

THE CAMP-GROUND, FRIEDENSAU, GERMANY. SEE ARTICLE ON THE THIRTEENTH PAGE

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 1, 1906

THE HERALD

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The Herald

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THE REVIEW AND HERALD

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

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REVIEW AND HERALD

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Editorial

The Modern Apostasy

THE result of rejecting the gospel message for this generation is now plainly appearing among nearly all the denominations which have refused to voice the cry, "Behold, he cometh!" The logic which has been employed to set aside the teaching of this message has now borne fruit in the practical rejection of the Bible as the Word of God, and many professed leaders of religious thought are drifting upon the treacherous sea of human speculation and pagan philosophy. A false science takes the place of revelation. The thoughts of men are substituted for the thoughts of God. The Christ of modern thought is accepted instead of the Christ of the prophets, and a hopeless effort is being made to establish the kingdom of such a Christ by advocating sociological principles, rather than to prepare the way for the coming of the true Christ by preaching the gospel of his kingdom. Both Sinai and Calvary have been erased from the map of this modern Christianity. The law is Jewish, and the atonement is a myth. The divinity of humanity is presented instead of the divinity of Christ, and salvation comes from within rather than from without. How the prince of evil must rejoice to see his original doctrine, "Ye shall be as God," so widely accepted and so faithfully taught in this last generation! But this modern apostasy calls for a more vigorous proclamation of the truth as it is in Jesus. God has not left himself without witness, and he has commit-

ted to those who have received his message a protest against this perversion of the gospel. "O thou that tellest good tidings to Zion, get thee up 'on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him." "In Jehovah shall all the seed of Israel be justified, and shall glory." This is the loud cry of the third angel's message which should be heard in every land. This is the hope of a world which is fast losing the knowledge of the true God. Preach the word, and it will not return void.

Sunday Laws and "Full Liberty of Conscience"

THE real attitude of the Roman Catholic Church toward religious liberty, and the inconsistency in which the English government will be involved if it yields to the present demand for a strict Sunday law in that country, are shown by a recent experience in Malta, and the official correspondence growing out of it. The situation is so well stated in an editorial in the *Present Truth* (London) that we quote the whole article:—

Last May a Protestant mission or conference was conducted in Malta by the Rev. J. McNeill, who secured for his meeting the use of the Theater Royal, a government building. The Roman Catholic archbishop in Malta protested loudly against the action of the governor in granting the use of the theater, and demanded that the permission be withdrawn. After some correspondence the governor yielded for the sake of peace, and the conference was prematurely discontinued.

The home government, however, has been considering the matter further, and on August 15, Lord Elgin wrote to the governor of Malta that their attention had been directed to the general question of the treatment of different religious denominations in Malta, and that "the only basis which His Majesty's government can admit for the settlement of the question is that all denominations should be treated with perfect equality."

In Malta until now, only the Catholics have been permitted to perform religious ceremonies in public, but as this restraint upon certain religious bodies is inconsistent with perfect liberty, in future all denominations will be alike free to hold public services, provided that "they are bona fide religious ceremonies, and not

in the nature of demonstrations intended to give offense."

Lord Elgin also announces that an addition to the present instructions for the governor of Malta will shortly be promulgated, in the following terms:—

"It being our intention that all persons inhabiting our said island should have full liberty of conscience and the free exercise of their respective modes of religious worship, we do hereby require our said governor and commander-in-chief to permit all persons within our said island to have such liberty and to exercise their respective modes of religious worship, provided they be contented with a quiet and peaceable enjoyment of the same, not giving offense or scandal to the government."

It is well that the government has thus placed upon record its position in the matter of religious liberty, because there are soon to be placed before it proposals for the abridgment of such liberty, and it may become necessary to remind the government that what is a "fundamental principle of religious liberty" in Malta, notwithstanding the demands of the Roman Catholics, is equally fundamental to liberty in England, notwithstanding the demands of Catholics and Protestants combined.

An agitation is now being worked up in behalf of a plea for Sunday legislation, and the government will be asked to say that all alike shall refrain from labor on Sunday, under heavy penalties. Such a law would be very acceptable to the majority of the religious denominations. But there are Christians who believe that God has not changed his commandment, and that the seventh day is still the Sabbath. They rest on the seventh day and labor on the first. Ought the government to show favor to one section of the religious community, at the expense of another? If it does so, it will not be adhering to the principle which it has laid down for its guidance in Malta, "that all persons . . . should have full liberty of conscience and the free exercise of their respective modes of religious worship."

If a strict Sunday law is passed, the Sabbath-keeper will be hindered from working on the first day of the week, or will do it at the risk of punishment. In other words, the law will fine him one sixth of his weekly earnings for being a Sabbath-keeper. This would not be "perfect equality" for "all denominations." The government can not enforce Sunday observance and remain true to the principles laid down in Lord Elgin's letter.

The denominations that are calling for stricter Sunday legislation will say, of course, that they do not wish to oppress any, but are acting in the interests of the people at large. So said the Roman Catholic archbishop of Malta. It was the people that he was thinking of when he demanded the discontinuance of the Protestant services. He held that he alone, as the head of the church in Malta,

was qualified to say what was harmful to his flock, and what was not. But the government has decided that even his zealous concern for the flock must give way to the common right to religious freedom. And the same answer is the only consistent one to give to those who clamor for Sunday legislation. The Jew is as much entitled as the Christian to religious liberty. The Seventh-day Adventist ought no more to be fined a sixth of his wages for being a Sabbath-keeper than the member of any other denomination who observes the Sunday ought to be fined. The observer of the seventh day should be free to do any honest work that he can find to do on the first day. No true follower of Christ will attempt to interfere with such right, for perfect religious equality is not less fundamental to Christianity than it is to British liberty.

The principles here enunciated apply everywhere. It is impossible for any government to pass Sunday laws or enact any religious legislation and still grant "full liberty of conscience" to all in matters of belief. The only just course is for civil rulers to recognize the fact that their legitimate sphere of action lies wholly outside of the field of religion, as shown by the teaching of the Author of religious liberty: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." On this platform only is religious liberty assured.

A Sign of the Times

In speaking of the approach of the great day of God, Paul said, "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." We see frequent illustrations of a falling away, which should be to us a herald of that day's approach.

Statistics of the Presbyterian Church (North) record a decrease of ten per cent a year in the number of candidates for the ministry. In the Presbyterian Church (South) the decrease has been five per cent. A similar state of affairs is reported to exist among the Congregationalists. Statistics have not been published along this line by other denominations; but there is no reason to suppose that this is a feature of these two denominations only. It is more reasonable to look upon it as a symptom of the times, and indicative of the condition of things generally.

Various reasons are given for this condition, such as the increasing spirit of worldliness in the churches, commercialism, low state of vital piety, materialism, lust for luxury, and the worship of mammon. Some do not regard these as the cause, but declare unqualifiedly that the true cause lies in the tyranny of creed; that young men shun the pulpit because it is not a place of intellectual freedom;

that the higher education brings with it a horror of credal bonds, and leads them to see a contradiction between the belief of the church and the more advanced "modern knowledge."

To such as hold this view the remedy lies in permitting the younger ministers more freedom of teaching in the pulpit, bringing their religious teachings "into harmony with the facts known," which have been learned "in library and laboratory," and discarding "useless tradition."

Certainly useless tradition has never been an essential of salvation, and such dogmas as are founded upon it are founded upon sand; and the sooner they are discarded, the better for all concerned. Every creed that has been formed has fettered and hindered the growth and progress of the truth of God. Creeds were not intended so to be by those who formulated them; but such they have proved to be. The creed thrown over the church is the bushel turned over the candle. So the church can well afford to let it go—it can not afford not to. Banish the creed, banish tradition, but let the church and the world have the pure Word, untrameled, unfettered, unhindered.

But what of "modern knowledge" and the "facts known," which have been found out "in library and laboratory," and with which the young preacher should seek to harmonize his religious teaching? This is but another way of stating that modern religious teaching must harmonize with evolution and the higher criticism, and that the churches must allow their ministers to teach this clerical infidelity, or see the pursuits of the world swallowing up the young men who started out to study for the ministry.

Higher criticism—an attempt to vivisection the living Word—and evolution—an attempt to dethrone the Creator of the heavens and the earth—have combined their forces to overthrow faith in God and his Word. These studies have been fostered in theological schools, and some who had started out to be ministers have been stranded on these rocks. Others are being stranded every day before they have left the academies by the apparently learned disquisitions of these philosophers, and so have gone into the great drift of unbelief.

Now comes the proposition that this "modern thought" shall have free course in the pulpit, to finish off in the congregation the damage which it began in the minister in the course of his theological training. This will be done under the plea that it will unhamper the minister, give him a more inviting field, and thus increase the number of candidates for that kind of ministry—give infidelity a freer sweep in the sacred desk. The

result will be that these twin deceptions will perform the same undermining work in the congregation that they have done in the ministry, discrediting in one breath, as both of these evils do, both the Word and the Author of the Word.

We can not tell how rapidly these errors will work in undermining faith. They have been working rapidly in that direction; they are working more rapidly now. The great majority formerly looked upon them with distrust. Now, because they are advocated by those high in sacred office, the mass are more ready to accept, and so more easily deceived. The decrease of real Christian faith goes on as rapidly as this philosophy prevails, and the ratio increases as the philosophy gains adherents in the sacred desk.

There is no divine command that the minister of the gospel should be bound to a creed; but he is commanded to preach the Word, to be instant in season, out of season, ever ready to give a reason of the hope that is in him, to teach faith, and trust, and hope in God. Whatever work has a tendency to tear down, to undermine, to scatter, that he is to leave to the enemy of souls. Every man has a right to do as he pleases in the matter of teaching or listening to teachings of higher criticism and evolution, so far as human rights are concerned. But God did not include such work in the great commission to his servants. Theirs was to be the work of propagating faith and the knowledge of God—not the "science" of the evolution of man from the slime of the ocean bed. Theirs was to be a work of teaching faith in God's own record of his work and the surety of his purpose concerning man—not a scheme of proving nature her own author, life a spontaneous phenomenon, and man an evolved bit of protoplasm, the product of a fortunate chance, whose end is shrouded in mystery unfathomable. Theirs was to be the work of preparing men to meet their Lord when he should return. Let them do that. The creed can not tell them what to teach; but the great Word and the Holy Spirit can. There is the true source of evangelical preparation, and of true evangelical success. That will mean freedom in the pulpit, freedom in the truth; but it does not mean freedom to preach faith-destroying, soul-destroying philosophies, while professing the name of Christ and the occupation of his servant. It is dishonoring to Christ to claim that such teachings are the message of Christ for these times. To attempt to remedy the falling away in the ranks of the clergy by teaching to the congregations these same philosophies of distrust and open unbelief, is only to increase the malady and make the situation more hopeless.

Every power of the enemy is now in full swing to give a negative answer to the question of Christ, "When the Son of man cometh, shall he find faith on the earth?" That faith-destroying force is gaining in power. Higher criticism is its right wing, evolution its left, and in the center the enemy of all good comes on with all the confederated elements of strife and discord and doubt. In such times it is the privilege of the true child of God to be so anchored to the Infinite that he shall not be moved by any of these things, nor ensnared in the great falling away. C. M. S.

Under Pressure

THERE is a current in God's providences running so strongly toward mission fields that it keeps the home field under pressure all the time to respond to the calls. But wherever representatives of the home fields gather, they give testimony that it is a blessed pressure.

This forward impulse is manifested on all occasions. The recent council in Washington was called for the purpose of giving representatives of the conferences opportunity to study special institutional calls, and to plan for the raising of the \$150,000 fund. But it was really a missionary council. The teachers gathered at College View last summer for an educational convention. They had it, and a good one; but after all, it was a missionary convention. The end and aim of every effort in this cause is the hastening of the message to all the world.

During the recent Washington council of the General Conference Committee and conference presidents, seventeen married couples and seven single persons were invited to fields outside of the United States.

Few as these will seem, spread out through the world, it means no small addition to our missionary force to be appointed at one sitting of a council called for another special work.

It means a large addition to our financial responsibilities also, and one which every church-member ought to bear upon his heart between now and the week-of-prayer offering in December, on which so much depends in the support of missions.

The fields to which these new recruits are invited are Canada, Japan, Egypt, Turkey, India, Jamaica, Trinidad, Central America, Danish West Indies, St. Andrews Island (Columbia), Hayti, South Africa, Syria, and Latin Europe.

As delegates testified, it is a blessed pressure that drives us outward toward the needy fields. But it is a pressure that gives no one rest who is really a part of this cause. The intensity that fills heaven in these closing hours is

throbbing through every fiber of the living church. That is the way it is to be, according to Isaiah's prophecy of the closing work:—

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. 62:6, 7.

It is a restful restlessness, however. No one who hears the trumpet call or sees the sword coming can find rest save in ceaseless, prayerful activity in the work of the Lord. W. A. S.

Note and Comment

THE latest effort to direct national legislation has taken form in the organization of what is designated as the People's Lobby, consisting of a representative body of men who stand for reform in government. The purpose of this movement is thus defined by one of its originators:—

The people's lobby has been organized for the definite purpose of enlightening constituents of congressmen upon the acts of such congressmen in connection with national legislation. In no sense is the lobby to be considered as a "muck-raker" or a faultfinder. Its purpose is to tabulate in such concrete form, as to be easily understood by all who read, the stand taken by congressmen upon all issues.

The work of the governing committee, which will be the executive committee of the lobby, is stated as follows:—

The work of these committeemen is simple and plain. It is not their office to play into the hands of this party or that. It is their office to see that Congress comes out of its subterranean channels, its tortuous passages, its hidden closets, and works in the light, where every voter in this land can see what is going on, all the time. The committee will not take sides on debatable questions. It will throw its white light into the dark corners. It will assume that all measures which shrink from that light are bad measures, and will drag them out for your inspection. . . . Hereafter the responsibility for every congressional action or inaction will be fixed on individuals. Senators and congressmen will no longer be able to dodge the responsibility that is theirs.

It thus appears that there will be a self-constituted body of men to represent the people in watching and reporting the actions of the legally elected representatives of the people. Whether this will result in any permanent improvement in the conditions which prevail in Congress will appear later. In the meantime the very existence of such a lobby indicates that those who are seeking to reform methods of government regard senators and congressmen as represent-

ing their own interests rather than the interests of the people. This is one more testimony to the decay of integrity in public life. It is a sign of the breaking down of the present order of things. The restoration of righteousness will come with the new earth.

It is not often that the fundamental difference between Protestantism and Catholicism is fairly stated by a Roman Catholic. One such instance, however, has come to our notice. In an editorial in a recent issue of a Catholic weekly we find the following paragraph:—

Luther, Calvin, Zwingli, said that the Catholic religion tried to interpose the priest between the individual and God, and that this was wrong because Christ, and Christ alone, is the mediator. The position of Protestantism was alluring and flattering. Beyond question it is alluring and encouraging to be convinced that at any moment we may approach Christ and be reconciled with him at a moment's notice. But how is it if Christ has wished it otherwise? Let us suppose that he has promised to forgive sin always on condition that we approach him through his earthly vicegerents. Naturally the human soul yearns for priestly ministration. The power of sacrifice implied in the priestly office and consecration for that holy purpose in the Christian ministry, responds to a natural need in the human soul.

Protestantism encourages a sinner to come directly to Christ and obtain the pardon of his sins. Catholicism interposes the pope and the priest between the sinner and Christ. Protestantism places it beyond the power of any man or combination of men to make merchandise of salvation. Catholicism, in the very nature of its fundamental principle, tempts men to put themselves in the place of God, and to extort some sort of consideration in return for bestowing the consolations of salvation. The whole history of the papacy shows how successfully priests and prelates have exploited this possibility of financial gain for the benefit of the church. The explanation of the success of the papacy is found in these words: "It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of her power." "To him who loves self-indulgence, it is more pleasing to confess to a fellow mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin; it is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts." Catholicism is the religion of human nature, the counterfeit of Christianity. True Christianity has no place for "earthly vicegerents" of Christ.

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

How an Apparently Large Task Can be Performed

At first thought, the proposal to raise a fund of one hundred and fifty thousand dollars appears like a tremendous task which it will take years to finish; but a little study and planning will show that there is a way by which this undertaking can be carried out easily and quickly without placing a hardship upon any one.

Our statistical report for 1905 shows that there are 59,260 members of our church in the United States and Canada. If each one of these would contribute \$2.53 toward this fund, we should have \$150,000. If each member would lay aside ten cents a day for twenty-six days, we should have the whole amount required, and we should have it all raised in the short space of one month.

On the point of membership, it is plain that the raising of one hundred and fifty thousand dollars is not a really serious undertaking.

But how about the resources of these members? Are they able to spare ten cents a day from their incomes for twenty-six days? Are not some of these members aged and penniless? Are not some of them widows with very slender resources to support their children? Are not some of them children who earn little or nothing?

Yes, there are a few of all these classes numbered among our members. Some of these would not be able to contribute anything to speak of; but on the other hand, there are thousands of our members who are enjoying great prosperity. They have excellent health, splendid wages, fine crops, and high prices. To such ten cents a day for twenty-six days would be so small that they would scarcely take time to give it a second thought. Hundreds of these would say, as one brother has said, "Yes, I will pay for twenty-five members who can not pay." Another has given one hundred dollars, a sum which will pay for forty persons who can give nothing.

Thus it is plain, that, taking our membership and resources into account, the raising of one hundred and fifty thousand dollars is not an unreasonable undertaking. It need not work hardship on any, and it need not take long to raise the sum. Then let us all rally and show what can be quietly, quickly, and fully accomplished.

A. G. DANIELLS.

Now Is the Time

It has already been decided that one hundred and fifty thousand dollars shall be raised, as soon as possible, to be distributed to various countries for institutional work. Taken as a whole, this is a large sum of money; but when apportioned among sixty thousand people, it is but a small sum for each.

A united people is a strong people. That is why an army is stronger than the same men disorganized. In unity the strength of each is accentuated by the strength of all the rest.

In the Christian church we have great battles to fight, and every soldier of the cross needs to be ready for action. All can not fill the same place. Some must be in the rank and file with weapons of warfare ready for service; some must be lieutenants, others captains, and so on to the general ordering the campaign. The general, with all his staff of officers, could not win the battle alone. The infantry and cavalry are absolute essentials for success. Nor can the soldiery alone win the battle. There must be those to direct, and those who gladly respond to directions.

Much depends on time in all great events. It is said that Napoleon lost Waterloo because he hesitated opening the battle on account of a big storm. Many a battle has been won with a small force because the attacking party moved with great rapidity, throwing the enemy into confusion. The wise man says, "There is a season, and a time to every purpose under the heaven." Eccl. 3:1.

When the council in Washington decided to raise the one hundred and fifty thousand dollars, much time was given to the consideration of the time when we should begin the effort to raise this money. The consensus of opinion was that we should begin *now*. Some suggested waiting till after the holidays; but the council, after giving due consideration to all that was said both pro and con, agreed to begin the raising of this money at the earliest possible moment.

Looking at it from a human standpoint, we may ask, When can there be a more opportune time than now for this great work? Prosperity is on every hand. Crops are generally good beyond comparison; wages are high; labor is in good demand. Perhaps since the Civil War there has never been such a wonderful, widespread prosperity as now. With this almost universal prosperity, is it not opportune to undertake

to do something definite and great for the cause of God?

Each union conference as well as each State conference will be free to set itself to work on this fund in such a way and at such time as the committee may elect.

We believe now is as good a time as we can hope to find for most of our people to contribute to this fund. Let each Seventh-day Adventist do his share, and do it now. One does not need to wait for a large meeting in which to give, but let each one of us do his duty.

I. H. EVANS.

Voices in the Conferences

ELDER C. McREYNOLDS speaks in the Wisconsin *Reporter* of his impressions of the recent Washington council, which was called to decide as to this special fund:—

Greater plans were laid for the prosecution of the work in all parts of the world than have ever been made before in the history of the work of this people. Missionaries are being sent in every direction.

The raising of the \$150,000 fund means the driving of strong stakes for the lengthening of the cords in every direction. The speedy raising of this fund will quicken the forward pace of this movement in all the earth.

By the Indiana *Reporter* we see that the churches there have already devoted a Sabbath service to the special call. Elder W. J. Stone says:—

Will not every church officer in Indiana, without urging, take up this matter at once and push it to a finish? I am glad to know that some are already doing this, and some of our lay brethren are in advance of the leaders. Let us all unitedly take up this duty, and make it a quick work.

The appeal is launched in the Atlantic Union *Gleaner*. Elders E. W. Farnsworth and W. A. Westworth are appointed to lead out in the union effort. After calling attention to the evidence of rapid growth and the strengthening of the organization shown in the recent statistical report, Elder Westworth says:—

Brethren and sisters, we have been blessed with an era of prosperity in the country; an abundant harvest is at hand; and with the many responsibilities that rest upon us, we need to rally in all our might and raise this money at once, so that the way may be cleared for greater victories and more glorious triumphs in the Lord. We believe this whole matter can be gotten out of the way in a few short months, if there is a united action and a prayerful seeking of God to open up the way and enable us to accomplish that whereunto he has called us.

If these brethren voice the sentiment throughout the field, and we believe they do, this work will be quickly done.

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.

He Knoweth Your Need

I WOULD not worry, if I were you;
The days will come, and the days will go,
And anon the sky will be gray or blue,
And the earth be covered with flowers or snow;
The sun will shine, or the rain will fall,
But God stands over and under all.
Some days will be dark, with scarcely a sign
That God ever gave you a loving thought;
And his face will be hid with his love benign,
And your soul lie prone with a fight ill fought;
And life will seem empty of every joy —
A worthless bauble, a broken toy.

But I would not worry, if I were you,
It will all come right, pretty soon, depend;
The rain will cease, and the sky grow blue,
And God to your heart will kindly send
His message of love — and by and by
You will wonder why you should be sad and cry.

Bide close to the Father, let come what may,
Reach out for his hand in rain or shine;
He will turn your night into sweetest day,
And share his bounty of love divine.
He never forgets for a single day —
Why need then to fret and worry away?
— S. B. McManus.

"Prepare Ye the Way of the Lord"

MRS. E. G. WHITE

IN John the Baptist God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. The angel, in announcing John's mission and work, said: "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence, and preserve a sacred sense of the majesty of God.

To prepare the way before Christ, one was needed, who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth.

And all went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords girded at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about, and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, with the sneer gone, and cut to the heart with a sense of their sins.

John called every class to repentance. He met sin with open rebuke, in men of humble occupation, and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, and officers trained in all court etiquette, wily, calculating tax-gatherers and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin.

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners. Repent, Pharisees and Sadducees. Repent, "for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear,—"Prepare to meet thy God." We are to lift up the standard and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done.

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil con-

tinually." God became weary of this people whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of God who had created them, nor cared to do his will. The rebuke of God was upon them because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth, . . . and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth."

In his teachings Christ referred to this. "But as the days of Noe were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Look at the picture which the world presents to-day. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions.

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lust; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude leaves the testimony for the believers: "But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last

time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

It is living earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present.

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God, will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified.

The Individual Cup

[The following article, contributed to *The Welcome Visitor* by Elder H. H. Burkholder, president of the Ohio Conference, deals with a subject which is agitating the minds of many of our people. We believe that the reasons here presented in favor of the use of the individual cup at the communion service are worthy of candid and thoughtful consideration.—Ed.]

At our recent camp-meeting many of the local church elders present spent an hour each day in the study of various questions concerning government, order, and discipline in local church management. It was the writer's privilege to attend these meetings, and he believes the time was well and profitably spent.

One of the questions quite thoroughly discussed was the use of the individual cup at the communion service. The purpose of this ordinance should not be robbed of any of its sanctity by indifference or neglect on our part. Neither should the communicants be deprived of the full enjoyment of the sacrament by a failure to conduct this service in the most careful and impressive manner.

With a knowledge of the fact that many of the diseases of the present time are either contagious or infectious, we believe it to be the inalienable right of every individual to protect himself in every consistent way against contamination, and to use every precaution to pre-

serve his health. This position, with the knowledge, too, that it frequently occurs that persons well advanced with tubercular trouble are present at communion services, and wish to share its enjoyment, which should not be denied them, it was the unanimous opinion of all present that the use of the individual cup at communion services should be encouraged in all our churches. This can be done with but little expense, and the results will be far more safe and satisfactory in the end. This plan is already in use in a number of our churches, and is well liked wherever tried. Personally, I favor the use of the individual cup, and most heartily approve the action of the local elders in this matter.

Practical Religion

H. E. SAWYER-HOPKINS

Prayer

THE life of Jesus was one of incessant toil, yet he felt the need of divine strength as he went forth for duty. We read that the divine Son of God was in constant communion with his Father, and that the Father imparted to him everything, even his sorrows. We find in his early life a record like this: "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "And he withdrew himself into the wilderness, and prayed." "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer."

How is it with us? Perhaps we pray at morning, noon, and night; but is there not a tendency to let the cares of life so absorb our time that this privilege of going to Jesus and telling him our needs in times of trial, perplexity, or grief, is sadly neglected? Thus we try to bear life's burdens alone, when the Saviour is ever near to help us, and he bids us come to him. How much stronger we should be if we accepted his offers of help in times of need!

Praising God

Can you praise God, from whom all blessings flow, under all circumstances? When everything moves along smoothly, perhaps we can; but when things look dark and discouraging, and we can not see how it is all coming out, how then? If our Father stands at the helm guiding this frail bark, why not trust him to help us through all life's conflicts, be they small or great.

Trusting

"O, how sweet to trust in Jesus!" must be sung as heartily one time as another, or we shall never sing it in "the sweet by and by." Let us cultivate real faith and a firm trust in our blessed Redeemer. J. Hudson Taylor once said: "When I came to a place of testing when my faith was most needed, I found it gradually going, and then I learned to look less to my faith, and to depend more on God's faithfulness."

National City, Cal.

Denying the Lord

G. B. THOMPSON

MUCH is said in the Scriptures concerning the sin of denying the Lord. Paul speaks of some who "profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16. Again he tells us that "if we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. 2:12. Jesus also said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33.

It is certainly important that we understand what is meant by denying the Lord. We may profess to love him, yet in works deny him. The following clear statement of how we may in our lives deny the Lord should be studied:—

"Men may deny Christ by evil-speaking, by foolish talking, by words that are untruthful or unkind. They may deny him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them."—*"Desire of Ages,"* page 357.

We should not pass these statements idly by. Have we been guilty of speaking evil of others when they were not present? Have we allowed unkind or insinuating words to fall from our lips, such as we would not have spoken if the persons themselves had been present? If so, in this we have denied the Lord. What about foolish talking? Are our minds filled with vain and frivolous things each day? Do we speak any idle words? Think over the record of the day just past. What have we said that in the day of God we shall wish had never been said? And remember constantly that in this way we can and do deny the One who has purchased us.

In a failure to bear life's burdens, too, we may deny our Lord. Have we murmured and complained beneath the load which is daily imposed upon us? Have we shunned duty, and left responsibilities, which we should have carried, for others to struggle with? If so, in this way we have denied our blessed Lord. Have we been conforming to the vain things of this world, and failed to maintain that nearness to the Lord which we should have done? Have we been justifying self, and cherishing doubt? Many have, and in doing this they deny him who has purchased them with his own blood. Have we been borrowing trouble, and as a result been living in darkness, and walking in sparks of our own kindling? Many are living in continual dread of things which never happen. This is all unbelief, and an outward sign that Christ is not dwelling within.

Takoma Park, D. C.

"More Than a Prophet"

D. H. KRESS, M. D.

In speaking of John the Baptist, Jesus said, "But what went ye out for to see? A prophet? yea, I say unto you [he was a prophet], and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

He was a messenger with a message for the people, which called for repentance. John the Baptist was the voice of one crying, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain: and the glory [character] of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This briefly outlines the work and the burden of the message of John the Baptist. His message removed the pharisaical veneer, and laid bare the hidden sins of the people. The ax was laid at the root of every difficulty. This prepared the way for the first coming of Christ.

A message similar to that of John the Baptist's will be given to the professed people of God and to the world to prepare the way for the second coming of Christ. In speaking of this, the Lord through the prophet Malachi predicted, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, . . . behold, he shall come. . . . But who may abide the day of his coming? and who shall stand when he appeareth?" Only those can abide who have been purged and purified through the message borne by the messenger sent to prepare the way for his coming.

To Sister White God has given a work and message similar to that of John the Baptist. No one can read the messages that have come from her pen without recognizing that they are designed to make the crooked places straight and the rough places plain, in order that the glory of God might be revealed. Like John the Baptist, she is a messenger with a message to prepare a people for the coming of Christ.

During a discourse delivered at Battle Creek, Sister White said that she did not claim the title of prophetess. Some were surprised at this statement, and some have used this expression in such a way as to lead to the belief that the messages through Sister White were uninspired. Sister White herself explained later what she meant by this expression: "I said I did not claim to be a prophetess." "My work includes much more than this word signifies. I regard myself as a messenger, entrusted with a message for His people." "I am God's messenger, sent to bear a message of reproof to the erring and of encouragement to the meek and lowly." Of her it may just as truthfully be said as it was of John the Baptist: "But what went ye out for to see?

A prophet? yea, I say unto you [a prophet], and more than a prophet"—a messenger with a message to prepare the church to stand without spot or wrinkle at the second coming of Christ.

Miriam was a prophetess, and Aaron was a prophet of the Lord. The Lord spoke through them. But Moses was not merely a prophet, he was more than a prophet. When Miriam and Aaron spoke against Moses, saying, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" they placed their work on a par with that of Moses. But "the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth; . . . wherefore then were ye not afraid to speak against my servant Moses?" Moses was a prophet, for it is recorded, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. Moses was a prophet, and more than a prophet; this the Lord desired Aaron and Miriam and all the people to recognize. Moses was a messenger with a message of reproof to the erring and of encouragement to the meek and lowly; his work included more than the word prophet signifies.

Our experiences, too, are similar to the experiences of ancient Israel. Korah, Dathan, and Abiram "rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company." When all his pleadings with them were rejected, "the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. . . . And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." After they had separated, "Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind [of this they evidently accused him]. . . . And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth,

and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. . . . And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." See Numbers 16. This is a most solemn warning.

All this has been placed upon record that we might understand the deceitfulness of the human heart, and thus be kept from placing confidence in our impressions, and even in our convictions. These princes considered themselves holy men; they were confident they were men who were influenced by the Spirit of God. So subtle was this deception, and so pious appeared their teaching, that the people were led to believe that they were holy men, that they were right, and that Moses was wrong, for "on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Many of this number had wholly rejected God, and nothing could ever be done for them, and nothing but a further demonstration of God's judgments could convince those who were doubting, yet not wholly deceived; and so the plague was suffered to come among them. "Now they that died in the plague were fourteen thousand seven hundred, beside them that died about the matter of Korah." These all perished by refusing to recognize only one voice as infallible—the voice of God through Moses.

This deception began in heaven with Satan, and led to the fall of one third of the heavenly host. He said, "I will be like the Most High." Isa. 14:14. Satan used this to cause the overthrow of Adam and Eve. "Ye shall be as gods, knowing good and evil," he said to them. It is natural for man to worship himself, and to make a god of his convictions and impressions. It is natural for man to claim the power of knowing between good and evil; in other words it is natural for man to desire and claim infallibility. All this is now carried forward in the form of godliness, in the belief that it is true Christianity, and we hear men who worship their infallible convictions and impressions, quote in defense of their position: "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie." Of course they say this is all on condition that we abide in him. But who is to determine whether we abide in him or not? They will say, "Self, of course. The voice God has placed in the church, 'God's messenger with a message of reproof to the erring,' can not determine that."

Of any one who, like Moses, is chosen of God to correct the erring and point out dangers and defects in character, it will be said by such: "Ye take too much upon you, seeing all the congregation are holy," or, We are all "as gods, knowing good and evil." We have only one infallible voice in the church, that is the voice of God's Spirit through his mes-

senger; and we are admonished, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Among the Laodiceans the voice of the Spirit of God is not in agreement with the voice from within, which we are in danger of considering the voice of God's Spirit. Which shall we believe? The voice from within says, "I am rich, and increased with goods, and have need of nothing. I know my condition, I am as a god, knowing good and evil, and need not that any man teach me." But this is the voice of a lying spirit, for the voice of the true Spirit, "the faithful and true witness," says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." It is evident that in order to receive help from God we must deny our evidences from within, and say we are wrong on the very points we feel sure we are right, when his message comes to us through his messenger in reproof or correction. This seems like folly to the natural man. It is too humiliating for him to deny self and bow down and worship God alone. Thus the two hundred and fifty princes who said, "Ye take too much upon you," reasoned anciently, and said to Moses, "Wilt thou put out the eyes of these men?" Man can not judge by the seeing of the eye, nor by the hearing of the ear, nor by the impressions of his heart, and judge righteously. When his impressions are in accord with the law and the Testimonies, then, and then only, are they trustworthy.

Feeling we are right is no evidence whatever that we are right. In fact, the true child of God, knowing the deceitfulness of human nature, places no confidence in his flesh. He has a very humble opinion of himself, and esteems others better than himself; therefore he is willing to counsel with his brethren. He possesses a meek and teachable spirit. When the message of correction or reproof comes to him through God's messenger, he is prepared to believe and receive it. But to such it is seldom necessary for the Lord to send a personal message of reproof. These messages come to the self-deceived who think they are right, and who know not that they are "poor, and blind, and naked." The message does not come to condemn, but to save from self-deception and destruction. "As many as I love, I rebuke and chasten."

The purpose of the spirit of prophecy in the remnant church, and the purpose of all the Testimonies and messages that come to us pointing out the wrongs we do not see, is "that we might be partakers of his holiness." We can see, then, why Satan's special effort in the last days will be exercised to destroy confidence in this voice that God has placed in the church to correct its members and to make of them a holy people. The Word of the Lord alone abideth forever, and only they who receive the Word of God as the word of God, whether they can harmonize it or not, are secure. They will have confidence in their impressions only as they accord

with the word of the Lord. They say: "Yea, let God be true, and every man a liar."

Wahroonga, N. S. W.

The Necessity of Prayer

H. C. CHILSON

WHAT a blessed and beautiful example the dear Lord left us in the matter of prayer! How often he used to go into the woods, to a mountain, or to some lone and quiet retreat to commune with the Father! What a beautiful prayer is recorded in the seventeenth chapter of John!

The Lord was beset by the snares of Satan. He was tempted in all points as we are, but he gained strength for the conflict and overcame through prayer.

If Jesus our Saviour needed to pray, how much more do we, his children, need to pray! We should talk with the Lord daily, to ask his guidance.

Daniel was a man of prayer. We read that "when Daniel knew that the writing [forbidding any one to pray to the true God] was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Previously to this, Darius the king of Babylon had set one hundred and twenty princes over the different provinces which composed his kingdom, and over these princes were placed three presidents, "of whom Daniel was first. . . . Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

One thing, no doubt, which made Daniel the superior of his associates was his living connection with the Lord, as evidenced by the fact that he prayed and gave thanks before God three times a day.

Through jealousy the princes wrote a decree, and obtained the king's signature by strategy. This decree prohibited any person's asking a petition of any god or man, save the king, for thirty days. The decree further stated that any one who disobeyed it would be cast into the den of lions. Notwithstanding all this, Daniel was faithful to his God, and prayed "as aforetime."

How often families separate in the morning, to go to their places of labor, with no thought of prayer to God for his protection, blessing, and guidance. The Lord is not asked to go with them as a guide and companion during the day. God is not in their thoughts. His goodness, his work, and his power are not familiar themes nor subjects of conversation.

David, the sweet singer of Israel, praised the Lord not only by singing, but also by prayer, for he says, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Ps. 55: 17.

David and Daniel prayed three times a day, but we are not restricted to this number. In Luke 18: 1 we read that Christ "spake a parable unto them to this end, that men ought always to pray, and not to faint."

In this age of the world, when conditions around us often look so dark, we especially need to pray. Without the help of the Holy Spirit, which can be obtained only by prayer and by diligent study of the Word of God, we shall certainly fall into the snares which Satan is laying for our feet.

Satan and his angels are busy trying to deceive us into thinking that prayer is not so important. Because of this we need all the more to pray. We stand in need of the help of the Lord continually, lest we fall into temptation and go astray.

"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." Such are the admonitions given us by the apostle Paul.

Older persons should be as earnest and sincere in their petitions to the Lord as children are when they make requests of their parents; for the Lord has said, "Whatsoever ye shall ask in prayer, believing, ye shall receive."

When we ask a favor of the Lord, do we look forward to its being granted as a child does when expecting some gift of its parents? The following scriptures are worthy of study in this connection: 1 Tim. 2: 8; 1 Peter 4: 7; James 4: 2.

Takoma Park, D. C.

Why We Are Forgiven

God's forgiveness does not carry with it permission to sin again. If that were its purpose, our sins had better go unforgiven. To be forgiven is to be freed from the death penalty of sin. No man can be fairly expected to do good work in any line who is staggering along under the load of the sentence of death. In order to release men from that crushing burden, God in Christ forgives their sins. And we are forgiven in order that we may live, and seek the way of life; not in order that we may return again to the way of death. When a father wipes clean the sheet of his son's debts, he does it, not in order that the son may safely incur new debts, but that the son may have a fair chance once more to live within his income and keep out of debt. Yet how strong is the temptation to feel, after we have squarely faced and acknowledged yesterday's sin, and asked and received forgiveness for it, that now we have secured the right to little carelessness or laxity! God does forgive seventy times seven, but the only confession of sin and prayer for forgiveness that is worth the making is uttered in the determination to fulfil the purpose of God's forgiveness: final and complete victory now through Christ.—*Sunday School Times.*



Such a Little Way to Go

THERE are such dear, familiar feet that go
 Along the path with ours — feet fast or slow
 And trying to keep pace; if they mistake,
 Or tread upon some flower that we would take
 Upon our breast, or bruise some reed,
 Or crush poor hope until it bleed,
 We must be mute,
 Not turning quickly to impute
 Grave fault; for they and we
 Have such a little while along the way —
 We will be patient while we may.

So many little faults we find!
 We see them, for not blind
 Is love. We see them, but if you and I
 Perhaps remember them, some by and by,
 They will not be
 Faults then — grave faults — to you and me,
 But just odd ways — mistakes, or even less —
 Remembrances to bless.
 Days change so many things — yes, hours;
 We see so differently in sun and showers.
 Mistaken words to-night
 May be so cherished by to-morrow's light.
 We must be patient; for we know
 There's such a little way to go.

— Selected.

"Don't Tell Mama"

EMMA H. SNOW

WE often hear it said that mothers should be the companions of their children. A closer comradeship than this is needed. The mother should be her child's most intimate friend — its "chum," even. Nothing should be permitted to interfere with their unreserved communication and confidences.

If the mother can not attend to her work and listen to the spontaneous outbursts of conversation with which her child enters the room on returning from play or from school, let her leave that work to be finished at some other time. Better a less tidy house, a less dainty wardrobe, than to restrict in the slightest degree the full relation to mother of all that has occurred during the day. Even the minutiae may have a deeper meaning than the casual listener would discover.

The ear, the eye, the heart of the mother should ever be on the alert. The entire future well-being of her child may be imperiled by careless inattention or the oft-heard remark, "There, there, child, I'm too busy to listen now."

The words thus heedlessly uttered may be repented of with heart-breaking sorrow through the years to come.

The close union that exists between mother and child before its birth, the fact that for it she suffers and endangers her own life, the intimate association during its infancy, all give the mother a special claim upon her child.

Shall she not, then, lay aside all that would interfere with its welfare, its spiritual even more than temporal good? Ofttimes this will necessitate self-denial, and the giving up of her own ways and pleasures, and needed hours of rest. But the question with the true mother is not, Can I spare time to listen to the outpourings of my child's heart, trifling though they often seem? but, Can I afford to withhold one moment from it that will strengthen the tie that binds us together?

It is never too early to begin this mutual freedom in exchange of thought and words — never too late to continue it. Does not the little babe in its mother's arms read, in the loving face bending over it, a sympathetic response to its grief and pain, its joy and happiness?

During infancy and childhood the brain cells are rapidly forming. Habits are then acquired which later become, in some natures, almost as adamant. Now is the time to shape the plastic mind into the mold in which we shall love to see it grow and develop. Now is the time to guide the little feet into the paths in which we shall joy to see them walk.

And a little word, lightly spoken, is often a beacon light to guide in this Heaven-appointed task.

A mother and her little daughter were visiting a neighbor one afternoon. The little girls at the house were asleep, and so the duty of entertaining the young visitor fell upon the six-year-old grandson. A fine time they had, swinging, playing ball, and trundling hoop.

Among his other kind attentions, the youthful host presented his guest with a piece of candy. This she at once brought to her mama, that she also might share in its enjoyment.

A little later, mother and daughter returned home. As the mother sat down in her sewing-chair, and took up the never-empty work-basket, a little red chair was drawn close by her side, and a rosy cheek pressed lovingly against her knee. There is nothing on earth that sends such a thrill of ecstatic happiness through every fiber of one's being, as these infantile caresses.

Then they began to visit, in the easy, familiar way they always have of talk-

ing together. Though restraint may sometimes be felt in entertaining a casual visitor, between these two there is none.

In the course of their talk, the mother happened to ask, "What did Hubert say when he gave you the candy?" The little one naively replied: "He said he would give me the candy if I would kiss him two times and hibe [five] times and free times. And I did, and he kissed me."

This was rather unexpected to the mother, but not really disturbing, especially as they were good friends. It gave her an opportunity, however, to explain that it is nicer and more proper for little girls not to kiss little boys, unless they are their brothers.

It was the words that followed that caused that mother's heart to bound with alarm: "And he told me not to tell my mama."

"Not to tell her what?"

"Not to tell my mama that he kissed me."

"But didn't you tell him that you always tell your mama everything?"

"But he said he wouldn't give me one bit of candy if I did tell my mama."

"My darling must always tell any one, whoever it is, that asks her not to tell her mama anything, that she always tells her mama everything."

"Then Hubert wouldn't give me any candy," said the child, with tears in eyes and voice.

Was this a trifling circumstance? It was fraught with such grave import to this mother's heart that she spent a night of wakefulness and of prayer.

Even our babes are not safe. The tempter's voice comes from most unexpected quarters. He it is that plants the poisonous seed, "Don't tell mama." If dropped ever so carelessly into the life of a child, and not speedily eradicated, its noxious roots will spread deep and wide, and uproot all the loving confidences that have welled up spontaneously in that warm little heart.

This harm once done can never be undone. Though long withheld, its ultimate fruit is likely to be unhappiness and untold misery. And sometimes from the mother's lips comes the agonizing cry, "O God, let this cup pass from me!"

Then let her value, as the pearl above every price, the unlimited confidence of her child. From her own experiences she may save its unwary feet from many a pitfall. And in after years she will have no cause to mourn, as does many a mother, that her sons and daughters never confide in her.

Her work is not one of ease, but in it she has divine aid and partnership. All heaven is interested.

The fond term, "My little children," is frequently found in the Bible, applied to the followers of Jesus. And with his own divine-human lips he gently upbraided the too-solicitous disciples with the words, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Takoma Park, D. C.

THE WORLD-WIDE FIELD

The Earthquake in Chile

F. H. WESTPHAL

THE earthquake to which I refer occurred August 16, at ten minutes to eight in the evening. I was taking a walk out of doors, at my home in Pitrufquen. If, upon entering the house, my family had not told me that an earthquake had occurred, I should not have known it, so gentle was the shock in the more southerly parts of Chile. Nevertheless the buildings trembled and quaked, and many persons ran out of their houses in dismay.

On my journey to the north I stopped at various places, and found that the shock was felt gradually a little more severely as I proceeded to the north. In Terunco, Victoria, Los Angeles, and Chillan there was no damage done. At the latter place some old walls were thrown down, but no buildings were destroyed. As we neared Talca, the effects could be noticed in a more marked manner, solid fences having been thrown down, and the walls of houses badly cracked.

When we reached Talca, some one spoke of the earthquake, and was understood to mean that another one was taking place, and the movement of the train nearly caused a panic. The coach was almost full of passengers, and nearly all smote their breasts with their right hands, and cried for mercy, calling upon the Virgin Mary and the Lord. Some cried aloud, and when the train stopped, they were so dismayed that some of the women could not stand on their feet. Soldiers stepped into the coach, and inquired into the reason of the disorder. There was no earthquake that day, but the hearts of men are failing them for fear, and for looking after those things that are coming to pass.

At Talca, a city of a number of thousands, many houses were badly damaged, and a number of lives were lost. In all the villages and cities from there on to Santiago there was more or less damage and loss of life. A nun teacher, with forty children, was killed by the falling of the school building.

Some of the massive buildings in Santiago were cracked, and damaged more or less, and showed that some mighty force had made a severe attack upon them. The fancy trimmings were broken, and thrown to the ground, and parts of the houses were thrown violently into the streets.

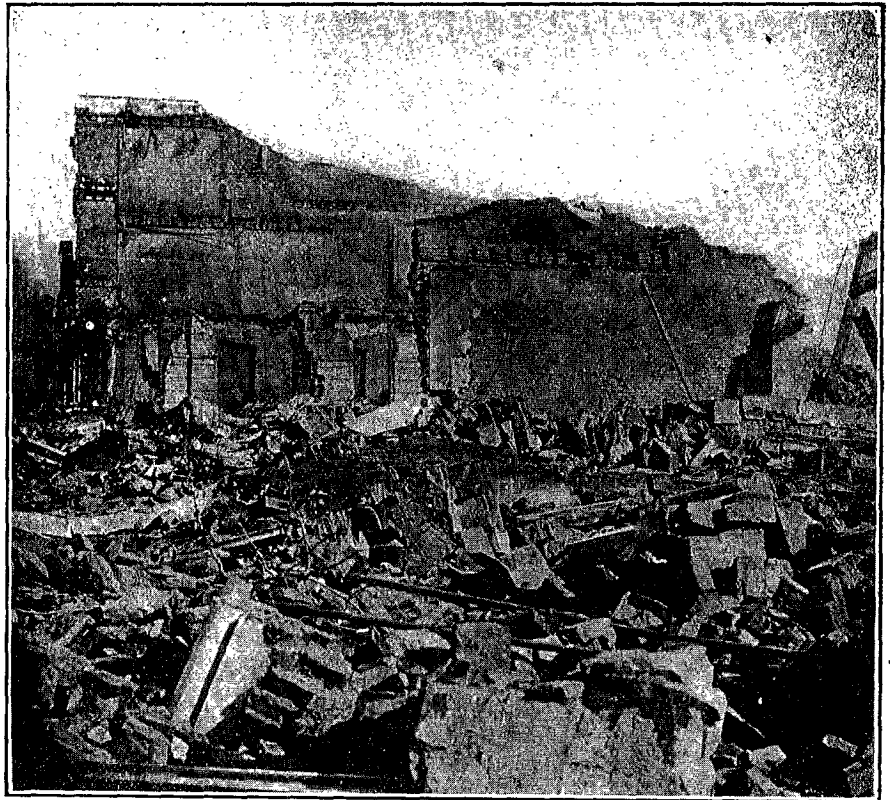
The earthquake seemed to have passed like waves through the capital city of Chile. Santiago, with her four hundred thousand inhabitants, was shaken, and a dread of coming events was impressed on the minds of the people of this city, the pride of Chile's excellency. Some

lives were lost, and several churches were greatly damaged. Some of the priests at Chillan and Santiago said that these judgments were visiting Chile because there are so many Protestants in the land, and that when the Protestant heresy shall be preached in all the world, then the end will come.

We appealed to the government for a pass to visit Valparaiso, which was granted us, by the help of the United States of America legation, where I had made myself known nearly two years

describe the horrible disaster, and so I shall not attempt it, but will just say that strong buildings were laid in ruins. Old and massive churches were thrown down and broken in pieces, and the great Victoria theater was broken, and crashed together. The catastrophe happened at an hour most favorable. If it had been a little later in the evening, the theater would have been full of people, and the loss of life would have been many times greater.

None of our people were injured, for which we praise the Lord. Great fires broke out, and many thousand dollars' worth of property was destroyed. Our mission office was burned, and our entire stock of books that we had on hand, also. These books were sent us as so much cash on our appropriation to sustain our workers in the field, and



RESULTS OF THE EARTHQUAKE ON GRAND AVENUE, VALPARAISO, CHILE

before. On our way to Valparaiso we saw that the results increased in severity from station to station. Lives were lost in many of them. What wrecks of houses we passed as we proceeded on the journey! How severe are the judgments of the Lord! Houses shattered, and literally torn to pieces! Nearer Valparaiso the earth was cracked in many places, and these extended for long distances.

At Vina del Mar, a small city about three miles from Valparaiso, where many wealthy people had built fine houses, the destruction was terrible. The once beautiful homes were all torn to pieces. It is reported that one thousand persons perished. How vain are all earthly things, when the hand of the Lord touches them!

When we entered Valparaiso, ruin and the smoke of ruined buildings met our eyes everywhere. I can not begin to

so we feel the loss heavily. Buildings are very scarce, and we shall necessarily be at great expense to become settled again. Therefore, I will say that if there are any who wish to give something to help restore the loss, it will be greatly appreciated. We had no insurance, and if we had had, it would have availed us but little; for some of the companies do not consider themselves under obligation to pay the insurance, on account of the fires having been caused by an earthquake.

We are now getting out a special number of the *Senals*, and shall publish about thirty thousand, and use this opportunity to tell the people what these events mean. We hope to warn many of the great earthquake that will soon take place in the earth, and invite them to prepare for that great day.

Valparaiso.

The Way to the Hakkas Opened

E. H. WILBUR

It is a source of constant encouragement to us to know of your interest in the work in China, and we are glad to be able to report that the last message is gaining ground here.

Sabbath, June 16, was another good day for the Canton church, when five young men, ranging from twenty to twenty-four years of age, followed their Lord in baptism. Four of these had formerly been connected with the Basel mission, but one had never professed Christianity before. Several months ago they came to our mission, desiring to be taught the Scriptures, and since that time our workers have held Bible studies with them three times daily, considering the various points of our faith.

With the baptism of these candidates, a new field has been opened to the message; for these young men are Hakkas, a people numbering about ten million in this and adjoining provinces, a population greater than that of the Central Union Conference in America. They are a hardy and industrious people, and take great interest in education. Very few of them have gone to America, but in the Malay Peninsula, and the islands of the sea, they are more numerous.

Of the five youth above referred to, one who has been in mission schools about fourteen years, gratuitously assisted us in the translation of a new tract on the signs of the second coming of Christ. Another has been teaching a class in the Sabbath-school. All have expressed a desire to have some part in the work, after further instruction. Just now, and during the months of July and August, while the heat is most intense here, they are having a vacation from their regular Bible classes, but three of them are spending the time selling our Chinese literature, and it is truly wonderful how the Lord is blessing them in this work.

It is one of the mysterious workings of Providence that these young men, whose home is about one hundred and fifty miles inland from Canton, and in a part of the province never visited by any of our workers, should hear of the truth. It came about on this wise: A Hakka student, named Lam, while attending the Methodist school in Singapore, met Brother Timothy, our Chinese preacher there, and from him received a copy of our Sabbath tract, in Chinese. Becoming convinced of the Sabbath truth, and having to return home on ac-

count of his health, he got our address, and came to Canton in August, 1905, remaining with us about ten days. I gave him several treatments, and held some Bible readings with him. (I have since learned that after his return home, he fully regained his health.)

Leaving us early in September, he visited the Basel mission theological school, not far from Hongkong, and distributed tracts among his former associates, two of whom are of the five who have now united with the Canton church. While Brother Lam himself has not yet united with us, he has repeatedly by letter expressed his desire to do so.

Now this new field has been opened to the message. The language is as different from the Cantonese as Portuguese is from Spanish. The Bible and other books are printed in their local dialect. Yet the language is not the only barrier



THE FIVE HAKKA BROTHERS

that separates them from the Cantonese: the latter have a hatred of the Hakkas, which renders impracticable the working of the two classes together. For more than three years, since I first learned of this people, I have been longing to see a way opened for them to receive the truth. Now the Lord has taken the matter in his own hands, and opened the way by sending us these young men. Soon they must go back to their own country, to hold up the light. Shall we send them forth as sheep without a shepherd? Or has the Lord some consecrated minister and his wife in America, who would be glad to come and give their lives in helping this people to get a clear knowledge of the truth? I sincerely hope that suitable workers, of experience, will volunteer for service in this field, and that their coming will not be long delayed.

Canton.

OUR work is moving southward in Ireland, toward the intensely Catholic portion, where sentiment is more Romanist than anywhere else in the world. Elder Altman, the leader of our Irish mission, has his home in Dublin. Sixty years ago the population of Ireland was eight million. Now it is but four million four hundred thousand.

Progress of the Work in the German Union Conference*

L. R. CONRADI

If we consider the results of the work performed in the German Union Conference last year, and until the first of July this year, we have every reason to thank God for his rich blessing, and for the progress he has given the cause, in spite of our imperfections and the many difficulties we have had to encounter.

New Organizations

Various changes have been made in the reorganization of Russia. Heretofore, this great empire has been divided not according to geographical or political divisions, but rather in harmony with the languages spoken there. Last year the three fields which formerly existed in Russia were rearranged, and two new fields were added—the South Russian Mission and the Russian-Asiatic District. Further, the German Union District, which might almost be compared to a conference, was also organized; so there were really three new organizations effected during the last year. The East and West German Conferences have each reached that stage where they could be profitably divided, and steps have already been taken looking toward such a division for the East German field, beginning with Jan. 1, 1907.

At the close of 1905 we had just seven thousand members in the German Union; this has now reached 7,604, showing a net gain of 604; there were 954 baptized, and 175 were received by vote during this half year. This growth has been chiefly in the northern and middle part of the German empire. During the last eighteen months Russia's growth has been but one hundred. The chief reason for this is, that before we had such liberty in that land, quite a large number were received into church-membership who were not fully convinced with reference to the payment of the tithe, and in regard to some other principles that we as a people hold, so that in reorganizing the Russian field, about four hundred had to be stricken off our list. We thought it wiser to take this step than in any way to allow the principles of the message to be lightly regarded by our brethren.

There is also another point to be reckoned with: a number of our people have left the Balkans and other fields, for North and South America, where they will still, we believe, hold aloft the standard of truth. Again, through the removal of the Basel institution to Gland, about forty-three members were transferred from the German to the Latin Union. We believe we are warranted in saying that at least one hundred brethren have gone to other fields, during the last year and a half, and they, with a number who have been taken from us by

* Report of the president before the German Union Conference at Friedensau, Friday, July 20, 1906.

death, will make the loss to the cause smaller than one would at first think.

Finances

One can best appreciate the growth of the work if he looks at the development of our finances. Our tithe for 1903 was \$35,640; for the first six months of 1906 it has been \$41,335, or nearly \$5,000 more than for the whole of 1903; and if we look at the gifts, we see that they also have increased: in 1903 the Sabbath-school donations were \$3,007; for the first six months of this year they have been \$2,884, or within \$123 of the whole twelve months three years ago; the First-day offerings for 1904 were \$1,525, and for the first half of 1906 they have been \$1,797, \$272 more than for the whole of 1903; and almost as great an increase is noticeable in the week-of-prayer donations.

Death of Brother Wunderlich

It is with great sadness that we must refer to the first offering we have been called upon to make for the German East African Mission, in the death of our beloved Brother Wunderlich, who is now awaiting the first resurrection in our Friedensau graveyard. O that the neat little tombstone may ever remind our students of the spirit that it takes to build up missions and spread the gospel for this time! Aside from this, we can say that the Lord has wonderfully protected our laborers, especially in the troublous times they have had in Russia.

Scarcity of Laborers

Our greatest need to-day is a number of devoted workers, who will enter the vineyard of the Lord, and give to him all their powers, going forward in the unity of the Spirit, and pressing the battle into the enemy's land. In this respect we feel grateful for the blessing God has made our mission school here, for we have from year to year received a number of workers who have been able to do good service.

Visits in the Field

It has been possible for the president to visit every field in the union, during the past year, with the exception of German East Africa. There were twelve annual meetings, which, with the union meeting, occupied fourteen weeks. Aside from this I spent several Sabbaths in the German Union District, and also was able to be with the brethren in Austria-Hungary and in the Balkans. I can say that these various gatherings were the best we have ever had; and where there had been good preparatory work done in suitable halls, a further interest was developed through the winter gatherings.

Attendance at the Union Conferences

That which is the stronger proof that our people are anxious to become better acquainted with the Word is the large attendance at the summer union conferences, and this present meeting is doubtless the largest we have ever held in the field.

Institutions

As to our institutions, we can look back upon the past year as the best in their history. The Hamburg Publishing

House is our oldest institution; it has been better equipped through the purchase of a new press, and the introduction of electric lights and steam heating. Although our illustrated books are published in Leipsic, still on account of the increasing circulation of our papers (we have a monthly output of over one hundred thousand copies), there is now a great lack of room. We feel especially thankful to the Lord that the German *Little Friend* and *Herald of Truth* have increased their circulation so well; the Russian paper also, which was begun in 1905, has already seven hundred subscribers.

The Friedensau School

The school has been so rapidly filled that we have recently found it necessary to convert all the open spaces left in the construction of the buildings into rooms, so that now one hundred and fifty students can be accommodated. It gives us much joy to be able to say that, through the Lord's help, the school building and equipment is to-day free from debt.

Our Sanitarium

The sanitarium has also made progress; it has been full this and the previous season. During the year we have been able to enlarge the kitchen, and provide necessary office room, but we still ought to see to it that the patients have a better parlor, for our reception parlor is not much larger than you would find in any common dwelling—smaller than the average city physician would have for his practise. Until we have this, we can not call the institution complete. We have also been able to erect another building for our employees, and to provide better office rooms for our growing business. The laundry and power-house has been completed. These improvements have considerably increased the indebtedness of the institution, but we are glad that through the gift of that excellent book, "Ministry of Healing," which will soon come from the press, the sanitarium may be financially assisted, just as the school was helped through the sale of "Christ's Object Lessons." The net earnings of the institution were the best last year they ever were.

Old People's Home

Another important matter which this meeting will necessarily have to decide, is the erection of an old people's home. We are glad that about two thousand dollars has been placed at our disposal by German Switzerland for this purpose, aside from large private donations. We hope that the erection of such a home may be assured ere we leave these grounds.

Ship Mission

We have taken an advance step in this mission, as we have secured another mission boat, which will be used in the harbor at Rotterdam. Thus we can to-day serve the thousands of seamen who visit the harbors of Hamburg and Rotterdam, and awaken among many an interest in the message.

Difficulties

We are very thankful that during the year we were able to hold our meetings in Russia, right in the midst of the insurrections, strikes, and revolutions, more freely than ever before, having both the Germans and the Russians in attendance. Our address of thanks presented to his majesty the czar was favorably received, and we enjoy greater liberty than heretofore.

Conditions in Germany

In various parts of Germany, especially in some of the smaller States, we do not yet enjoy the liberties that we wish we might. In certain places, we dare not hold public lectures for the purpose of presenting the truth. In consequence of our ever-increasing activity, they seek more and more to hinder us in our operations; but in spite of this, the work advances, and we can in truth say that, "If God be for us, who can be against us?"

We are glad that the work in Austria-Hungary and the Balkan States continues to make advance, although there is much to be wished as to the freedom allowed us in some of the districts there. We are also happy that we have one worker in Asiatic Russia, in Omsk, Siberia, and we hope that in the near future we shall have other believers there. We have already some scattered Sabbath-keepers in Siberia.

Military Service

Many of our young men who have been called into the army have shown themselves true members of the body of Christ, although they have had a great many difficulties to contend with.

Missionary Work

There should be greater earnestness manifested by our brethren in the circulation of our publications. We should procure additional means through the gifts and legacies of our brethren, for the institutions already established, and for the erection of the proposed old people's home. It is also necessary that we here select a man who can connect with our mission in German East Africa. We hope soon to have the pleasure of being able to report that the first converts in that mission have been baptized.

Canvassing Work

We are pleased to state that the canvassing work has continued to make progress; our sales during 1903-04 amounted to \$48,550, during 1904-05 to \$52,650, during 1905-06 to \$55,300, and we have about 230 canvassers who will be engaged in the work the coming year, so we trust there will be a still further advance in this department of the cause.

"Education"

This new book of Sister White's has been translated, and printed by our Hamburg House. It is to be had here on the grounds. It is a beautiful book, and we recommend it to all our brethren.

May this meeting be led by the Spirit of God, that here the necessary steps may be taken to give the cause of God still greater success in the future, is our earnest prayer.

Friedensau.

THE FIELD WORK

Western Pennsylvania

DUNCANSVILLE.—October 3 we held a baptismal service at this place. Several hundred persons witnessed the ordinance. Ten precious souls were buried with their Lord in baptism, and there are still others who desire to be baptized soon.

We had expected to take the tent down on the first of October, but on account of the rain last week, we were compelled to let it stand until October 8. The new Sabbath-keepers at Duncansville and Spring Meadow will worship together in the Union Chapel at Spring Meadow.

W. F. SCHWARTZ.

Missouri

WHEN presenting the needs of the ripened harvest-field for consecrated canvassers, I am often asked such questions as: "Will it pay?" "Do you think I could make a success of it?" "Could I earn a living for my family?" etc. Now these are legitimate questions, and require a candid answer. And I know of no more satisfactory way of answering them than by giving some brief reports of work that has actually been done this summer.

Thinking that perhaps the readers of the good old REVIEW would be pleased

an hour for each canvasser for the summer.

Six students came from Union College, and earned their scholarship for the coming year. They made the following excellent records:—

NO.	WEEKS	ORDERS	VALUE
1	10	113	\$ 387.50
2	8	92	402.25
3	10	144	446.25
4	11	185	568.25
5	9	253	779.00
6	14	318	1,021.75

We have many good strong home workers as well. One canvasser in six

The Most Needy Field

Nor only is Alabama considered the most needy field in the United States, but it is written in an article that was given us March 2, 1897:—

"The Southern field is a hard field, a very unsightly field, because it has been so long uncultivated. All who take hold of the work in the cause of God and suffering humanity will have to be one in their designs and plans. They will have plenty of trials and discouragements to meet, but they must not allow these to hinder or dishearten or handicap them in their work. In love for Christ, who died to save this poor, down-trodden people, in love for the souls of the perishing thousands, they are to labor for this worse than heathen country.

"Brethren, you have a work to do which you have left undone. A long-neglected field stands out in plain view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field."

Many words might be quoted with profit showing how clearly the Lord has pointed out our duty and privilege in working for this neglected people. Who among the lowly walks of life will enter this needy field and help us scatter the printed pages of such literature as is best adapted to this part of the great harvest-field? Our Saviour says, "Go work to-day in my vineyard." "Lo, I am with you alway, even unto the end of the world."

Some who can not enter the field as active laborers can give of their means, even if they have but little. Remember the widow's mite. God's blessing on a small amount will cause it to feed many hungry souls with the bread of life, even as the few loaves and fishes fed the hungry thousands who followed Jesus to hear him. All can do something; even the children can give pennies, and this will encourage them in missionary work.

This part of the world has recently suffered greatly from a severe storm, and many are now in great distress because of this. Two negroes were lynched a few yards from where Brother L. W. Dortch and the writer canvassed a few days ago. Only last Sabbath the



A COMPANY OF SUCCESSFUL CANVASSERS IN MISSOURI

to see the faces of some of our Missouri canvassers, as well as to get a report of their work, we had the accompanying picture taken on the Versailles campground. We placed "Patriarchs and Prophets," in morocco binding, with the photographer as part pay.

We would not ask for a more earnest, consecrated army of workers than we have had this summer. We have endeavored to advance as Luther did up the stairway of Pilate, on our knees, and as a result the Lord has most wonderfully blessed.

The following brief report shows the work done from Jan. 1 to Aug. 1, 1906:—

MO.	AGTS.	HRS.	ORDERS	AMT.	PER HR.
Jan.	2	...	...	\$ 268.50	...
Feb.	6	296	85	320.75	\$1.08
March	7	467	200	720.25	1.54
April	11	835	427	1,297.35	1.55
May	19	1,663	875	2,493.80	1.50
June	30	2,898	1,110	3,496.50	1.20
July	20	1,746	641	2,276.25	1.30
Totals	7,905	3,338	3,338	\$10,873.40	\$1.38

This gives a general average of \$1.38

weeks secured two hundred and forty orders for "Great Controversy;" value, \$723. Another, a boy aged thirteen, in ten weeks secured one hundred and forty-eight orders for "Bible Readings;" value, \$397.50. Still another boy, aged nine, left home one Sunday afternoon with small books, and came in the following Wednesday, having made thirty-one cash sales. These records are certainly encouraging.

We could give other good reports, but space forbids. This reveals only the monetary feature. The real results of souls saved, will be known in the better land. May God help us to pray, trust, toil, and sacrifice till every sin-sick, benighted soul has had shine the light of present truth upon his darkened life, thus giving him an opportunity of preparing for the speedy return of Jesus. If this report should encourage some doubting, halting one to enter this ripened harvest, and labor for perishing souls, it will accomplish what the writer had in mind in preparing it for publication.

CHAS. G. BELLAH,
State Agent.

dark deed was done. Surely some of us who know that we have passed from death unto life because we love the brethren and all souls for whom Christ died, are willing now to fight the good fight of faith, even in the forefront of the battle, that we may win souls to the truth and point them to the Lamb of God that taketh away the sin of the world.

All who love the appearing of our Lord can at least pray for us, that wisdom from above may be given us to keep us from all evil, and enable us to work with caution, heeding every word of instruction and walking in every ray of light the Lord has graciously permitted to shine upon our pathway. Brethren and sisters, "the coming King is at the door." The time to win souls is very short. Let us do our utmost just now. We who are here are but a little company of canvassers. We feel our great need of help from God, and the need also of the sympathy and prayers of our brethren and sisters in the truth.

If any are disposed to write, please address us at Mobile, Ala., and seal the letter with sealing wax, as the climate has been very damp since we came last month.

E. J. HARVEY.

Virginia

CLEARMONT.—I have just closed a good meeting at this place. Fifteen signed the covenant, six were baptized, and we hope that others will follow their example soon. A fine lot for a church was given, and about one hundred and twenty-five dollars was subscribed toward erecting the building.

May the Lord prosper this little company that it may grow in numbers and in power, and continue faithful.

C. B. RULE.

Montana

THE camp-meeting for the Bitter Root Valley was held this year at Darby, a small town in the upper end of the valley. The meeting began October 4, and continued ten days. There were ten tents pitched, and a number occupied rooms. The average attendance was about seventy-five, at least half of whom were children. Although the attendance was not so large as in some past years, yet those who came were unanimous in saying it was one of the best meetings ever held in this part of the State. Elder H. W. Decker was present during the entire meeting, and his words of counsel and admonition were much appreciated. Elders J. C. Foster and W. A. Gosmer and the writer were the home laborers present.

From day to day the needs of the field were placed before those present, and they were ready to respond; \$10.52 was collected for the Southern field; \$450 was pledged for the Mt. Ellis Academy; \$26.80 was given toward the expenses of the camp-meeting; \$45 worth of books and tracts was sold. Seventeen subscriptions for the *Signs*, two for the *REVIEW*, nine for the *Bivouac*, and six for the *Gleaner* were secured. The subscriptions for the *REVIEW* may look small, but nearly all were already taking it. The last day of the meeting, six willing souls were baptized

near the camp. A large but orderly crowd witnessed the baptism. These figures simply give the statistics, and can not show the great amount of good accomplished in the hearts of those who attended.

Almost from the first, there was a good interest manifested by those not of our faith. In the evening services the tent was well filled. Quite a number are deeply interested, so Elder Gosmer will remain to continue the meetings as the interest demands and the weather will permit. It is our sincere prayer that the good seed sown at this meeting may bear much fruit to the Master's glory.

W. F. MARTIN.

South Africa

GWELO, RHODESIA.—Elder Hyatt is with us. We are enjoying his visit very much. He expects to leave for the Bulawayo Mission next week.

We hope to have baptism in a few days. Five of our native schoolgirls and three boys expect to go forward. There are several others who have desired to be baptized, but we must go slowly with this people.

These are our first girls. We are very happy to see them take a stand. We have labored long and hard for the girls, without seeing any result of our labor, but I believe there are brighter days before us in our work for them. We have sixteen in our home now, and all are nice, bright girls, from fourteen to eighteen years of age.

I have been in the field eleven years now, and have never been away from the work for a rest, except when I have been compelled to leave on account of sickness. My health has been excellent till this last fever season. I feel that if I could only have three months' rest and sea air, I should be strong again.

We are not discouraged in our work. Though some of those who we had hoped would make workers, leave us, others come to take their places. God's work will not fail in the earth.

MRS. F. B. ARMITAGE.

Central America

CARTAGO.—Being compelled to find a cooler climate and a change of diet, we left St. Andrews the first of September, and went to San Jose. We stayed there only seven days, and came to this place, twelve miles distant. We find the climate delightful. It is very cool. The sun shines in the morning, and at this season it rains every evening. The scenery is much like that of Colorado, and we have found all the vegetables of the temperate zone, combined with those of the tropics. A strange thing about it all is that they are in season all the time. Four crops of potatoes are raised in a year, and one can plant any day, and have an almost endless variety. One day at dinner at the hotel we had ten kinds of vegetables; and when we went down to the market, we found over twenty other varieties.

Land is high-priced; but we hope to get a little spot to make a home, where we can have a garden, chickens, and a cow, and have a chance to devote as much time as possible to giving this people the message.

Within twenty miles of us, there are one hundred and fifty thousand Spanish-speaking people, and there is only one family of Sabbath-keepers here, besides us. That is the family of a Bible worker, who is in San Jose. There are very few in this city who speak English. This is called the "holy city." There are churches every few blocks, and the bells ring day and night. Thousands of Catholics from all over this country visit a spring of holy water here every year. We think we are in the right place, and pray for health to earn our living, and to do all we can to give the light to these souls in darkness.

Spanish tracts are much needed. Perhaps some of the Young People's Societies in the States would like to send us some. We have no fund as yet to draw on to buy them.

Our family was organized into a Sabbath-school last Sabbath. We have regular meetings, and give our offerings as usual, and will use this fund, when it grows a little, to work this field.

We are all feeling better than when we came, and hope soon to be able to do more definite work. We want to canvass every part of the field that is not being worked.

Several have spoken to me about starting a class in English. I may do so later, but am not strong enough yet. We find our little start in the Spanish language of great help, but we know so little yet.

CARRIE STUYVESANT.

China

SHANG-TSAI HSIEN, HONAN.—Our printing work has made steady progress from month to month, and we have seen the blessing of God attending the production of literature. This only confirms us in our view that this is to be one of the greatest agencies in warning the millions of China. In view of this fact, and that our present equipment is not adequate for carrying forward the work, and our present building not suitable, being plastered with mud, the dust continually falling upon the ink-slab and type forms, making it necessary to clean these frequently every day, it was decided to remove the printing-office to a railroad station here in Honan.

Already we have secured a plot of ground, located only about one hundred yards from the railway station at Sin Iang Cheo. Over one thousand dollars, including some donations received which could be applied to this fund, was raised by the workers here. The land was purchased for the small sum of one hundred and fifty dollars, and the remainder will make a good beginning on a publishing house. We are beginning the erection at once, and Brother and Sister Allum and I will remove to Sin Iang Cheo, and Brother and Sister Westrup take up the work at Shang-t'ai Hsien.

The enemy has not hindered the work, but he has made it difficult. Our brethren all have a feeling that now, as never before, is the time for recruits to enter this field, and there is a spirit of self-sacrifice in the hearts of all to forward this work at any cost. The difficulties we are all meeting, especially in the matter of opposition by other missionaries, are drawing our hearts together.

Last autumn a man who had been in the China Inland Mission, and who had

attended our meetings for some time, came here, endeavoring to overthrow our doctrine. I took the time to go over each point carefully in a Chinese Bible with him; and while I did not find the Chinese Bible exactly the same as our English Bible, still I found plenty of proof in this free-hand translation to convince him that the seventh day is the true Sabbath of God, and that the soul does not go to heaven at the instant of death. After studying with me two weeks, he confessed faith in our doctrine, and desired to connect with our church. He also wrote a letter to his pastor, a Church of England minister, saying that if he would take his Bible and prove that Sunday is the Sabbath, he would return to the China Inland Mission. He never received a reply. And while the pastor has fifteen other members here in this city, and came frequently to visit them previously, he has not been here since. This has left his members in rather an embarrassing situation. We do not seek their members, but feel free to teach those who come to us inquiring for the reasons of our faith, for we have a higher authority than man for our belief in this closing message of salvation.

Within the last three weeks this brother's wife has begun reading the Bible. The progress she is making is remarkable, and we fully expect her to develop into a Bible worker for the Chinese women. Their oldest girl is now in Misses Simpson and Ericksen's girls' school at Sintsai Hsien, preparing to become a Bible worker. They have a boy about ten years old, who can read almost any passage in the Bible, and who is also a very earnest little Christian. It seems good to see a whole family embracing this message in China. I have every reason to believe that their faith is genuine. Our work does not seem in vain when we can occasionally see some fruit, and realize from what depths of sin and degradation it has come.

H. W. MILLER.

KULANGSU, AMOY.—A short time ago I wrote you of the opening up of the work in the city of Tsoan Chiu. Last week Elder B. L. Anderson, Elder Keh, and I went again to this city, and stayed from Thursday until Monday. Sabbath morning I spoke to a company of about thirty, who assembled at the home of one of the brethren; my subject was the second coming of Christ. The Holy Spirit was present to impress on the hearts of the listeners the words spoken.

After the service, many of the congregation collected in little groups of three or four, discussing what they had heard, and other important subjects, while they waited for the afternoon service. In the afternoon Elder Keh spoke on baptism, and at the end of the service two aged men arose, and expressed their desire to be baptized. One of these, the elder I mentioned in my previous report, is sixty-five years old, and the other is seventy-six. After the service, we repaired to the river, outside the city walls, and there in a quiet spot they were baptized.

Then the spirit of prayer came upon many of those present, and a number of fervent, earnest petitions ascended to God, the two candidates taking part in this service. It would be an inspiration to our brethren in America, I am

sure, as it is to us, if they could see how eagerly these brethren seize every opportunity for Bible study. They sit and study, or listen to us, for hours, without showing the least signs of fatigue. I feel that these words come very far short of giving a real idea of what it is like. It must be seen to be appreciated.

We read with glad hearts of the educational convention held at College View, and how those present volunteered to go where the Lord should call. We hope that good news of ripe harvest-fields in China will cause conferences in the States to send laborers at their own expense to our help. We need two men now to come here and help in this work. At least one should be an experienced teacher, who could train young men in the message. As soon as they can get here and acquire the language, will be none too soon. Whoever comes should be of good health, and if married men, their wives, too, should have good health. This climate is very enervating, and it requires all the power of a healthy person to stand it. But by careful living, and with the protection God extends to his children, we may hope to have reasonably good health.

My heart longs for the time when our brethren in the States will really sense the needs of these vast Asiatic fields, and when the conferences will send at least half their workers to these fields, and support them. It must be done some time; why not now? We have hardly touched these fields yet; and they must be warned in the next few years. Brethren, it is nearly time to go home. Let us arise and finish the work that the Master has given us to do, that when he comes, we may not be ashamed to meet him. May God send reapers into these whitening harvest-fields is my prayer.

W. C. HANKINS.

Porto Rico

ARECIBO.—We arrived in Porto Rico safely, and are both well, and glad to be here. Brother and Sister Connerly met us in San Juan, and the next morning we were privileged to witness the baptism of two intelligent English- and Spanish-speaking ladies, who will be of help to us, we trust.

We came to Arecibo the same day, Thursday, and for a few days boarded in the home of a cultured Spanish donna. We like her very much; she is so motherly. But we can not converse.

The city is overful, and rents are higher than in some other places. A healthful location rents for from twenty-five to thirty dollars a month, but Elder Connerly and his wife, after praying and searching, found one for us for sixteen dollars, for the present. We are in it with our trunks; our freight not having arrived, and are encamped, as it were, until further settlement is possible.

We are soon to arrange with our teacher, and expect for a time to make the study of the language our business. If I speak understandingly in a year, I shall be glad.

How weak we have felt! But the Lord has been our strength. The morning after our arrival, an earthquake shook the entire north side of the island, but a great calm settled upon us, while many were terrified.

The work is progressing. *El Centinela de la Verdad* has a circulation of

several thousand, and we are told that from nine to ten thousand persons read it. That is the largest circulation of any magazine on the island.

MR. AND MRS. J. C. BROWER.

The Work for the Colored People in the South

WHAT we need most in this southland is men filled with the Holy Spirit. The colored man is not able to instruct himself in all the phases of the message. The previous education of the negro has not been in harmony with the third angel's message. He has many false ideas in regard to an education. If we can understand the conditions and environments, then we can begin our work properly.

I have been working for this people a number of years, in their homes and otherwise, and truly it is a difficult task. About twenty months ago I came to this place to teach a church-school for the colored people. This was the hardest task I ever attempted. I sought the Lord by prayer and fasting, and he came very close to me, and gave me power for the work before me. I had received no special training for this work, and it seems that there are none who are trained for this work. My heart aches when I contemplate the conditions of this downtrodden and benighted people, but the Lord has assured me that he would bring some of them to his kingdom that they may behold his glory.

We have a substantial building and forty acres of land at this place for a beginning of the work among these people, but there is none to begin it properly. The Lord's work is one in all the nations of the earth, but there seems to be a gap in it in this southland.

While I was praying for this cause, the Lord whispered, "They are trying to do this work by proxy." Is there not some white brother or sister who is willing to forsake home and people and come South and begin work for this sin-cursed, degraded race, and from among them gather some sheaves for the Lord's harvest?

We have no colored man trained to do the work needed at this place. A novice will not do.

Let this prayer go from the heart of every true believer in the cause: Lord, send some one to begin this neglected work.

W. H. SWAIT.

Brazil

CLARO.—Some weeks ago I left Taquary, and returned to Parana, where I found my family of good courage. I spent some days at Porto Uniao, south of Parana, where the Lord came near to us. Four souls were baptized, and a goodly number began to obey the Lord. Every night we had many visitors. Some of these were unbelievers. One of them published an article against us; but this helps us.

In Paranagua we had to wait six days for a steamer. This was very expensive, as my family was with me.

In a few months I hope to have more time to spend in visiting the people. We conduct two evening services,—one in German, the other in Portuguese,—and

some are interested already. May the Lord help us to guide them to our Saviour. It would be a help if we had a small organ; but we have had so many expenses that we can not buy one.

This town has ten or twelve hundred inhabitants. Not far from here are several larger towns; so we shall have work for a long time. What we need is canvassers. We hope that some Brazilian brethren will come to help us. Before we came to Claro, some had been interested. But because our ministers who came had no time to spend in this place, the people became cold, and are now more hardened than others. I have organized a little church of twelve members, and also a Sabbath-school.

Pray for us and our work. We are very glad that our brethren in North America are interested in our labors.

EMILIO HOELZLE.

Caterham (England) Sanitarium Nurses' Training-School

Graduation of the First Class

OUR sanitarium at Caterham has been the occasion of not a little rejoicing during its brief history, as we have witnessed the results that have attended its work, not only on the bodies, but also on the hearts of those who have come to it for the recovery of health. A special note of joy and gratitude, however, was sounded on the eleventh of October, when a large company gathered for the graduating exercises of our first nurses' class. Five young men and women—Brethren Alf. P. Guyton, Sidney Brown, and Wm. M. Scott, and Sisters Mary Jacques and Winifred Mainwaring—have completed their three years' course with credit to their training, and with perfect satisfaction to all who have watched their development. Each one has profited in many ways during the training, not the least in their personal health. Brother W. C. Sisley, the president of the Good Health Association Ltd., remarked that the Board had originally entertained doubts as to the ability of some members of the class to stand the work, but now there was no hesitation whatever in accepting all as fully qualified for the work of the medical missionary.

After an excellent hygienic meal, to provide seats at which taxed the utmost accommodation of the institution, all assembled in the gymnasium, which was tastefully decorated with flowers and evergreens. The words "Go Ye," worked in leaves and hawthorn berries, surmounted a drawing of the mariner's compass, at one end of the room, reminding the graduates of their liability to be called for service to any part of the world.

Some influential local persons were present, as well as a number of one-time patients, who felt a deep interest in the nurses by whose help they had been restored. Some were present in health and strength who were pitiable and almost hopeless wrecks when they first came to the sanitarium.

Brother W. C. Sisley occupied the chair. The principal address of the evening was given by Prof. H. R. Salisbury. It was a graphic and powerful plea for entire consecration to the ministry of healing instituted by the great Medical Missionary. We read that the

Saviour saw the multitude and had compassion on them and healed their sick. Was it not because their own eyes had been opened to the needs of the multitude, and their ears had heard its cry for help, that the nurses who were being graduated had decided to devote their lives to the service of humanity? By many apt illustrations the speaker drove home the truth that to us is given even a greater privilege than to entertain angels; we may perform acts of loving service to Christ himself in the person of his little ones.

Brother E. E. Andross spoke of the trials that lie before the nurses in their life-work. These would come to reveal defects, that, by abandoning wrong principles and methods, the workers might go on to perfection, and finish the work given them to do.

Brother W. H. Wakeham quoted the

to minister not only to the body, to the physical suffering of mankind, but also—and more sacred still—to minister to the perishing, sin-stricken soul. This you will always do with tenderness and gentleness, realizing that it is through the avenues of the suffering body that one often finds the gateway to the inner citadel of the soul. And, if you ask, 'Who is sufficient for these things?' then I answer, No one is sufficient in his own strength; but the God of love, who sent his only begotten Son, Jesus Christ, into the world to heal the sick and to save the lost, gives you the heavenly commission, and it is he who sends you into the world as his true disciples, his representatives on earth, his sons and daughters, to help him carry the gospel of his kingdom to the people of the earth, to succor the suffering ones, to sympathize with the sorrowing ones,



FACULTY AND GRADUATING CLASS

statement once made by Elder James White that the qualifications of a good missionary were summed up in grit, grace, and gumption. He spoke particularly of the latter, and gave some interesting illustrations of the worthlessness of medical work that lacked this element, drawn from his own personal observation in Egypt.

Brother W. D. MacLay was to have spoken, but ill health prevented him from being present.

Dr. F. R. Richards, superintendent of the Leicester Sanitarium, spoke of "The Nurse We Want," and referred to the growing appreciation of good nursing by the medical profession.

Dr. A. B. Olsen then presented diplomas to the five graduating nurses, addressing a few personal words to each. He gave the class an impressive charge to be faithful to their high calling as disciples of the pattern Medical Missionary. He said, "Let your hearts ever be soft and tender, warmed with the feeling of compassion and sympathy for the lonely hearts of those that are wandering in darkness. Always be ready to tender the cup of living water to the thirsty soul, and minister the bread of heaven to the hungry, starving souls all about you. It is your double duty, and, I must also add, your double privilege,

and to make known his loving-kindness to the children of men."

Brother Wm. M. Scott replied on behalf of the graduating class. He referred to some of the early experiences, when the work at Caterham was just beginning, and facilities were few. Those experiences were not very pleasant at the time, but now he looked back to them with special satisfaction, as being the means of teaching valuable lessons. He almost pitied the classes that would follow, as they would be deprived of some of the privileges of this kind which the pioneer class had enjoyed.

There was an unmistakable note of high Christian principle about the meeting, and many present were impressed with a new sense of the meaning of our sanitarium work. A Roman Catholic patient, who has kept away from our religious services, was present and expressed her admiration of the spirit manifested.

Our brethren in America, who sacrificed in order to help us purchase the Caterham Sanitarium, made a good investment, which must greatly increase in value as it sends forth laborers of its own training to extend the conquests of the third angel's message.

W. T. BARTLETT.

An Important Part of Our Publishing Work

Words of Counsel

"A FAR greater effort should be made to extend the circulation of our literature in all parts of the world. The warning must be given in all lands and to all peoples. Our books are to be translated and published in many different languages. We should multiply publications on our faith in English, German, French, Danish-Norwegian, Swedish, Spanish, Italian, Portuguese, and many other tongues; and people of all nationalities should be enlightened and educated that they, too, may join in the work.

"Let our people do all in their power to diffuse to the world the light of heaven. In every way possible call the attention of the people of every nation and tongue to those things that will direct their minds to the Book of books."

"There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them. . . . Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church.

"The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. 'Haste thee, flee for thy life,' is the call to be given to those who are dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer, and let them beware of how they put their words and their plans in the place of God's words and God's plans."

"I approve of the efforts that have been made to establish our German and Scandinavian publishing work at College View. I hope that plans will be devised for the encouragement and strengthening of this work.

"The whole burden of the work must not be left with our foreign brethren. Nor should our brethren throughout the field leave too heavy a load on the conferences near College View. The members of these conferences should lead out and do their best, and all should come to their assistance. The truth is to be proclaimed to all nations and kindreds and tongues and peoples."—Mrs. E. G. White, in "Spirit of Unity," Series B, No. 4.

Supplying Literature in Foreign Languages

THE most important work in the world to-day is the proclamation of the everlasting gospel to all nations. The International Publishing Association, located as it is in the United States where we have representatives from every nation in the world, must stand as an important agent for the carrying forward of this great work.

Canvassers' Summary for August, 1906

	AGENTS	HOURS	ORDERS	VALUE	MEMBERS	AVERAGE
Atlantic Union Conference						
Central New England.....	5	294	55	\$ 193.80	1,037	\$.1875
Chesapeake	3	108	38	105.75	547	.20
Eastern Pennsylvania	7	526	362	409.41	989	.41
Greater New York .....	..	..	..	..	650	..
Maine	2	3	13	31.00	548	.055
New Jersey .....	..	..	..	..	440	..
New York	13	1,523	881	1,442.80	1,750	.825
Southern New England.....	3	201	64	109.25	420	.26
Vermont	2	41	32	40.00	512	.08
Virginia	6	381	90	251.15	423	.59
Western Pennsylvania	13	541	320	679.21	750	.90
West Virginia	2	95	16	47.89	220	.215
Totals.....	55	3,713	1,871	\$3,310.26	8,286	\$.40
Canadian Union Conference						
Totals.....	7	....	172	\$416.75	1,095	\$.38
Lake Union Conference						
East Michigan	8	562	129	\$ 270.95	1,951	\$.14
Ohio	15	584	364	676.15	2,350	.28
Indiana	11	835	200	438.25	2,100	.208
Northern Illinois	9	1,097	473	1,048.05	1,188	.88
North Michigan	7	246	74	241.20	809	.30
Southern Illinois	4	....	59	127.50	725	.176
West Michigan	3	93	20	35.95	5,000	.007
Wisconsin .....	..	..	..	..	..	..
Totals.....	57	3,417	1,319	\$2,838.05	17,391	\$.163
Southern Union Conference						
Alabama	2	111	....	\$ 115.50	314	\$.36
Cumberland	10	470	....	763.00	500	1.53
Florida	4	189	....	171.60	450	.38
Georgia	1	107	....	58.10	190	.31
Louisiana	13	514	....	790.19	260	3.00
Mississippi	8	224	....	407.62	243	1.67
North Carolina	8	558	....	463.60	250	1.85
South Carolina	6	262	....	266.25	80	3.32
Tennessee River	15	744	....	546.58	534	1.02
Totals.....	67	3,179	....	\$3,582.44	2,821	\$1.27
Northern Union Conference						
Alberta	2	38	37	\$ 81.00	162	\$.50
Manitoba .....	..	..	..	..	429	..
Minnesota	12	832	317	733.20	2,049	.36
North Dakota	9	489	140	483.50	639	.75
South Dakota	10	1,446	476	1,196.20	1,040	1.15
Totals.....	33	2,805	970	\$2,493.90	4,319	\$.5775
Central Union Conference						
Colorado .....	..	..	..	..	2,500	..
Iowa	22	1,131	315	\$ 907.90	3,821	\$.237
Kansas	13	878	247	1,034.20	3,270	.315
Missouri	21	1,049	343	1,044.65	1,500	.696
Nebraska	9	539	128	336.10	2,117	.157
Totals.....	65	3,597	1,033	\$3,322.85	13,208	\$.251
Southwestern Union Conference						
Arkansas	2	32	10	\$ 29.85	555	\$.054
Oklahoma .....	..	..	..	..	1,650	..
Texas	16	608	297	782.15	1,165	.67
Totals.....	18	640	307	\$812.00	3,370	\$.24
North Pacific Union Conference						
British Columbia	1	53	16	\$ 47.50	140	\$.34
Montana .....	..	..	..	..	400	..
Upper Columbia	14	912	381	1,304.40	1,475	.88
Western Oregon	13	602	242	553.50	1,500	.368
Western Washington	16	889	456	1,101.00	1,114	.988
Totals.....	44	2,456	1,095	\$2,996.40	4,629	\$.647
Pacific Union Conference						
Arizona .....	..	..	..	..	152	..
California-Nevada	29	2,294	1,744	\$4,147.00	4,000	\$1.03
Utah .....	..	..	..	..	200	..
Southern California	15	993	545	995.85	1,432	.69
Totals.....	44	3,287	2,289	\$5,142.85	5,784	\$.87

British Union Conference

Irish Mission Field.....	7	539	304	\$ 457.25	124	\$3.68
North England	24	1,425	605	832.60	497	1.67
South England	17	576	202	311.95	579	.54
Scotch Mission Field.....	17	985	508	532.14	126	4.22
Welsh Mission Field.....	6	302	228	125.91	170	.74
Totals.....	71	3,827	1,847	\$2,259.85	1,496	\$1.51

Australasian Union Conference

Queensland	11	442	178	\$1,299.12	289	\$4.50
New South Wales	17	916	332	1,460.60	863	1.59
New Zealand	25	1,190	416	1,898.12	592	3.25
North Queensland Mission..	3	279	120	305.06	...	...
South Australia	13	640	226	696.93	320	2.17
Tasmania	5	222	76	217.87	254	.857
Victoria	9	607	211	909.31	680	1.33
West Australia	5	469	93	431.87	331	1.30
Malaysian Mission .....	...	...	...	.....	9	..
Totals.....	88	4,765	1,652	\$7,219.88	3,338	\$2.16

South African Union Conference

³ Cape Colony	8	162	162	\$ 442.63	317	\$1.39
⁴ Natal-Transvaal	15	835	601	1,717.48	106	16.20
Totals.....	23	997	763	\$2,160.16	423	\$5.36

General Summary

Atlantic Union Conference..	55	3,713	1,871	\$3,310.26	8,286	\$.40
Canadian Union Conference.	7	...	172	416.75	1,095	.38
Lake Union Conference....	57	3,417	1,319	2,838.05	17,391	.163
Southern Union Conference.	67	3,179	...	3,582.44	2,821	1.27
Northern Union Conference	33	2,805	970	2,493.90	4,319	.5775
Central Union Conference..	65	3,597	1,033	3,322.85	13,208	.251
Southwestern Union Conf..	18	640	307	812.00	3,370	.24
N. Pacific Union Conference	44	2,456	1,095	2,996.40	4,629	.647
Pacific Union Conference...	44	3,287	2,289	5,142.85	5,784	.87
¹ British Union Conference..	71	3,827	1,847	2,259.85	1,496	1.51
² Australasian Union Conf..	88	4,765	1,652	7,219.88	3,338	2.16
S. African Union Conference	23	997	763	2,160.16	423	5.36
Totals.....	574	32,683	13,318	\$36,555.39	66,160	\$.552

¹ Four weeks ending August 24.² June.³ June and July.⁴ Five weeks ending August 12.

The main object of its establishment as set forth in the minutes of organization is to print, publish, and sell religious, health, and educational literature throughout the United States in the German, Danish-Norwegian, Swedish, and other foreign languages.

The importance of its mission must be apparent to all when they consider that annually about one million immigrants land on the shores of the United States and Canada; thus a wonderful opportunity presents itself for doing foreign missionary work in this country, and also in the Canadian provinces. As in this country there are representatives from every nation, there is thus afforded an opportunity to place a knowledge of present truth before other nations. Through representatives of other countries receiving the message here, and from this country conveying it to their home land, the work has been opened up in many of the dark corners of the earth. Wonderful examples of the planting of present truth in other lands have occurred, of which I will present a few illustrations.

How the Work Started in Russia

Nearly a quarter of a century ago an aged brother by the name of Behthold, who had an impediment in his speech, went from South Dakota to Russia, taking with him a large supply of our tracts. When he arrived there, he went from house to house, and, not being per-

mitted to preach the message, he would take the tracts and hand one to some person, saying, "Please read this tract for me." The person would read it for him, and the authorities could not arrest the brother for teaching heresy, as the people termed it, for he was only asking them to read for him. Those who thus read the tracts could not help knowing for themselves what they contained. Sometimes he would leave the tracts with them.

Frequently he would take a book and say, "I have a little book here. I wish you would read it for me." And so he kept on from place to place, until he had in various neighborhoods well circulated our literature, getting the people to read it for him. In this way the truth began to find its way into Russia, and thus many people accepted the message.

Also our German brethren in this country who came from Russia wrote letters and sent reading-matter, such as papers and tracts, to their friends in that country, helping in this way also to spread the message in that country. Ministers were then sent over from the United States to follow up the work thus begun. The truth has now spread throughout the Russian empire until it is known in nearly every province, and Sabbath-keepers in Russia are numbered by the thousands.

The work was begun in Switzerland by a Polish Catholic convert to Protestantism in America, who learned

something of our work, and returned to Europe and taught the Sabbath truth in Switzerland.

How the Work Began in Scandinavia

Elder J. H. Matteson, a Dane, accepted the truth in this country, and returned to Europe to open up the work in the Scandinavian countries. Before returning to Europe he learned type-setting in Battle Creek, Mich., in order to print the first tract in the Danish language. Through his efforts the publishing work was started among the Scandinavians in this country.

The Work in Turkey

A Greek shoemaker, Brother Anthony, of California, returned to his former home in Constantinople in 1859. He taught the truth to Z. G. Baharian, an Armenian student. Brother Baharian went to Basel in 1890 to study, and through study to become better acquainted with the truth; and after a time he returned to Turkey, and began translating and preaching. At present there are about two hundred and twenty-five Sabbath-keepers in that empire.

Seed Scattered in Argentina

About nineteen years ago two Russian-German brethren by the names of Riffel and Frick, in Kansas, felt impressed that they ought to go to Argentina, South America, and assist in spreading the truth in that country. About sixteen years ago they sold out in Kansas, and moved with their families to Crespo, Argentina, where our school is now located. As a result of their labors many have accepted present truth.

Many more illustrations might be given to show how the truth has been carried to other lands by foreigners who have accepted it in this country, and then have returned to their home land or gone to other countries to spread the light of truth.

As the International Publishing Association has been established to place the message of the soon-coming Saviour before the foreign-speaking people of North America, all must realize the importance of its mission. It was organized in the fall of 1903, and in the spring of 1904 began active operations in a small factory in College View. Since then its work has gradually increased, so that at present its factory is running to its utmost capacity. That it may be provided with much-needed facilities in order to more effectually carry forward its work, it is imperative that it have several thousand dollars. The General Conference Committee, knowing of its needs, has set apart Sabbath, November 3, as the time when a general collection should be taken for its benefit in all our churches throughout the United States and Canada. Let all assist by a liberal contribution, and may our prayers ascend to heaven in its behalf.

E. T. RUSSELL,

Chairman International Publishing Association.

The Present Outlook

"AND if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." Eccl. 4:12.

In the past there has been some uncertainty regarding the field and work of the International Publishing Association. But during the recent meet-

ings of the Publishing Department, in Washington, D. C., and more especially in the actual meeting of the association just held in College View, these uncertainties have been cleared away. Now as never before is there a well-defined plan of united action and hearty co-operation fully established between the association and the Pacific Press, for supplying our precious literature to the many thousands who do not read English, in the Central, Northern, Pacific, and North Pacific Union Conferences, and also between these two publishing houses and the European publishing associations, for the supplying of foreign literature to the non-English-speaking people of the Eastern States.

Well-studied plans are being considered for the establishment of a polyglot book depository in Greater New York. This will greatly facilitate the distribution of present-truth literature in the East.

At the same time the International Publishing Association is planning to employ corresponding secretaries, to help forward the tract and missionary work among the Germans, Swedes, and Danish-Norwegians in the United States and Canada.

More literature is greatly needed. Will you help to secure its publication?
W. C. WHITE.

A Stirring Day

SABBATH, October 20, was a good day for the church at College View, Neb., and for Union College. The Young People's Society has voted to support Elder J. C. Rogers in Nyassaland this year, and by request he and his wife were with us. By a providential coincidence Brethren Jay and Robert Nethery, with their wives, who are on their way to Egypt, and Elder W. C. White, were also here.

At the forenoon service, Elder Rogers spoke briefly on the greatest need of the mission fields—the need of earnest prayer from understanding hearts. Elder White followed with a few stirring comments on the text, "I determined not to know anything among you, save Jesus Christ, and him crucified." A male quartet sang "Who'll go to save the lost?" Brother Jay Nethery was ordained to the gospel ministry. Prof. C. C. Lewis offered the prayer, and Elder E. T. Russell gave the charge. It was a most solemn, impressive, and inspiring service.

At the afternoon meeting Elder Jay Nethery spoke to us for a short time, and Elder Rogers told us more about missionary work in Africa. At the beginning and close of the service, prayer was offered, and as the congregation bowed in silent devotion for a few minutes before the audible prayer began, a remarkable hush came over the crowded church, and all present felt the sacredness of the hour and the presence of God.

After the benediction the departing missionaries stepped to the main entrance, and the whole congregation, as they passed out, were introduced to them by Professors Lewis and Kern, and gave hearty hand-claps and Godspeeds to our recruits for the front.

In the evening a reception was given by the Young People's Society, in the

South Hall parlor, for Elder and Mrs. Rogers, which proved a very interesting and profitable occasion.

We believe that as a result of this day's work a greater interest in missions has been awakened, a larger effort will follow, more prayers for missions will be made, and the coming of the King hastened, because the workers will be strengthened to greater efforts, and their work sooner finished. M. E. ELLIS.

Current Mention

— Rifle shooting is hereafter to be included in the curriculum of the British public schools.

— The legislature of Western Australia has voted to secede from the rest of the Australasian Commonwealth.

— An explosion occurred in the Wingham Colliery near Durham, England, on October 14, which resulted in the death of twenty-five miners and the temporary entombment of 200.

— On October 20 a Russian vessel leaving Vladivostok, ran upon a floating mine and sank immediately. The steamer carried 200 passengers, all of whom, with one exception, were drowned.

— The report of the officials of the Washington public libraries for the past year shows that sixty-eight per cent of the books taken from the library for home reading were books of fiction.

— The amount of breadstuffs exported from the United States during the last nine months aggregated \$130,607,719, an increase of \$43,607,654 over the corresponding period of last year.

— The British steamer "Hankow," from Canton, was burned at Hongkong, China, October 14. It is reported that several hundred Chinese passengers were burned. A valuable cargo was also destroyed.

— The Circuit Court at Bellefontaine, Ohio, on October 22 handed down a decision ousting from the State of Ohio the four bridge companies which failed to surrender at the bridge-trust hearing two weeks previous.

— The New York Central Railroad and its traffic manager have been found guilty of granting illegal rebates to the sugar trust on shipments of sugar. The road and its manager have each been fined in the sum of \$120,000.

— A dispatch from Albany, N. Y., states that dime-novel reading is responsible for eleven attempts at train wrecking on the lines of the New York Central in the last two weeks. In every case the would-be wreckers were boys from ten to fifteen years of age.

— A riot occurred in Philadelphia, Pa., on the evening of October 22, at the entrance of a theater where a play entitled "The Clansman" was being given. Prominent negroes are protesting against the presentation of this play, charging that it incites to lynching. The mayor of Philadelphia ordered that the play be given no more in Philadelphia.

— The chairman of the legislative committee of the National Wholesale Druggists' Association makes the statement that the use of habit-producing drugs, such as morphin and cocain, is rapidly increasing in this country.

— Articles of incorporation of the Trans-Alaska-Siberian Railway were filed at Trenton, N. J., on October 24. The company is authorized to issue stock to the amount of \$6,000,000. The road is to reach Siberia from Alaska by means of a tunnel under the Behring Sea.

— King Leopold of Belgium is using his influence to prevent the proposed international conference regarding the existing conditions in the Kongo. He has even asked the assistance of the pope to that end, but it is said that this request has not yet been granted. Italy is in favor of such a conference, but has not yet officially agreed to the proposal.

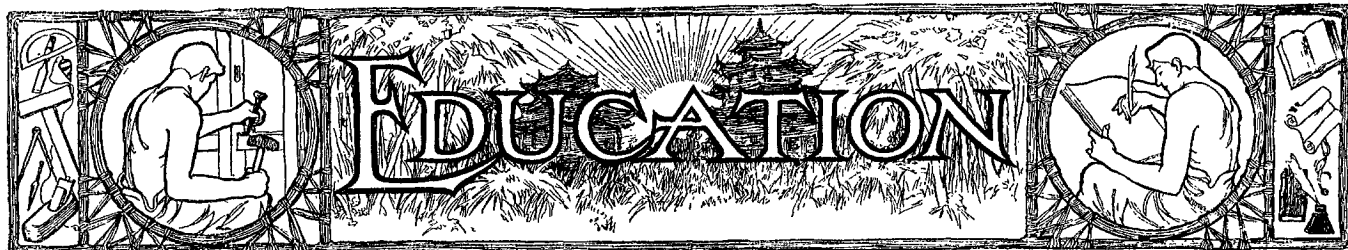
— On October 22 nearly the entire country between the Rocky Mountains and the Missouri River was visited by a severe storm. During the storm about twenty inches of snow fell in Denver, Colo. There has been a heavy loss of live stock and of late fruit. The railroads were able to move few trains on account of the disorganization of the telegraph service.

— The composition of the new French cabinet is reported to be very distasteful to the pope of Rome. He is quoted as saying that the affairs of France cause him greater pain than any physical suffering. This would indicate that he does not expect any alteration in the stand taken by the French government over the question of the associations for the holding of church property.

— Some time since the United States Express Company refused to receive, transport, or deliver any packages containing liquor. Suit was brought by a representative of the liquor men to compel the company to accept such business, and the federal court, at Clarksburg, W. Va., on October 24 handed down a decision in harmony with the demands of the liquor men.

— President Roosevelt has announced several changes in the cabinet. The present postmaster-general, Geo. B. Cortelyou, is to be secretary of the treasury; Oscar S. Straus, former minister to Turkey, is to be secretary of commerce and labor. Geo. Von. L. Meyer will be postmaster-general; Chas. J. Bonaparte, the present secretary of the navy, will be attorney-general; and Victor H. Metcalf will be secretary of the navy.

— There is much agitation going on in Japan over alleged discrimination against Japanese in the United States. The two governments are endeavoring to quiet the agitated feelings of the Japanese, but newspaper articles in Japan are keeping the feeling alive. The two chief causes of this feeling are the attitude of organized labor in this country toward Japanese laborers and the placing of Japanese children in schools by themselves in California. The matter has gone to such an extent that other countries are taking note of the unfriendly feelings now existing in Japan against the United States.



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

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

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

The Outlook

WE are presenting very cheering reports from some of our schools. We had hoped to have a report from every one of our training-schools for this month; but though we have urged the matter, we have not received reports from all. However, those schools which have reported, do indeed speak most hopefully for the outlook for this year's work. These full schools, in some instances fifty or sixty per cent larger than last year, are in themselves an encouraging omen of the advancement of our work. Not only do the schools have a full enrolment, but the students seem to be earnest in their work. Already in some of our schools have there been marked manifestations of the working of the Spirit of God.

The Lord has laid upon this people a grave responsibility in thus bringing out a large company of young men and women whose chief aim is the spread of this message. It does not remain alone for the teachers to do their work faithfully and well, but the duty also rests upon our people everywhere to pray for the success of the schools and the salvation of these students.

Thus, with this most cheering outlook, this year should witness a greater development and expansion of our school work along all lines than has ever taken place in any year of the history of our educational institutions. F. G.

The Conference and the School

Nor long ago I overheard one of our workers, home from a foreign field, say to another worker, who had been in foreign lands, "Our conferences do not risk much, after all, in employing young men and women who have been in attendance at our schools." This remark came in the midst of a discussion as to why a large per cent of our young men and women who have attended our schools,

do not engage in actual denominational work, and was made in response to the remark that our conferences are afraid to risk taking young men and women on their pay-roll.

Recently, one of our oldest educational workers in one of our largest training-schools, said he thought that not over twenty-five per cent of those who attended our training-schools throughout the United States actually enter upon gospel work after leaving the school. If this estimate be a fact, it is certainly one to be greatly lamented by all who are interested in the finishing of the work of God in the earth, and only a little thought is necessary to produce the evidence that leads us to fear that the estimate is not far from right.

This being so, we are certainly correct in saying that something is radically wrong. Either the schools are not doing the work which they are designed of God to do, or the home conferences of these young men and women do not look after them while in school and after they leave school. It is possible that the difficulty may arise from both causes. On the part of the schools it can be said, with a good degree of truth, that there was never a more earnest effort put forth by our educational workers to bring our schools into direct conformity to the needs of the message than there is at the present time. This is evidenced by the strong missionary tone which was given to the educational convention recently held at College View.

There must be the closest sympathy from now on, between the conferences and the schools in an earnest endeavor to have a large per cent of all the young men and women who attend the school enter upon gospel work when they leave the school.

There are some lessons to be learned, perhaps, in this matter from one of our training-schools outside the United States. The board of management of this school is the union conference committee, and the members of this committee are, of course, chosen to their position, with a view, at least partially, to the duties of the management of the school. Before the close of the year this conference committee, together with other prominent laborers in the union, meet with the members of the faculty, and consider the case of each student in the school, to determine his fitness for

some branch of the work. These students are then taken under the direction, and in many instances the direct employ, of these conferences in the union, and their work, whether during the vacation, or regularly if they have completed their school work, is closely watched and fostered by these conferences.

It must be apparent at once that such a mode of procedure will give an opportunity for every worthy and proficient young person to find his place in our denominational work. While this may not be the best mode of proceeding in all our training-schools to get their young people into the work, it is certainly a very suggestive one.

Our conferences, indeed, do not risk much in employing the young men and women from our schools. They have shown a desire for advancement, and many of them have put forth great effort in the gaining of knowledge. These very things mark the right spirit to be seen in our workers, and give confidence that fruit will result from their labors.

We earnestly bespeak a closer relation between all our schools and the conferences tributary to them, this coming year, for this close relation will be one of the greatest means of forwarding and making effective this great missionary movement, which we believe was started by our educational convention at College View. F. G.

A Calamity

THE serious misfortune which befell the Oakwood Manual Training-school will undoubtedly be known to our people before they read this. This is our only school for the training of colored workers, and the loss of their chapel and dormitory for their young men is indeed a most serious one. This loss calls not only for sympathy on our part, but for a hearty contribution in the upbuilding of new and better accommodations for their work. We have no other training-school where the accommodations are so meager as at Huntsville. This school has a great and important work to perform, and it should have suitable quarters in which to carry it on. We should not only pray for the recovery of their loss, but we should work while we pray. God has a great work for this school to do. Let us all help it in performing its work. F. G.

The Educational Missionary Movement

Educated Ability in the Mission Field

YOUNG men and women of education and training are needed in the mission field. It is a mistake to think that workers with a meager training can do as efficient work in the mission field as those who have taken time to get a preparation for their work. Our field is the world, and the hardest corners need the most skilled labor.

A poor farm requires a trained farmer in order to get the best results. It requires a sharp ax to cut a knotty tree. The same ax which haggles the tree when dull, cuts clean when sharp. It will take time for our young people to get a training, but it will pay in the end.

In India we have the educated classes and the uneducated masses, and trained minds are needed to carry the light of present truth to each. It is no light undertaking to learn an Oriental language, requiring, as it does, anywhere from two to seven years. Is it not reasonable that the very best ability among us should be given to this work? As a denomination the time has come to lay siege to these tongues as never before, and some of the brightest and best-trained minds among our people should consecrate themselves to this work.

One secret of the success of Carey, Judson, and Morrison was in giving themselves, in the beginning of their work, to a careful study of the languages of the people for whom they expected to work. The study of a language of a people leads the worker to understand, as he can in no other way, those for whom he expects to labor. As the bright minds of our young people surrender all they have to God, and train and prepare themselves for the work in these hard places of the earth, our missionary work will go forward as it has never gone before.

We have recently visited educational institutions at College View, Mt. Vernon, and South Lancaster. It is an inspiring sight to see so many young people getting ready for the Lord's work. After being in the mission field and going through the crowded cities, where multitudes of people are in heathenism without the light of the gospel of Christ, it is an encouraging sight to turn and behold hundreds of young people whose desire is to go and carry the truth to these benighted people.

Again and again while in India, as we have looked into the faces of men and women who know not God, and have seen them prostrate themselves before idols of wood and stone, we have said, How can this sea of people receive the message for this time? Our hope lies in the young people among us; and it has been a great pleasure and source of inspiration to us to visit these different schools, and come in touch with earnest young hearts who are preparing themselves for the work.

But let us encourage them to be thorough, that they may be workers needing not to be ashamed. At the present time in India there should be those who have the ability to learn a language, studying some of the prominent tongues in

that field. There are the Marathi, Gugerati, Punjabi, Tamil, Telegu, Kanarese, and other languages spoken by millions of the people who have no representative of present truth among them. Should not some of our best-educated young people turn their eyes toward these different nations?

Should not strong and devoted men and women, having a love for souls and an ability for learning languages, go to India and study these different tongues, and become able to translate or help in translating the truth into the languages of these people, so that the message can quickly go to those who are able to read? We feel sure that as this plan of effort is carried out by the blessing of God, the march of our mission work in India will be more rapid than in the past.

J. L. SHAW.

The Schools and the Missions

THE SOUND of that educational convention at College View, which proved to be first of all a missionary convention, has gone out to our furthestmost mission fields. It was a joyful sound, for it meant recruits for the missions. It cheers the hearts of our missionaries to know that the teachers, who have the training of the youth, have their eyes also upon the fields. I know this, for I was with some of our workers in mission fields when the report of that strong movement among the schools came over the sea.

We know that the stand the teachers have taken means more than enthusiasm for missions. It means downright hard work and thorough training of our missionaries. The product of our schools must be hardened, sensible, steady plodding workers, ready to go and do for the Lord. To put briefly just one phase of our mission problem: We are getting where the call comes more and more urgently for thoroughly trained students—with the fervor and spirit of missions in every fiber of their being, yet young people who can master hard tasks—to go out into various lands to grapple with the learning of most difficult languages. We are sadly lacking just here. The hardening in study that equips for such work is really the training needed by the ministerial worker everywhere, at home or abroad.

It is a grand spectacle to get a perspective view of our educational system,—the church-school, the intermediate school, and the higher training college,—all teaching the missionary idea, and the finishing of this work, with the world-wide field stretching before them. As intermediate schools develop promising young workers, perhaps youth who have their eyes upon the ministry, I hope conferences will encourage such to go straight on into the higher schools, and resist the temptation to secure immediate service at the expense of more thorough equipment.

The connection between the intermediate and the higher school must not be weakened. Just here is one of the most important points in our educational system, it seems to me. The mission fields want to see strongly equipped students going into home conference service, for they look to the home conferences to test and develop such and pass them on.

W. A. SPICER.

The Missionary Idea in School

OUR young people should attend school with a zealous purpose to work for the Lord. One of the first lessons to be learned by a Christian student is that this world was planned and created for man. This truth, understood, will, with the thoughtful, create a desire to see the world made better. Such a desire, intensified by the Spirit of the Lord, begets and maintains an interest in missionary study and missionary expansion. Since the earth was given to man, every member belonging to the family of man who recognizes the gift, and who seeks to please the Giver, will shape his school studies and school work with a view to help improve the condition of things in the earth. When the nearness of Jesus' coming and the unreadiness of the people everywhere to meet such an event is considered in our schools, why should not all our young people in these schools prepare to teach the world the truth with reference to this coming? Should not this be done? Our denomination and our schools stand for this idea. They exist to do this work.

Let our young people place themselves in the missionary current, and drink from the missionary stream. Make the geography lessons blend with the missionary idea, and have the history impart missionary information. Teach them to know about the lost and benighted condition that prevails in all lands, and inspire them with a willingness to consecrate their lives and their entire interests to rescuing the perishing.

The chapel talks, the Bible studies, and the social worship in our schools should have their source in the great missionary fountain. These can be made rich with the word of life, and weighty with zeal for souls.

A mighty host of capable and earnest laborers for God and the truth can soon be made ready to wield the sickle in the whitened harvest-field through the instrumentality of our institutions of learning if the Lord's way is followed. To accomplish this very desirable object, love of sinners and a burden for their salvation will need to be impressed upon the learner's conscience in such a manner as to cause these things to become important factors in the mind of every member in all the classes. Schools would greatly facilitate the missionary idea if they would organize and maintain a systematic and well-directed correspondence with our missionaries who have gone to other lands to proclaim the third angel's message. Such a department in a school would help to acquaint the students with the real object for which our schools have been created. Should the missionary spirit become thoroughly inculcated in our schools, the entire question of success would be wholly settled in a righteous way, and soon the earth would be lighted with the glory of God, and the end be reached. If the twelve or fifteen thousand students now in our schools should become fully aroused to the needs of the hour, and could be led to seek God for the essential preparation to accomplish that which yet remains to be done, the great deliverance would come soon. Shall we not all plan to work and to pray for such a result?

WM. COVERT.

The Education Needed

THE education needed by the people of God will be just as different from that of the world as God's ways and thoughts are different from the ways and thoughts of this world. We are told that they are as different from ours as the heavens are higher than the earth. This language often seems an exaggeration, but when we come to know better the ways of God and to see how diametrically different they are from the ways of this world, we can easily see the truthfulness of that expression recorded in Isa. 55:9.

Many of our youth have not been awakened to the great importance of entering fully into the privileges that are offered in our educational work. Not only do those who are planning to enter public work of some nature, need the benefit of this higher education, but every one who hopes to have a home in the kingdom of God should gladly embrace the opportunity of entering the school here, that will lay the foundation upon which to build for all eternity.

I wish to speak of the more practical phase of the subject. Just now, the cause is demanding every available young man and woman in our ranks. The Lord has led our conferences to establish intermediate schools and training-schools in almost every section of the country. A most excellent corps of teachers has been fitted up for the work, so that each of our schools is manned with a faculty well fitted for the work for which the school stands. It has been gratifying to know that the attendance at our schools is better this fall than formerly, yet there are many of our young people of talent and ability who are not availing themselves of the opportunity of attending our schools. Does it not fall upon local conference officers, church elders, and parents everywhere, to take this matter up with the young people, and help them to plan to enter college?

Many have felt that it would be impossible for them to do so, on account of a lack of means. I have often said that if young men or women having health really desire to get an education, they will get it. They need to be helped to desire this more than anything else. When it becomes the supreme object in the life of a young person to be trained in harmony with the principles underlying our whole work, it will be hard to place in the way obstacles that will defeat. I recall cases of young men and women, having nothing in the world but their own hands to help them, who during the past summer have sold books enough to more than pay for a year's schooling. There are hundreds of young people in our ranks who can do this just as well as they did. The very work of selling the books may be counted as the first course in their education, and of as much importance as any course that will ever follow it.

What we are needing to-day is to have an education that will train for service. We should not countenance as true education anything that does not train to toil. An army is needed at this time, that will be fitted to endure hardness, as good soldiers. The idea is not to feel that one is to be fitted to fill some high position far above the practical things of life, but to be an effective worker in coping with the conditions

that must be met in the great work committed to us as a people. Anything that tends to inflation or headiness does not belong to the education that our cause needs.

When one is brought to realize that all wisdom and efficiency come from above, and that the knowledge attained is not secured through any mental power or process of reasoning that we may possess, there is no chance for that puffing up, or the mere desire to excel, that is so foreign to true education.

I wish to appeal to our young people, by this means and through those who may read these lines, to have a fixed purpose to secure the education that is needed just now for the great work before us. If you will set your faces like a flint for the accomplishment of this end, I know of nothing that will stand in your way to turn you aside.

E. K. SLADE.

Our Schools

Opening of Washington Training College

THE Washington Training College opened September 19, according to announcement, and at the present writing the school is well organized, and the prospect is good for a prosperous year. While the enrolment is not so large as we had hoped, yet there is an increase over last year. The students are also of more mature years and of much better mental development, so that they are able to take hold of the work of the school with energy and with promise of success. Every student is a Christian, and almost every one is here for the purpose of preparation to engage in some particular department of denominational service. This is the most gratifying fact in connection with the work of the new year; and as our students have been drawn from seventeen States and two foreign countries, and are mostly planning on returning to the home fields when school is over, the influence of the College will not be localized.

Shortly after the opening of the school, the General Conference Council was held here at the College buildings, thus affording excellent opportunity for our young people to meet and become somewhat acquainted with the leaders of the denomination, and to get their ideas adjusted to conditions as they exist to-day. This was helpful in indicating the lines of study necessary for preparation.

The enrolment is steadily increasing, and many earnest inquiries are being received from individuals who are hoping to connect with the school at no distant date, so that the outlook for the future is encouraging. As we do not receive young students, it follows that one who is through school is of sufficient age to enter the work; and it therefore seems that the denomination will at no distant day receive the measure of benefit expected when giving money for the erection of this institution. In fact, our young men are actively at work at the present time in holding Bible readings and presenting the truth as they have opportunity. Others of our young men have arranged

to visit some of the near-by churches to hold meetings with them on the Sabbath, thus gaining a valuable experience for themselves as well as being able to render some help in the churches.

Because of all these facts and conditions, the managers of the school feel to rejoice and praise God for what has been given, and are of good courage for what they believe will be accomplished in the days to come.

J. W. LAWHEAD.

South Lancaster Academy

NEARLY a quarter of a century has passed since the founding of the South Lancaster Academy, now the Atlantic Union Conference school; but no year in all this number has found so many earnest young men and women within its walls at the beginning of the school year. It is evident to the faculty and those acquainted with the spirit of order and quiet prevailing throughout the school, as well as by the unusually large number in attendance, that the missionary key-note, struck at the educational convention held at College View, has found a hearty response in this Eastern country. A genuine missionary spirit prevails among the students in the planning of all their work and study.

This good spirit has been strengthened by the visits of Elder Wm. Guthrie, president of the Maritime Conference, and Prof. J. L. Shaw, who is on his way back to India, there again to take up the work he has been obliged to leave for a time. The talks of these brethren have been inspiring and helpful to both teachers and students.

The friends of our school, as well as all who are interested in these far-away mission fields, will be glad to know that another member of the academy, Miss Bertha King, a graduate of last year, will accompany Professor Shaw to India, there to join Dr. Marsh in her work for the people. Dr. Lucinda Marsh, one of our former teachers, is a missionary to India, sent, and supported at present, by the members of our Young People's Society. Many others of our students are looking to this needy field, studying and planning to go when their preparation is finished, and the call comes for them. Naturally, this great field lies very near to the hearts of all our people in South Lancaster; for here, as teachers in the school, Brother D. A. Robinson and his wife, who have given their lives so nobly to the cause in India, lived and labored. But other fields, too, are not forgotten,—the needy Southern field has its earnest student preparing for the work there; a class in Spanish has been provided for those desiring to prepare for fields where this language is needed.

Last year there went out from the school over forty young men and women, to engage in various branches of our denominational work. We are hoping that this number may be more than doubled the coming summer. There is a great work to be done in the finishing of this message, even in the Eastern portion of the United States; and from our schools here, there must go forth, each year, an earnest company of workers to spread the message in the home land, and so prepare to carry it to foreign lands.

The Lord seems to be blessing us, not only by giving us a large school, but by working upon the hearts of the students by his Holy Spirit, and thus preparing them for service in the cause of the Master. Already there have been remarkable conversions. Some of our pupils whom we have taken to the Lord in prayer for years, have just decided to give their lives to the Master; and on Sabbath, October 20, in our little church, seven were baptized, thus witnessing to the world of their faith in a crucified and risen Saviour. The Lord was with us, and the day was one long to be remembered because of the sweet, solemn influence of his Holy Spirit.

The faculty feel that their pleasures and privileges are great. To be co-workers with our students in preparing the world for the coming King, in helping to send the gospel of peace to the dark corners of the earth, is no ordinary work.

One feature of our school which may be worthy of mention, is our seminars. There are three of these,—one for the young men, one for the young women, and one for those who are preparing for teaching. The young men in their seminar consider the work of the ministry and preaching; the young ladies study the Bible work and the giving of Bible readings; the teachers study the methods of conducting successful class recitations and the management of schools. These seminars meet at least once in two weeks. The young men deliver sermons and addresses, under criticism, and discuss the plans and methods of best prosecuting the work of the ministry. The young ladies work along the same line, giving Bible readings. Those who are preparing for teaching do actual class work, under criticism. Members of the faculty are associated with these students in their work, and as a result the students are not only benefited in a practical way, but there is a live spirit begotten in our school in these important lines of denominational work. These seminars have been conducted for several years, and have been of much help to our students and to the school.

SARA J. HALL.

Opening of the Emmanuel Missionary College

THE opening of Emmanuel Missionary College for the year's work, September 12, was most encouraging. The enrollment was exactly double that of last year, and students have been coming since, until at the present time the enrollment is nearly triple that number.

Students are present not only from many of the States of this country, but from Macedonia, from Barbados, from Jamaica, from England, and from Japan. It would be hard to find anywhere a more promising class of young people. The faculty of the college has been strengthened, and two departments have been added,—a normal department and a department for the training of nurses. Since the Board decided to open a small sanitarium here for the training of nurses for the cause, this phase of the work is becoming a substantial part of the training. Quite a number of young people are taking the normal course, and a larger number are taking the ministe-

rial course than we ever had before.

The one encouraging feature of this year's opening is that the students, with scarcely an exception, have a definite aim, that aim being to work in the cause. That this is a well-fixed purpose in their minds is in evidence in their every-day experience. The attendance at all the religious services is much better than the ordinary. The management is greatly encouraged, though at times perplexed to know how to furnish room sufficient for those who come; however, the work has gone so well that in no case has it been found impossible to make the students comfortable when they arrived.

A number of cottages have been remodeled, fitting them to accommodate families who desire to attend school. Quite a number of young men and their wives are in attendance, taking a short course preparatory to entering some branch of the work. Every branch of the Lord's work is represented by a respectable number of students, who are earnestly laboring to fit themselves in the very shortest possible time for the work.

N. W. KAUBLE.

Union College and the Missionary Movement

THERE can be no question that the missionary movement which was started at the late educational convention has already begun to affect favorably the attendance upon our schools and the character and purpose of the students who present themselves for matriculation. Union College, doubtless with our other colleges, is feeling the effects of this influence in a larger attendance than usual of earnest men and women who desire to fit themselves for service in the closing missionary effort of the world's history. Last year the enrollment the first day was one hundred and sixty-five. The present year it was two hundred and four. At the close of the ninth school day, the time of writing, it was three hundred and three. In the boarding department we have about as many students as we had last year in midwinter, when the attendance was greatest. There are also over one hundred students in the church-school.

We see quite a change in the age, the attainments, and the character of the students. There is a larger number of more mature students who have completed or have gone beyond the academic course. We notice, furthermore, a larger number who express their determination to remain several years in school, or until they can complete a good, strong course of study.

Perhaps the missionary spirit is seen more clearly in the plans laid by the faculty for carrying forward the missionary and other religious work, and in the response given by the students to these efforts. In order that the religious work may not be crowded out by the recitations, the faculty has reserved forty-five minutes in the midst of the program each day for exercises bearing specifically upon the progress of this missionary movement. After brief devotional exercises and announcements, this time is devoted on Mondays to general exercises, on Tuesdays to prayer-meetings, on Wednesdays to English, Scandinavian, and German

missionary meetings, on Thursdays to various Christian bands, and on Fridays to Sabbath-school teachers' meetings for the English, German, and Scandinavian Departments. These different lines of work have as yet only been organized, and therefore we can not report definitely the results.

One interesting omen for good is seen in the result of the call for the organization of Christian bands. Some time was taken in presenting this subject before the school, and it was announced that bands would be organized for Bible workers, ministers, young people's workers, medical missionary workers, evangelistic canvassers, and for a missionary reading circle. Rooms were designated in which those who desired to join these different bands might meet, and the students were then dismissed to go to the bands of their choice. When the results were ascertained, there were found to have been eighteen who entered the Bible workers' band, fourteen the ministers', thirty-two the young people's, thirty the medical missionaries', thirty-two the canvassers', and ten the missionary reading circle. It is probable that other bands will be formed as the work develops.

The young people's band mentioned above is not to be confounded with the Young People's Society. This band is composed of young people who are making a special study of the young people's work, and are preparing themselves to carry forward this work as they go out into the field.

Other important plans have been put in operation which promise to give good results. The Young People's Society has been reorganized. Two sections are formed, one for ladies and one for gentlemen. The members are all Christians, who declare themselves willing and anxious to do personal work. These sections hold separate meetings for prayer and counsel, and lay plans for the general young people's meeting, which is held on Sabbath afternoon. Heretofore two such meetings have been held, one in the college and one in the church; but this year these two meetings have been united in a general meeting to be held in the church. In the past the church young people's meetings have been well attended during the summer; but when the college opened in the fall, they have been largely broken up because their members have gone to the college young people's meeting. Hereafter it will be the church young people's society running strongly throughout the entire year, and grandly re-enforced at the opening of the college.

We were fortunate in having Elder and Mrs. Shaw with us on the second Sabbath of the school year. Brother and Sister Shaw had charge of the young men's dormitory for several years in the early history of the school. Some ten years ago they were called into the missionary field, and had not returned to Union College since their departure for their first missionary field in Africa. Professor Shaw spoke Friday evening to a hastily gathered congregation, consisting almost entirely of students. On the Sabbath some twelve or fifteen hundred people must have been present in the Tabernacle, who listened with deepest interest to a thrilling appeal from him in behalf of the people of India. At the

same hour Mrs. Shaw addressed the church at Lincoln. In the afternoon the Tabernacle at College View was again well filled while she spoke on the theme, *The Women of India*. Following her remarks, Brother Shaw pointed out on the map the places where missionary efforts are in progress, and spoke personally of our workers and their work in that distant field.

We believe that these indications at the opening of our school year point to a greater missionary interest among teachers and students, and we hope and pray that the Lord will make this the best year that Union College has ever enjoyed.

C. C. LEWIS.

The Meadow Glade (Wash.) School

THE Meadow Glade Intermediate School opened September 12, with an attendance of twenty, hop picking and prune picking preventing nearly as many others from being present, who will no doubt be here later in the school year.

Prof. J. C. Rogers was here the opening day, and directed our minds to the foreign missionary field, and especially to his own particular field of labor, urging Africa's needs, and encouraging the young people to consecrate their lives to the service of the Lord. Prof. M. E. Cady has also been with us since the opening of school, and has spoken words of courage to us.

The spirit of the school is good, and there are several who have signified their determination to help carry the work to the foreign fields if it is the will of the Lord that they should do so. We expect to make the missionary movement a prominent feature of our work during the year.

Dedicatory exercises for our new building, which is thirty-two by forty feet, and two-stories high, will be held Sabbath and Sunday, September 29 and 30, at which time we expect to have quite an increase in our attendance.

G. E. JOHNSON.

The Relations of the Washington Training College and South Lancaster Academy

It seems fitting that a few words be said with reference to the relation of these two schools. They are both situated in the eastern portion of the United States, and both exist for the express purpose of preparing workers for this message.

South Lancaster Academy was established under the direction of the Lord. It had been running over twenty years when the Lord gave direct message that at Washington another training-school should be established. Now God does not speak amiss, and this is our evidence that both of these schools belong in this territory, and have a great and important work to do. It has been by no small effort that the people of the territory now embraced in the Atlantic Union Conference have maintained South Lancaster Academy both financially and educationally, in carrying on its work. This school has probably never been filled to its fullest extent, and it is but natural that those who have for years been endeavoring to maintain it,

in its God-given work, should have some fear as to whether the establishment of another training-school, doing more advanced work in this territory, would not have a somewhat harmful effect upon it. On the other hand, there have been those who have had confidence that because God had ordained the work of both of these schools, it was good that they should both be where they are.

Together, these schools have a capacity, in their homes, of about two hundred and fifty students. Now there are at least four times that number of young men and women in the Atlantic Union Conference alone whose age and qualifications are such as to make it a real duty for them to be away from their own homes, and to be in these school homes, attending one or the other of these schools, directly preparing for advanced work in the Master's cause. This is another evidence that both of these schools are needed where they have been placed.

From one point of view the Washington Training College has a field of operation that is world wide. It was established in connection with the work at Washington, under the direct instruction of the Lord. With this school are associated those men and women whose work extends throughout all the earth. It is the avowed purpose of this school to give such a thorough course of instruction as will enable its graduates to do effectively the gospel work in any portion of the world. Because of these facts there will naturally come to it students not only from all portions of the United States, but from distant portions of the world. But, nevertheless, it would seem that for a time at least, and perhaps as long as it shall carry on its work, this school will draw the major part of its students from the territory within the Atlantic Union Conference. This is so not only from its location, but from the further fact that our other training-schools have in mind, and are fitting their students directly for, this world-wide work; and it is well that they are, for no one school can begin to prepare the great number of workers that are needed for this finishing work.

Years ago the spirit of prophecy said that the message would return to the East in power, and the fact that in these latter years it has instructed that the school at Washington shall be established, in addition to the one already in existence, is, indeed, direct evidence that the message is returning to the East in power. Nearly one third of the population of the United States is within the territory of the Atlantic Union Conference, and there is a mighty work to be done here in the closing work of this message. This constitutes another call for both of these schools.

It, then, remains for the rank and file of our people in the East to set in motion all the denominational machinery to place our young men and women who should be in school, in one or the other of these training-schools, and it is not too late for much more to be accomplished in this direction during this school year. Then let us all work to build up the interests of both of these schools, for the rapidity with which this present truth is spreading, particularly in the East, and indeed in all the world,

depends very much upon the successful work which they shall do.

Those in charge of the Washington school have recognized something of the feeling of fear which has existed with reference to the effect of their work upon South Lancaster Academy, and as a result have not pushed the interests of their school, in this territory, so enthusiastically as they might otherwise have done; but we trust that any such feeling may be laid aside, and that we shall all do our utmost to build up the interests of this new and important school.

FREDERICK GRIGGS.

Walla Walla College

ON account of many of our former students not being able to secure their books so as to make their deliveries before September 12 (caused by the burning of the Pacific Press Plant), it was decided to postpone the opening of the school until Wednesday, September 26.

Accordingly the students and many of the patrons and friends of the school met in the college chapel, Wednesday morning, at nine o'clock. The room was quite well filled. Some stirring remarks were made by the president of the board and some members of the college faculty regarding the purpose and object of the school, and its bright prospects for the coming year. The college department enrolled ninety students, and the normal department enrolled thirty-eight pupils, making a total of one hundred and twenty-eight students the first morning. School has now been in progress just three weeks, and the enrolment in the college department at the present is one hundred and forty-three, and forty-four in the normal department. This makes a total of one hundred and eighty-seven enrolled, and still others are coming almost every day. It seems probable that we shall have two hundred and fifty pupils this year, which will be a gain of fifty over last year's record. Last year's record showed a gain of fifty over the previous year.

We have an excellent class of students, many of them being well matured; so in a short time they will be prepared to enter the work. The students are taking hold of the work in good earnest, and with the blessing of God added to their efforts, we expect to see great results.

Walla Walla College has a strong faculty, a band of workers "whose hearts God had touched." Every department of the school is under competent instructors, and the faculty is of sufficient size to give each student the needed attention, and to look carefully after the spiritual and industrial features, as well as the academic work.

We are glad to be able to say that the normal department is now a regular feature of the college work. The children of the church are the pupils of this department, and the practise teaching is done under the direction of four experienced teachers, known in normal schools as "critic teachers." We have new quarters for carrying forward this work, suitable rooms being provided in a building a short distance from the college building. We have the pupils, the facilities, a strong normal faculty, and now we would like to have our local conferences encourage suitable persons to

take the normal training work. We have a class of eight or ten, but we ought to have more than twice that number. The hope of our church-schools lies in a thorough preparation of the teachers for their work.

The music department has been strengthened by securing another competent teacher. We now have three teachers in the department, teaching vocal music and giving lessons on the organ and the piano. Instruction is also given in band and orchestra music. Our aim is to make the work of the music department of such a character as will be an aid in gospel work.

As we face the work of the year, our hearts are encouraged by the many evidences we have that God is working with us and for us. Our aim is to do our utmost to swell the army of workers which is to take this gospel of the kingdom to all the world in this generation, and to this glorious task we dedicate our lives, day by day. M. E. CADY.

Opening of Oakwood Manual Training-School

THE Oakwood Manual Training-school opened September 19, in harmony with previous announcement. Though the attendance was small at the beginning, yet a substantial increase in numbers is confidently expected in the immediate future. Some who had been laying plans to be with us were kept away by sickness. Others were prevented by unexpected financial reverses. Several of these will come later.

Seemingly, there is no reason why the institution may not enjoy a prosperous year. We note with interest that many of the young men and women are getting definite aims in life, and are anxious to prepare themselves quickly for various lines of the Lord's work. We shall endeavor to instill into the minds of these the great importance of our present denominational missionary enterprises, as well as the great need of the unentered fields.

There is a great work to be done here in the South among the colored people. The message has gone to only a few comparatively. It seems very difficult to find properly trained persons to fill the many calls for teachers and Bible workers. Realizing this present need of more thoroughly prepared and consecrated colored workers, in the home field as well as in foreign countries, those in charge of the school are determined to arrange for the training of these workers as quickly and in as thorough a manner as possible. The faculty would appreciate any efforts on the part of our brethren and sisters to induce young colored men and women of good character to enter the school. Correspondence is invited.

The school, situated as it is, on a large farm, affords exceptionally good opportunities for industrial training. The management, appreciating this fact, will endeavor to give such attention to this phase of the work as to enable the students to become proficient in agriculture, horticulture, and various common trades.

This is necessarily in harmony with the true missionary idea, for certainly students when leaving school should be prepared to intelligently cultivate the

soil, raise various fruits and flowers, as well as to erect neat and substantial buildings. Such training can but increase the usefulness of any missionary, whether in the home or foreign field.

Both teachers and students seem to manifest a desire to see the institution succeed, and are laboring to this end.

W. J. BLAKE.

Educational Work in the Southern Union Conference

The Southern Training-School

THIS institution located at Graysville, Tenn., is the only school for the training of laborers for the white people of this union conference, embracing nine States and more than fifteen millions of people, counting both white and colored people.

This institution has been compelled, ever since its establishment, to contend with many difficulties unknown to schools located in those sections of the country where there are many who are interested in the school, and who are able and willing to support it.

The young people whom this school is designed to help are widely scattered, and the parents of many of them are scarcely able to afford their children the benefits of a training in this school.

In the face of these disadvantages, of which the one just mentioned is not the greatest, it has been our privilege during the past six years to see this school steadily advance. Each year the courses of study have been improved, needed facilities added, and a higher grade of students has been enrolled.

On Wednesday, the nineteenth of September, the school opened with a larger attendance than ever before at the beginning of a year. These young people are of an excellent class, and the prospects are bright for a very successful year.

Our Intermediate Schools

The intermediate school of the Tennessee River Conference is located at Hazel, Ky. This school is in charge of Brother Thos. Rowe, who, with his wife, has recently returned from Florida to take up this responsible work.

A new school building and dormitory have been erected, and the school has just opened with bright prospects. A good attendance of students from different parts of the conference is reported.

The School at Alpharetta, Ga.

This intermediate school is in charge of Brother Clarence Boyd. The great drawback to this school is that there is very little land in connection with it, and hence but little manual work to offer the pupils. The school, however, is in an excellent condition, and we confidently expect it to be a constantly increasing blessing to the young people of the Georgia Conference.

Hildebran, N. C.

The intermediate school at this place is owned and conducted by Brother J. W. Beach. The fact that it is not owned by the conference in no way interferes with the benefits that the conference will continue to derive from it. The school is located in a beautiful and healthful part of the State, and its circle of influence and usefulness is widening.

Quitman, Miss.

Through the untiring efforts of Elder H. W. Pierce and his wife, assisted by others, a very encouraging start has been

made toward the establishing of an intermediate school at this place.

A neat school building had been erected and used for a year or more when a severe wind-storm, the latter part of February of this year, completely wrecked not only the school building, but the school home. This was a great loss, which only those who experienced the labor and sacrifice in this pioneer work can appreciate. Not discouraged, however, the school is still continued in a barn, which escaped the fury of the storm, and which has been, in a measure, made suitable for class work.

We believe that the patience and self-denial of those engaged in this work will be rewarded, and Mississippi's intermediate school will yet accomplish great good.

In the Cumberland Conference

The large number of young people who live at Graysville make it necessary to carry on both intermediate and primary grades of work in connection with the training-school. The first five grades form the normal department of the school, and the sixth, seventh, and eighth years of work form the intermediate department, and are kept as separate as possible from the higher grades of the school.

It will thus be seen that five out of the nine conferences in the Southern Union have intermediate schools in a greater or less degree of completion and proficiency.

Church and Mission Schools

These primary schools are constantly increasing in number and excellence. More than fifty different schools of this class were conducted during a portion of the past year, and the prospects for the school year upon which we are just entering are very encouraging.

A considerable increase in salary is being offered our teachers over that of previous years. This indicates a higher appreciation of our schools, and insures a better grade of work.

Throughout this union conference our schools lack that uniformity which is essential to the highest degree of success. A special effort will be made during the coming year to systematize our work more perfectly, and thus economize time and effort.

J. E. TENNEY.

Beechwood Academy

THE interest manifested by the people of Indiana in the subject of Christian education has been greater this year than usual. The fact that "true education is a missionary training" seems to be getting hold of the minds of our people. That they are to stand by the side of Christ in unselfish ministry is being realized by many of our young people.

During the vacation, this summer, more than twenty of our students engaged in the canvassing work, and a number of them have been successful in earning a scholarship. This has been such an encouragement to those who did not try that next year we hope to double the number of canvassers in the field.

On the twenty-fifth of September about fifty young people gathered in the chapel at Beechwood Academy to begin another year's work. The morn-

ing was spent in devotional exercises, matriculation, examination, and classification. A spirit of service seems to have taken hold of our boys and girls, and this year we have the most earnest company of young people that has ever gathered at Beechwood.

Since the opening day, students have been coming, until, at present, we look forward to the seventy mark.

Some of the students who were graduated from our academy last year are now attending the Emmanuel Missionary College at Berrien Springs, Mich., one is at Mt. Vernon College, Mt. Vernon, Ohio, and several are in the church-school work of the State.

God has indeed blessed us during the past four years, and we are expecting great things of him this year.

As parents and teachers we are under sacred covenant with God to train the children for service in his cause, that the great message of salvation may be carried to all the world in this generation. And it is the purpose of the faculty at Beechwood to seek the Lord earnestly that they may not fail in doing what God demands.

B. F. MACHLAN.

Opening of Fernando Academy

THE summer's work of the teachers in visiting prospective students indicated that our attendance this year would be large. Considerable interest in the educational work was shown at the camp-meeting held in Los Angeles in August. We made a careful record of those intending to come, and from our list it was evident that we should need to secure rooms in outside cottages in order to accommodate all who intended to come. The first student came four or five days before it was time for her to come, and by the night of the eighteenth of September, the evening before school was to begin, every room had been taken. We have rented nine rooms outside, and have been able to add four rooms to our present quarters.

The Home family consists of about eighty persons, as compared with fifty for last year. The daily attendance in the school has increased from ninety-three, the first day, to one hundred and thirty. This is about fifty more than we had last year at this time. We feel that the Lord is working upon the hearts of the young people of this conference to prepare themselves for his work, and I am sure that we are near the time when the Lord's Spirit will be poured out upon his people, and they will go forth to give the message with great power.

I am convinced, also, that the different lines of missionary work that we undertook last year have had their effect upon the young men and women who were hesitating whether they should come to school or not. The canvassing work was given its proper place in our curriculum, and the young people sold several thousand dollars' worth of books during the summer months. The first Sabbath after school began the Young People's Society asked those who had been out in the canvassing field to give some of their experiences. They had a good meeting together, and at the close fourteen persons signified their intention to go out next year. I am sure that there will be a large class to go into training when the time comes.

All our classes are large, and more

than forty have joined the class in Bible doctrines. A new class for ministers and Bible workers has just been started. In this class our Bible teacher gives his pupils topics to develop as they would in regular field work, and then he criticizes their efforts, and helps them in every way possible to become efficient workers.

Our church-school system has been partially responsible for the large increase in our attendance.

The young people here have raised the money to send a student-missionary to Peru, and only a few days ago they pledged more than one hundred dollars toward the support of the school that the young people of this conference are starting in the city of Rome.

The Lord has already blessed us in our spiritual meetings, and given us souls as the price of our labors. We realize that our success in intellectual lines can be accomplished only as we place before those under our care the choice between eternal life and eternal death, and then implore them to choose life.

H. G. LUCAS.

The Southern Training-School

MORE than a month of the school year has passed. In common with several others, the Southern Training-school has a very encouraging attendance. Eighty students above the primary department were enrolled the first day of the term, and the number has now reached about one hundred. More than fifty of these have completed the preparatory work, and are now in the academic department. This condition is very gratifying to those who have a burden for the work in the union conference for which this school stands.

With the exception of North Carolina, every State in the Southern Union Conference has one or more representatives among the students, and a few are from other States. Some in the school are the product of our intermediate schools. This is as it should be. We desire the time to speedily come when each local conference will maintain its own school for intermediate work, and send its young people to the training-school for their advanced education.

We are exceedingly thankful that the Lord has provided strong teachers for the different departments of the school. The institution has been blessed with excellent teachers in the past, but in harmony with the increased importance of efficient and speedy work as we draw near the close of time, men and women of consecration and teaching ability have the school in charge.

Much-needed room is to be provided in the near future by the erection of an addition to the present building. This addition, as it is planned, will double the seating capacity of the chapel, and provide four additional class rooms and a gymnasium. A more satisfactory method of heating the school building and dormitory is soon to be employed. These improvements have long been needed; and now that there is a prospect of their being made, we take fresh courage.

We invite the friends of the cause of truth everywhere to unite their prayers with ours that this school upon which is placed the burden of a great work, may be constantly blessed of God.

J. E. TENNEY.

Principles and Methods

The Need of a Higher Standard

THE more important the work, the greater the need of efficiency in doing that work. Christ did not send illiterate, uncultured men to carry the gospel to the world, but kept them with him under his personal instruction until "they had become like him in mind and in character."

First impressions have an important influence upon the mind, and when those representing an unpopular truth go before the world with a speech and manner that clearly indicate a lack of culture, it leaves an impression which the presentation of truth can hardly overcome.

Even the fact that God's people have a great work to do and a short time in which to do it, should not lead any to conclude that we have not the time to gain a preparation for doing more efficient service.

The idea has seemed to prevail that we are in such great need of teachers that as soon as one has a fair knowledge of the fundamental branches, and indorses the principles of Christian education, he should be put to work. We believe this to be a great mistake. Our teachers, as well as our ministers and our physicians, should have a thorough, all-round education, and stand at the head of those in their profession.

How many times we have heard people say, "I have no education; I can't do anything unless it is to canvass." When we understand that those who canvass should be as wisely chosen as our ministers, and that the work of our canvassers is second to none in its importance and far-reaching influence, then we shall conclude that this class of laborers needs a well-rounded education as well as those of other professions.

Let us not be satisfied with meager attainments, but be prepared both by training and by consecration for the great work committed to us.

This preparation does not necessitate the completion of a long course of study requiring years of precious time. The blessing of God upon consecrated effort will accomplish much in a short time. The finishing of God's work in the earth can be best accomplished by those in whom are combined trained ability and a spirit of entire consecration.

J. E. TENNEY.

Manual Training as an Essential Factor in Education*

THIS is a Seventh-day Adventist General Conference missionary educational convention. And in just so far as it is such, it stands for the cause of God in the entire world; it touches the message of the third angel at all points; it forms a symmetrical whole, neither belittling that which is truly great nor unduly exalting that which is really small; and in its results it produces a well-balanced, all-round curriculum of studies and system of education.

As a committee appointed by your General Conference at its last session,

* A paper read at the educational convention at College View, Neb., June 30 to July 10, 1906.

we wish during this hour to touch with the tips of our fingers, as it is possible only to do, one of the great threefold fundamentals of true higher education. These are indeed folded together by a divine hand, not to be rent asunder by vain philosophy, human science, or false deceit. Our topic is the first of this trio,— industrial, Biblical, missionary; or, physical, intellectual, spiritual.

Manual training even among Seventh-day Adventists in their institutions of learning, is as yet a child of small stature and of slow growth. As such it needs this convention as a tender father and a nursing mother; and in its struggles for existence it demands our energy and enthusiasm, as well as our deepest sympathy and most constant care.

Two great commissions have been given to the world, the first of which was not, "Go, teach," but, "Go, toil." "In toil shalt thou eat of it all the days of thy life." Gen. 3:17, R. V. This commission is to all men in all time, for the new dispensation as well as for the old. "If a man will not work, neither shall he eat," is the inspired declaration of the great apostle to the Gentiles. Those giants of the antediluvian world, whose lives were prolonged to nearly a thousand years, were tillers of the soil. The children of Abraham were an agricultural people. In Israel it was a crime not to teach every child some trade. It was a common saying, "He that teacheth not his son some honest work to do, is as if he taught him robbery."

Nearly all the truly great or influential men of earth have come from the lowly walks of life; from the plow, from the shepherd's crook, from the carpenter's bench, from the fisherman's net, from the tent-maker's tent, the blacksmith's anvil, or the cobbler's last. And this is true, not only of the noble men, but of the noble women of earth. Whether we have seen, heard, or read of them, it matters not. They may have been servant girls, cup-bearers of cold water to thirsty souls; with bended form, but loving heart, they may have sat plying the needle, or stood over the tub cleansing the soiled clothes, or over the heated stove preparing healthful food for hungry mouths, yet, like Esther, they will some day be recognized as the queens of earth; for as has been said, "The hand that rocks the cradle rules the world." I might refer you to the fathers and mothers of prophets, priests, and judges, of great generals and kings in Israel and in the world; to the early lives of great missionaries and reformers, to renowned orators and statesmen, to presidents of the United States and other states, to the presidents of the General Conference and other conferences, and almost without exception you would find that their strong and vigorous bodies and minds, their iron wills and sturdy characters, were the products of simple but rugged lives of toil.

The whole world sees the necessity of combining physical labor with their school work. Indeed, many of their schools are in some respects far ahead of ours. It is not only interesting, but astounding to note the rapid progress made within the past few years, especially along agricultural lines. The movement to put agriculture into the public schools is felt with great force in Germany, France, Russia, Italy, and

Switzerland. Echoes of it are heard from South America and Australia; and it seems that no part of the civilized world, where there are public school privileges, has escaped the impulse. It is said that in the United States there has been legislation introducing agriculture into the schools of North Carolina, Alabama, Louisiana, Virginia, Tennessee, Washington, California, Nebraska, Wisconsin, and Indiana, and in many schools also in Michigan, Georgia, Mississippi, and Missouri. And time would fail us to more than mention the fact that agriculture, floriculture, horticulture, vegetable gardening, or all of these combined, are receiving much attention in high schools and in State normal and agricultural schools all over this country. "A text-book on agriculture has just been issued especially adapted to the primary schools of Bolivia." "Agricultural education in Rumania includes seven elementary agricultural schools, six secondary agricultural schools, two model farms, and a central agricultural school." "Agricultural education in Porto Rico includes nineteen agricultural schools." "An agricultural school is in operation in Poona, India, with seventy-seven students." "An agricultural institute has recently been established in the Transvaal." "Agriculture in the West Indies is taught to boys about fourteen years of age." "There are thirty-one schools in the Rhine province, in which agriculture is taught, and in which there have been enrolled, up to the present time, 11,457 pupils." "A school of agriculture, with farm attached, has been organized at Mason Carree, Algeria." "A school with a fifty-two-acre farm has been established in Turkey." "Wisconsin now requires agriculture to be taught in every rural province school in the State, and no diploma can be issued to any pupil graduating from a rural school unless he has had instruction in agriculture."

J. H. HAUGHEY.

(To be continued)

Methods in Primary Schools

Geography

Few studies present such possibilities to the church-school teacher as does geography. The Bible is the inspired guide-book, the written history of the Father's dealing with his children, now erring, now repentant; the life story of his Son, a declaration of his warnings, and counsels, and promises, the medium through which we see a new earth, "wherein dwelleth righteousness." Geography, seen in the light of inspired revelation, is a guide-book of this present home of ours, the science that shows in souls the effect of heeding or rejecting God; the history of our world, written in stones and plants, and human lives.

The little child begins by studying the things that he sees about him, the simple geography of the school yard and farm, the simple forms of land and water. And at the same time he may learn how all the great world is a home that God made for his children, and into which he put our first parents.

As the child grows older, he will be interested in following through the story of the peopling of the earth, in seeing

how people were affected by climate, and the fauna and flora that depend on it. From that he will be interested in slope and position in the mountains, realizing that climate depends largely on that. Show him how from the time of Lot and Abraham until now, people have been influenced by their environment.

Try in your work, as far as you can, to interest the child in the people, their characteristics and customs, not simply for curiosity's sake, but to awaken sympathy, possibly pity, and love, a desire to have them see and accept our Saviour and message.

Children have an idea, perhaps most of their elders have, that those people are very queer, very inferior to us, with hearts and heads that are not at all like ours. Read the children the story of those black heroes who brought Livingstone back from the heart of Africa, of the faithful, loving hearts in China, and India, and Japan. Get the letters of our foreign workers for them in as large number as possible, and let them see that all those poor, dark hearts need is the converting, transforming power of God; and we need that as much as they. They are no queerer to us than we are to them, and God loves them just as he does us.

As far as possible, weave location in by tracing mission stations and routes. Keep the children interested in the latest reports from the mission fields. Study a continent or a country with its evangelization in view, and hang the facts on that.

The teacher who tries to do this finds difficulty in the text-book question. There is none that covers this ground, yet. Still the work can be done by using a good text, preferably Morton's, and filling in from the reports in the *Review* and *Missionary Magazine*, old numbers of which may be found in many homes. The work would have to be outlined carefully from the beginning, and the outline faithfully carried out.

The children would do well to keep full notes on these fields. If they write slowly, the teacher would probably save time by copying them herself on a hectograph, and letting the children paste the sheets in their books.

Much interesting literature can be found to help in this work, by looking up the lives of pioneer missionaries, and in the reading-matter published by the Student Volunteers. A TEACHER.

BROTHER OTTO GRAF, Educational Secretary of the Northern Union Conference, has prepared "An Outline of the Rational Method of Teaching Reading and Spelling," in which various specific directions are given to the teacher for the first six weeks' work. The members of the text-book committee at College View have encouraged him to have it printed; accordingly he is having a small edition printed. It is to be a tract of about twenty-four pages, and will retail for five cents a copy, or one dollar for twenty-five, three dollars and a half for one hundred. It will no doubt be a great help to many of our teachers in making the teaching of reading a success. Those desiring copies of this tract should address the Department of Education of the Northern Union Conference, Box 989, Minneapolis, Minn.

Christian Liberty

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

Loyalty to the Sabbath

THE following is a portion of a letter dated Sept. 11, 1906, which the Sabbath-School Department has just received from Hamburg, Germany. The letter is a forecast of what it may cost others who will prove loyal to the truth in these last days. May the unyielding principle for right, on the part of this young man, be followed by all when they are brought into trying places for their faith. The extract follows:—

"We have a report before us of a German brother, a young man, who has been in the military prison about four months, all told, in Bavaria, where we enjoy so little toleration, and the government has so often fined our people for the harmless act of attending worship, as God has commanded us to do.

"The young man entered the cavalry department of the service, Oct. 5, 1905. As he had settled it in his heart beforehand that he would be true to God, and not trespass upon the Sabbath, difficulties began. At first he called the attention of the sergeant to his conscientious regard for the law of God, and the following Sabbath he was allowed to be off duty, for the sergeant had taken the matter to the lieutenant, who granted this favor.

"But the lieutenant sent the army chaplain to reason with our brother. The chaplain granted that, according to the Scriptures, the young man was right, but he said that in the military service one could not have regard for religion, but, so far as he was concerned, he could not advise him to serve on the Sabbath, if it was contrary to his convictions.

"The colonel was the next man who had to give his attention to the matter. The brother writes:—

"He said that he respected my religious convictions, but could make no difference because of religious scruples. Then the army physician examined me, and declared me to be sound in body and in mind, and then I was condemned to fourteen days' arrest, but this was postponed, as they wanted the matter to be brought before the military court; but this fell through, and I was again brought before the colonel, who advised me to serve on the Sabbath. But as I refused because of my convictions, I was imprisoned.

"Later, I was brought before a member of the court martial, and had the privilege of witnessing for the truth there. The man seemed very much astonished that there were in these days young men who would remain true to their religion; for his part, he would not do such a foolish thing, would rather serve as requested, and avoid all danger that disobedience might bring. I was then brought before still two other members of the court martial, and released from imprisonment.

"At that time a brother was able to speak to the member of the court martial before whom I had been called, and it was seen that the member of the court martial was quite well acquainted with

the Bible. Our brethren also appealed to the general as well as to the chaplain, and I had a number of Sabbaths free.

"Later the sergeant read me the conclusion of the minister of war, in which I was denied the Sabbath free any longer, and he strongly urged me to serve. But I remained true to my convictions. I was again brought to the colonel, and also to the captain of horse, both of whom gave me the same advice I had had before. But as I could not give any other answer to them than I had given to the others, I was again put under arrest. The court martial condemned me to forty-three days' imprisonment. The time being past, I was again brought back to the troops, and the colonel rejoiced that I was still well. After this every Friday evening I had to report to the ward, where I received Sabbath free.

"After a time I was again sent to join the troops, and commanded to serve on the Sabbath. I refused, and was sent to the court martial, but as that was omitted, I was sent to Munich in the garrison hospital, to be observed. The physician in charge said that I had not had my mind weakened by the imprisonment, but that my nerves were very weak, and I was in danger of hysteria, and could also easily contract typhus or consumption. He said I would become hysterical if I should have to serve on Sabbath, and if I could not get Sabbath free, he would regard me as unfit for service. But because I was still normal in body and mind, I was once more tried by the court martial, condemned to two months' imprisonment, and then later dismissed as unfit for service."

"Imprisonment in the army here is not very pleasant. They have bread to eat, and water to drink. The army prison is a dark place, so that the sunlight does not get in. It is solitary confinement. But we are glad there are to-day God-fearing young men who will be just as true as Daniel and his fellows were, when they were tried at the court of Babylon. Again, these high military officers do not visit our meetings. They learn, however, of the law of God and the third angel's message through the faithful witness of these young men."

K. C. RUSSELL.

Religious Liberty Notes

GEN. JAMES F. SMITH was recently inaugurated governor-general of the Philippines. The general is a Catholic, but if he lives up to the principles laid down in his inaugural address, he will permit no dictation from the church. However, the Catholics seem to be very much elated, and have lost no chance to make capital out of the situation. When Governor Wright was inaugurated, Archbishop Harty was invited to take part in the ceremonies, and accepted, but on learning that another clergyman was to take part who was not a Catholic, he withdrew. At the time of Governor Ide's inauguration he was invited, but declined unless he alone should be the man whom the authorities delighted to honor; but this time was his chance. What took place behind the scenes is not known, but this much is known: the archbishop was the only clergyman on the official program to take part. He was to offer prayer. The

official party gathered in the governor-general's office and marched down a flight of stairs and into the hall where the ceremony took place. The archbishop in his purple, marched with them. Just before they started, the archbishop informed Governor Smith that the prayer would not be offered, but instead of withdrawing he took his seat with men all of whom were government officials. There is no doubt that this was all part of a carefully laid scheme on his part, for he had announced that there was to be a solemn high mass in the cathedral following the inaugurating ceremony (in behalf of the governor-general, of course), and he doubtless thought by omitting the prayer at the ceremony he could give the cathedral service a sort of official color. Governor Smith and a number of other officials attended the service. The rector of the Episcopal Church read a protest at his Sunday service against the un-American action of the archbishop.

The Randolph (N. Y.) *Register* of October 12 contained the following item of news: "Frank Terney, a bootblack, who is the sole support of his mother and her two younger children, was recently arrested in Sharon, Pa., for shining shoes on Sunday. For this serious offense he was sentenced to jail, but friends interested themselves in his behalf, and paid his fine. One of the prominent manufacturers of the town has written an indignant letter to the *Sharon Telegraph*, in which he says he will contribute half the sum necessary to defend the boy from further proceedings of this character and to aid him in his efforts to maintain his family. Another indignant citizen has written the same newspaper that this persecution is, in his opinion, a disgrace to a civilized community, and worthy of the ancient witch burners."

NOTICES AND APPOINTMENTS

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 October class. 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.

Attention!

ALL have doubtless learned ere this of the destruction by fire of our main building on the night of the 11th inst. Now, will not those who had made pledges for the work here come to our rescue at this time by paying their pledges *now* instead of waiting until they are due. Some have already written us, sending in checks, not only paying their pledges, but doubling and even trebling them. We trust there are others who will be pleased to do the same.

All our files and addresses, as well as the unanswered letters, were burned with the other things, and therefore we request that any who have written prior to the fire and have not received an answer will kindly write us again. In fact, we would appreciate receiving the names and addresses of our colored people everywhere, and particularly those addresses which had been furnished us as being possible prospective students. Send all remittances and addresses to O. R. Staines, Business Manager, Oakwood Manual Training-school, Huntsville, Ala.

Address Wanted

ANY one knowing the whereabouts of A. N. Woodbury or possessing any information concerning him, is requested to notify the Fontanelle (Iowa) church, as his name is on the list of its members.

CARRY B. ARMSTRONG, Clerk.

Seeds, Bulbs, Plants, Wanted

THE Nashville Sanitarium has been blessed in securing an ideal country location, surrounded by a beautiful lawn and a few acres of garden land. We wish to further beautify our surroundings, and herewith offer others an opportunity to help us. This can be done without much expense to individuals, and at considerable advantage to our work. We have little means to invest in this direction, as we are now trying to get the much-needed improvements and equipments for our buildings.

We can use to excellent advantage flower and vegetable seeds, plants, roots, bulbs, shrubs, fruit trees, and vines. Perhaps you have some choice ones that you can spare. Give names of the varieties, and any special instructions needed regarding their care. If you ship fruit trees or berry vines, pack them well to withstand cold. Address Nashville Sanitarium, R. F. D. 7, Station B, Nashville, Tenn. Write for any other information.

L. A. HANSEN.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

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

Mrs. F. Harcourt, Clifford, Wis., periodicals.

Mrs. Susan S. Ward, Claremore, I. T., periodicals and tracts.

Dr. F. R. Parker, Box 560, Lebanon, Mo., Signs, Instructor, and Little Friend.

Mrs. G. W. Hill, Bennett, Adams Co., Colo., periodicals and tracts in English and German.

W. B. Walters, 736 W. Chapel St., Columbus, Ohio, a copy of the REVIEW of May 27, 1902.

George Golder, 1 Seafeld Terrace, Link Rd., Blyth, Northumberland, England, periodicals and tracts; a large and constant supply desired.

Smith McCallister, Tell City, Ind., tracts.

Mrs. E. Kolb, West Park, Ohio, periodicals.

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.—Seventh-day Adventist white woman, to do general housework in family of parents and two girls. Address J. H. Herr, Ephrata, Lancaster Co., Pa.

WANTED.—A middle-aged woman to do general housework, or a good, steady girl that loves children. Address O. D. Kittle, 917 Chippewa St., Flint, Mich.

WANTED.—A young woman physician to act as assistant in a small sanitarium. Correspondence solicited. Address Dr. H. S. Maxson, 1051 Market St., Oakland, Cal.

FOR SALE.—Ripe olives, 60 cents for 1 gal. can; qts. also; 1 doz. to box. Pure extracted mountain honey, 6½ to 7½ cents a lb. White cooking oil, corn oil, olive-oil, English walnuts. Address W. S. Ritchie, Corona, Cal.

FOR SALE AT COST.—One first-class, erect Kellogg electric-light bath, used only a few times; in perfect condition. My reason for selling is my partner is unable to massage. Address M. V. Tatum, 127 Mercer St., Trenton, N. J.

SINGLE-COMB BUFF ORPINGTONS.—We breed nothing else; for we believe them to be the best. Hens, pullets, and cockerels, \$2 each. Trio, \$5. Eggs in season, \$1.50 per fifteen. Satisfaction guaranteed. Union College Poultry Yards, College View, Neb.

WANTED.—To correspond with middle-aged Seventh-day Adventist woman who wishes a home, and will act as housekeeper in family of four, consisting of man, wife, and two children. References given and required. Address T. J. Chambers, Care of Review and Herald, Takoma Park, D. C.

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.

WANTED.—A consecrated middle-aged Seventh-day Adventist woman for a kitchen helper in a vegetarian restaurant that is closed upon the Sabbath; also a young woman of the same faith and zeal for table waitress. Good church privileges and steady employment. Address D. D. McDougall, 121 Shillito Place, Cincinnati, Ohio.

FOR SALE.—Small country sanitarium within 8 miles of the famous Gunnison Tunnel in the beautiful Uncompagre Valley, Colorado; 27 rooms, heated and lighted; water-works; 22 acres land; 6 acres of orchard; water rights; cows, horses, vehicles; more patronage than present capacity can accommodate. Valuation, \$15,000. Write for terms to Riverside Sanitarium, Montrose, Colo.

WOMEN living in large towns or cities, wishing employment that they may easily support themselves, should address, with stamp, Mrs. May Handley, R. F. D. 1, Rochester, Ohio. Those living in Oregon, Washington, California, Nevada, or Arizona should not answer this advertisement.

WANTED.—A housekeeper, by a brother who has recently lost his wife and is left with four small children. A Seventh-day Adventist of middle age, experienced with children, is desired. Reference by permission, Elder C. B. Stephenson, president Florida Conference. Address D. W. Manning, Starke, Fla.

FOR SALE.—Cereola, fresh made, in barrels, direct from Battle Creek, 6 cents a pound. Send cash with order. Barrels of 175 lbs. and 250 lbs. Do not wait. Help yourself and help others in this deal. Write for prices of B gluten flour, cooking oils, malt honey, canned corn, figs, apples, maple sirup, etc., to New York Food Co., Oxford, N. Y.

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.

PARTNER WANTED.—Seventh-day Adventist with \$6,000 cash, to take half interest in manufacturing plant on its merits. Party must be competent to take charge of sales department and travel about eight or nine months a year. Staple articles, good profits. Must considerably increase manufacturing capacity at once, as have more orders than can fill. Business been running since 1898. Employ thirty hands steadily. Give church and bank references. Address J. W. Barnhurst, Buchanan, Mich.

Obituaries

RYDER.—Died at Agnew, Mich., Oct. 5, 1906, Leora, infant daughter of William V. and Cora (Parmiter) Ryder, aged 5 months and 15 days. During a brief visit at the home of Brother Ryder's parents, little Leora was taken sick, and although all the medical skill available was employed, death claimed the little one, and she was laid to rest to await the resurrection, when the angels will, we trust, restore her to the loving arms from which she was so rudely taken. The parents sorrow, but not as those without hope. Text, Matt. 19: 14 S. D. HARTWELL.

RUSSELL.—Died at his home near Conewango Valley, N. Y., Sept. 8, 1906, Truman Russell, aged 82 years. Death resulted from heart trouble, from which the deceased had suffered for a year past. Mr. Russell was the father and father-in-law of several ministers of our faith—two sons, Elder E. T. Russell, president of the Central Union Conference, and Elder K. C. Russell, of Washington, D. C., a daughter, Mrs. Lulu Wightman, a licensed minister of the New York Conference, and two sons-in-law, Elder J. B. Stow and the writer. Mr. Russell had been a Sabbath-keeper for a number of years, and was always glad to hear of the progress of present truth, but had never united with one of our churches. During his last illness he drew very near to the Master, earnestly prayed for the forgiveness of his sins, and died, giving every assurance that all was well with his soul. The deceased leaves an aged wife and eight children to mourn their loss. The funeral took place at the home on September 10, conducted by Elder F. Peabody. It was largely attended by sorrowing relatives and friends. Interment was in the village cemetery, near Kennedy.

JOHN S. WIGHTMAN.



WASHINGTON, D. C., NOVEMBER 1, 1906.

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

IN perusing the matter published in the Educational department, the reader can not fail to be impressed by the large increase in the numbers entering our schools this year, and the growth of the missionary spirit among the students.

BROTHER CLAUDE AcMOODY, of Wisconsin, spoke at the Takoma Park church service last Sabbath. He is spending a few days with his parents in Washington, before sailing for Turkey, to which field he has accepted appointment.

THE time of the annual week-of-prayer season has been set by the General Conference Committee as December 15-22. The readings will be printed in the REVIEW. A short exercise for the children will accompany the reading for each day.

THE party for Egypt, Elder Jay Nethery and his wife, and R. J. Nethery and family, made a brief visit in Washington last week, on their way to New York. They sailed October 27 for Naples and Alexandria. Brother R. J. Nethery and family go at their own expense, as self-supporting workers.

WE hear from Brother W. C. Sisley, of London, that our British brethren have finally secured a satisfactory country location for their school and other enterprises, at Watford, near London, and expect to get possession in December. This is an important move in the strengthening of the work in Great Britain.

SPECIAL illustrated numbers of both our Buenos Ayres and Valparaiso papers were issued following the earthquake and fire in Valparaiso. Our Buenos Ayres mission press printed ten thousand copies of its paper. The Valparaiso special had a large circulation, one man ordering ten thousand copies. One sister took two thousand copies.

It has been suggested by Elder E. T. Russell, the president of the International Publishing Association, that the three articles printed in the Field department, under the general heading "An Important Part of Our Work," should

be read in the churches next Sabbath in view of the collection to be taken then in behalf of the effort to supply foreign literature. We pass this suggestion along for the consideration of such church officers as receive the REVIEW in time to adopt this plan.

The Second Sabbath Service

As the missionary campaign committee has fixed Sabbath, November 10, as the date for the local missionary convention in every church, we will not send out the usual second Sabbath reading for November.

MISSION BOARD.

A Medical Missionary Secretary Appointed

OUR medical workers will be glad to learn that after some delay we have secured a secretary for the General Conference Medical Missionary Department. Some months before the General Conference held in Washington in 1905, Dr. J. E. Froom was appointed by the General Conference Committee to look after the general interests of our medical missionary work. When the Medical Missionary Department was organized at the Washington Conference, Dr. Froom was elected secretary of the department. While visiting the Northern Pacific Union Conference a few months ago in the interests of the department, he was requested to take charge of the Portland Sanitarium, and the General Conference was urged to release him for that position. This was agreed to, and since then the department has had no secretary. This has been unfortunate. The department is large, and has many important interests that need constant attention. These interests have suffered since Dr. Froom's retirement from the secretaryship.

But this department will now receive proper attention. Dr. W. A. Ruble has accepted a call from the General Conference Committee to take the secretaryship, and will be in charge of the department at Washington in a few days. After having been graduated from Battle Creek College, Brother Ruble spent some years in our educational work, and went to Africa to connect with Claremont Union College. While holding the position of president of the college, he decided to take a medical course. Having completed this course, Dr. Ruble again joins our busy force of workers. We feel sure that our physicians and nurses will give Dr. Ruble a hearty welcome to the important post of service to which he has been called. It is the plan of the General Conference Committee that the medical secretary shall be a member of the medical staff of the Washington Sanitarium

when the new institution is opened. This will enable him to keep up to date in practical work. All correspondence relating to the general interests of our medical missionary work should be addressed to Dr. W. A. Ruble, Takoma Park Station, Washington, D. C.

A. G. DANIELLS.

The Need of Foreign Literature

It seems that few realize how much we need literature for foreigners. For nearly three years past I have been in New Orleans, two years doing canvassing and self-supporting work, and the present year as State agent; and during that time I have made it a part of my regular work, whenever possible, to visit the ships on Sunday and give away literature. I wrote to our different papers for literature in foreign languages, and received it from many parts of the country, but it was nearly all in Swedish, Danish, or Norwegian. I was surprised to find that we have so little in German, Spanish, Italian, or French. I suppose there are one hundred coming to New Orleans who read one of these last four languages to one who reads the others mentioned, and it was pitiful to have them crowd around me, these scores of lonely men, eager to read, and then have them turn despondently away.

Brethren, each of you can be a missionary to the extent that you make it possible by your contribution on November 3 for us to have German, Italian, French, and Spanish tracts. These are very important in the South, and some others could be used. Especially do we need Italian in the South.

I. T. REYNOLDS,
State Agent, Louisiana.

Lessons for Our Young People

A NEW series of lessons for our young people has been arranged for by the Sabbath-school Department, and will begin in the *Youth's Instructor* at once. These lessons will consist of brief, yet pointed Bible readings, a study of the book "Ministry of Healing," and the mission fields. The Bible, health and practical themes, and world-wide missions—surely, no more profitable subjects than these could be studied. These lessons will emphasize the message and the field.

In making this arrangement for lessons to be used in all our Young People's Societies, we have received the excellent counsel of a number of those who have had long experience in the work, and are deeply interested in the work of our youth. The book "Ministry of Healing" is thought by some to be the best book which has ever come from the pen of Sister White. It is a new book, and has never been studied by many of our people, either old or young. These lessons will afford all an excellent opportunity to study the many practical things which it contains, and at the same time study the Scriptures, and many interesting things regarding the progress of our work in the regions beyond.

We hope all our Societies in every conference will begin a study of these lessons. The *Instructor* is the organ of our young people's work, and should be used in all our Societies.

G. B. THOMPSON.