The Seed and the Sowers

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

Every true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour, than he desires to make others acquainted with him. The saving and sanctifying truth can not be shut up in his heart.—"Ministry of Healing," page 220.

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

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

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

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

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

**Tainted Adventism**

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

**Sabbath Blessings**

Those who live in harmony with God and his plan for the human family are surely in the way of receiving blessings which are not bestowed upon those who ignore the revealed will of God. This is true in a marked way concerning the observance of the Sabbath. The Lord has said, "Blessed is the man . . . that keepeth the Sabbath from profaning it," and this promised blessing will surely be given. Through the spirit of prophecy we have this testimony: "All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight, these angels were especially blessing with light and health, and special strength was given them." In calling the people to the observance of the Sabbath of the Lord we are calling them to the enjoyment of special blessings.

**Spiritualistic Tendencies**

There is an unmistakable trend towards spiritualism which shows itself in various ways. The habit of spiritualizing even the plain and literal statements of the Scriptures prepares the way for the beautifully worded and generally vague teaching of that mysticism which is the stepping-stone to spiritualism. There is also a tendency to adopt the vocabulary of occultism, and to clothe the thoughts in language which has a spiritualistic flavor about it. The reflex influence of these forms of expression is felt upon the modes of thinking, and stimulates spiritualistic ideas. There is something attractive in the beautiful language and the flattering sentiments of these pretended apostles of light, but this is nothing new. He who could appear clothed with the brightness of the heavenly seraphs before Christ, in the wilderness of temptation, comes to men in the most attractive manner, as an angel of light. He appeals to the reason by the presentation of elevating themes, he delights the fancy with enrapturing scenery, and he enlists the affections by his eloquent portrayals of love and charity." Having thus secured control of the mind, the deceiver quickly leads the love of God.

**The Decay of Integrity**

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

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

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

There have been other times when the public has been profoundly shocked by revelations of the outright ruthlessness of men of high repute to whom great private and public responsibilities were committed. There was great humiliation and distress of mind when the scandals connected with the building of the Union Pacific Railroad impeached the good name of men prominent in the national Congress. The Star Route frauds dragged more than one high name down to ruin and disgrace. The great bank mafiasesses at Fall River, at Philadelphia, and elsewhere, and such failures as that of Grant and Ward, shook the confidence of the public in the integrity of men supposed to be above suspicion, and left everybody asking, Whom, then, can we trust? But all these instances were trivial in comparison with the rottenness that has been brought...
to light in the past two or three years. Making every allowance for prejudice and exaggeration, the facts that have been made public in the writings of Miss Tarbell, of Mr. Lawson, and of Lincoln Steffens are shown by recent disclosures to be but the fringe of the terrible truth that even yet is probably not more than half known.

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

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

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

Why Assyria Succeeded

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

We are confident that the true reason for this remarkable bit of modern history is found in Daniel's announcement to Nebuchadnezzar that "the Most High one of the great nations of to-day. He meareth not so, neither does his heart think so; but it is in his heart to destroy, and to cut off nations not a few." The success of Assyria did not demonstrate that it was a model nation, neither did it prove that the Assyrians were a religious people. The Lord, through the prophet: "Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." Assyria was an instrument in God's hand to accomplish his own purpose. So is Japan. This is the reason for Japan's success.

A Legacy of Service

The story of missions has sent some other young person into service to take the place of some child of his own, laid away in death.

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

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

In these last days we are the heirs of all the centuries of Christian service. The work at which patriarchs and prophets, apostles and reformers, missionaries and pioneers have wrought comes now to our hands for finishing. This legacy of the ages lays upon this generation of believers a responsibility that can be discharged only by the solemn and businesslike consecration of life and means and all to service.

W. A. S.___

"Come"

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

Come to the feast which God has prepared. Come to an eternal inheritance of life, joy, peace. Come where death is not known, and sorrow and sighing flee away. Come to the tree of life and the river of life, that are in the midst of the paradise of God. The ears of the multitude are attuned only to catch the jarring tumult of earthly stress and strife. We who hear the gracious invitation are to take it up and repeat it. "Let him that heareth say, Come." "Ho, every one that thirsteth, come." "Come ye, buy, and eat." "The Spirit and the bride say, Come." "Come; for all things are now ready." "He that hath an ear to hear, let him hear.

L. A. S.

South American Growth

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

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

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

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

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

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

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

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

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

Buddhism in Germany

A Berlin dispatch to the Toronto Star reports striking developments in the German religious thought:

In a leading article which is attracting considerable attention here the Vossische Zeitung dwells on the continuous spread of Buddhism in Germany, not as a definite or organized creed or church, but as a potent influence, beginning to permeate large sections of the population. The leading Liberal journal draws attention to the decay of interest throughout the country in missionary and Bible societies, and to the decrease of the conflict of the centuries, as one of the surest evidences of this.

Men nowadays, says the article, are more than ever interested in the religious problem, more than ever religious, but it is religion no longer militant, but marked by that toleration which is more characteristic of Buddhism than of Christianity.

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

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

Christianity and the Trusts

"The Church as a Trust" is the subject of an article in a recent issue of the Independent, by Austin Bierbower, LL. D. Mr. Bierbower attempts to show that the Christian church was the first great trust or monopoly formed in the world, and that it set the example and furnished the model for all subsequent monopolies. The Christian church, he says, "claimed in time to own and distribute all the benefits of Christ's religion." "It claimed to represent the only valid religion in the world, and tried to crush out all competitors. It had the sole means of salvation, and out of its pale was no hope." "It claimed, in short, to have a monopoly of Christianity, and with it a monopoly of all religion. No other was genuine." These and other like statements are offered in support of the claim that the Christian church was the mother of those organizations which are doing so much at this time to destroy industrial liberty.

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

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

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

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

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

England and Wales

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

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

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

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

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

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

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

A. G. DANIELLS.

Note and Comment

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

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

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

The Rev. A. S. Craney, Episcopal clergyman of Rochester, N. Y., advocates a union of church and state as a remedy for the present inefficiency of the churches. He is quoted as saying that "the remedy for the present ineffectiveness of the churches is in their becoming scientific, democratic, and socialistic, conditions which will result in a reuniting of church and state in a distinctly modern sense." Whether in a modern or the old-time sense, a union of church and state means a union of the church with the world, which means death to the church's spiritual efficiency. The church has already become too much like the world; there is a vast amount of worldliness in the church. The union that needs to be sought after by the church is union with her divine head, Jesus Christ. "He is the head of the body, the church." It is small wonder that the body is inefficient when it has lost its head. Union with Christ would make the church scientific, democratic, and socialistic in the sense that Christ was such, and the sense that will most truly promote her efficiency as a soul-saving institution in the world.
The Secret
Men wondered why, in August heat,
The little brook with music sweet
Could glide along the dusty way,
When all else parched and silent lay.
Few stopped to think how, every morn,
The sparkling stream anew was born
In some moss-circled mountain pool,
Forever sweet and clear and cool.
A life that, ever calm and glad,
One melody and message had—
"How keeps it so," men asked, "when I
Must change with every changing sky?"
Ah! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's care
By drinking at the fount of prayer?
—James Bucham, in Wayside Altar.

Lessons From the Life of Solomon — No. 7

MRS. E. G. WHITE

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

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

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

Solomon realized that he lacked discernment. It was his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a kingdom, nor did he expect to be exalted above his brethren. He desired to do faithfully the work that had been committed to him, and he chose the gift that would be the means of causing his reign to redound to God's glory.

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

The man upon whom the Lord has bestowed special wisdom, will be enabled, by God's blessing, to train those with whom he is associated in labor to be quick of understanding, trustworthy, and true to principle. His consecrated zeal, his wise counsel, his piety, will be an inspiration to his fellow workers.

This will be led, not to praise and exalt the human agent, nor to become dependent on him, but to go themselves to the Source of all true wisdom for the help they need. God has been greatly disfavored by those who lean upon human beings. He who has said to all who believe on him as a personal Saviour, "Lo, I am with you always, even unto the end of the world," will guide and teach those who recognize him as their leader and instructor.

Guarding the Purity of the Church
As the work of God advances in our time, there is an increasing need of men of keen discernment,—men who know God and trust in him for their understanding,—men who are working for his name's glory. In the days of Israel men were set apart as judges, to decide regarding what was right, and what was wrong. Surrounded by corrupting influences, they endeavored faithfully to warn the people against the things that were wrong, and to exalt righteous principles, and thus to keep the cause of God victorious in that land.

His call was just as sacred now as it was in ancient times. To-day men in positions of trust, in every place, should be faithful guardians of the purity of the church and everything connected with it. We need, O so greatly I keen discernment and clear spiritual eyesight. In this day of sin and abounding iniquity, our eyes need to be anointed with the heavenly salve, that we may see all things clearly. The great and solemn truths for this time, as outlined in the book of Revelation, are to be proclaimed to the world. Into the very designs and principles of the church these truths are to enter.

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

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

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

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

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

Our Strongholds—No. 2

Prayer

W. A. SPICER

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

Life is the same conflict with us, and we need to form the habit of prayer. It is easy to be busy doing things — to make...
activity the sum of Christian living. Yet activity means nothing without the presence of the Holy Spirit. There is the power which vitalizes and makes effective human effort, and it comes only to those who daily "seek" and "ask." Let every young convert study that chapter, "The Privilege of Prayer," in "Steps to Christ."

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

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

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

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

"Lord, what a change within us one short hour
Spent in thy presence will prevail to make.
What heavy burdens from our bosom take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong?
Or others, that we are not always strong
That we are ever overborne with care.
That we should ever weak or heartless be.
Anxious or troubled, when with us is prayer.
And joy and strength and courage are with thee.
Washington, D. C."

"Present Truth"
S. N. Haskell

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

No one Israeli family who did not have the blessing of the Pascal lamb sprinkled on the lintel of the door-post escaped when the destroying angel passed through the land of Egypt on the night of their deliverance. Not a single Israelite was saved who remained in Egypt when the great host passed out, led by the pillar of fire by night, and the cloud by day. When Sinai was sanctified for God to proclaim his holy law, he said, "Whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through: whether his hand be anointed, or not anointed with oil, he shall surely be put to death." So in the building of the sanctuary. Those who had no interest in it were heathen; but those who walked in the light, and built the sanctuary, and let that light shine out to the heathen, were saved. The building of Solomon's temple was another illustration. The laying of the foundation of the temple by Zerubbabel is also illustrative of this truth. Their entire history was one of advancing light, and demonstrated the fulfillment of the words, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Each event pointed forward to the birth of Christ. This period was finally reached; the time was fulfilled; Christ was born in a stable and cradled in a manger, surrounded by the beasts of the stall. The Majesty of glory, who filled heaven with its immolation, is humiliated to a bed in a manger. In heaven, he was surrounded by holy angels; but now, his companions are the beasts of the stall. What humiliation is this! Wonder, O heavens! and be astonished, O earth! From the throne of the Highest the word went forth, "Let all the angels of God worship him." A multitude praised God, saying, "Glory to God in the highest, and on earth peace, good-will toward men." Simeon and Anna discerned him to be the Son of God, and uttered remarkable prophecies when Christ was brought to the temple. This was present truth. From the day of his birth salvation depended upon believing this truth. The dividing line began to be drawn between believers and unbelievers.

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

The third day from this event occurs another event more wonderful still, and not fully comprehended by the disciples at the time; but when it took place, the echo of praise and thanksgiving rang through the heaven of heavens! and be astonished, O earth!" From the throne of the Highest the word went forth, "Let all the angels of God worship him." A multitude praised God, saying, "Glory to God in the highest, and on earth peace, good-will toward men." Simeon and Anna discerned him to be the Son of God, and uttered remarkable prophecies when Christ was brought to the temple. This was present truth. From the day of his birth salvation depended upon believing this truth. The dividing line began to be drawn between believers and unbelievers.

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

But let us now pass down to one other event that is as clearly marked as any other angel's message. It is as much present truth as the moment of birth, death, or resurrection of Christ. Each step is an unfolding of the gospel truth for this time as any other truth for this time as any other truth.


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**We Never Know**

ELIZA H. MORTON

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

And when the circle turns within, Revealing our own special sin, Then we are brought to valleys low, And sigh and groan, "We never know, We never know."

But we shall know in that bright land. Where all the true and tried shall stand. And we will thank the Lord while here.

*How to Increase Our Tithes and Offerings*

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

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

Now, should I ask any one, "How can I increase a tenth of one thousand," he would say, "Impossible, one tenth of one thousand is one hundred, and can not be changed." So, the tithe of one's income is one tenth of that income. It is not a fifteenth, nor any other fractional part; it is simply one tenth. Less than one tenth is not a tithe, and more than one tenth is more than a tithe.

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

Our present number of Sabbath-keepers, as reported in our last statistical report, was 87,721, while our annual tithe for the year 1904 was 867,819.33, making the average per capita tithe paid by our Sabbath-keepers, $8.47.

Now, if $8.47 is a tithe of the income of our people, then it is patent that our people have lived per capita during the year on an income which, in the main, is not sufficient to appeal to you as a fact that Seventh-day Adventists can live, paying their rent, clothing themselves, paying for all the necessities of life, for fuel, and all other necessary bills that occur continually, on an income of $84.70 for one year? Of course, you must deduct from the $8.47 tithe, the $76.23, with which to pay for all the necessities of life. This can not possibly be a true state of affairs. Seventh-day Adventists do not come from the poorest class of the communities in which they reside. They do not represent the wealthy class; they represent the class who are rich. They come from the middle class—the laborer, the mechanic, the farmer, the professional man in teaching, in medicine, and in other lines.

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

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

If this be true, what a condition it reveals! Just how much this tithe could be increased might be a question. For my part, however, I firmly believe that if every Seventh-day Adventist would pay a full tithe into the treasury, there would not be less than an average of twenty dollars per capita. This would
mean an annual tithe of $1,634.420. Should this tithe be paid into the treasury, it would be over two and one-half times the present amount received. But the question for us to discuss today, is, How can we best increase this tithe?

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

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

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

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

Should you see your brother in the faith working upon the Sabbath, you would go to him, and say, "My brother, this is sin. This course will prove your eternal ruin," and you would persuade him to desist from working, and respect the Sabbath day. Will you do this to a brother regarding the Sabbath day, and yet close your eyes to the fact that weekly he is robbing God of the tithe which God says is "holy unto the Lord"?

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

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

3. Tithing is a sacred duty. Many a soul has intended well, has resolved to pay a faithful tithe, has resolved to be diligent and prompt in this matter, and yet has lacked method in the paying of tithe. A demand comes upon them before the tithe has been transferred into the treasury, and lo! they use the tithe which they have resolved to use. To remedy this evil, the General Conference at its late session recommended that envelopes be provided wherein each might place his tithe and offerings during the week, this envelope to be brought to the Sabbath meeting, and passed in to the church treasurer.

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

Already the General Conference has ordered one million envelopes to be distributed throughout this country for the use of our churches during the coming year. We desire to get this plan operating everywhere at the earliest possible moment. (To be concluded)
**The Home and the Youth**

G. B. THOMPSON

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

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

Home should be the sweetest and most desirable place on earth for the young, and if it is a proper home, it will be. Around the recollections of our childhood home cluster memories which passing years never efface. It may be a snow house in the frozen Klondike, or in the region of perpetual snow in Siberia. It may be some humble place hidden away among the foliage and perfume of perennial flowers in some sunny, southern clime. It may possibly be a tent on some arid waste, or a dugout on the plains. It may be a cabin in the woods, or a cottage where the music of the restless ocean waves is heard. It may be a princely mansion of a king, the palace of a millionaire, or some coterie in high society in the midst of outlawry and crime, yet there is "no place like home." Then here is a child, innocent and pure. Its surroundings in the home determine to a great extent its future destiny. If born in the home of a king, it is a member of a royal family. If born in squalor, amid the haunts of vice and immorality, its training and surroundings will likely produce a criminal. If reared in the atmosphere of a Christian home, the opportunities for a noble, useful life are greatly enhanced.

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

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

"The requisites of a perfect home are love, neatness, cheerfulness, contentment, mutual helpfulness, unselfishness, and the Christian virtues. No home can be attractive unless there is cleanliness within and without. No cheerfulness is possible unless harmony and affection prevail, leavened with the spirit that brings united action by the household in all domestic relations and duties. It is beautiful to see a husband and wife go hand in hand through life, enjoying its pleasures together, dividing its duties, and mingling their sympathy in the hour of trial and disappointment. Nothing makes a more favorable impression when you enter a home than cleanliness, and a neat and orderly condition of all the household effects. I have no patience with a slovenly man or untidy woman, and I believe that such personal carelessness produces more unrest, discontent, and unhappiness than anything else in domestic life. A man who is wearied and worn by his daily routine work upon the farm or in his place of business, returning at night to find his home in disorder, a wife with disheveled hair and soiled garments, the food placed upon the table in a helter-skelter way and served in a slovenly manner, will be more discouraged and depressed than a man who works the same and finds his home in order, ready for him. And a husband and wife won't tidy himself up and show some appreciation of what his wife does to make his home attractive and refined is equally culpable. In every household order and neatness should prevail, the table should be neatly set, and the meals daintily served; and instead of pushing the dishes aside unwashed to attract flies, a tidy and neat housekeeper will, as soon as the meal is over, clear the table, polish the ware, and place it aside in the cupboard until it is needed again. We must strive to do our utmost for the behalf of our youth. We believe that greater emphasis must be given to the place the home has in the special work now being undertaken in behalf of the youth. While we all can not be rich, we can all be neat, clean, and cheerful, and can have in our lives and homes the winning graces of Christian love and a dependence on God. Take time for prayer and the study of God's Word. Take some time each day to interest yourself in the younger members of your household. Proper cooperation in the home, with the efforts made outside of the home, will do much toward solving the problem which confronts us in the work of training our youth to become laborers in the cause of God."

**Nothing Commonplace**

Many people spend all their life looking for the place in this world which they intended to fill. They never settle down to anything with restful or contented feeling. What they are doing now is not by any means the work that is suited to their capacities. They are trying to find a sunny ideal of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright record. But in their present position they can not do much of anything, and there is little to do. They go on, discontented with their lot, and sighing for...
another; and while they sigh, the years
glide away, and soon they will come to
the end, to find they have missed every
opportunity of doing anything worthy of
an immortal being, in the passage to
ternity. The truth is, one's vocation is
never some far-off possibility. It is al-
tways the simple round of duties that the
passing hour brings. No day is common-
place, if we only had eyes to see its
splendor. There is no duty that comes
to our hand but brings to us the pos-
sibility of kingly service.—Christian
Work.

Cruelties Connected with the
Meat Trade

In a report given by a special san-
itary commissioner of the London Lan-
cet, who is engaged in an investigation of the
American meat trade, some startling
facts are brought to light concerning the
cruelties practised in the large slaught-
erhouses, and the disgusting and filthy way
in which meat is prepared for human
consumption. He says:

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

"The machinery carries forward the
animals that are hooked on to it regard-
less of their agony. On they go from
run after it to cut its throat, while
hours to get it to cut its threat, while
others follow with great pails to
catch the blood; and all this without inter-
rupting the dying animal's journey to the
part of the factory where the next pro-
cess of manufacture begins. Sometimes
the cattle are struck down and stunned
more quickly than the men can pick them
up and cut their throats, so they are left to
die some time suspended in the air by
the wooden straps.

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

A few days later his wife and two
dughters were coming home on the
limited express. In his grand carriage
with liveried attendants he rode to the
depot, thinking of his splendid business
and planning for the morrow. Hark!

Did some one say "Accident"? There
are fifteen railroads centering in St.
Louis. If there has been an accident, it
is likely to have occurred on the
Mississippi Railroad. Yet it troubles
him. It is his business now. The horses
are stopped on the instant, and on inquiry
he finds that the accident has occurred
twenty-five miles distant on the — and
Mississippi. He telegraphs to the super-
intendent:

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

The answer flashed back, "No."

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

"A train with surgeons and nurses has
come on the round trip to New York.
In a half-hour, perhaps, which seemed to him
a half century, the train arrived. He
hurried toward it, and in the tender
found the mangled bodies and lifeless
remains of his wife and one of his daugh-
ters. In the car following lay their
dughter with her dainty ribs crushed in,
and her precious life oozing slowly away.

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

Who dare say of this tremendous ques-
tion, "It is not my business?"—
Selected.

Health in the Arctic Circle

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

"Catarhal conditions do not exist in
the arctic, and septic bacteria are not
native. In the summer months all life
is forced and stimulated; men and ani-

mal bleed, a man with a pail must walk
after it to cut its throat, while
natives never suffer from colds, though
they are liable to this malady, and often
succumb to pneumonia and tuberculosis,
when brought into warmer climates. A
recent issue of The Medical Record
(New York) contained the following on
this subject:

"Catarhal conditions do not exist in
the arctic, and septic bacteria are not
native. In the summer months all life
is forced and stimulated; men and ani-

mals quickly recover from the winter
anemias, and there is just such a forc-
ing of vitality as consumptives especially
need. Patients here would be removed
from all influences which favor an ex-
tension of the disease or militate against
an improvement. The never-setting sun
unintentionally imparts energy; the at-
mosphere is dustless and sterile; there is
total freedom from danger of colds and
other ills which cause setbacks. The
sailing distance from New York to the
extreme end of Baffin Bay is about half
that between New York and Europe, and
from the northern railroad connection at
Sydney, Nova Scotia, to the arctic circle
the distance is approximately that be-
tween Boston and Key West. The
waters are usually smooth. From the
zeros of the morning in May there is a
constant rise of temperature until past
the midsummer, and then a decline toward
the evening in September. During most
of this long day the temperature is above
the freezing-point, and rises in the for-
ties and fifties after the snow melts in
the spring, and the rocks are sun-
warmed. The usual fluctuations in any
twenty-four hours do not equal the
changes which occur in the single hour
following our sunrise and sunset. The
question of a proper food supply in the
far north is not radically different from
the same question here. In that region
the time required for a cure of tuber-
culosis is far shorter than in other
climes, and so the arctic region might
suffice; at least it would lay a good
foundation for a permanent cure.

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

GUY DAIL

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

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

The city of Utrecht, where we have been having our work of canvassing, has been the theater of many important events since the Belgians were subdued by Julius Cesar, and the Batavians (as the inhabitants of this morass-covered land were then called) became allies of Rome. In the fourth century the ancient Batavians disappeared, being merged into the Frisian tribes farther to the north. These Frisians were a rebellious people, and did not like the north. These Friesians were a re-

UTRECHT, HOLLAND

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

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

General Meeting in Castro, Parana, Brazil

JOHN LIPKE

This meeting was the first of its kind among our Brazilian brethren, and was held where we have only two families of Adventists. Our brethren came with high hope than ever before. Let our people remember their laborers in prayer to God, and do all they can to assist in spreading our literature among the Dutch-speaking people wherever they may be found. We are very glad to report that our health food store in Rotterdam is doing well this year, and will have a fair gain if things go on as they are now. Brethren, do not forget the work and the workers in Holland and Flemish Belgium.
in the city, we did not expect a great manifestation of interest on their part. But at the opening session we were happily surprised to see the meeting-room filled with people, as many rain and bad roads did not keep people away.

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

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

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

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

Brother Hoelzel remained after the meeting, to develop the interest, while Brother Spies and the writer left for Timbo. One of our brethren who had remained after the meeting-room was soon crowded. Never before had the Brazilians seen such a solemn scene.

A Missionary Collection in West Africa

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

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

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

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

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

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

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

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

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

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

Mission Notes

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

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

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

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

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

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

T. H. PAINTER.

Missouri

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

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

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

On closing the meetings at Gibson, we moved the tent seven miles south to Fribbee’s Switch, and began meetings September 28. Teams were sent after our tent outfit, and a station was selected to get to us near the station. We are now presenting the Sabbath question, and a number are interested. The attendance has been good. Brother Victor Plepineur is with me as tent master, and renders valuable aid in the music, and also in the preaching. This is a needy portion of the Lord’s vineyard. Brethren, remember it in your prayers.

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

We wish to report the work as onward; true, there have been many dis-appointments, according to our plans, but we trust that even these things that seem failures, in God’s way may tell on the side of right. We labored to get the message plainly before some bright young men who were in the school, but when the law of God and its obligations were made plain, these boys turned away, saying, “We will trust in Sun-ter, and renders valuable aid in the music, and also in the preaching. This is a needy portion of the Lord’s vineyard. Brethren, remember it in your prayers.

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

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

C. E. PECKOVER.

**Fiji Islands**

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

**Panama**

There are now about seven awaiting baptism. Some of them are ready, and others need more instruction.

We are planning to begin tent work as soon as our tent can be gotten from Costa Rica. Some parts of the field are ready for such work, and others seem hedged against it. Work with papers and books is being carried on all along the line. Also, in the city of Panama we are doing splendid work.

**China**

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

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

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

Our church-membership is small, but the Lord has promised to meet with a house to live in, and start our medical work in a small way. This is a very happy thing to find here. The prospects are good for patients as soon as we can get settled.

The girls from Miss Thompson’s school always attend, and their merry voices add a great deal to the singing. Some of them show a deep interest in the gospel work among these people. We are very thankful to have a part in this work. We ask the people in America to remember us in their prayers that the Lord will bless our work.

Our church-membership is small, but the Lord has promised to meet with a house to live in, and start our medical work in a small way. This is a very happy thing to find here. The prospects are good for patients as soon as we can get settled.

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

Although Elder W. B. White, president of the Pacific Union Conference, could not be present, and other helping persons of importance were unable to come, the meeting proved a great means of help to our people and workers. The Spirit of the Master was present in all the meetings, and the Master’s work was accomplished.

The annual meeting of the Utah Conference was held at this time, during which officers were elected for the ensuing year, and other business transacted. Elder Alfred Whitehead was elected president, and Mrs. Rose Whitehead was chosen secretary and treasurer. The conference mission in that metropolis of South-eastern Asia:

The Conference Finances

Our redemption draweth nigh. This conference is blessed indeed; as many of us have, waiting long years for the close of this work and the realization of our hopes, it is pleasant encouraging to see the lifting of the load. The outlook for the 'educational work is very encouraging to the third angel's message angels of God. To him who has been, and who is, and who is to come, I wish to note that every one of them has been an occasion of great refreshing. This is a good omen. It is encouraging to the people of God. To him who has been, as many of us have, waiting long years for the close of this work and the realization of our hopes, it is pleasant encouraging to see the lifting of the load.

The Conference Finances:

The statement submitted by the treasurer showed the following: Tithes received for the year, $11,096.83; a per capita payment of $10.60; offerings for various interests outside the conference, $2,905.54; for interests within the local field, $1,300; in all, $4,205.54, or $3.72 a member. The balance sheet showed a net gain for the year of $5,384.20.

In Singapore

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

The mornings were very pleasant, and a goodly number of souls have been added to the remnant people. Some churches that became much reduced in membership, indeed, that were “ready to die,” have been revived and strengthened.

One very good course in God, and an evident love for the third angel’s message of God’s people in Utah. The Lord will bless this work during the year upon which they are now entering.

Seattle, Wash.

This meeting was held at Green Lake, a suburban portion of the city, of Seattle, from August 5th to 9th. The camp-ground was an ideal spot for such a meeting. The regular annual session of the conference was held in connection with this gathering; officers were elected, and other important business was transacted.

Several important recommendations were brought before the conference, and great encouragement was given before the delegates a review of his work for the year. Encouraging progress is noted in the spread of the message to the several sections of the conference where the brethren have labored, and a goodly number of souls have been added to the remnant people. Some churches that became much reduced in membership, indeed, that were “ready to die,” have been revived and strengthened, and the things that remain set in order.

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

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

The blessings which have come upon these meetings have been as the rain from heaven upon a thirsty land, and the drooping heads of many who had been hardened and upset have been encouraged. Our redemption draweth nigh. This conference is blessed indeed; as many of us have, waiting long years for the close of this work and the realization of our hopes, it is pleasant encouraging to see the lifting of the load.

The Outlook:

The outlook for the educational work in Western Washington is very encouraging, especially in view of the large number of children and youth who are being educated, and who manifestly want, a Christian education. In this it is unhappy number of bright and promising young people this conference is blessed indeed; and in this, too, it has a great responsi-
ability. Evidently the conference appreciates this trust; for while some steps had already been taken toward providing educational advantages in the field, measures were adopted at this meeting to strengthen the work already established at Mount Vernon, and also to put on a good basis a like enterprise at Manor, in the southern end of the field.

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

Medical Work

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

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

Helpers at the Meeting

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

The attendance from the city was good, and the interest on the part of the public to hear the truth increased till the close of the meetings. The evening services were used wholly to interest the students, and we confidently believe that the Lord is working in behalf of the REVIEW. It is evident that there are many evidences of regard and appreciation of the work of the servant of the Lord has said, "God led in the establishment of the school at Graysville, Tenn."

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

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

"The attention of the students and teachers was then given to the enrollment, and selection of studies. Sixty students were present above the primary grades, making a total attendance of one hundred forty-eight, and the school was kept in the spirit of God over the school farm, at the time of the next semiannual payment of interest.

"Several students living in districts infected with the small pox were found to be separated from the school by quarantine lines, desire to come to the school, but have not been able because of these restrictions. Then, the great needs of the school have been kept before the people, and it is not unlikely that some have been kept from attending by fear that the school will hardly meet their needs.

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

The sixth session of the Ontario Conference of Seventh-day Adventists was held in connection with the camp-meetings in the southern part of the province. All, in eight, meetings were held. All the churches in the conference, except one, were represented. Two churches, one at Woodstock and one at Lorne Park, were admitted to the conference.

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

1. Resolved, that a tent be erected and a tent meeting be held in connection with the camp-meeting to be held in the southern part of the province.

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

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

4. Resolved, That a tent and camping fund be raised in such a manner as to be thought best by the conference committee.

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

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

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

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

Cash on hand June 1, 1904 $1,303.46

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Total $1,303.46

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Total $11,049.09

Lake Union Conference Canvassing Notes

The past year has been one of peculiar interest to our canvassing work. The year opened with some bright omens of an upward tendency in this work. Particularly was this so at the start of the new year, where 567 members held an institute, and about twenty went out into the work. Their work has been quite successful, and their bright, happy faces were seen at the camp-meeting at Mansfield, where they bore their testimony to the Lord's blessing in their work during vacation. No doubt a large number will go from that school another year to encourage the work of institutes held last spring in other conferences, and a good work has been done.

More than usual interest has been shown at the camp-meetings in this work the past summer. At the southern Illinois camp-meeting the larger part of the camp attended our daily meetings. In Ohio the interest was good, and their next fair amount for loss of time, and that several have joined the ranks since camp-meeting. In west Michigan we were late in getting started, but several good meetings were held. In north Michigan the work received the usual hearty attention. In Wisconsin we had a new departure this year in the way of canvassers' meetings. Nearly every minister in the conference made a short, pointed talk that showed in no uncertain manner his attitude to this work, Elder McReynolds leading in his old-time, enthusiastic way.

In Indiana we had some good meetings, and a good interest was shown in this work, but the time of the program was so fully occupied with the various interests that very little time was left for this work. In eastern Ohio an enthusiastic meeting was held in which all the leading brethren took part, each presenting some phase of the question. A number of old canvassers testified their determination to re-enter the work.

The following summary will show that those who have been in the work the past year have been successful. The work was done in August by twenty-nine agents: 707 hours' work, 1,141 officers, valued at $8,400.00, which is over $2.50 worth of sales on hour. After deducting a fair amount for loss of time in delivering, etc., this demonstrates that, in these older conferences, much successful work may be done.

A Sunday Campaign in Lincoln, Neb.

With quite a flourish of trumpets it was announced in the daily papers, a week in advance, that Rev. E. Thompson, general manager of the Sunday League, would open a ten days' campaign for better Sunday observance in Lincoln, Tuesday evening, October 3. It was thought by some of our brethren that, just on the eve of entering upon our great missionary campaign, we could not afford to let this opportunity pass without taking the faithful opportunity of enlightening the people of Lincoln on the principles of religious liberty. This Sunday campaign was announced to be conducted in certain places in the city. We telegraphed for a supply of religious liberty leaflets, Elder Colcord's series of four tracts.

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

To show that the circulation of this literature had some influence, I will quote a statement made by Mr. Thompson in one of his addresses: The movement which I represent does not in any measure seek to persecute or oppress the people who may believe in any other day. Indeed, we have never advocated such a thing, but ever will make exception in favor of those who conscientiously keep another day as the Sabbath. We do not believe that the people who keep the old Sabbath should be persecuted. Of course we believe they are wrong, and our literature teaches that they are wrong, but nevertheless, we do not believe in persecuting them. I make this remark so you will understand. I am sorry to say that, while we have never had any trouble with the Jews or the Seventh-day Baptists, these Seventh-day Adventists are almost the only people on this subject. They have two short-hand reporters attending this meeting, and following me all over town to take down what I say. I hope they get it right. This year we have had about thirty people have been on my track ever since I have been here, circulating their literature in every part of the city—but that is all. Of course if the people who believe in the Lord's day, if the American citizens who believe in the Sunday laws, would be as energetic as the Seventh-day Adventists are, we would have no trouble. We could make short work of it. I have to go around to wake you folks up.

I tried to encourage our people to engage in this work with a true missionary spirit and for the love of the truth, and for a love of souls, rather than the
 spirit of antagonizing another move-
ment.
What the result will be, the judgment 
alone will reveal, but we believe that the 
precious truths of religious liberty, as 
well as the light on the Sabbath ques-
tion, will find a response in many honest 
hearts, who may be saved from commit-
ting themselves to the wrong side of this 
question.
A. T. Ronsisvalle.

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

I have purchased 3,000 
leaflets which I will distribute 
throughout the city. The demand will be for the 
first printing of 5,000. The supply is 
now limited. The demand will continue to be great.

H. H. Hall.

Examinations were conducted on Wed-
nesdays for the student body, and by the 
president of the Board, for the purpose of 
supervising the work of the students. 

Wednesday, September 20, with an encouraging 
result. The plans proposed, after 
the careful study of the faculty, have been introduced with excellent success.

The signs of the times are a part of the 
misisonary campaign supplies recommended at the last 
General Conference. Have you secured 
your pound (which consists of about 
eighty-four, and the students who 
have written us, stating that they are 
planning to be here soon, will fill every 
seat. There is room for other seats 
to be installed, if necessary.

A Letter

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Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRISNO, Chairman,
C. C. LEWIS, Secretary.

Some Suggestions for Church-School Teachers

FORM a floriculture class in your school. Gather the seeds now which you may wish to plant next year. Make a collection of such plants as may be kept in your schoolroom during the winter. Give the children something to do in the great missionary campaign which is now being inaugurated. Those who are old enough may do something in the way of canvassing and distributing literature. The younger ones may unite in making articles for the poor, collecting papers and other printed matter which is to be distributed at the older ones or gathered for shipment to those desiring literature for distribution. It is not so much what, as that something is done, and that this great campaign is kept continually before the public.

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

Summer Schools and Conventions

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

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

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

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

There are two crying needs which stand out very prominently; they are for good text-books and a proper means of support for our schools. These and other important questions were considered in every gathering of teachers that I attended, and many helpful suggestions and recommendations were made. The time is not far distant when we shall have a list of text-books which can be used by our teachers, and when our church-schools will be substantially supported, when our church-school teachers
will receive remuneration sufficient to enable them to pursue their studies so that they may become well educated for the important work which they have to do.

Another question which received much consideration in every convention was that of discipline. In all our schools there is a well-defined system which ought to be held regularly, and much effort should be put forth to enable every teacher to attend. Nearly all the conferences where schools were held this summer assisted in financial way. I trust that much good may result from my becoming acquainted with these teachers and their work. I believe that there is a decided advance in all light of our school work, and that this advance has mingled with it enough conservatism to give it permanency.

FREDERICK GRIGGS.

One Reason for Our Existence

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

"If one child gets my sympathy more than another, it is the one with the pale and old-looking face and stoop shoulders, and the teacher and reading class. But we..."

WHERE ARE MOST OF THE FISH?

WHAT COLORS ARE SEEN ON THE MAPLE LEAVES?

WHAT NUTS ARE RIPE?

WHAT FRUITS IS THE FARMER GATHERING?

WHAT IS THE SQUIRREL DOING?

WHAT BIRDS HAVE GONE SOUTH?

WHAT NUTS ARE RIPE?

WHAT FRUITS IS THE FARMER GATHERING?

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WHAT IS THE SQUIRREL DOING?

WHAT BIRDS HAVE GONE SOUTH?

WHAT NUTS ARE RIPE?

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

**NOTICES AND APPOINTMENTS**

**Save the Boys**

The first meeting of the third biennial session of the Atlantic Union Conference will be held in Churchills, Ala., Dec. 27-31, 1905. The first meeting is called to order by a local minister, James Rosia.

**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 each insertion of forty words or less. Three cents a word will be charged for additional words, and remittance in advance is expected. Figures and initials count as words. Name and address must be counted.

For Sale—120 acres of good land in the great wheat belt of Kansas, Church and church-school on the place. Owner wishes to go South. Address Sam F. Reeder, Kinley, Kans. (Fellberg R. R.)

For Sale—Fine farm, 160 acres, 5 miles from Gage, O. T., peach and apple orchards, 130 per cent. productive. Address: Mrs. W. W. Johnson, 51 acres, 20 ft. wind power grist-mill; 2 miles to S. D. A. church and school, 5/2 miles to public school, R. F. D. Price $3500. Also 15-acre farm at Brantyn, Tenn.: about 6 acres peach and apple orchard, beginning to bear; 7-room house, barn, granary; 6 miles to Graysville S. D. A. college; for sale cheap. Would sell for $600 cash one year, F. M. D, Address G. E. Bartholomew, Brantyn, Tenn.

There is an opening for a limited number of young men to enter our nurses' training class which begins November 15. Those who are interested should address Iowa Sanitarium, Des Moines, Iowa.


For a short time we will fill your orders for the first day of the month, at one to ten o'clock, a pound in 50-pound cans, or 12 cents in neat one-pound packages. Cash with order. Very honest Meat Co., Bond Blvd., Washington, D. C.

Wanted—To exchange fine property in Graysville, Tenn., for farm or city property in Indiana or Michigan. Property consists of 8-room house, 3/4 acres land; close to church, college, and sanitarium. Correspondence solicited. Address A. E. Rideout.

For Sale—20-acre farm, convenient to school, 3/4 miles from S. D. A. church, 4-room house, outbuildings; fruit, water, timber, beautiful location, congenial neighborhood. For cash or 30 days; 1-year time; $600 cash and an additional $15 monthly. Address: 9 A. L. MCNeeley, D. C.

**Obituaries**

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

C. S. Longacre.

Guthrie.—Died at Washington, Pa., Oct. 3, 1905, of pneumonia, Sara Marguerite, the youngest daughter of Wm. L. and Lillie Guthrie, aged 1 year, 10 months, and 20 days. She is greatly missed in the family circle. On the funeral occasion, words of comfort were spoken by the writer. (Rev. 11: 39.)

C. S. Longacre.

Graham.—Died in Scadilla, Mo., Oct. 2, 1905, of consumption, Brother Isaac Graham, aged 3 years, 9 months, and 8 days. He was loved by all who knew him. It is hard for the parents to part with her, but the mother's hope of meeting her darling in the resurrection is a cheering solace to the world. Words of comfort were based upon Isa. 49: 24, 25, by the writer.

D. S. SCHLIER.

Shepperd.—Died near Wheeler, Mich., Sept. 15, 1890, of consumption, Fern Marcella, Marcella, only child of Sister Mamie Shepler, aged 1 year, 2 months, and 15 days. Little Fern was loved by all who knew her. It is hard for the parents to part with her, but the mother's hope of meeting her darling in the resurrection is a cheering solace the world cannot give. An appropriate service was held by a local minister, James Rosia.

A. Y. TURRILL.

Walker.—Died at Poope Creek, Minn., Aug. 12, 1905, of typhoid fever, Marshall Catherine, aged 2 years and 1 day. Her sickness began with stomach trouble and convulsions, resulting in hemorrhage of the brain. She was plucked into glory as a flower from our family circle. Her death is mourned by her father, mother, father, and two sisters. She was laid to rest in the Saud Raupada Cemetery, till the glad morn of awakening.

Mr. and Mrs. G. A. Walker.

Collins.—Died at Battle Creek, Mich., Oct. 11, 1905, of consumption, Mabel Belle Collins, aged 46 years, 4 months, and 19 days. Sister Collins was a believer and a faithful, consistent Christian, a loving and faithful steward of her calling. A large number of friends and sympathizing audience. Words of comfort were spoken from Rev. 14: 13 to a large and sympathetic audience.

J. W. DORCAS.

**Mathews.**—Died at Bay View Farm, her home in Virginia, Oct. 7, 1905, Mrs. Sarah Mathews, aged 65 years. Sister Mathews was our dear sister in London, England. For a period of eight years she came with her parents to Meridian, Mich. In 1869 she, with her husband, the late M. D. Mathews, settled in present town under the labors of Elder John Matteson, and became charter members of the Azleedon, Mich., church, to which they re- mained faithful until death. Sister Mathews was laid to rest beside her husband and daughter, in the Clarmont Cemetery, to await the call of our Lord at the resurrection morning.

SUSIE OSBORNE.

Thompson.—Died at Ore, Wis., Oct. 13, 1905, Abner Thompson, aged 86 years, 4 months, and 12 days. His parents removed to Kansas when he was a boy. He served in the army during the Civil War, and had been for several years a faithful adherent to the Seventh-day Adventist church at Ford, Va. Although a young man and full of business activities, he had won the respect of all with whom he was associated, and greatly honored his Saviour by a well-ordered life and a godly conversation. He left four, brothers, and two sisters to mourn his loss. He was laid to rest beside his father and mother in the home yard, to await the first resurrection.

H. J. FARMA.

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

J. W. DORCAS.

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

H. J. FARMA.

**Gowdy.**—Died in Tucson, Ariz., Oct. 7, 1905, Benjamin F. Gowdy, aged 36 years, 7 months, and 12 days. Early in life he was converted, and became a member of the Seventh-day Adventist Church in Illinois. From the time of his conversion until his death he was an earnest adherent to the Bible truth, and his life was a positive and powerful witness to the Word of the Lord he became convinced in 1893 that the Seventh-day Adventists had advanced light and cast off all that was wrong. He was baptized in April, 1894, in Minnesota by Elder N. W. Allen. Later he received a license to preach, and was pastor of the church in the Southern States, where they labored earnestly as missionaries until falling health compelled them to return to their home in Arizona, where he was able to mourn his loss. The text used at the funeral service was John 11: 11, chosen by Sister Gowdy.

F. I. RICHARDSON.
The second annual commencement exercises of the Madison (Wis.) Sanitarium Missionary Nurses’ Training-school were held on Thursday evening of last week. Diplomas were presented to ten graduates by Dr. C. F. Parnsworth, the medical superintendent of the institution. The class motto was, “Duty Done Is Honor Won.”

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

Our first page this week we present a typical view among the mountains of Switzerland. The snow-capped peaks in the distance, the rugged cliff in the foreground, and the stream rushing down the rocky bed among the trees, combine to make a beautiful and impressive scene. "Who knoweth not in all these generation" is now more than threescore years old, and that all things must soon come to an end. There is a decided flavor of originality and individuality, both in the subject-matter and in its arrangement. The final word reads thus:—

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

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

Japan, China, Africa, New York, Portland (Ore.), Assam, are among the places dealt with in special articles in the October number of The Missionary Review of the World. Dr. William Ashmore opens with a thoughtful and intelligent consideration of the "Probable Effects of Japan’s Success on Missions in Asia." He throws on the subject the light of fifty years’ experience and study. The following is a letter received by Elder C. H. Keslake and other prominent Sunday law advocates, and travel from city to city breaking his own laws? These same books, "Patriotic Studies," are printed at public expense, and the "franking privilege" of certain public officials is abused in their distribution. Yet this man, C—, poses as a leader for law and order. The reformer needs some reformation himself.

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

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