three hundred. A good interest was aroused, and it seemed advisable to continue the meetings after the close of the camp-meeting proper.

The colored laborers were Elder Sydney Scott, of Kansas City, Dr. L. C. Isbell, of Birmingham, Ala., and the local worker, Brother M. C. Strachan. The holding of the meeting at the same time that the white camp-meeting was held, made it convenient for the General Conference, union conference, and local conference workers to be present.

A large number of children were present, and separate meetings were held for them. Dr. Isbell and Sister Julia Lowe looked after their interests. The last Sabbath of the camp-meeting an old-time revival service was held, and a few gave their hearts to God for the first time. A wave of deep contrition swept over the entire camp, and many renewed their covenant with God, and consecrated their all to his service. That was a heart-searching day in the camp, and one long to be remembered. At the going down of the sun on that glorious Sabbath-day, in a solemn and impressive service Brother M. C. Strachan was set apart to the full work of the gospel ministry. Early Sunday morning, the last day of the camp, eight dear souls were baptized in the Cumberland River.

A few souls took a firm stand as the result of the meetings, and many others called for further instruction, so the camp-meeting is now being followed by a tent effort.

SYDNEY SCOTT,
M. C. STRACHAN.

The Ohio Camp-Meeting

It was my privilege as religious liberty secretary of the Lake Union Conference to attend the annual camp-meeting at Troy, Ohio. I found the camp pleasantly located on the fair-grounds north of the city, and a large number of beautiful shade-trees made the camp very pleasant.

Every tent was rented, and had it not been for the commodious buildings, which were partitioned off and rented to campers, it would have been absolutely impossible to accommodate those who came to attend the meeting.

A most excellent spirit was manifested from the first. Sabbath, almost the entire congregation, numbering probably five hundred, made a new consecration to God. Quite a number of backsliders were reclaimed, and several who had never given their hearts to the Lord, made a surrender.

The first Sunday was used for the discussion of religious liberty. Several spoke at the forenoon meeting, while in the afternoon and evening special addresses were given, covering different phases of the question. The meeting continued in interest and power until its close.

It was necessary for the writer to leave early, and the last portion of the meeting will probably be reported by others.

The workers from outside the conference during the first part of the meeting were Elders Gilbert, Slade, and Curtis, and Brother J. B. Blosser.

Ohio does not hold its business sessions with its camp-meeting this year, so the entire time could be devoted to the spiritual work of the camp. This seems to be a most excellent arrangement.

J. G. LAMSON.

A Visit to Graysville, Tenn.

THERE were a few days between the Nashville and the Knoxville, Tenn., camp-meetings, so I improved the time by visiting Graysville, Tenn. I arrived there the evening of September 4, just in time to attend the evening service, at which I spoke to a good congregation of our people, who had gathered in their commodious church building. It was indeed a pleasure for me to meet with these people, and present some important features of the third angel's message.

I was persuaded to remain a day longer than I had intended to, in order to attend the soldiers' reunion which was held September 6. There was quite a number of the veterans in attendance at this reunion, besides the citizens from Graysville and its vicinity. Elders R. M. Kilgore and Smith Sharp and the writer were among the speakers. The Lord blessed in presenting some of the basic principles of this government, and the dangers which threaten their overthrow. We believe that those who heard the principles discussed were impressed with their truthfulness. We endeavored to make a clear application of these principles, especially concerning the dangers that threaten us in this country in the exercise of our religious rights.

The Southern Training-school at Graysville is doing an excellent work in preparing laborers to carry this

message to the people in the great Southern field. The per cent of workers who have entered the field from this institution during the past four years is very encouraging indeed. The sanitarium in this place, under the supervision of Dr. M. M. Martinson, gives promise of being a great blessing to the sick and suffering in that section of the South, and also in wielding an influence in the promotion of the third angel's message.

K. C. RUSSELL.

An Old-Time Camp-Meeting

SUCH was the central New England camp-meeting held at Lawrence, Mass., August 30 to September 9. The location of the camp was very desirable, and the attendance was large for an Eastern camp-meeting.

On the first Sabbath about two hundred and fifty of our people were present. This number had increased to about four hundred and fifty by the last Sabbath. A strong, genuine Adventist ring was manifested in the testimonies of all who attended. All courageously pledged themselves to renewed and abiding loyalty to the third angel's message.

From the beginning a spirit of revival was in the camp. This spirit revealed itself in mighty power and glorious refreshing on Sabbath, September 8. A considerable number made a good start in the Christian life. Many learned the blessedness of a full consecration and cherished sins removed. Almost the entire congregation sought and received a fuller outpouring of the Holy Spirit. Truly our hearts did burn within us, and our hope and faith were greatly strengthened.

Twenty-three rejoicing souls were baptized on the final day of the meeting. Aggressive plans were formulated and adopted for the carrying forward of the message. There is reason to hope that there will be united and vigorous effort put forth by the entire conference membership during the ensuing year for the advancement of the work in all departments.

Elder H. F. Ketring was elected to the presidency of the conference. The members of the executive committee chosen to serve with the president are the same as last year. The other officers also remain the same.

On the closing day of the meeting, contributions aggregating about four hundred and fifty dollars were made to various phases of the work. Adding to this amount over sixty dollars donated at the two sessions of the Sabbath-school held on the grounds, the total offerings exceeded five hundred dollars. Of this amount about two hundred dollars was donated to foreign missions.

Besides the local conference ministers and workers, there were present, either all or a portion of the time, Elders E. W. Farnsworth, W. W. Prescott, W. A. Westworth, and the writer. Prof. Frederick Griggs represented the interests of the union conference academy. Brother F. E. Painter was present in the interests of our denominational book work.

A fairly good interest was manifested by the citizens of Lawrence. On the whole, the Lawrence camp-meeting can be classed as a very successful one. It will doubtless prove a source of real and

lasting blessing to the Central New England Conference.

The brethren and sisters returned to their homes full of faith and courage, glad to have been at the camp-meeting. They all desire a camp-meeting next year, and will plan to attend. May the blessed work move strongly forward in the Central New England Conference.

W. J. FITZGERALD.

Interesting Statistics

THE following are some of the statistics of literature distribution presented at the South Carolina camp-meeting at Cowpens, August 9-19:—

For the seven months of the present year to August 1 the canvassers have worked 5,860 hours, taken 4,442 orders (this averages eight orders a day), delivered 2,397 books, large and small, valued at \$1,670.15. They have about 2,000 orders yet to deliver. One brother alone has 1,300 deliveries to make.

Since the last camp-meeting a year ago, the canvassers have placed 1,100,000 pages of "present truth," valued at \$2,539.70, in the homes of the people. This is about five pages to every family in the State. The profit per hour is 15 4-5 cents for books already in the hands of the people. Adding to this undelivered books (after deducting the time and expense of delivering, and a liberal amount for probable failures in delivering), we find the profits per hour to amount to twenty-two cents.

We give the Lord all the glory for this. We have not had the natural canvasser nor the gifted and talented men, but have had consecrated, God-fearing agents, those who were seeking perishing souls, those who were faithful in their work and faithful in reporting.

This is new territory, and there is plenty of room for any who might wish to join us in the good work here.

C. F. DART, *Field Agent.*

Campobello, S. C.

The October Collection

THE colored brethren and sisters in the South look forward with a great deal of interest to the coming October collection, and we are praying that the thirteen thousand dollars of last year will be more than doubled this year. If this can be done, then not only can our mission school work be strengthened and extended, but it will be possible to add to the industrial features of the Oakwood school, the only institution we have among us for the training of colored workers for this neglected field.

We must hasten to put our training-school on vantage-ground, so that the colored laborer who is to go out into the work can be taught to accommodate himself to the conditions which demand the service of his head, his heart, and his hand, at his very door. Our colored youth should not be handicapped as they go out into the field. Their training should fit them for the peculiar conditions which they will meet in the field.

It is a grievous wrong to leave the Oakwood school to do the work of teaching the spelling-book and grammar, without providing it with the facilities with which to operate the different industrial features which would give to

our colored youth a peculiar fitness for the work in the field. The hand, the eye, and the brain of our youth should be trained while he is learning to talk, read, spell, write, and cipher.

Various industrial features must be added to the Oakwood school, and the students should be taught to labor, and taught also to think with their labor, and to direct their labor by thought, and by labor increase their thought. Such manual labor will not only give strength to mind and heart, but it will also revolutionize the prevailing false notions and feelings in regard to the question of labor.

Labor has too long been divorced from such ideas as are herein set forth; but I believe it is possible, with the proper facilities and intelligent management, to instil the correct principles into the minds of our colored youth, and they can be made to see that the divine stamp has been placed upon honest toil, and that civilization in the future will make of its working men also thinking men, and by its processes of education, will make its working men cultivated men.

Workers trained in this manner and then sent forth into the field could accommodate themselves to the situation they meet from time to time, and their labors would give better results; but this can not be done now, as the Oakwood school is unprepared to do it. We trust that our brethren throughout the United States will do their very best in this October collection, and possibly our hopes may then be realized.

M. C. STRACHAN.

Michigan

EAST JORDAN AND LAPEER.—Through the kindness of the East Michigan Conference I was enabled to accept the invitation to take charge of the music at the North Michigan camp-meeting.

About seven years ago I spent a year in this part of the State, during which time my labors were blessed in bringing quite a number to a knowledge of the truth, and seeing several of the churches revived. It was indeed a great pleasure to meet these brethren and sisters, and those with whom I formerly labored before the division of the Michigan Conference.

The Lord came very near at times, and altogether it was a good meeting, although the president of the conference felt that the meeting was somewhat affected by the absence of the General Conference brethren, and hopes that another year some will be there. Personally, I believe that our General Conference laborers are a great stimulus to a camp-meeting.

I was glad to see the marked difference in attendance over that of former years before the old Michigan Conference was divided, and I fully believe that the division has proved a great blessing to this conference.

The Lord has blessed the labors of Brother Wight and his collaborators, and from now on they are able, financially, to carry on their work alone. Two baptismal services were held, thirty-one going forward in that rite. We were glad to see Elder Moon present at this meeting, and able to take such an active part in it.

All went home much encouraged. We

hope and pray that success will attend this conference.

From here I went to Lapeer After the sermon on the Sabbath and a good testimony meeting, we went to the river, where baptism was administered.

B. F. STUREMAN.

Notes of Progress

OUR joy and courage are rising higher every month as the reports come in from the field showing the splendid progress of the work of our canvassers. Take another glance at the summaries for the present year, and note what excellent advancement has been made. They are as follows:—

January	\$21,398.47
February	15,285.74
March	17,995.43
April	23,699.79
May	36,791.90
June	46,298.38
July	52,009.89

As we look over the reports of our canvassers from all parts of the world, we feel sure that there has never been a time in the history of our work when our agents have put in such full time and sold so many books each week. In many letters received recently we have found expressions similar to this: "There seems to be an apprehension on the part of the people that the end of all things is near, and when we present our books to them, and mention the signs of the times, they seem more impressed than they did years ago, and more readily buy the books."

There is another most interesting reason why we are selling many books this season. There has been a decided movement in all our schools. Many students have gone into the field to work for scholarships, and they have indeed worked with a will. The reports from these students indicate that nearly all have been successful in securing scholarships. We trust that this success will lay the foundation for a great work among our young people. We naturally look to them for stalwart, earnest work from house to house. God can do great things through the strength of youth if that strength is consecrated to him.

In the strenuous days of the great Reformation of the sixteenth century, young men from the schools of Europe acted an important part in carrying the message from house to house. Near the close of one school year Luther and Melancthon trained a company of forty young men to go to Switzerland and distribute tracts and books from house to house. Zwingle was so pleased with their work that he wrote enthusiastically to Luther concerning it, and said: "O, if we only had a hundred instead of forty such young men, we could set Switzerland on fire!"

Not long ago the Review and Herald Office was burned to the ground. Now the Pacific Press factory lies in ashes. But from the ashes of the Review and Herald has sprung up another smaller office devoted wholly to the work of the third angel's message, which is a more efficient factor than the other for spreading this truth. During the past few days a large council has been held in Mountain View to consider plans for the future of the Pacific Press. These plans indicate that from the ashes of these ruins will soon spring up another

Canvassers' Summary for July, 1906

	AGENTS	HOURS	ORDERS	VALUE	MEMBERS	AVERAGE
Atlantic Union Conference						
Central New England.....	2	166	50	\$ 155.15	1,037	\$.15
Chesapeake	3	251	58	159.50	547	.27
Eastern Pennsylvania	8	505	334	528.80	989	.53
Greater New York.....	..	...	...	...	650	...
Maine	5	80	28	105.00	548	.20
New Jersey .....	..	...	...	...	440	...
New York	10	966	702	1,144.62	1,750	.65
Southern New England.....	3	250	172	228.50	420	.54
Vermont	2	41	8	13.00	512	.02½
Virginia	5	535	224	365.45	423	.86
Western Pennsylvania	11	396	296	859.45	750	1.15
West Virginia	5	252	26	75.15	220	.35
Totals.....	54	3,442	1,898	\$3,633.57	8,286	\$.43
Lake Union Conference						
East Michigan	6	551	161	\$244.50	1,951	\$.12½
Ohio	18	587	339	814.05	2,350	.34½
Indiana	25	1,181	367	815.30	2,100	.39
Northern Illinois	10	816	419	776.70	1,188	.65
North Michigan	8	721	165	405.40	809	.50
Southern Illinois .....	..	...	...	...	725	...
West Michigan	1	22	7	28.75	5,000	.00½
Wisconsin	8	361	54	189.95	3,268	.06
Totals.....	76	4,269	1,502	\$3,274.65	17,391	\$.18¾
Canadian Union Conference						
Totals.....	8	...	327	\$569.55	1,095	\$.52
Southern Union Conference						
Alabama	3	236	...	\$403.75	314	\$1.28
Cumberland	12	356	...	458.95	500	.91½
Florida	5	310	...	146.70	450	.32
Georgia	5	344	...	310.05	190	1.63
Louisiana	11	851	...	1,058.00	260	4.07
Mississippi	5	77	...	324.85	243	1.75
North Carolina	11	626	...	385.10	250	1.54
South Carolina	9	933	...	1,030.15	80	12.87
Tennessee River	12	407	...	754.90	534	1.73
Totals.....	74	4,140	...	\$4,872.45	2,821	\$1.73
Northern Union Conference						
Alberta	2	36	12	\$ 32.50	162	\$.20
Manitoba	3	193	52	219.80	429	.51
Minnesota	16	1,121	338	996.95	2,049	.43
North Dakota	8	907	311	902.10	639	1.41
South Dakota	14	1,727	605	1,349.05	1,040	1.30
Totals.....	43	3,984	1,318	\$3,500.40	4,319	\$.81
Central Union Conference						
Colorado	5	417	189	\$ 737.20	2,500	\$1.29
Iowa	15	916	326	850.09	3,821	.22
Kansas	13	1,192	387	1,191.85	3,270	.36
Missouri	20	1,746	621	2,206.25	1,500	1.47
Nebraska	8	537	173	679.25	2,117	.32
Totals.....	61	4,808	1,696	\$5,664.64	13,208	\$.43
Southwestern Union Conference						
Arkansas	5	486	194	\$ 526.50	555	\$.95
Oklahoma	16	1,957	1,087	3,306.00	1,650	2.00
Texas	27	1,827	832	2,519.45	1,165	2.16
Totals.....	48	4,270	2,113	\$6,351.95	3,370	\$1.88
Pacific Union Conference						
Arizona .....	..	...	...	...	152	...
California-Nevada	31	2,073	1,931	\$3,404.60	4,000	\$.85
Southern California .....	..	1,473	820	1,439.85	1,432	1.00
Utah .....	..	...	...	...	200	...
Totals.....	31	3,546	3,751	\$4,844.45	5,784	\$.83½
North Pacific Union Conference						
British Columbia	1	33	10	\$ 25.00	140	\$.01¾
Montana .....	..	...	...	...	400	...
Upper Columbia	25	1,638	607	2,226.65	1,475	1.50
Western Oregon	18	922	491	1,006.55	1,500	.66
Western Washington	20	952	499	1,124.30	1,114	1.02
Totals.....	64	3,549	1,607	\$4,382.50	4,629	\$.94

¹British Union Conference

Irish Mission Field.....	6	837	407	\$ 348.12	124	\$2.80
North England	24	3,663	1,244	1,880.68	497	3.80
South England	18	2,427	801	1,215.18	579	2.09
Scotch Mission Field.....	16	1,587	735	932.12	126	7.40
Welsh Mission Field.....	7	656	490	323.47	170	1.90
Miscellaneous	1	151	57	138.97	....	....
Totals.....	72	9,321	3,734	\$4,847.54	1,496	\$3.26

²Australasian Union Conference

Queensland	4	184	135	\$ 832.75	289	\$2.88
New South Wales.....	16	1,238	420	1,673.62	863	1.94
New Zealand	24	1,433	478	1,883.50	592	3.20
North Queensland Mission....	3	514	77	258.87	....	....
South Australia	10	822	254	1,077.43	320	3.36
Tasmania	5	...	89	566.37	254	2.23
Victoria	13	1,002	339	1,337.18	680	1.96
West Australia	6	569	150	753.50	331	2.27
Malaysian Mission	2	188	142	747.00	9	83.00
Totals.....	83	5,950	2,084	\$9,130.22	3,338	\$2.73

³South African Union Conference

Cape Colony Conference.....	..	...	...	.....	...	....
Natal-Transvaal Conference...	10	423	270	\$837.97	106	\$7.90
Totals.....	10	423	270	\$837.97	106	\$7.90

General Summary

Atlantic Union Conference....	54	3,442	1,898	\$3,633.57	8,286	\$.43
Lake Union Conference.....	76	4,269	1,502	3,274.65	17,391	.1834
Canadian Union Conference...	8	327	327	569.55	1,095	.52
Southern Union Conference...	74	4,140	...	4,872.45	2,821	1.73
Northern Union Conference...	43	3,984	1,318	3,500.40	4,319	.81
Central Union Conference....	61	4,808	1,696	5,664.64	13,208	.43
Southwestern Union Conference	48	4,270	2,213	6,351.95	3,370	1.88
Pacific Union Conference.....	31	3,546	3,751	4,844.45	5,784	.83½
N. Pacific Union Conference..	64	3,549	1,607	4,382.50	4,629	.94
¹ British Union Conference....	72	9,321	3,734	4,847.54	1,496	3.26
² Australasian Union Conference	83	5,950	2,084	9,130.22	3,338	2.73
³ S. African Union Conference	10	423	270	837.97	106	7.90
Grand Totals.....	624	48,029	20,300	\$52,009.89	65,813	\$.78

¹ Six weeks ending July 27.² May.³ Four weeks ending July 8.

office, smaller indeed, and with less facilities, but devoted wholly to the message. We are confident that this new office will also be a more powerful factor in publishing the truth than the one that was burned.

At the Pacific Press council the Lord spoke to the stockholders through his servant, Sister White, in no uncertain terms concerning the work of our publishing houses. Among many earnest words were the following: "From the light given me the commercial work has been a curse to our printing-offices from the time it was first introduced." "All commercialism should be swept out of our institutions. And the workers should strip for the race, and prepare for the battle." This is a glorious message, and so much in harmony with God's providences during the past few years that we greatly rejoice in the prosperity of a publishing work in the near future, free from all commercialism, perfect in its unity, and beautiful and strong in the oneness of its work.

What an encouragement it is, at the very time when our printing facilities have been so greatly reduced, that the field work is marching on with steadily increasing strength and success. "The big end of our work is in the field." Our printing facilities may be reduced, but they are only a small part of our publishing work. If the field work prospers, we may look with bright hopes to the future.

A general publishers' convention has been appointed at Takoma Park, Wash-

ington, D. C., from October 3 to 10. This promises to be the largest and most important meeting ever held of representatives of our publishing interests. We trust that our people, and especially our agents, will earnestly pray that the work may be unified and greatly advanced by this meeting.

E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.

Missouri

VERSAILLES.—Our camp-meeting at this place, August 2-12, was well attended by our own people, and by those not of our faith. After the camp-meeting I remained to hold a tent-meeting. Brother Miller and Sisters Hough and Warnock remained to assist in the work, and a few others stayed a few days only, to help in the singing, and in awakening an interest.

The attendance has been good, and the people are deeply interested. We are in the midst of the Sabbath question, and some seem to be deciding for the truth of God.

One minister has been preaching against the truth for three Sundays, and last Sunday he said that a man could "keep every one of the ten commandments and go to hell." This rather startled some of his own members, and some of them attend our services even on prayer-meeting evening.

I have been loath to hold a tent-meeting after a camp-meeting as the people

are usually so prejudiced they will not attend, and I believe there is a reason for it. As I expected to remain here, I requested that the change of the Sabbath and the United States in prophecy be not presented. Elder Porter spoke one evening of the Sabbath and First-day texts, and the subject of religious liberty was also presented in evening services, but these did not prejudice the people. They have come out to hear the truth from the beginning, and we have brought them up to these great subjects gradually, giving them time for consideration as we went along, and as a result, they are still deeply interested.

One of our leading ministers has written me asking if the camp-meeting proved to be an entering wedge so large that nothing more was wanted. I have seen many meetings where it seemed there should be a good interest after them, but no interest was manifested; and I believe that although the Testimonies say we should present the Sabbath at our camp-meetings, it is not wise to present the strong points of doctrine, which always arouse prejudice, until the subjects can be presented from the beginning in the regular course of the tent-meeting, so the people can have time to consider them as they go along, and have some one visit them to help them. We are of good courage in the Lord and in the final triumph of the message. Remember us in your prayers.

E. A. MERRELL.

Alabama

HUNTSVILLE.—Believing that the readers of the REVIEW will be glad to learn of the progress of the Oakwood church, which is very largely composed of the students of the Oakwood Manual Training-school, we are glad to note some points of interest in connection with this work. We feel that the Lord has especially blessed the efforts put forth for the conversion of our students the past few months. At the present writing only a very few, perhaps four or five, are not Christians, and these, with but one exception, have been with us but a short time.

Some come to us who have never kept the Sabbath, and know nothing of the message. These come at first for only the educational advantages of the institution, but after being with us for a time they begin to realize, both by teaching and by example, that the Lord is soon coming, and that they ought to prepare to meet him. These soon request baptism and church-membership. During the past year twenty-one have been baptized on three different occasions.

Several of our student members have for some time manifested a deep interest in missionary work, such as visiting families, holding Bible readings, selling and loaning books, tracts, and papers. About fifteen hundred of the special Earthquake number of the *Signs* were sold and given away in the surrounding country and neighboring cities by the members of the church. We believe that much good will result from the sowing of this precious seed. An effort is now being made to interest our neighbors and friends by holding public services once a week in the school chapel, but so far the attendance has been small. It ap-

pears that the message must be carried to the homes of the people, for many, and seemingly the majority, are so indifferent to Bible truth that they will not exert themselves sufficiently to attend our meetings, though they seem to be interested when visited at their homes.

We enjoy, each Friday night at the beginning of the Sabbath, a good prayer-meeting, conducted by the different members of the faculty. The weekly meetings, at which all have a chance to pray and bear testimony, are occasions of spiritual refreshing.

The Sabbath-school work is under the direction of Elder F. W. Halladay, as the general superintendent. There are four assistants selected from among the students. These in turn take charge of the Sabbath-school exercises. This plan is working nicely, as it gives a practical experience to several. The usual Sabbath-day services are held each week, and on each Tuesday night the students hold a prayer-meeting, which is conducted by the young people themselves. In addition to these services the young men and women assemble at different hours each Sabbath afternoon for Bible and mission study.

A portion of the membership of our church is made up of individuals who were once students, but have left the school. We know that many of these young people as they go out from the school among those who have no interest in the message or in health reform, experience many severe temptations. But we are glad that the Lord is able to guide all such. Of course they need the encouragement and prayers of the church. We try to help them by frequently writing personal letters to all as far as we know their addresses. However, there are some whose whereabouts we do not know, owing to their frequent change of location and their failure to inform us of such changes. We hope that if any such members should chance to read these lines, they will write us immediately. We receive many encouraging letters from absent members each quarter, but wish to hear from all.

In conclusion, we will say that our church is of good courage, and we believe there is a great work and bright days ahead of us if all remain loyal and faithful to the message.

W. J. BLAKE.

Western Pennsylvania

HOLLIDAYSBURG.—The tent that was shipped from Clearfield was pitched at Duncansville, August 20, and meeting opened Wednesday, the twenty-second, with a small attendance, but it grew larger each night, until a week ago last Sunday night we had an overflow meeting, every seat in the tent being taken, and many standing on the outside. Brother J. E. Veach was to have assisted me in this effort, but he was detained by other duties. Brother R. H. Wiper, of Clearfield, came over and preached three sermons, which were highly appreciated by this people. The president, Elder C. F. McVagh, also made a visit of a few days, and spoke on the millennium and the United States in prophecy. Outside of this help, I had Brother J. S. Glunt to look after the tent and to assist in the singing.

Last week I gave the testing truth

of the Sabbath to a well-filled tent each night. Two nights a Catholic gentleman opposed me on the law and the Sabbath, but as time was taken to answer all his questions, he is now stating that we are right in what we say upon these subjects. There is power in truth, and it always triumphs.

A week ago last Sabbath, September 15, we held our first Sabbath-school in the tent. Thirty-five were present, five of these being our own people. And last Sabbath, the twenty-second, we had forty-seven present, three of these being our own people. How many will finally give themselves to the Lord we can not say. The tent will stand until October 1. The Sabbath truth has not cut off the interest, as the people have expected to hear this subject from the first.

We trust we shall have your prayers in this good work, and that God will finally reveal a number of precious souls to walk with him. We hope to have a baptismal service soon.

W. F. SCHWARTZ.

Progress at Oakwood Manual Training-School

As we come near the time for the annual collection in behalf of the colored work, our minds naturally turn back to the offerings made by our people last year. We wish all could realize how much their sacrifices were appreciated by our colored people, and by those who are engaged in this branch of the Lord's work.

We feel that you should know something as to what has been accomplished with that part of the last collection coming directly to this school. Previously to last year nothing had been paid on the teachers' salaries by the school itself. But this collection enabled us to pay about one thousand dollars on these salaries that year, though largely in supplies. The present year the school is furnishing about fifteen hundred dollars in supplies for the same purpose. Aside from these items the two teachers' cottages have been completed; a new tool house, and a shed for our young cattle, have been built; a much-needed cistern has been put in at one of the cottages; both cottages have been equipped with eaves-troughing and piping, and extensive repairs have been made in the troughing of the older buildings. This summer, as a result of this collection and some additional funds, the basement of our study hall has been cemented, a seven-hundred-foot sewer laid, and neat bathrooms have been installed. Many other small, but very necessary improvements about the buildings and farm have also been made.

On the farm this year we have been attempting to carry out the instruction of the spirit of prophecy in raising more garden produce and less cotton. The Lord has seen fit to bless our efforts in heeding his instruction, and already about five hundred dollars' worth of garden produce has been marketed. We have also canned about sixteen hundred quarts of fruit this summer. We have about twelve acres of peanuts, with prospects for a good yield for this season.

We have endeavored by God's help to use the strictest economy in the expenditure of the funds that have come to

us, and those who have visited the school often enough to be familiar with conditions and the improvements have repeatedly testified to the substantial progress made for the outlay involved. To the Lord be all the praise for whatever degree of success has attended our work as a faculty.

Our school opened Wednesday, September 19, and though our attendance is not yet large, the spiritual atmosphere is excellent; those who are here are manifesting much interest in the work, and we have assurances that others will be with us in the immediate future. Aside from our regular intellectual work, classes in the following manual training lines have been organized: blacksmithing, carpentry, broom-making, agriculture, poultry raising, dairying, bee culture, horticulture, carpet weaving, cooking, plain sewing, and dressmaking.

The prospects for the future are from many standpoints more encouraging than at any time in the past two years. We who are daily brought to face the needs of this great work are praying God that he will put it into your hearts not only to give as liberally as you did one year ago, but as much more generously as the necessities of the work and the shortness of time would indicate.

O. R. STAINES,
Business Manager.

A Sabbath at Caterham, England

AFTER an absence of nearly a year I had the pleasure of spending a recent Sabbath at the Caterham Sanitarium, and it occurred to me that the readers of the REVIEW, many of whom have contributed toward the purchase of this institution, might be interested in a brief account of the visit.

I arrived there Friday evening a little after sundown. They had had their evening worship in the parlor, attended quite fully by helpers and patients, and the helpers had all assembled in their own little chapel for the evening Testimony study. There were just eighteen of us, including a brother who is engaged in traveling for our food company, and one of our own people who is a patient. Every helper in the building, as far as I am aware, with the exception of one who had to remain in the office to answer the bell, was present. We had a precious prayer season together, in which all took part. This was followed by a brief study conducted by the superintendent, based upon the chapter on the "Extension of the Work in Foreign Fields," in "Testimonies for the Church," Vol. VI. It was cheering to note the hearty response which came from the workers present.

I looked about me and saw a number of faces with whom I was familiar, and others who had come in more recently. We have workers there from England, Scotland, Ireland, and Wales, also from Germany, Switzerland, and America; so it makes quite a representative family. The study was on missionary work. Much was said in reference to the progress of the work in foreign fields, and the thought was impressed that the time might soon come when some workers who had received a training at Caterham would be sent to those needy fields. It was good to look about on the ear-

nest faces, and feel that they would all be willing to go if they were called.

Sabbath morning at worship I met a Mr. Owen, a leading clergyman of Wales who is an intimate friend of Evan Roberts, the young evangelist who was chiefly instrumental in bringing about the Welsh revival; also another clergyman who is pastor of a Congregational church in London, the manager of a large temperance publishing company; and other interesting people.

The Sabbath-school was held in the gymnasium, and was attended by the helpers, and quite largely by the patients. It was conducted by Elder Ritchie, who happened to be there at the time as a patient. A very interesting hour was spent in the study of the lesson.

Truly the Lord is using our little institution at Caterham to bring us in touch with earnest and efficient people in this kingdom, many of whom we might not be able to reach so well in any other way. The outlook is encouraging for a much larger work. We feel deeply grateful to our brethren in America for helping us to get this institution started, and feel confident that in God's hands it will not prove in vain. We desire the continued prayers of the friends of the work that it may be so conducted as to accomplish the greatest possible amount of good.

M. E. OLSEN.

Bermuda

HAMILTON.—About six weeks ago one of our Portuguese brethren moved about eight miles to the west, into a neighborhood where there are several families of this nationality. As soon as they were well settled, we began meetings in his house once or twice a week. As a result, one family has kept two Sabbaths. They were never known to have meetings in this neighborhood, but the last two Sunday nights a congregation of Portuguese have left their church very near the place where this brother lived, and have gone the eight miles to his new place of residence.

One week ago Sunday I had a very fair congregation, most of whom were Catholics. Last Sunday there were only three or four who seemed interested. They all paid good attention the first Sunday. We are living in a time when people seem to decide very quickly for or against the truth.

Some who began to observe the seventh day several months ago were a little troubled last week, and we had fears they would fall out. Things look a little more encouraging just now.

JAMES A. MORROW.

Progress in Mississippi

We came to Natchez July 25, pitched our tent August 1, and began our meeting on the second. The interest has been very good, and the Lord has given us eleven dear souls. We now have in all twenty-one Sabbath-keepers and five children. Many others are interested and desire to unite with us.

We greatly need a building, as the weather will soon be too cold to hold meetings in our tent. If our dear brethren and sisters will co-operate with us, we believe a good work could

be accomplished here in the near future. The Lord has opened the work here, and all should join hands and help. The Lord has promised to go before us to open the way, so he wants his people to follow and take up the work that he has left them to do.

Our Sabbath-school will soon be one month old. Among the believers here are four teachers. One of these and another young lady desire to enter one of our schools.

We have good prospects for a church and school. In the north part of the city, on a car line, there is a frame church building, with seating capacity for two hundred persons, and parsonage of four rooms in the rear, owned by the Episcopal Church. This place is for sale. They want twelve hundred dollars for the whole. Lots near the tent are selling for from four hundred to four hundred and fifty dollars each. Will you help us in some way to secure a building for this people? Send remittances to L. V. Crawford, Box 29, Vicksburg, Miss.

W. H. SEBASTIAN.

Pacific Press Publishing Company Stockholders' Meeting

ACCORDING to appointment a special meeting of the stockholders of the Pacific Press Publishing Company and the members of the Pacific Press Publishing Association was held in the temporary factory of the company at Mountain View, Cal., Monday, Sept. 10, 1906, at 2 P. M.

Besides resident members the following-named persons were present: Geo. A. Irwin, E. T. Russell, W. B. White, A. T. Robinson, L. F. Starr, W. F. Martin, Geo. W. Reaser, F. I. Richardson, W. C. White, Mrs. E. G. White, H. W. Kellogg, G. W. Caviness, W. T. Knox, and H. W. Cottrell.

After the opening exercises, it having been ascertained that a majority of the stock was represented either in person or by proxy, the treasurer presented his report, which showed a deficit of thirteen thousand dollars. This showing, it will be understood, was on account of the fire.

The manager then presented his report, covering the experiences of the Pacific Press from the memorable eighteenth of April to the present time. This report showed, among other things, the approximate amount of loss sustained by the institution as a result of the earthquake, the amount of donations received (about five thousand dollars) to apply on that loss, and the fire of July 20, destroying practically the entire manufacturing plant of the institution, together with the entire stock of books, pamphlets, and tracts.

The report rehearsed the difficulties encountered and overcome in getting the work started again, issuing the periodicals, arranging for the publishing of books with which to supply the canvassers in the field, and securing the machinery necessary to carry on the work. The Lord's hand seemed to have overruled especially in this latter particular, and presses and other machinery were secured much more quickly than any one had reason to expect, and other machinery for electrotyping and binding will soon be installed.

Though the tracts and pamphlets were all destroyed, most of the plates were saved. A great amount of work will be necessitated in bringing out the numbers required of B. S. L. and A. G. L.

The institution is under contract to publish five thousand copies each of "Coming King," "Gospel Primer," and "Christ Our Saviour" in the Spanish, besides good-sized editions of "Home and Health," "Early Writings," "Testimonies," Vols. 1-8, "House We Live In," "Cobblestones," "Vegetarian Cook Book," "Making Home Peaceful," "True Educator Reader Series," Nos. 1-5, "Bible Nature Studies," and "Nature Study Note Books." In addition to this work, the institution must provide for the weekly issues of *The Signs of the Times* and *Our Little Friend*.

The insurance matter has been adjusted, and the institution has received \$72,500 cash. As soon as that matter was settled, the damaged machinery was carefully inspected, and it is estimated that the worth of the machinery which passed through the fire will amount to about \$27,500. While the loss on building, machinery, stock, and work in hand was placed at \$200,000, the insurance and salvage will bring this down to about \$100,000. The manager's report concludes as follows:—

"Besides this loss we have the old debt that stood against the institution before the fire, which amounts to \$150,000. This, too, must be taken into consideration. We expect to receive \$65,000 from the sale of our Oakland property, but this should all be applied on the old debt.

"Soon after the fire the citizens of Mountain View held a public meeting at which time resolutions were adopted expressing sorrow and sympathy for us in this time of trial and perplexity, and extending offers of assistance.

"At about the same time we addressed a communication to the board of town trustees in regard to the matter of furnishing us ample fire protection in case we should rebuild here at Mountain View. We have their reply in which they promise to do this.

"Work is piling up before us, and as we contemplate the quantity, it seems almost appalling. We are now laboring under great disadvantages, and whatever is done in the matter of rebuilding should be done at once, so that the factory may be ready before the rainy season sets in. A plan for a new factory has been drawn up, and will be presented for your consideration at this meeting. This plan is drawn with a view to building a one-story structure on the old foundation, and making it practically fireproof. It will contain six thousand square feet less floor space than the old building, but the departments will be more conveniently arranged.

"Almost from the very beginning the Pacific Press has done commercial work, and this has interfered more or less with our own denominational work. At a recent meeting of our board of directors action was taken to eliminate from the institution '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.'

"Our policy in regard to dealing direct with canvassers has recently been

changed or modified as will be seen by the following action taken by the board of directors:—

“That as rapidly as consistent with careful and efficient field management, and as fast as active co-operation can be secured from the field, the circulation department proceed to co-operate with conferences and mission fields throughout its great territory for the establishment and thorough equipment of the conference tract societies, which shall be recognized as the retailers of the Pacific Press in their respective territories, and,—

“That the Pacific Press reorganize its circulating department for doing a wholesale business on as little expense as will be consistent with the magnitude of the work in its vast fields.

“That the managers of the Pacific Press join with the General Conference Publishing Department and the union conference officers in each of their respective territories in an effort to secure a strong, active organization of the tract society work in every State, this organization to include the following points:—

“(a) A well-equipped tract society office, employing sufficient help to conduct the work thoroughly, progressively, in detail in all the churches and with isolated members through the territory.

“(b) The support of a thoroughly competent man as State agent in every conference in the territory.

“(c) The appointing of such field workers as may be necessary to insure good organization and progressive work in the churches of each conference.

“(d) That they deal on a cash basis, settlement to be made in full with the publishing house each month.”

“By this action it will be seen that we have in view the idea of becoming wholesalers instead of retailers. This will simplify our work, and enable us to do a much larger business with less clerical help; and with the co-operation of our brethren in the field we expect to see our work grow very rapidly from this time on, as our whole time and attention will now be devoted to this one thing, while heretofore we have had a divided interest.

“The canvassing work is being revived, just as the Testimonies predicted it would be, and not for years have our agents met with such success as they have had this season.

“The following are some of the most important questions to be considered at this meeting: (1) Shall we rebuild our factory? (2) If so, when and where? (3) On how large a scale? (4) How shall funds be secured? (5) What shall be our policy concerning commercial work? (6) Will you approve of the action of the Board in adopting the policy of turning our retail business over to the tract societies? (7) Will you approve of the cash policy adopted by the Board?

“Our hearts have been touched by the many letters we have received from all parts of the world expressing sorrow and sympathy, and offers to help us in this our time of need.

“Our brethren and sisters seem to regard this calamity as a *personal* loss, and they are anxious to have a part in restoring the destroyed institution. They are only waiting for some definite plan

to be devised. Already some ten or fifteen thousand dollars has been pledged for the work of rebuilding.

“It is our earnest desire to learn the lessons that God would have us learn by this terrible calamity, but it is no time to draw back or become discouraged. The Lord lives and reigns. This is his work, and we are his servants. The work will triumph gloriously, and we wish to triumph with it.

“We believe that all heaven is interested in this meeting to-day, and we hope and pray that the Lord will lead us to right conclusions.

“Yours in the blessed hope,

“C. H. JONES,
“General Manager.”

The president called attention to the fact that this meeting was called for the special purpose of considering the question of rebuilding the factory, which had been destroyed by fire on the night of July 20, 1906, and the raising of funds with which to carry on the work.

Remarks were made by G. A. Irwin, W. B. White, A. T. Robinson, Mrs. E. G. White, and others, and the consensus of opinion was that the factory should be rebuilt here at Mountain View.

A committee of twenty-six on plans and policy was then selected to report at the next meeting.

The committee on plans and policy reported as follows:—

“1. That the Pacific Press factory be rebuilt upon the premises of the Company at Mountain View, Cal.

“2. That the maximum cost of said factory shall not exceed \$25,000.

“3. That we request the General Conference to ask of our people \$200,000 instead of \$150,000, the additional \$50,000 to be appropriated to the Pacific Press Publishing Company to help in the restoration of its plant.

“4. That a complete statement of the situation and needs of the Pacific Press Publishing Company be placed in the hands of the General Conference, and also published in *The Signs of the Times*, in order that the people may be enlightened.

“5. That the financial policy of the Pacific Press Publishing Company be a cash system, and that monthly statements be rendered, and settlements made as far as possible.

“6. That we approve the action taken by the board of directors of the Pacific Press Publishing Company to eliminate commercial work.

“7. That we heartily approve of the recommendation made by the officers of the Publishing Department of the General Conference, reading as follows:—

“That the Pacific Press Publishing Company appoint a committee to conduct a thorough campaign in behalf of the circulation of *The Signs of the Times*, and that this committee place before all our conferences a plan having as its object the circulation of the *Signs* in every State equal to twice the membership of the conference.”

After careful consideration and thorough discussion the foregoing recommendations were adopted.

It is only just to state that some thought that a larger sum should be set apart for the rebuilding of the factory, and that we should also request the General Conference Committee to ask our people for \$250,000 instead of \$150,000,

the additional \$100,000 to be appropriated to the Pacific Press to help in the restoration of its plant and in replacing its stock of books, paper, etc., thus placing the institution back about where it was before the fire.

The counsel given by Sister White and her words of encouragement were appreciated by all. A spirit of union and harmony prevailed, and while all feel that we have a tremendous task before us, yet we take hold of it with faith and courage, believing that God will give us the victory.

The work of rebuilding the factory on the old site will be pushed as rapidly as possible, and it is hoped that within two months it will be far enough along to be occupied.

C. H. JONES.

Field Notes

SEVEN have taken their stand for the truth at Winnipeg, Manitoba.

THERE are now nine new Sabbath-keepers in Regina, Canada, and the work is onward there.

TWENTY persons have embraced the faith at Woodbridge, West Australia, where a camp-meeting was recently held.

AT the New York camp-meeting twenty-nine were baptized, and fifty-seven went forward, either for the first time or because of a backslidden condition.

THE camp-meeting at Parsons, Kan., is being followed by tent-meetings, and there seems good prospect of favorable reports from the effort which will be put forth there.

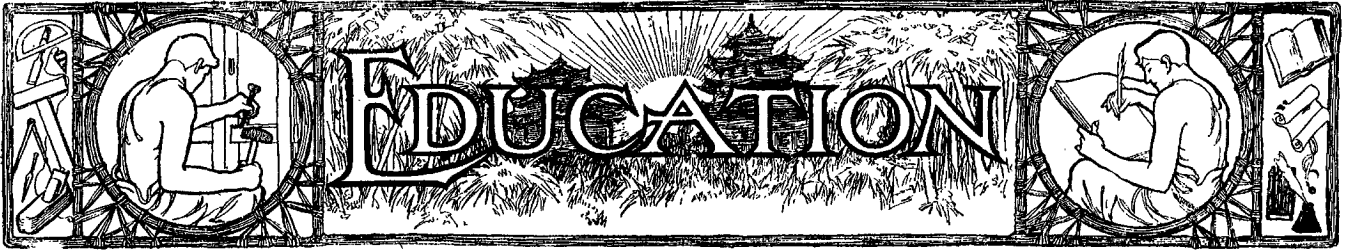
AT the close of most of the camp-meetings this year a large number are buried with their Lord in baptism. At the Kansas State camp-meeting held at Salina, fifty-one were baptized.

MRS. D. P. EDWARDS, mother of W. H. Edwards, who is secretary and treasurer of the Lake Union Conference, died last week. The funeral was conducted by Elder W. J. Stone, assisted by Elder Allen Moon.

THE tent-meetings at Cairo, Ill., are being well attended, and the people are friendly and manifest good interest. Fifty have declared their belief that the seventh day is the Sabbath, and it is expected that a goodly number of these will take their stand for the truth.

EIGHT have taken their stand for this message at Pana, Ill. The enemy has tried hard to hinder the work there, and has stirred up some bitter attacks; but the attendance continues good, and there is prospect of a considerable increase in the company of believers at Pana.

A NEW church of twenty members has been organized at Charloe, Ohio, where a series of meetings had recently been held. The organization of the church followed the baptism of fifteen candidates. At this place the opposition created by one who opposed the work of the brethren in charge of the meeting won friends for the cause.



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*.

Teacher and Student

THE majority of our schools in all portions of the world have begun their new year's work. It goes without saying that the teachers bring to their work an added enthusiasm and determination to hasten in every way possible the preparation of young men and women, and even boys and girls, for the promulgation of this last message of mercy to the world.

It must be borne in mind that the greatest preparation which can be given to our students is that of character, that they need more soul culture than mind culture. The work of the teacher appears in its most apparent form in the progress which the students make intellectually, but its most permanent form is that which they make spiritually.

Christ, the greatest of all teachers, was listened to by the multitudes because he spoke as one having authority. The reason that he spoke as one having authority was because he was a living embodiment of the principles of truth which he enunciated. He is an example for all Christian teachers. The Christian teacher must himself be what he wishes his pupils to be. Then it is that his life carries the influence for righteousness. It is in this way only that he can give the third angel's message to his pupils, and through them to the world.

God has had a "present truth" for his people in all ages and in all times. Oftentimes this present truth is applied only to one special period, or to one particular people, but in our own time he has gathered all the gems of "present truth" of all times, and bound them together by the cords of his righteousness and the bands of his law, and he has set them in the light of his sanctuary for this people to give to all the world.

There is no ray of truth which has been important to any people that does not have a setting in some form in this glorious system of truth found in the third angel's message. It is this truth in

its entirety that must be taught in all our schools this year. We are in the shaking time, and a lack of confidence is often expressed in the spirit of prophecy, and in various other phases of this most glorious system of truth, by those from whom we would least expect such sentiments.

There has never been, in the history of the work of God, so great a need of having the principles of his eternal truth fixed in the minds and rooted in the hearts of our children and youth, as at this time. This is to be accomplished by giving it to them, line upon line, precept upon precept, here a little, and there a little. Simple faith in his Word and in the work which he is carrying forward among this people must be taught these children and youth.

When they are so taught, they are not only established in the truth, but there is created in them a great desire and an inspiration to give this message to those who know it not, and our children become real missionaries in their own homes. We are to be a missionary people, but we are not to be one in form, but one in spirit. This is to be the beginning and end of our school work.

F. G.

Principles and Methods

The Present Need of Establishing Industrial Schools

IN recent labor at camp-meetings for our young people, to get them to be not merely good, but good for something, educational workers found conditions that suggest the above title. Stress was constantly laid upon the thought of salvation for service, of our indebtedness to God, to sinners about us, to the heathen, and to the cause and institutions of God. While some seemed to feel lightly the claims for service, and were content to remain in positions in the world, an encouraging majority presented themselves to the Lord for work. Some of these were ready to engage, and did engage, in personal work immediately—holding prayer circles, pitching tents, getting acquainted with shy and lonesome strangers, sawing lumber and driving nails, showing cheerful unselfishness in the dining hall, and helping acquaintances to take their public stand for Christ. Others, fearful of themselves, required to be led slowly toward the ideal of Christian helpfulness. Some fell back.

But it was evident that there is the greatest need of Christian training. Many of the brightest young people

were greatly in need of a better knowledge of the common branches; nearly all needed a thorough experience in serving from unselfish motives and in daily giving of energies to the work.

Of the two hundred young people present, about nine tenths professed faith in Christ before the close of the meeting; and of these about one hundred and forty, as discovered by actual census taking, either were already workers or desired preparation for work. Nearly one hundred wished to get this preparation. Some of these volunteered for the canvassing work and nurses' training, but a large number were left who wished to enter school at once. Then difficulties presented themselves. A few saw their way clear, and decided to come. The majority, however, found one or more of these difficulties in the way:—

1. No money to pay board and tuition.
2. Parents wanted help on the farm, and preferred paying children to paying hired laborers.
3. One or more parents opposed to the truth, and if able to pay children's way, would not.
4. Others dependent upon their labors for support.

The second difficulty named was in most cases simply a parent's selfish withholding of his children from the work of God for personal gain, but the other three resolved themselves into the lack of money.

Now it is doubtless true that there is enough gold buried among our people to educate every child, but this gold is not to be gotten by easy placer-mining. For the most part it is stamp-ore, buried deep in lodes of indifference, and it takes the skilled labor of experts to locate and extract it. When it comes to the practical problem of helping our youth to get an education, it seems that only a limited dependence can be placed upon the aid of our well-to-do members. And whatever other thoughts this condition suggests, there comes forcibly to mind the idea that in the providence of God this is intended to bring about the more practical training of our youth for missionaries.

These youth who stood up to offer themselves for service and better preparation, were more than half of them blocked by circumstances. If there were schools where they could go and earn their entire way while studying, they declared they would be willing to go, not with the idea of getting out of them all they could, but of giving their time, energy, and thought to the building up of those schools, thus putting themselves into the work of God while becoming more efficient, no less than when they should be commissioned to some recognized position in the cause.

Here and there are found such schools, which have proved themselves practical and influential, but they are only here and there.

Here is an army of recruits, bright,

eager, and promising great capability. How long shall we continue to send them back to the shop, the farm, the office, the secular school, to lose their consecration and their power, all because we do not provide the facilities that would enable them at once to enter the work?

There is, it is true, more than one way to solve the problem, at least in one of its phases. The plan devised by our publishing houses, of giving scholarships to those who will sell books to a stated value, provides a way for some to attend school, while at the same time it gets our literature before the people. In its incipency the plan seems to be working well, and it is encouraging to see many taking advantage of it. Yet the practical worker who comes into contact with our young people knows that it does not help all. They who embrace the opportunity are those who have either natural boldness, or senior encouragement, or that intense earnestness which no doubt all should have. Yet we need not condemn the timid farm boy or country girl who shrinks from facing a world of terrors, but who is willing to endure no less in a more secluded way. And we need not scorn the fearful ones whose souls have not yet been waked to the heroism they may hereafter show. The twelve were not all Peters.

And besides, the value of industrial training is not limited, nor indeed measured at all, by its providing a means for literary culture. Its educational value, we are told, is not less than that of the schoolroom, and it may be doubted if to this generation it is not greater. When we consider what power is added to the missionary, at home or abroad, by his being able not merely to talk, but to accomplish much with his hands, and when we shall have learned what soul-building industrial training in connection with spiritual study is able to do, we shall agree that every school must be broadly industrial.

Humble schools, established where needed, with facilities for industries adapted to the location, would solve the problem. A small herd of good cows in a dairy country, tools and draft animals for market-gardening where there is a good market, tools for wood-work where any phase of this can be made profitable, or facilities for some one or more other simple trades or occupations that may be found advantageous in different localities,—these, with men and women competent to lead in teaching whole-hearted devotion, personal independence, and necessary literary accomplishments,—what a revolution a score or a hundred of such schools would work now, and increasingly with the years!

And which is wiser, more sensible, in consideration of the kind of workers needed in God's cause, to invest money in scholarships which are eaten up with the giving, or in enterprises which maintain themselves while giving a more valuable training to those who receive their benefits, is an easy problem for the man of business.

The years of prosperity we have had for some time will not last much longer. Soon there will come crashes in moneyed circles, failures of banks and commercial concerns, then stringency and distress everywhere. Who then will feel ready to give for the establishment of

the needed institutions, or for the training of workers? Who will be successful in winning scholarships by the sale of books in a money-tight market? In times of the greatest distress we may have to do whatever we have failed to do under favorable conditions. The signs of the times point the necessity for wise, judicious, but instant moves to provide schools which will meet the needs of the present hour, and more emphatically the needs of the near future.

I have given actual figures, obtained in one conference. Does it seem a light thing to turn back into the world over fifty young people who might within a few years be multiplying one thousand per cent what is now invested in them? "One dollar now is worth ten dollars in the future." And these fifty young people are not all there are, nor half there are, of the same class in one conference. We may exhort and expect them to be strong under their present circumstances; but few of us realize the tremendous pull upon them of worldly companions, worldly ambitions, or unchristian homes. The annual revivals at camp-meeting will mean little—they may come to mean worse than nothing—if we do not sensibly and determinedly take steps to keep these young people in the work and give them a chance to fill and swell the thinning ranks.

A. W. SPAULDING.

Thoughts for the New School Year

THE time is at hand when organized effort is again put forth to educate the children and youth of our land.

Public education is to-day, generally speaking, receiving well-merited attention. Many educators are working early and late from a love of learning simply, that they may be the best helpers in the acquisition of a liberal education.

When the greatest Teacher was among men, he found the children of this world wiser in their generation than the children of light. Shall it be true of us to whom the Author of learning has committed so much enlightenment for this generation? Shall we be less vigilant in the work of preparing the young for life's great work than those who seek this world's honor?

Ought we not to open our doors as early in the season, and as early in the day, as others do? We believe in entering the week's work a day in advance of the children of this world. In the opening of our schools this may not in all places be practicable. But where our school can not open till a little later than the public school, ought not every Seventh-day Adventist home be a training-school for at least its own children?

How will the scripture be fulfilled in our day and in us if we do not give special attention to our children in this day of preparation for the coming of the Lord? "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:6.

There are few parents in the land having children of an age to be educated but would themselves be benefited educationally by an effort for their children. Perhaps in addition to the great

text-book, the Holy Bible, you have simply *Our Little Friend*, *The Youth's Instructor*, the *Review*, the *Signs*, and the *Watchman*; these messengers of light are filled with up-to-date articles, both spiritual and educational.

It will do you good, and it will do the children good, for you to listen to them as they read articles of your selection from these papers. In most cases you can help them improve in pronunciation and articulation. Your experience will be a help to them in understanding some of the words they read. Should it be otherwise, you need the more to be an attentive listener in this home school. Be a member in the class, and take your turn in the exercise. Pronounce words frequently for the children to spell. You will find the part of teacher easy in this exercise, if sight and hearing are good.

Parents ought to know whether their children are apt and studious; whether or not they are respectful of authority, and are self-controlled in school work. Then by earnest counsel to their children, sympathy and prayers for their teachers, the work in the schoolroom is materially aided.

That our youth have proper advantages we must count the cost, plan and sacrifice much to secure the needed training for usefulness in the Master's vineyard. We may treat this matter indifferently, and the world will soon have those whom the Lord has given us to train for him. When he shall say to the fathers, "Where is the flock that was given thee, thy beautiful flock?" will the response be, "Behold I and the children which God hath given me"?

E. E. GARDNER.

Five Formal Steps in Teaching

THE church-school teacher to-day is having a part in the greatest work that was ever done. All will agree that the great aim of these teachers is to so teach that that which was lost, the image of God, may be restored in the soul.

Church-school teaching is a sacred work, and as we reach out into it, we sense the fact that this great reality, this high ideal, will be reached by the Spirit of God working mightily through the human instrument, the teacher.

Let all our work for the Lord be done orderly, in the simplest, clearest way. Just as the olive-trees emptied the oil into the golden bowl of the candlestick, and the oil was thus carried with equity and order through the pipes on its mission, so the Lord imparts his grace where regular channels open.

The first step in teaching, which we call the PREPARATION, must be a strong and solid one. It is the step which connects the experience or knowledge of the children with the new truth to be taught. It never includes new matter, but is the breaking up of the soil of the mind and the making ready for the good seed. If this step is clear cut, it will hold the attention of the entire class. Whole lessons are sometimes given up to just the work of preparation, especially when it involves description, or in text-book work it opens up the next day's lesson.

The AIM in teaching a lesson, although of first importance to the teacher, comes in well as a second step, when stated

clearly to the pupils after the preparation. The best work is always done when the aim is most definite. Sometimes it may be well to state the aim before the preparation. Care should always be taken that the aim may be stated with good judgment and connected with some spiritual lesson, or it will fall short of its purpose.

The PRESENTATION, or third step, is closely related to the step of preparation. There must be a constant recurring to the experience of the child, and every advanced thought built upon it, as the teacher takes the pupil where he is, and leads him to make the unknown his own.

Thus building, the constant watchword with the consecrated teacher will be, "Strengthened with all might, according to His glorious power," that no human mold may be given. Then instead of the foundation of "wood, hay, stubble," we may look for a glorious structure of character, built on the Rock, Christ Jesus.

For strength there must be clearness, simplicity, with a rounding out and pouring in upon the aim until the lesson structure is cemented. In all this, the questions need careful thought in order to produce thought, and then the two remaining steps will come in as naturally as they did in the lives of those whom Jesus taught. They applied silently and individually the lessons learned.

The fourth step, the SUMMARY, should occur all the way through the lesson, and should be made a habit, the habit of forming summaries. At the close a general summary should follow, and by strong questions cause the pupil to readily make a review of all the lesson.

The APPLICATION constitutes the fifth step. This also comes in as well at different points in the lesson, then clinched at the close, bringing out spiritual lessons that will not be forgotten. Its influence will last.

EFFA G. GILBERT.

Our Attitude Toward the Public Schools

PROBABLY no department in the government of our country has performed better service nor exerted a wider influence for the improvement of American citizens than our free public school system. Horace Mann, their founder, is as deserving of credit and esteem as any other benefactor of American people. These schools have encouraged high types of manhood and womanhood expressed in order, intelligence, industry, and art. We, to-day, no doubt, enjoy a higher idea of civilization and morality than would have been realized without the present system of education. While the prophecy that "wicked men and seducers shall wax worse and worse," has a world-wide application, conditions would be many times worse were the restraint of these schools and the influence of some sober-minded educational men blotted out of existence.

Most Seventh-day Adventists, even among our best workers, look back to joyful, well-spent days, at least through the grammar grades, in the public schools. They sometimes review these days with the poet who said:—

"How oft I remember the scenes of my childhood,
And the little red schoolhouse that stood in the lane,
Surrounded with flowers and embowered in wild-wood;
Where soft fell the sunlight, the dew, and the rain;
The playground, the woodland, the song of the robin,
The squirrels in the tree tops that waved in the sky,
The river, the mosses, the winds softly sobbing;
The innocent gladness of hours gone by."

"I love the red schoolhouse, though childhood is over,
And memories sacred shall close it around.
To the friends of my youth I am still the same lover
As when we were playmates upon the old ground;
And when life is over, when nothing can sever,
I think I shall look for the old friends again,
And something of love binds us closer forever
For the little red schoolhouse that stood in the lane."

Notwithstanding these pleasant memories, and all the splendid things that may have been achieved under its roof, the little red schoolhouse of to-day is insufficient for the complete education of Seventh-day Adventist children. It trains for citizenship in this world. "We seek citizenship not alone in this world, but in a better country, that is an heavenly." It develops shrewd business men, who as a rule are possessed of an intense desire to become rich. We train workers for God—seek to develop Christian character, and create an ambition for the "true riches." It, even in the lower grades, feeds the imagination upon fables and fairy tales, and in many cases undermines faith in the Scriptures by false theories of creation. We feed the mind with the truths of God's Word; and both pray and labor for the conversion of our children.

Although the contrast between our purpose and that of the secular schools, as well as the means of attaining these purposes, is so clearly drawn, great caution should be exercised in speaking of these differences. Christ in contending with Satan "durst not bring against him a railing accusation." It is to be feared that some of the hard statements against the public schools are among those which we are told are laid away to be used against us in the time of trouble. In our schools care should be exercised lest a spirit of criticism be fostered. A certain teacher in the public school much lamented the fact that her pupils were spoken of by the church-school children of the place as "only public school brats," and other such terms were applied to them.

It is the nation, and not we ourselves, that is to say, "Surely this is a wise and understanding people." And the Lord promises that his children shall be the head, and not the tail, only when they return to his commandments.

In our work of reform we must pray for wisdom and spiritual discernment, lest in rooting out the tares, we root up the wheat with them. I quote from

"Special Testimonies on Sabbath-school Work:"—

"Some efforts have been made to interest children in the cause, but not enough. Our Sabbath-schools should be made more interesting. The public schools have of late years greatly improved their methods of teaching. Object-lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful mind. Just so may present truth be simplified and made intensely interesting to the active minds of the children. . . . The modes of teaching which have been adopted with such success in the public schools could be employed with similar results in the Sabbath-schools, and be the means of bringing children to Jesus and educating them in Bible truth. This will do far more good than religious excitement of an emotional character, that passes off as rapidly as it comes."

That which would improve our Sabbath-schools would also improve our church-schools. Our teachers might receive much help in visiting other schools and applying many of their methods both in teaching and in management.

Moses' experience with Jethro, the Midianite chief, affords a good example on this point. He, a man of God, instructed by the Lord as no other man has been instructed, found the suggestions of this man of the world in regard to the organization and management of Israel of great value both to himself and the people he was leading.

Would we as a people think for a moment of casting away the doctrine of justification by faith because Martin Luther was the discoverer? or does the fact that we accept the doctrine give us the name of Lutherans?

Our continual prayer should be, "O Lord, teach us thy way." Our constant effort should be to place our schools where their own superiority will speak for itself. Let us accept light wherever we find it, and heed the instruction, "Prove all things; hold fast that which is good."

NORA HOUGH.

Discipline in Our Schools

IN all schools, the subject of discipline is one of the most vital questions the teachers have to meet. Not one of them need hope for success unless he can govern well. Yet to do this he must be master of himself, able to control his every action. In other words, he should endeavor at all times to be master of the situation.

The first day of school is very important. On this occasion each pupil forms his opinion of the teacher. While this is not always correct by any means, it leaves a strong impression upon the mind which has much to do with the future of the school. It is here that disorder usually begins, and hinders the work more or less. It is essential that the teacher favorably impress the pupils at this time.

It is a good plan to have a program made out and placed before the school as soon as the bell rings. This will give each an opportunity of knowing when his classes are to be called, and the time for preparing the lesson. "Idleness is the devil's workshop," has an especial application at this period of the school.

A neatly dressed teacher with pleasing

ways will do more good than the one who is careless in dress and haughty and stern. The former will draw the pupils toward her, while the latter repels them. As self-government is the object of discipline, the kind of tone a teacher should use is obvious to the reader.

Many homes have been ruined by parents' exercising justice to the exclusion of mercy. A wise teacher tries to gain the confidence of his school by getting so near the young hearts that he is the first to hear of the little trials incident to school life. Go to their homes and be interested in their plans; let them see you are a friend. Love is the power which draws the youth. Remember you are in a position to mold characters for eternity.

Let the rules be few, and see that they are obeyed. Just as soon as a rule becomes a dead letter, so to speak, just so soon the teacher loses the respect of his school. It is better to let the pupils help make the laws which govern the school than to require obedience in such a way that the justice is questioned by the school.

The second offense should not be punished as the first. Neither should all be punished alike for breaking the same rule.

The same offense might be committed under far different circumstances. Suppose a boy, who would not purposely violate a rule, should see a fellow student studying the wrong lesson, and quietly tell him where the right lesson is to be found, and then resume his study. While James, a bad boy, in an impudent way whispers across the aisle. A gentle reproof would be sufficient for one, but of little value to the second.

Some good teachers have taken the Bible plan to settle difficulties. When a rule is broken, the teacher talks to the offender privately. If this does not accomplish the desired result, two or three pupils together with the teacher try to show the wrong doer his error. But if this fails, the matter is taken before the school, and harmony is secured, or the pupil requested to leave. It is better to sever a member than allow the whole body to suffer. Jesus gave us many examples of how to govern well. A thorough conversion and daily communion with our blessed Saviour will solve all these knotty questions we have to meet.

ALLEN MANRY.

Learned to Spell Three Times

THE following is a good illustration of cases which should not confuse teachers. We are all creatures of habit; but we are not all pathological cases. Let us beware of teaching spelling with so little variety in method and in the cultivation of habits that the child must perform incantations before he can think:—

"Think of a man's learning how to spell three times, and then not being able to spell correctly," said an observant man who takes an interest in subjects of this sort, "and you will have my case summed up exactly. I am not what you would call a bad speller by any means. But I stumble now and then, and stumble badly. Why is it? It is the simplest thing in the world. I grew up in the country, attended a country school, and my first spelling was under the rule of the old-time school-teacher.

I learned how to spell on my feet. It is a curious fact that for a long time I could not spell the simplest words unless I stood up. Standing, I could spell anything, and, in fact, was always the winner in the spelling bee. No one could turn me down, as we used to say in the country. Well, after this, I learned how to spell with my pencil. All my spelling talent went into my pencil. My tongue forgot the art, and whether standing or sitting I could not spell a word unless it belonged to the simplest kind, without using my pencil. Now I began to use the typewriter, and consequently had to learn how to spell again. Ask me how to spell a word now, and I shall have to go to the typewriter unless the word is a very simple one. My tongue won't spell it, and my pencil will refuse to write it. So I have learned to spell three times, and, as I said before, I am not a good speller yet."—*The Western Journal of Education*.

Organization of an Intermediate School

In any school, organization is very closely related to discipline. In an intermediate school the question is of paramount importance, for the youth of our intermediate schools are mostly at the age when it is difficult to control them by reason.

Such organization should begin in the mind of the man who plans the buildings of the school. Too often the architect knows nothing of the work of organizing a school, and does not acquaint himself with what will be best suited to the needs of the school. Very often no one who is experienced in school affairs has anything to do in the matter until one is asked to take charge of the school; and then he finds that the best organization is impossible because of architectural defects that might have been avoided without a cent of additional cost. To illustrate, where there is a single entrance to the dining-room, it will be impossible to prevent some irregularities while waiting for the doors to open, and in passing out after a meal. These things require the teacher's attention; and this in turn causes the student to feel that he is being unduly restrained.

My plan of organization is to have a time for everything, and to have enough things to take all the time. This may be illustrated by a sample daily program. Rise at 5:45, and allow half an hour for making of toilets, etc. At 6:15 all meet in the assembly room for morning worship. As a preventive to carelessness we have it understood that any who are too ill to be present need a half-day's fast as a health measure. At 6:30 we pass to the dining-room, which is just below the assembly room, for breakfast. From 7 to 7:30 is allowed for room work. At 7:30 rooms are ready for inspection, and a daily record is kept of the condition of every room. At 7:30 all who do not have domestic work meet in the assembly room for an hour's study, with a teacher in charge. Class work and chapel exercises occupy the remainder of the forenoon. We serve dinner at 1:30. At 2:15 we begin our domestic work. We require two hours from every pupil in the home. At 6:15 the boys meet with the preceptor and the girls with the preceptress, for eve-

ning worship. At 6:40 all meet in the assembly room, in charge of a teacher, for two hours and twenty minutes of quiet study. The girls are dismissed to their cottage five minutes before the boys.

We have so arranged things that the boys get their drinking water at one well, and the girls at another, more convenient to their cottage. Each cottage has a cistern for toilet water.

Saturday nights are generally dreaded in all schools. We arrange to occupy the time in some lecture, entertainment, letter-writing bee, or something of the sort, always planning to have variety, and not to allow things to become uninteresting. Of course the teachers, or at least a teacher, has a part in each entertainment. This, together with proper classification, makes discipline very light.

A word might properly be said regarding the organization of labor. Wherever it is possible, the cottages should be so arranged that neither boys nor girls pass the other's cottage in going to and from their work.

Every teacher should have charge of some part of the work, and then work with the students, encouraging and directing in the work so that it may be educational. If this is done, there will be no need of a farmer, and there will be no students who count it a disgrace and a hardship to work.

The faculty should meet for at least a few moments every day for prayer and counsel. We find the morning the best time for this, as it interferes least with other duties. Where this is done, the ordinary, tedious, weekly faculty meeting may be omitted with no loss, and sometimes with real profit.

Every teacher should be present at the chapel exercises unless sickness or something equally urgent prevents. And above all else, the organizing power of the Holy Spirit must be sought and obtained at all times.

FLOYD BRALLIAR.

Our Schools

Value of Church-Schools

How to Organize

"Two of my children were among those who were baptized," said a brother standing near me on the Salina campground. I was interested at once. "It is the result of our church-school," he continued.

"Then it is not necessary to ask you whether you expect to continue your school this winter," I observed. "O, no," he replied, "I have already hired my teacher. We live so far from any other Adventists that we just have a family church-school, and the children are taught at home."

"How much do you find it costs you?" I was curious to know. "From one hundred and twenty-five dollars to one hundred and fifty dollars a term," was the answer. I passed on, but my mind was much impressed with the earnest determination of this godly man to faithfully educate and rear his family for the Master's service.

This man did not allow a few paltry dollars to stand between him and his children's salvation. I met two other brethren who were of the same mind,

and whom I endeavored to assist in securing a competent teacher.

One of these had only four children, yet, being isolated, had decided to have a family church-school, and was ready to pay a young lady fifteen dollars a month, board and room added, making an expense to him of from twenty-six to twenty-eight dollars a month. Neither of these three brethren is wealthy, and all are doubtless doing this at a sacrifice.

I mention these examples that *all* our brethren may know what *some* are doing, and taking courage from the lesson, may follow the same course of action. It has been my pleasure and good fortune to assist in the school work at Kansas City, during the past two years, where rents are high and living very expensive, as a rule; but the brethren, all laboring people, and nearly all renting, stood nobly together, and raised several hundred dollars for school purposes. This was expended in building an addition to the church and fitting up two good schoolrooms. One room was built the first year, the other the second year, and the school was kept going all the time. It was accomplished by a steady stream of monthly payments. The Testimony, "Let all share the expense," was literally carried out.

From the minister in the pulpit down to the teacher in the schoolroom, none were slighted. In this the minister and teacher were placed on a common level, and each was allowed to subscribe five dollars a month for the support of the school. Men not of our faith placed their names on the roll of honor for various amounts, some pledging five dollars a month. Each gave according to his ability. Some pledges were as low as ten cents a week. We found that it was the steady monthly flow of money that counted. A monthly tuition was also charged. As a result the first year not only was the schoolroom built and school carried forward, but something was in the treasury for completing the second room. By soliciting business men the amount still needed for the second room was secured.

At the beginning of this third year the church was entirely free from debt, and had a few dollars in the treasury.

In organizing a church-school I would suggest the following program:—

First, call a meeting of the church, and by vote decide to stand as a unit in building and operating the school. "In union is strength," applies here. Elect a school board. Get a "hustler" for treasurer.

Second, take a "pledge paper" around and solicit for large amounts first; better have two pledge lists, one for larger and one for smaller amounts; of course show the larger list first. If any should place a small amount on the large list, cut the name off and paste it on the small list. It might influence some one to give a smaller amount if left on the large list.

Solicit your friends and business men. Head the list with most influential names.

Third, when you have money enough, build; count up the cost, and erect no larger building than you can pay for. "Shun debt as the leprosy." Nothing discourages like debt.

Fourth, place your school on a permanent financial basis by securing pledges payable monthly for its support. Ascertain the number of pupils who will attend, and charge a tuition payable

monthly, besides the above pledges. "Let all share the expense."

Fifth, in hiring a teacher consult those who know and can give advice. A good Christian is not always a good teacher. A teacher should have a church-school certificate. Have your teacher sign a legal contract; school board sign one also, and give to the teacher. [The superintendent will furnish the blanks.]

When the teacher arrives to begin school, do all you can to make her feel at home. Under no circumstances allow your children to hear a word of criticism at any time. Let parents confer their opinions privately. If your child compels the teacher to inflict punishment at school, administer an additional quantity at home. Do not spend all your extra time visiting your neighbors; visit your school and encourage both teacher and pupils by a warm hand-shake, pleasant words, and, whenever possible, show your approval of their work.—*H. M. Hiatt, in Kansas Worker.*

The Support of Church-Schools

THAT this subject is a large one, and a live one, surely all will agree; and anything we can say in this article can be only suggestive.

Each church or school will, no doubt, need to execute plans according to its own circumstances. But all our plans need to be large enough to carry on our schools without debt, and to give the largest possible number of children the benefits therefrom.

One successful school works on the following plan: A low rate of tuition is fixed, so as not to be a serious burden on any, and the children are encouraged and helped to earn their own tuition as far as possible. Each parent is asked to become responsible for enough to send as many children as he may have; but if any can not do this, the children are invited to come just the same. Then other members of the church are asked to become responsible for such sums as they feel able, until the required amount of pledges is secured.

When a school board has a president and a secretary who are alive to the interests of the school, and who will give the necessary time to keep the matter constantly before the people, the plan works very well, and about half the church has a share in the school's finances.

But why do we have church-schools at all? and why should we support them? Is it not because they are a branch of missionary work? Is it not just as much a missionary work to train the children of Sabbath-keepers into the message, as it is to send workers into foreign fields, to train those people into the message? And the church-schools are not only helping the children to gain their own salvation, but are developing more workers to fill other missionary openings, and thus hasten the spreading of the message.

If our people everywhere could realize the need, and the advantages of church-schools, the problem of their support would be largely solved,—would largely solve itself, for when we really want anything, we usually find a way to have it. So then, it would be a generous step in the right direction to continue to educate our people everywhere

concerning the value and privileges of our church-schools, and that their support is a true branch of missionary work; not to take the place of other branches, but to go along with them.

One objection to most plans, is that comparatively few share in them, while a church-school, to be true to its name, should be supported by the whole church. When the Lord gave instructions concerning the support of his work, he named a definite per cent of income to be used for that purpose. And can we improve upon the Lord's own plan? If we would only follow it, and set aside a certain per cent of income for the support of the church-schools, the burden would be light for all, and evenly distributed. If one had only a small income, there would be but little to pay; while one who had a large income could afford to pay more.

Then, too, when a whole conference adopts this plan, and there is a large church with but few children, and perhaps in another part of the same conference is a small church with many children, the surplus of one could be used to help the other, and all the children have the benefits.

But whatever plan is used, let us have the schools, and more of them, and let us talk courage that they can be supported, and then let us do it, and let the children be trained, and thus the coming of the kingdom be hastened.

JESSIE E. MARTIN.

Educational Items From the Lake Union Conference

As the time approaches for the beginning of another year's school work, the intermediate schools, academies, and colleges of this Union seem to arouse from a few weeks of repose, and the management of each is preparing for active work during the year. There are prospects of an unusually large enrolment in these institutions. This is due, to some extent, to the plan adopted in several of the conferences of granting a year's scholarship to every student who has sold one hundred and fifty dollars' worth of books during the summer vacation; another cause of the increasing attendance is, our people are awakening to the importance of training the youth for service.

Emmanuel Missionary College is strengthening its faculty, and is prepared to do better work than ever before. Some changes have taken place in the management and faculty of the Mt. Vernon College, and the year's work opened very satisfactorily.

The Cedar Lake and Holly Academies have practically fallen in line with the courses of study as recommended at the recent educational convention held at College View, Neb. The Fox River Academy has strengthened its course, and I believe will, with Bethel and Beechwood, soon offer the academic course as outlined by the convention to which I have referred.

There has been added to the Emmanuel Missionary College plant a thorough water-system, which is very valuable to the institution, and a sanitarium will soon be opened on its farm.

Beechwood and the Fox River Academies, also the intermediate school at Du Quoin, Ill., are erecting new dormitories.

There have been five institutes held in this Union during the summer for church-school teachers. Primary methods and manual training were made quite a prominent feature in some of them. These institutes were considered a success, and the teachers are entering upon their year's work better prepared to carry the responsibilities that will rest upon them, and filled with a determination to do thorough work for the Master.

There will be more than one hundred church-schools in operation in the Lake Union this year. Many more would have been organized if teachers could have been procured.

The outlook for the educational work in this field is very encouraging. Our people are awakening to the fact that the Christian educational system is no longer an experiment, but has come to stay. They seem to find encouragement in the fact that a thoroughly organized system is rapidly developing.

We hope to have a convention soon, consisting of the presidents of the conferences, some of the leading business men, and the educational people, for the purpose of considering and acting upon the courses of study, list of text-books, and other recommendations passed at the recent convention held at College View, Neb. If such a gathering can agree upon the above-named subjects, it will bring uniformity and great strength into the educational work in the Lake Union. W. D. CURTIS.

Church-School Readers

[Our teachers of reading will be interested to learn what those who have in charge the readers adopted by the educational convention have written for the *Pacific Union Recorder* regarding their publication. We will make a further announcement regarding these books, their price, etc., next month.—F. G.]

THE readers known as the "Christian Educator Reading Series" were adopted by the General Conference at its educational convention held in College View, Neb., June 29 to July 10, 1906, and recommended for use in all our church and primary schools. The first edition of this series of readers has for some months been exhausted. A new edition is now in preparation. It is to be known as the "True Education Reader Series." The series consists of the following books:—

- Book One for grade one.
- Book Two for grade two.
- Book Three for grade three.
- Book Four for grade four.
- Book Five for grade five.
- Book Six for grade six.
- Book Seven for grades seven and eight.

Books One, Two, Three, Five, and Seven will be ready for delivery by Nov. 1, 1906. On account of the misfortune that has befallen the Pacific Press, as well as some other unexpected delays, this is somewhat later than was at first expected, but we trust that most of our schools will be able to tide over the short period between now and then with books already on hand. In this way a change of books will be avoided, and our schools will have the advantage of the readers during most of the year.

Books Four and Six will not be ready

until next year. In the meantime most teachers will find that Book Three can be used to advantage for the present year in grades three and four, while Book Five can be used in grades five and six.

"Christian Educator Reading Series" is the result of successful experience in teaching. An experimental edition of these books was issued during the year 1904. During the two succeeding years, they have been used quite largely in our schools on the Pacific Coast. In many other conferences they have also been used to some extent. Almost without exception they have been welcomed by teachers as a blessing in their schools. Even from Australia and Africa have come words of the heartiest commendation.

These readers are no longer considered an experiment. The call has come for a new and larger edition. In preparing the present edition, the authors have counseled with a large number of our leading educators and our best teachers in different parts of the country. To these they owe many valuable criticisms and suggestions. We feel clear in saying that in every way the present edition greatly surpasses the former.

Most careful attention has been given to the subject-matter. No fairy tales or other objectionable matter has been admitted. Readings from the Word of God, readings on the works of God and his dealings with his people, occupy the chief place. All other matter has been measured by this standard. A pleasing variety of prose and poetry on a large number of subjects makes the books a delight to the children. All the books are well illustrated, many of the masterpieces of art having been secured for this purpose. Every teacher knows the value of illustrations in the work of education.

Special attention has been given to the correlated work in language, composition, and spelling. The lessons in these subjects, as well as the reading-matter itself, have been carefully graded. It is almost universally conceded by educators that language and spelling are greatly neglected in most schools. Experience has shown that this natural method of presenting these subjects not only saves the time of both teacher and pupil, but insures more thorough work and better results.

School Notes—Central Union Conference

MISS ESSIE FERGUSON will teach at Council Bluffs, Iowa, this winter.

Miss Ida Brown, one of Nebraska's successful teachers, will teach in Des Moines, Iowa.

Miss Anna Didrickson has begun her third year's work in the church-school at St. Joseph, Mo.

The Grand Island (Neb.) school has been in session since September 3, taught by Miss Cora Carr. We have received good reports from the school.

The College View (Neb.) church-school opened September 10 with an enrollment of nearly one hundred. This is better than last year's opening. Prof. C. R. Kite is acting as principal, with Miss Mary Kinneburgh and Miss Edna Schee as assistants in the lower grades.

The church-school at Ottawa, Kan., with Miss Lesta Seaward as teacher, is now in session. This is one of the oldest church-schools in the denomination.

H. M. Hiatt, who has for several years had successful experience in public-school and church-school work, was recently elected educational superintendent of the Kansas Conference.

I. C. Sultz, who for two years was school superintendent in Kansas, is now teaching the advanced grades in the Kansas City schools. Miss Sophia Blaser is teaching in the primary room at this place.

Methods in Primary Schools

Thoughts on Primary Work

THERE are many persons who think that a primary teacher may have less education and experience than that required for a teacher of higher grades. But those who consider the matter carefully will see that the person to whom we entrust the child in his earliest years, when his mind is most susceptible to good or evil influences, and who will have the first opportunity, outside of the home training, to form his character, should be first of all an earnest, conscientious Christian, a person thoroughly trained in every branch of the work he is to teach. He should also have a love for little children, a disposition which will attract instead of repel, and which acts in sympathy with theirs.

In the ungraded school it often happens that the teacher has so many classes that the younger ones do not get the attention they require. Some children may enter late in the term when the classes are well started, and her time is all occupied, so the teacher says, "Let them come and get what they can, but I have no class for them." So the little ones spend hour after hour in the poorly ventilated schoolroom, forming habits that will cling to them for many years, and which will require much perseverance to overcome, if they are ever overcome.

As they have nothing to do, they look around in the hope of finding something with which to amuse themselves. When they are old enough to be given a book, they have succeeded so well in amusing themselves, and find so many interesting things happening around them, that it requires much patience and hard work on the part of the teacher to aid them in forming new and better habits.

Often the neglected child is left to assume improper positions in his seat. He pays no attention to the call to position, but instead rests his head upon his hands, with his elbows on his desk, and plays with books and pencils, or tears paper into scraps.

All this is a very serious problem to the teacher who is desirous of having the proper discipline in his room. We are told that the Bible and deportment should hold the highest places in our schools, yet how to instil into the minds of the children a love for the Bible and a sincere desire to be good in school because it is right, often causes the teacher much serious thought.

Since order is heaven's first law, it is well to instil into the mind of the child

as early as possible a love for order in the school, as well as order in the home.

One of the best ways for laying the foundation of good deportment in the child is to keep the little one busy. If any must be neglected, let it be the older ones, but even they should know enough to go on with the lesson or complete some unfinished work of their own. It is a good plan to have the map drawings in a convenient place, so that they may get them in odd minutes.

But for the little ones, the teacher should begin to prepare, even before school begins. The cards and drills and phonics should be ready; simple combinations in numbers should be written on cards, and some colored paper procured for paper cutting. In the school-room such helps as peas, lentils, corn, and toothpicks may often be used to advantage. After the reading lesson, one of the new words may be traced in chalk on the desk, and the children required to cover the lines with lentils or corn. (The same may be done with printed words or simple combinations of numbers.) To teach patience and accuracy have them place all the kernels of corn with ends pointing in the same direction. For a change, toothpicks or colored pegs may be used.

The children like to make houses, barns, and fences on their desks with the toothpicks. If you have colored pegs, tell them to make the fence of different colors, as three blue, three yellow, and two red, all the way around. See that they get the right number of pegs in each group. This is an excellent drill for them.

A paper may be ruled into squares, and the children be asked to place different numbers of the kernels of corn, the peas, or the different colored pegs in each square, as five yellow pegs in one square, eight red ones in the center, and ten blue ones in the last square.

Just now the different leaves may be drawn, painted with water-colors, and cut out. Strips of bright colored papers may be woven into simple designs, and for a small sum a box of sand may be procured, where the children can be taught to illustrate a lake, a peninsula, etc.

With the legion of helps that can be had to-day, no little child need spend an idle or unprofitable moment in school, but may be as busy as a bee with useful and interesting work, so that he will ask to have school on Sunday, as some primary children have already begun to ask their teacher.

When the primary teacher fully realizes the importance of her work and the help she may be in forming the child's character for good or evil, and that the faults many teachers of advanced grades find in their pupils are traced to her discipline, she will prepare herself with more diligence, and apply herself more earnestly to her work, feeling content that she has the most important work, and must rely on the wisdom of the Great Teacher to govern all her actions and thoughts.

Only when the parents and school boards realize this also, and procure the best teachers possible for the primary grades, as well as for the more advanced, will our schools rise to that position where they will be a pleasure in the sight of the Lord, and can expect his fullest blessing.

MARY KINNEBURGH.

The Story Circle

Tired of writing stories and descriptions, tired of parts of speech, tired of subjects and predicates, and not able to go further, my fifth grade class were beginning to sigh, "O dear!" when the language class was called. They liked to tell stories and to play guessing games, but their eagerness and my love of lingual accuracy always quarreled, and the value of these exercises as a regular thing seemed doubtful. So I told them how the Indians and the Irish peasants and some other peoples keep their legends and folk-tales pure without the aid of books or writing; how, gathered at night in a circle around the fire, with the oldest story-teller among them, they listen as hard as ears can listen to the tale; how then they, one by one, are given the chance to tell it over word for word, not losing a single part of the story; and how, if any one makes a mistake or leaves out a part, at the end they all join in correcting him.

"Let's us!" "Let us do it!" half of them cried, with flying hands, and the rest nodded vigorously. So we gathered in as much of a round line as we could make with seats and a bench and a stray chair or two, and made a story circle. It took just the time of our language class, and was continued for two or three days, then dropped for other language work, and taken up later.

The stories told were principally Bible stories, though, since most of these were familiar to them, there were sprinkled in a few other stories of self-sacrifice and devotion, such as Damon and Pythias, Leonidas, Martyrdom of the Widow and Seven Sons (Maccabean), The Pompeii Guard, A Waldensian Maid, Jerome of Prague, Philip Sydney on the Battle-field, and stories of our most daring and self-sacrificing missionaries. It may not be well to tell any stories of heathen or secular heroes; certainly not if their virtues are only those of human pride and fierce courage. It was remarkable, however, how the children, even some of the more uncontrollable and indifferent, were impressed, for instance, with the difference between Pythias, who had that "greater love" to "lay down his life for his friend," and Jesus, who gave his life not for his friends only, but for his enemies. Again, the Pass of Thermopylae was made, not a bloody struggle for glory, but the monument of an unselfish devotion to duty, and our present duty was talked about. But the class of stories in which falls the last one, including tales of the Maccabees and even of some of the Bible heroes, requires great care in the telling, not to arouse the boy's spirit of adventure and fight.

Children who are comparatively unacquainted with Bible stories and the history of our own work, should be given these almost wholly until they are familiar with them. Stories of nature and other science may also well be employed.

Points on which the children watched one another in the retelling of the stories were, inclusion of all prominent points, correct order of narration, use of precise and striking terms. Another matter which it is the teacher's duty to guard by example, is the use of simple language. Points on which the children were helped by the teacher were, clear enunciation, proper grammar, suiting the voice to the narrative and quotations in it, use of the eyes in impress-

ing the story upon the hearers, and some little dramatic interpretation; not all of these piled on at once, mind you, nor all the same day, but bit by bit.

Advantages gained by this sort of language exercise, and noted so far in greater or less degree, are, greater accuracy of memory, and consequent greater fluency of speech; a fixing of the mind with greater intensity upon the subject in hand; the gaining of a wider vocabulary; an increasing power to tell a straightforward story without shamefacedness or mumbling; and a power to hold the attention of others.

And it is to be noted that the teacher has, as usual, gained more than the pupils, in power of adaptation, dramatic interpretation, school management, and many another thing.

The story circle has come to be an established institution in our school, to be used occasionally.

A. W. SPAULDING.

Autumn Leaves in the Schoolroom

OCTOBER, with its rich-colored foliage, will soon be here. I wonder how many of you ever use the autumn leaves to brighten the schoolroom. Perhaps some of you do not understand how to preserve the leaves. There are different methods. The most successful, however, is either to wax or to varnish the leaves. In waxing, each individual leaf will have a more delicate beauty, but for wall decoration the varnished leaves mounted on white cardboard, are more showy, as the bright tints are brought out.

Some sunny afternoon, take the children out to gather the leaves. How they enjoy such an excursion in the woods! The very rustle of the leaves is inviting. On returning to the schoolroom let them select the most perfect specimens, placing them in old books to press. After about three days, or when the sap has sufficiently dried, have the older children seated around a long table with small brushes and cups of very thin varnish; then let them varnish the leaves by passing the brush lightly over the surface. The smaller children may help by distributing the leaves, also in placing them on papers after varnishing to dry. Many will be the exclamations of delight as the bright colors appear.

Should some of the leaves curl when dry, dampen them on the under side, and place to press again. These leaves are very useful later for drawing, and for busy, language, and nature work.

One fall I had an interesting class of beginners. When preparing leaves in the autumn, I made no special effort to teach them the names of the different leaves, thinking to do this about Christmas time, when outdoor material in nature is low; but to my surprise and their pleasure, when the time arrived, they could point out or describe in a simple manner any leaf I mentioned.

So I have learned that the mere daily association of the child with things of nature in the schoolroom, even if a teacher never finds time for special instruction in regard to them, is a source of education. Since then I have tried to decorate the schoolroom with autumn products—pumpkins, corn, etc.

Seeds form a very interesting collection. It is surprising how many varieties of seeds may be found in just one

locality. At little cost small vials may be purchased. Try to see how large a collection of seeds your school can gather. Select a sample of each variety, place it in a vial, and label with both the name of the seeds and the name of the donor.

There are many spiritual lessons that may be learned. For instance, in the gathering of the seeds the children will be led to realize the broadness of the Creator's mind in planning seeds of so many forms and colors.

VINA M. SHERWOOD.

The Practical Value of Gardening in Primary Work

THAT gardening is practicable in primary school work has been demonstrated; that it may be successful from the gardener's point of view has been proved in some instances; and that it furnishes a means of education not less valuable than that of the schoolroom we need not the evidence of our experience to show, since we have for it the divine word. Yet practical objections have caused its neglect generally, and kept it in the background nearly everywhere. It will be found in this, as in other reforms, that its value will be discovered only by those who are pushed through difficulties by a sense of the imperativeness of God's directions.

What aid does the garden offer the church-school teacher in his work?

First, what is his work? Is it to produce minds to be measured with those of the secular schools? Is it to make tongues glib in the formulas of arithmetic and the lists of geography and history? Is it to create a machine that will make the best showing in the county at "last-day exercises"?—No; it is to get boys and girls ready to proclaim the message of Jesus' coming, when and where older ones can not give it; it is to subdue evil traits of character, and to have implanted in their place the graces of Christ; it is to build up bodies upon a rational foundation of healthful living; it is to make persistent, exact workers out of lackadaisical loiterers; it is to teach children to think clearly and rightly, to speak correctly and with grace, to know the essentials of common knowledge—all for the sole purpose of giving the truth to the glory of God.

Then how does gardening help him?

Well, one of my boys, whose name in this article is Barty (from Bartholomew, I suppose), does his third grade work only when some eye is on him. He starts well at getting his lesson in his seat, but his eyes easily wander to colored pictures, or pretty butterflies, or whispered confidences; for his reader is a dull old book, anyway, after he gets an inkling of what it contains. "Interest him," says the Normal Graduate, "in something that will take his mind and keep his fingers at work." Good! Let us see: he has discarded sewing cards as being beneath his stage of advancement, and rather fussy anyway; paper sloyd is worn out, and for babies anyway—and I agree with him; basketry? scroll work? good, if there were the facilities, or it were practicable at odd moments, or did not take the attention of others; drawing? never could draw! And, in any case, while persist-

ence is being cultivated, he must somehow be getting a proficiency in reading, spelling, arithmetic, etc. "Coaxing won't do," says the Disciplinarian-of-Sterner-Stuff; "he must be made to do the hard and distasteful things, and learn to stick at them. Keep him at his books." I can't do it when I am hearing recitations.

Come out with me into the garden. The onions need weeding, the corn needs hoeing, the potato-bugs must be killed. Barty gets the corn to hoe—not the hardest job. While I am here and there, he gets tired, wants a change, goes over to watch Leo weed the onions. But here is something I can keep him at, working with him if necessary. And though he gets hot, and sweats, and wants to see if it wouldn't seem shorter to hoe odd hills,—skipping around,—and cuts down a stalk or two in flippancy, he does get through to the end of the row, and finally looks with some pride on a task well done.

The garden may teach persistence, and it gives a quick reward for duty done.

Not to dwell so long upon any other one point, notice also that gardening gives opportunity for training the flippancy, careless child to do his work carefully and thoroughly, as the irksome penmanship and even the more delightful drawing can not do. It gives a chance to the intelligent and thoughtful teacher to train in healthful postures in work, in principles of breathing, in necessity for bathing, and in all the laws of hygiene. Language culture is not to be left out of the garden; and while doubtless the most important language lesson to be taught there is, "Let your words be few and well chosen," the greater freedom from constraint in speech will give the teacher opportunity to note wherein the children most need training.

I have not spoken at all of the connection of nature study with the garden, nor of the spiritual lessons to be gained from the study of its problems and mysteries,—a work, by the way, which is liable to be neglected by some teachers, and overdone, or rather illy done, by others. But I know that every teacher who will take the deep interest in this work which its nature and value demand, will find it a means of developing such characters as the work of God requires, characters which the schoolroom alone can not develop.

It is evident, of course, that gardening so conducted for a profitable length of time must be in a school which follows God's text-book from the first page to the last—from spring through summer to winter. A. W. SPAULDING.

THE physical inaction which seems almost inevitable in the schoolroom—together with other unhealthful conditions—makes it a trying place for children, especially for those of feeble constitution. Often the ventilation is insufficient. Ill-formed seats encourage unnatural positions, thus cramping the action of the lungs and the heart. Here little children have to spend from three to five hours a day, breathing air that is laden with impurity and perhaps infected with the germs of disease. No wonder that in the schoolroom the foundation of lifelong illness is so often laid.—"Education."

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Washington the Great Lobby Camp of the World

Address by Justice Brewer

AUGUST 9 Justice Brewer of the Supreme Court of the United States delivered an address before the Virginia Bar Association, in which he arraigned the "colonial policy" of the government as contrary to the spirit and intent of the men who drafted the national Constitution, deplored the "tendency toward centralization" in the nation, and declared that "Washington is the great lobby camp of the world."

Referring to the tendency on the part of the people to look to Congress for the redress of all grievances and the righting of all wrongs, he said: "Was there ever such a mad scramble on the part of every one believing in the existence of some legal wrong for congressional legislation to redress? Trade-marks, divorces, polygamy, insurance, supervision of corporations, inspection of factories, all are crowded upon Congress, and an appeal made to it for action." He might have included in his enumeration of the things "crowded upon Congress," and over which appeal is made to it "for action," the question of Sunday observance, seven bills for which were introduced into the last session of Congress.

It was in this connection that Mr. Brewer made the statement that "Washington is the great lobby camp of the world." And here again it should not be forgotten that lobbying for national religious legislation is a very prominent part of the work now going on in this great "lobby camp of the world." In his "History of the International Reform Bureau," Mr. W. F. Crafts, the manager and superintendent of the Bureau, says: "The Reform Bureau is the first 'Christian lobby' established at our national capital to speak to government in behalf of all denominations," and tells how the Bureau uses "up-to-date methods in bringing pressure to bear on congressmen in favor of moral measures." Incidentally it may be remarked that in justification and support of the church-and-state measures which this Bureau is seeking to get through Congress, great use is made of the *obiter dictum* to the Supreme Court decision, of Feb. 22, 1892, handed down by Justice Brewer, declaring that "this is a Christian nation." It reasons that if this is a Christian nation, it is quite proper for the nation to make laws enforcing the observance of Christian institutions.

Alluding to the growing belief that changed conditions in national life justify interpreting the Constitution so broadly as to virtually ignore its letter, Mr. Brewer said: "I fully believe that this nation has all the power which any nation possesses; but that only such as they have enumerated in the Constitution have they granted to the government." This is but another way of saying what the Constitution itself expressly states that "the powers not delegated to the United States by the Constitution, nor prohibited

by it to the States, are reserved to the States respectively, or to the people." And one of the powers which the Constitution in most explicit terms has withheld from Congress is the power to make religious laws. It says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The observations of Justice Brewer apply with peculiar force to the widespread movement and the ever-increasing efforts of church leaders generally to overturn the fundamental principles upon which national government was founded, unite church and state, and set up a religious despotism here, as church and state were united ages past in the Old World, and religious despotisms were set up there. Would that Justice Brewer and all others might see the application of his statements to this phase of the question, and use their God-given powers in protesting against the movement tending to these unholy and undesirable ends.

W. A. COLCORD.

Religious Liberty Notes

ELDER ISAAC MORRISON, of Sacramento, Cal., in writing to the *Pacific Union Recorder*, said, "The Sunday law has been agitated here lately by both editors and preachers." This should be a signal of warning to the lovers of religious liberty in the State of California. This State possesses an excellent record in being free from the blight of a Sunday law.

The spirit that lies beneath Sunday legislation is revealed by a prominent Methodist minister in Franklin, Manitoba, as will be seen from an utterance of his which follows: "When people who call themselves Christians join with Jews, infidels, and outlaws to break down the sacredness of the Lord's day, instituted and observed by Christ, the apostles, and all true followers ever since the day of the resurrection, it is high time they were either boycotted or crushed."

The *Omaha Bee* (Omaha, Neb.) of Aug. 28, 1905, contains the following clear-cut statement as to what day the acting mayor of Omaha, Neb., believes is the Sabbath: "Acting Mayor Johnson insists that the law prohibiting the sale of liquor on the Sabbath day can not be construed to apply to sale on Sunday, because Saturday is the real Sabbath-day, in name as well as in fact. On this point Acting Mayor Johnson will be sustained by some of the most profound doctors of theology."

Elder Geo. M. Brown, of San Luis Potosi, Mexico, writes regarding the opposition that has been directed against a brother in Mexico: "For two years the postmaster at a little town called Actlan, in the State of Puebla, has been a subscriber for *El Mensajero*, and has secured a goodly number of subscriptions. Of late he has been especially active, and as a result the Catholics have conspired against him, and have secured his removal from his position. Some of the best citizens of the town who are liberals appealed to the government in his behalf, but the Catholic archbishop in Mexico City used his influence against Mr. Ayuso, and he was discharged." This is an illustration of the spirit of

the papacy in a country where it is not regarded as necessary for her to exercise diplomacy.

The *American Citizen* states that the following are the exact words of President Roosevelt's message to the pope, as given in cable dispatches to all the daily papers, and which remain without contradiction: "Tell the pope I send him my profound regards. I have tried to treat Protestants and Catholics alike, as my last appointments show. I will try to perpetuate this policy. This republic will stand for many a century. I expect there will be Catholic presidents, as well as Protestant. I trust they all will treat each other as I have tried to do."

K. C. RUSSELL.

Current Mention

— Since January 1 fines to the amount of \$283,075 have been collected from railroads for granting, or conspiring to grant, rebates on freight shipments.

— In a recent battle between the Dutch and Malays on an island east of Java, 400 of the Malays were slain, and the city they were defending was captured.

— By an explosion of a car-load of dynamite at Jellico, Tenn., on September 21, twenty-two persons lost their lives, and about 200 were more or less seriously injured. The property damage is estimated at about \$500,000.

— The typhoon in Hongkong, reported last week, destroyed property amounting to about \$20,000,000. The reports still state that the number of the dead will reach 10,000. Among those who lost their lives was Bishop Hoare, who has for many years been identified with gospel work in China.

— The Common Council of Fond du Lac, Wis., has passed a resolution that pictures of habitual drunkards shall be posed his right to a seat in Congress, thus lay themselves liable to prosecution in serving such customers, and it is expected to act as a deterrent to all who are inclined to squander their wages at the bar.

— The Secretary of Agriculture has issued an order that henceforth all canned meats must bear labels that will indicate the true contents of the can. From the reasons given for the issuing of this order it is learned that the people have been eating very unsavory and unpalatable morsels of various animals under the label of potted chicken, highly seasoned.

— Advices from St. Petersburg, Russia, under date of September 20, state that M. Stolypin, the new Russian premier, is soon to publish a ukase granting absolute religious liberty to all religious sects in the Russian empire. These sects, unless they indulge in criminal or immoral practises, will receive upon application, the sanction of the government. This will confer upon the clergy of these different religious bodies the same freedom as now enjoyed by the orthodox Russian priests. The various religious bodies will have the right to erect churches and schools, and to receive proselytes from any other religious body in Russia.

— Senator Reed Smoot, of Utah, whose seat in Congress has so long been contested, announces that as soon as Congress opens, he will introduce a bill repealing the anti-canteen law. This course of the Utah senator is believed to be due to the fact that the W. C. T. U. of the country has so strenuously opposed his right to a seat in Congress. The temperance forces of the country are already mapping out a plan of campaign to meet this move of the Utah senator.

— In view of the action recently taken by the British government, to the effect that it would no longer insist upon the continuance of the opium trade with China, the Chinese government has issued an edict ordering the abolition of the use of opium, both foreign and native, within a decade. The edict strongly condemns the vice, and commands the council of state to devise regulations for the enforcement of the prohibition against opium smoking and the cultivation of the poppy in China.

— The outcome of the Cuban situation is still a matter of conjecture. The American commissioners are still conferring with the representatives of the two parties, and it is reported that President Roosevelt has set a date when articles of peace must be agreed upon, or American intervention will immediately follow. The members of the Cuban cabinet resigned, and the Cuban president and vice-president were to present their resignation to the Cuban Congress on September 28. It is thought that this move was made for the purpose of embarrassing the commissioners or forcing intervention. Additional American war-vessels have been dispatched to Cuba, and arrangements have been made for moving the United States regular army to Cuba at once if the peace plans of the American commissioners fail. A strong force of marines is now in Cuban waters, and would be landed at Havana immediately upon the proclamation of intervention by President Roosevelt.

— One of the most terrible race riots in the history of the country occurred in Atlanta, Ga., September 23-25. An unusually large number of assaults by negroes upon white women during the past month in that city had stirred the whites to madness. On the twenty-third four assaults were reported within an hour. Immediately several mobs were organized in different parts of the city, and negroes were attacked and beaten wherever found. Ten negroes were killed on the first day of the trouble, and by the close of the third day eighteen colored and one white person had been slain. Many more deaths would have occurred but for the prompt action of the governor in calling out a strong body of troops. Terrified negroes fled from the city in all directions. One man was chased into a hotel and shot down, others were pulled off street-cars and beaten to death. These mobs were made up of boys and young men, and there is little reason to suppose that any of their victims were guilty of any of the crimes that stirred up the rioting. A strong semblance of martial law was enforced before order was restored. Reports state that it is probable that a hundred negroes were severely beaten by the mobs.

NOTICES AND APPOINTMENTS

New Jersey Conference

THE next annual session of the New Jersey Conference of Seventh-day Adventists will be held in Trenton, N. J., Oct. 17-21, 1906. The first business session will be held Thursday morning at 9:45.

J. E. JAYNE, President.

Notice to Brethren in Georgia

J. A. STARR, who accepted the position of secretary and treasurer of the Georgia Conference at our recent camp-meeting, has resigned. Having taken up work that calls him out of the State a considerable part of the time, he thought it impossible to do justice to this work.

We are sorry to lose Brother Starr; but one who needs no introduction to the brethren of Georgia has been chosen to fill the position—Mrs. Clara C. Phillips, 243 South Boulevard, Atlanta, Ga.

All those having funds to send to this conference at any time, will do well to take notice of this important change.

G. W. WELLS, President.

Notice!

THE St. Helena Sanitarium offers to our consecrated, able-bodied young men and women the privileges of its training-school in the preparation of medical missionaries for the proclamation of the third angel's message.

The advantages of the sanitarium compare favorably with any on the Pacific Coast. Among them are the following: Our climatic conditions and surroundings the entire year, thus affording an excellent opportunity for the practical demonstration of the theories of medical missionary work set forth by the faculty, which is ably headed by Dr. H. F. Rand.

We should like to correspond with at least fifty consecrated young men and women to begin with the class in October. The applicant should have a settled purpose in life to serve God. He should be of sound health, and not less than nineteen years old. He should have finished at least eight grades of studies in the common schools, and have the recommendation of the elders of the church, ministers of the conference, or other recognized brethren of good standing.

To all who have not a settled purpose as to the work they intend to follow in connection with the cause of God, we extend a cordial invitation to the above call. Be free to ask for our calendar and other information you may desire.

ST. HELENA SANITARIUM.

The Great Clock of Destiny Is Striking Now!

FROM the cradle to the grave, whether we recognize it or not, life is one unbroken course of education. It goes on not alone in schools and colleges, but in every combination of place, company, and circumstances, in which an individual may voluntarily station himself, or into which he may be casually thrust. The trite saying that "from every hamlet in England there is a road to London" is no truer than that from every earnest, craving soul there is a way to intellectual attainment. But we must begin where we are and work our way up step by step.

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

The face of opportunity bears this inscrip-

tion, Now! And to every individual comes this time supreme,—one freighted hour in the affairs of men, which, if properly improved, leads on to victory. These golden days are laden with opportunities. Living in this enlightened age and country in which opportunities surround us on every side, how can we sit with folded hands asking God to do the work for which he has already given us the necessary ability and strength?

The great clock of destiny is striking, Now! as the Central Union Conference Young People's Society offers the General Culture Reading Course for the purpose of helping young people in the choice of good reading and to aid them to read to a definite end.

The "Life of Bates" (35 cents), "Life Sketches of Elder James White and Mrs. Ellen G. White" (\$1.25), "The Great Second Advent Movement" (\$1.25), will comprise the course, thus acquainting all with the trying conditions under which this people arose, as well as furnishing the too-little-known information about the giving of the first, second, and third angels' messages.

This course will be carried on in the *Educational Messenger* beginning October 1, and will continue eight months. The books will be studied in the order named. Examinations will be sent out at the close of the reading of each book. All who complete the work in a satisfactory manner will receive a certificate from the office of this society.

The *Educational Messenger* (price 50 cents) and the books needed, can be ordered direct from this office. Send in your name for enrollment, as well as your order for books, at once. Address Central Union Conf. Y. P. S. S. D. A., College View, Neb.

Addresses

THE permanent address of Elder W. D. Curtis is Berrien Springs, Mich.

The address of Dr. A. J. Harris, formerly of Jackson, Mich., is now 311 Jackson Bldg., Nashville, Tenn.

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.—A home for a nice fourteen-months-old baby boy. For particulars, address the Emmanuel Children's Home, Mountain Grove, Mo.

WANTED.—Position in store, or light work of some kind. Will try to please employer. Address Guy Corder, Coshocton, Ohio, for further particulars.

WANTED.—Energetic man for cycle and general repair work. Must be Seventh-day Adventist and well recommended. State wages required. Address H. R. Kitto, Box 324, Calgary, Alta.

WANTED.—To correspond with a competent person to act as salesman for sanitarium health foods. Must be conscientious Seventh-day Adventist, and come well recommended. No other need apply. Address the Iowa Sanitarium, Des Moines, Iowa.

FOR SALE.—A nice home, Chestnut Ave., Takoma Park; 8 rooms, bath, cellar, furnace; large lot, 17,170 feet. \$5,000. Terms: \$1,000 cash, rest monthly. Address J. M. Woodward, Secretary, 800 Nineteenth St., Washington, D. C.

WANTED.—To buy a farm either in northeast Kansas or southeast Nebraska or southwest Iowa or northwest Missouri, near Seventh-day Adventist church and school. Address, giving description and price, W. R. Kirk, St. Francis, Kan.

FOR SALE.—Pure extracted mountain honey, 5 to 7 cents a pound; ripe olives in gallon and quart cans, at 65 and 70 cents; English walnuts, olive-oil, corn oil; also an excellent nearly water-white vegetable cooking oil; peanuts. Small sample vials sent. Address W. S. Ritchie, Corona, Cal.

EVERY reader should try our rancid-proof peanut butter, at 10 cents a pound. Purest cocoanut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Samples, 10 cents. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—In Townsend, Mont., four-room house; closet, cellar, well in house, young orchard, garden, gooseberries, currants, stable, hen house, shade trees; also well in back lot, and ditch; 2 Jersey cows, one 15-months-old heifer and one 3-months-old heifer. All for \$600 cash. Address E. V. Day, Townsend, Mont.

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.

Obituaries

WHITE.—Died near Mount Williams, Va., July 23, 1906, Michael White, aged sixty-eight years. For many years Brother White was a regular attendant at all the services of the Seventh-day Adventists held at Mount Williams. At the Stanleyton camp-meeting, in 1904, he was baptized, and joined the Mount Williams church. A few days before his death he left home, supposed by some to be on his way to the camp-meeting at Petersburg, but was taken sick on the way and died, and was buried before the brethren of the church had knowledge of his death, a Lutheran minister preaching the funeral. He was eccentric in some ways, but understood the truth quite thoroughly, and seemed to be a faithful brother. R. D. HOTTEL.

CLEVELAND.—Instantly killed July 20, 1906, by falling underneath a moving freight train on which he was riding, George W. Cleveland, of Wellsboro, Pa., in his fifty-ninth year. He leaves a wife and son to mourn their loss. Brother Cleveland was an earnest lover of the third angel's message. His chief object was to labor for others, presenting the truths that he loved so dearly, and distributing our papers treating on the various phases of the third angel's message. It was through Brother Cleveland's earnest and self-sacrificing efforts that the seeds of present truth were first sown in Tioga County, Pennsylvania. This work was followed by the labors of Elder J. L. Baker, and later by Elder F. Peabody and the writer. In later years he has continued personal missionary work, which has resulted in bringing other souls to the acceptance of this precious truth who will be stars in the crown of his rejoicing. Brother Charles Baum, of Williamsport, Pa., officiated at the funeral service. K. C. RUSSELL.



WASHINGTON, D. C., OCTOBER 4, 1906

W. W. PRESCOTT

EDITOR

C. M. SNOW

ASSOCIATE EDITORS

W. A. SPICER

REMEMBER the collection next Sabbath in behalf of the work among the colored people.

Two new tracts, printed in strange characters, come to us from India. One is in Hindi, the other in the running script of the Urdu language, which resembles the Arabic. The tracts are entitled, "The First Angel's Message—The Hour of God's Judgment Is Come." They have been prepared by Brother and Sister L. J. Burgess.

If all the questions asked by our correspondents, if all the manuscripts submitted by our contributors, and if all the requests from our readers for articles on special subjects, do not receive immediate attention, we hope our good friends will bear with us. Our time and our space are both limited, but we will do the best we can to meet the demands upon us. Beyond this we can not promise.

WORD has just been received to the effect that this is the most auspicious opening of Union College for a number of years. The enrolment at the end of the first week was two hundred and eighty, of a very fine class of students, who give promise of responding to the excellent missionary spirit which is being fostered by that institution. The attendance and outlook before Union College give assurance of a very successful year's work.

FROM every point come cheering words of courage and growth. Writing from Valparaiso, Chile, August 8 (before the earthquake), Brother Steele, secretary of the West Coast Mission, says: "The work is onward. Souls are continuing to accept the truth. The brethren also are more faithful in paying tithe. In the seven months ending July 31 we lacked only two hundred dollars of receiving as much tithe as for the entire twelve months of 1905."

A GRAND report comes from the office of the Sabbath-school Department. The schools have been working this year to reach a total of one thousand dollars a Sabbath for mission offerings. The secretary, Sister L. Flora Plummer, reports

that the record for the first six months of the year is \$26,957.09. This—for the half year—is \$957 over the mark at which they aimed. This news, we know, will send a thrill of joy through the hearts of all, and lead to even more earnest efforts during the remaining portion of the year. It means advance moves in the mission fields.

THE summary of the canvassers' work for July, which appears in this issue, is the best yet published. The Southwestern Union Conference, which includes only three local conferences, leads the list of conferences in this country in the value of orders reported, Oklahoma alone reporting about the same as one of our largest union conferences. This revival of the book work is most encouraging, and we certainly hope that it is permanent. Examine the summary on the seventeenth page.

As the press of Great Britain gives more and more attention to the agitation by the churches of the Sunday observance question, our brethren there have appointed an informal press bureau to take advantage of every opportunity to set the facts of the controversy before the public. Fifty-five members, living in various parts of the kingdom, are specially watching one hundred and twenty leading newspapers, and many good paragraphs, articles, and letters have been published, reaching thousands of readers.

THE September number of the *Missionary Review of the World* contains articles on "The Influences That Are Molding Japanese Thought," by Rev. T. M. McNair, and one entitled "Should We Send More Missionaries to Japan?" by Rev. E. H. Jones. "The Day of Opportunity in China," by Rev. H. G. C. Hallock, calls attention to the many changes, reforms, and openings in recent years. In "Egypt—Dead and Alive," D. L. Pierson gives notes of a recent visit to the land of the Pharaohs, and backs up facts with the camera. Other articles deal with The Druses of Syria, Medical Missions, Khartum, etc.

BROTHER JOEL C. ROGERS and his wife intended to start from Seattle, Wash., October 1, on their journey to the Nyassaland Mission in British Central Africa. A few weeks will be spent visiting our schools in California, Nebraska, and the South. They plan to be at College View by October 13. As educational superintendent for the Western Washington Conference, Brother Rogers has spent his last weeks there in busy work for the church and intermediate schools. That small conference now has about two hundred and fifty intelligent young people in these schools, besides about twenty-five in

training at Walla Walla College. The larger proportion of these young people are in school with the definite purpose of preparing for work in this message.

General Conference Council

WE go to press too early to report the proceedings of the General Conference Committee Council, which opened at Takoma Park, September 27. The meetings are being held in one of the schoolrooms of the Training College, and the brethren in attendance are cared for in the college dormitories.

After the early worship period, with the students, the program of the council fills the entire day, with several intermissions, while Elder E. W. Farnsworth has been giving a series of Bible studies in the evening. On the Sabbath members of the council spoke at the four churches in Washington. Elder H. S. Shaw spoke at Takoma Park, L. H. Christian at Eighth Street, J. S. Washburn at M Street, and W. J. Stone at V Street.

The following representatives of the union conferences had arrived last week:—

Atlantic Union: E. W. Farnsworth, W. J. Fitzgerald, R. D. Hottel, H. W. Carr, C. McVagh, H. F. Ketrings, S. J. Hersum, F. H. DeVinne, J. E. Jayne, W. A. Westworth, E. J. Dryer, M. Lukens, T. E. Bowen, W. H. Zeidler, T. D. Gibson.

Southern Union: G. I. Butler, R. M. Kilgore, T. H. Jeys, S. B. Horton, W. R. Burrow, J. S. Washburn, W. A. Wilcox, J. A. Ford, A. F. Harrison.

Lake Union: Allen Moon, Wm. Covert, A. G. Haughey, W. J. Stone, E. Johnson.

Northern Union: R. A. Underwood, H. S. Shaw, E. G. Hayes, J. G. Walker, C. M. Everest.

Southwestern Union: C. N. Woodward.

Pacific Union: H. W. Cottrell.

Canadian Union: W. H. Thurston, Wm. Guthrie.

In addition, local brethren in General Conference, school, and publishing work are in attendance. Other brethren from the general field will have joined the council before this paper comes from the press. In this autumn council questions of needs in home and foreign fields will be dealt with. As the chairman, A. G. Daniells, stated in opening the session, this work is growing and expanding at so rapid a pace that our plans have continually to be readjusted to the ever-widening circle of interests. The third angel's message is going to the world.

International Publishing Association

THE third annual meeting of the constituency of the International Publishing Association will convene in the Scandinavian chapel, Union College Building, College View, Neb., on Thursday, October 18, at 3 P. M.

This meeting will convene for the purpose of electing a board of counselors and a board of directors, and for the discussion of such other business as may properly come before the meeting.

A. T. ROBINSON,
Secretary of Board of Directors.