AN ENTRANCE TO THE NURNBERG (BAVARIA) CITY HALL

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

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

Any publication mentioned on this page may be ordered through your conference tract society or from any of our publishing houses or their branch offices. See last paragraph on this page for addresses of our publishing houses.

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

The Nebraska Conference recently ordered 20,000 sets of religious liberty leaflets; 14,000 of these leaflets have been 60 years distributed in the city of Lincoln. Sunday law issues are being pressed in many places, and efforts of this nature will be more and more frequent as the conflict deepens. The Nebraska Conference is setting a good example for others to follow in meeting these Sunday law issues. The set of four religious liberty leaflets covers the ground quite thoroughly, yet briefly, and they should be used liberally wherever there is need of such literature. Any of our publishing houses can supply them.

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

Any reasonable person who will candidly consider the state of society at the present time, the spirit of selfishness, rivalry, and hatred that is growing among the nations, and the condition of the world in general, can not help longing for the dawn of a better era. “Heralds of the Morning” reveals such an era about to begin, and as ushered in by the coming of the Son of man. The prophecies being fulfilled all about us attract the attention of many minds. To these prophecies “Heralds of the Morning” calls special attention. The wonderful increase of knowledge, the marvelous developments of the past century, the increase of storms, floods, and disasters of all kinds,—all these, and many more, are treated in a Scriptural light, and will be of great help to the Bible student. Those of the readers of the Review who desire to set before the people a clear revelation of the prophetic events of this time can do no better than to place “Heralds of the Morning” in circulation. Price, $1.50, post-paid.

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

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

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

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

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

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

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Editorial

The Infallible Word

There is only one safe guide in dealing with the invisible things of the kingdom of God. We can rest with certainty upon the revelation which the Lord himself has made in plain language. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” The men through whom this revelation was made did not evolve their statements from their own imagination, neither did they reason them out through a course of philosophical study, but “holy men of God spake as they were moved by the Holy Ghost.” God has spoken to us in the language of men so that we may understand his relation to us and the provision which he has made for us. When therefore we wish to know concerning these things, we must go to the Word of God. Some foolish men, puffed up with a sense of their own importance, are claiming that the words of some of the so-called great thinkers of to-day are just as much the revelation of God as the writings of prophets and apostles, and thus in their opinion “there are new Words to-day, and there are more Words to come.” Substituting reason and research for inspiration, they declare that “we have the ever-present Spirit which speaks essentially the same word that was spoken in the days of Isaiah and of Jesus.” This really destroys the special inspiration and authority of the Scriptures, and places the words of men and the Word of God on the same level. We unhesitatingly assert that this is the work of Satan, who is doing his utmost to prevent us from building upon the sure foundation. Do not be deceived by such satanic philosophy, no matter how high a standing the man may have who advocates it. Men are not writing Bibles in these days. God is not inspiring men to-day to write what contradicts the revelation given through Moses and the prophets. Let us not exchange God’s words for men’s words. “Thy word is very pure: therefore thy servant loveth it.” Hold fast the faithful word.

Rebellion and Witchcraft

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

Missionaries or Pirates?

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

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

Recent disclosures of low moral standards, cheap deceits, and callous indifference to the rights of others on the part of men of financial and business prominence have sorely hurt those who’
long for a decent world to live in. The shame of the United States Senate, with several members who have been under indictment and under investigation for corruption, is a great work yet to be done. The time has come for frankness with ourselves and the world; if we cannot be decent, let us at least be truthful.

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

And it is high time for the officers of some life insurance companies to cease talking about the duty of providing for one's family, the solemn obligation of a man to think of the welfare of his children after he is gone, the beauty of present self-denial for the sake of dear ones dependent on one's exertions. If the gentlemen whose dealings with the vast funds committed to their care have recently come to the light have any sense of honor, they will put an end to the sham philanthropy which they have preached for business purposes, and make their appeals for patronage with manly frankness. Let them not be too honest, let them at least drop the mask of honor, and deal squarely with the public. Let them make an end to all the sentimental nonsense about widows and orphans, and say: "What we shall pay you is the largest possible premium, and we will give you the smallest possible returns." It is high time for plain dealing; the country is weary of scandals in high places; of men of reputation who are suddenly discovered to be without character, of moral shame and humbug among the eminently respectable. There are too many pious schemers; far too many well-behaved self-seekers. If we can not be honest, we can at least stop pretending to be what we are not. Let us hoist the black flag, and stop sailing as a missionary ship.

For a Quick Work

All along through history Providence has planned in advance the agencies for special times. When we read of the closing days of God's work in the earth, that he will finish his work and cut it off, and that there will be dear ones dependent on one's exertions. If the gentlemen whose dealings with the vast funds committed to their care have recently come to the light have any sense of honor, they will put an end to the sham philanthropy which they have preached for business purposes, and make their appeals for patronage with manly frankness. Let them not be too honest, let them at least drop the mask of honor, and deal squarely with the public. Let them make an end to all the sentimental nonsense about widows and orphans, and say: "What we shall pay you is the largest possible premium, and we will give you the smallest possible returns." It is high time for plain dealing; the country is weary of scandals in high places; of men of reputation who are suddenly discovered to be without character, of moral shame and humbug among the eminently respectable. There are too many pious schemers; far too many well-behaved self-seekers. If we can not be honest, we can at least stop pretending to be what we are not. Let us hoist the black flag, and stop sailing as a missionary ship.

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

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

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

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

Let us be missionaries rather than pirates.

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

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

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

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

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

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

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

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

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

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

My Visit to the European Field

Scotland

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

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

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

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

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

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

Definite word having been received from all the union conference presidents, we are now prepared to announce the time and place of these meetings, as follows: Atlantic, November 1-9, South Lancaster, Mass.; Southern, January 4-14, Nashville, Tenn.; Central, January 18-28, Kansas City, Mo.; Southwestern, February 1-11, Keene, Tex.; Pacific, February 15-25, Portland, Ore.; Northern, March 1-11, Minneapolis, Minn.; Lake, April 19-29, Berrien Springs, Mich.

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

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

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

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

G. A. IRWIN.

An Unjust Cause

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

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

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

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

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

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

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

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

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

We have just recently been told that “the Lord is to do a strange work very soon. The experiences of the day of Pentecost will surely be repeated.” As a people we greatly need a special blessing from the Lord to revive our faith and interest in the work of the Lord for this time. Shall we not at the coming meeting make it our special business to seek the Lord until he shall come and rain righteousness upon us? Begin at once to think about this meeting. Talk about it in your homes. Pray about it and for it at the family altar. Plan to attend every meeting. Watch the papers for further announcements and plans, and make it a point to cooperate with every suggestion that will contribute to the interest and success of this week of prayer. Do not forget the time, December 9-16.

G. A. IRWIN.

“Increase” or “Income.”

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

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

The Standard Dictionary defines the word “income” as follows: “The amount of money coming to a person or corporation within a specified time or regularly (when unqualified, annually), whether as payment for services, interest, or profit from investment; revenue.” “Increase” is defined thus: “To become greater, as in bulk, quantity, or power, or farce; be added to or aggravated; multiply; wax; . . . that which is increased.”

Let us read how the text says. It does not say that we are to tithe our increase. It is the seed which is to be tithed. We are to tithe what is produced from the seed we sow. To illustrate: A farmer sows twenty bushels of wheat in his field, and at the end of the season the yield is thirty bushels. This two hundred bushels is the “increase” of the seed, and should be tithed, after deducting, of course, certain necessary expenses incurred in either planting or harvesting the crop, of which we can not now speak particularly. A man plants a bushel of potatoes, and diggs ten, twenty, or more bushels. The seed has increased to this amount, and he should tithe it. The Lord’s portion comes first, and we are to live, buy clothing, pay tuition for our child’s schooling, and have other things we need. The increase is not a just nor a Scriptural conclusion. We must not confound the increase, or production of the seed we sow, with what we have left at the end of the year. A man might have a bountiful crop, an abundant increase from the seed sown, and have no surplus at the end of the year.

The word here translated “increase” is the Hebrew word “tebacha,” and is defined by Dr. Young in his Analytical Concordance as “fruit,” making the text read, “Thou shalt surely tithe all the fruit of thy seed.” The same conclusion, by Rabbi Loesser, he says: “Thou shalt surely tithe all the produce of thy seed, which the field bringeth forth year by year.” The German renders it: “Thou shalt give to the Lord all the income of thy seed.”

The French rendering is “produce,” and the Italian is “all the returns of thy seed.” The text, truly understood, therefore, in no way contradicts Lev. 27:26-30; 2 Chron. 31:4-6; Num. 18:21, and others, which call for a tithe of all the seed, fruit, herd, and flock. The Saviour said that the Pharisees, who were so strict in tithing that they did not overlook the mint, anise, and cummin, did right in the matter. And surely if the Pharisees knew what the Saviour said, the Pharisees should pay his tithe, those who believe the end of all earthly things is at hand, should do so. The Lord did not institute the tithing system because he was in need of money, for he could make the stones by the roadside nuggets of gold; but knowing the nature of the deceitful, covetous heart of man, he commanded it to help us. In the faithful performance of this duty there is a great blessing.

G. B. THOMPSON.
General Articles

"Whosoever things are true, whosoever things are noble, whosoever things are just, whosoever things are pure, whosoever things are lovely, whosoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. iv. 8.

"Go, Tell Thy Friends!"

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

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

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

Lessons From the Life of Solom—ON — No. 8

The Building of the Temple

MRS. E. G. WHITE

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

Solomon's Letter to Hiram

"Solomon sent to Hiram the king of Tyre," saying, "Thou knowest how that David my father could not build an house for the name of the Lord, our God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name."

"And Solomon sent to Hiram the king of Tyre," saying, "Thou knowest that there is neither adversary nor evil about me on every side that there is neither adversary nor evil about me on every side in the wars which were about him on every side in the wars which were about him.

And the wars which were about him on every side in the wars which were about him.

So Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

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

And King Solomon raised a levy out of all Israel; and the levy was thirty thousand stone-basons of gold, and six hundred thousand measure-vessels of fine gold, and twelve thousand basins of gold.

And Solomon had three thousand stalls of horses furnished with chariots, and fourteen thousand horsemen; and twelve thousand officers over them.

And he builded the Most Holy Place in the house which he had prepared in the place that David had prepared in the place that David had prepared in the mountains of Judah; and the Most Holy Place was fourscore cubits in length, and twenty cubits in breadth, and twelve cubits in height.

And he overlaid the house with pure gold: and he made a partition for the inner temple,— the building containing the holy place and the most holy place,— and entirely overlaid it with pure gold: and he made a partition for the inner temple,— the building containing the holy place and the most holy place,— and entirely overlaid it with pure gold.

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

And Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with pure gold: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. "The cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen."

The Most Holy Place

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

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

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

The Furniture of the Holy Place

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

The Courts

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

"The porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house." "He huilt the inner court with three rows of hewed stone, and a row of cedar beams." "Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass."

The Furniture of the Courts

"Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. This stood in the court of the priests. "The pots also, and the shovels, and the flesh-hooks, and all their instruments," he made "of bright brass."

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; the line of it round about was fifty cubits. And he set the sea on the right side of the east end of the court of the priests, "over against the south."

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

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

Completion of the Work

"So was ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord." "Thus Solomon finished the house of the Lord, . . . and all that came into Solomon's heart to make in the house of the Lord." "And the workmen laid the beams." "In the fourth year was the foundation of the house of the Lord laid, in the month Zif; and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, according to all the fashion of it. So was he seven years in building it."

If we would commend the religion of Christ to the world, we must show faith and courage in our own lives, and have more smiles than frowns on our faces."
offerings unto the Lord. He tells us not to come before him empty handed, but to bring an offering according as the Lord hath blessed us.

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

However, the General Conference believed that the State conferences should endeavor to raise for foreign missions, throughout the entire year, as much as ten cents per capita each week. If every Sabbath-keeper in the denomination would give as much as ten cents a week for foreign missions, there would be placed in the treasury of the Lord each year $242,949.20.

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

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

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

(b) That the General Conference appoint a committee to prepare for the Sabbath-schools, for each Sabbath, a lesson of twenty-five minutes, for the occasion; that the readings be so divided that where convenient two or three can take part in the service, thus breaking up the monopoly.

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

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

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

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

Surely, there is no place in the world where this plan should be taken hold of with greater diligence and zeal than right here in Washington. There is no reason why the churches in the District shall not set an example to our people throughout the world for liberality in giving.

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

I believe that if each one would be faithful unto God in giving, each week setting apart an offering for the work in other lands, the Lord's rich blessing would rest upon us from our work in this District. Our church elders and treasurers must lead out in this work. We are told that while what he can, we may greatly increase our tithes and offerings for the Lord.

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

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

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

In closing, let me suggest that we who are here to-day be faithful to every trust committed to our care. Let us do the things that we wish others to do; and though the way may often seem thorny, faith in God will do much to overcome all impediments. A sympathetic cooperation, and an unyielding faith in our great Leader, will do much to accomplish the work so much needed to be done.

The Message in Stone
J. T. BOETTCHER

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

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

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

Not only is Nurnberg interesting to us because its city hall is an expositor of the Scriptures; but this city has played an active part in fulfilling the prophecy of Dan. 12:4. It is here that the first railroad in Germany was built—in 1835. It is here that the watch was invented (1500) by Peter Hele, and it was popularly called the "Nurnberg egg." The organ and the piano pedals were invented here by Schuster (1776). The reader of the Review may remember that some time ago an article appeared describing the "Iron Virgin of Nurnberg." In the same old castle on the hill we saw other instruments of torture, of which we will speak at another time.

At present we have a church of about fifty members in Nurnberg. They are holding up the standard of truth amid great difficulties. Since 1808 there has been a law in force here, restricting religious liberty. It imposes a fine of from five to sixty marks for baptizing, or celebrating the Lord's supper, or holding any religious exercises. Can we not pray the Lord to raise the weekly offerings, and give us all liberal hearts to support his work from Sabbath to Sabbath?
policemen have entered our place of meeting at one time, and taken the name of the church, and carried them all to the same to the court; each person so reported was fined. Notwithstanding this fact, meetings are being secretly held, and eight persons were added to the company this last year. In Russia there is at present more toleration than in the United States. In England, everywhere will pray for the war there, that the truth may prosper even under such adverse circumstances.

It is clear that having the gospel so beautifully symbolized in stone has not materially forwarded the cause of freedom in this unique city; and it is just as true today as when it was that every Christian will pray for the war there, that the truth may prosper even under such adverse circumstances.

But the real reason why the Church of England people lived where they did was because the mountain which dominates the entire landscape. And so it is, for it bursts into view at every turn of the way. The great hope set before us in Christian service is the blessed promise of Christ's second coming. We are exhorted unto watchfulness by this glorious promise. The originator of evil hopes to counteract the advent through the march of missions, and see what a hundred years has wrought, there is abundant reason to believe that a work has been done which has been very active in the work of the church, but had ceased to work or pray, climbed on his lap one day and said, "Papa, is God dead?" "Why, no, my child," said the father, "it is not true that God is dead." "Oh, you never talk to him any more, and I thought perhaps he was dead."

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

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

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

ONCE, when a child, I found somewhere
A piece of clear red glass,
And when I looked through it, it brought
A miracle to pass;
The dull old earth and clouded sky
Became most wondrous bright,
And tree and flower all everything
Rejoiced in rosy light.

And through the years of later life
Some happy folk I've known
Who'd found the magic of the glass
And made it all their own;
Some happy folk for whom the sun
Still shone on cloudy days,
For whom the flowers would always spring
Along the stony ways;
Brave-hearted folk who yet could smile
When troubles closely crept,
Who ever had a word of cheer
For those who sighed or wept;
Dear folk whom it was good to know,
Who made the dull grow bright.
And through the years of later life
And tree and flower and everything
And through the years of later life
And tree and flower and everything
And through the years of later life
And tree and flower and everything
And through the years of later life
And tree and flower and everything

But to know the meaning of those words
The mirror must be held up to the light,
And then the magic will be seen,
And the words will be fulfilled.

—Charles Stewart Pratt, in Housekeeper.

Why Abstain From Meat?

D. H. KEES, M. D.

"It was because the Lord desired to make the children of Israel his representatives that he provided them with a special bill of fare. They were placed under careful restrictions in regard to their diet. The people were to be holy, and the Lord knew that the use of flesh-meats would be a hindrance to their advancement in spiritual life. The food provided for them was of a nature to promote physical, mental, and moral strength. If the Israelites had been given the food to which they were accustomed in the world, they would exhibit the same unmanageable spirit that the world is exhibiting. All who refuse to accept these reforms in diet, will sooner or later become unmanageable and rebellious.

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

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

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

Sir Henry Thompson, M. D., F. R. C. S., says: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. I know that much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer." Alex. Haig, M. D., F. R. C. P., says: "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it; and my researches show not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers both of mind and of body."

Hawroonga, N. S. W.

"Stand by your post of duty. Do not try to pull up the post and remove it to some other place, or seek another post. God will move or change the post at the right time."
Among the Country People in Honan, China

BERTHA SELMON

Throughout China there are narrow, beaten, one-wheel tracks. Sometimes they are beside the main cart road, and sometimes they take a shorter cut; but they always wind in and out more or less, for no road or path is straight in China. It is thought that the evil spirits can not follow over a winding path, and so China spends many years of time going the long way around. Yet, after all, some evil spirit finds most of the poor darkened souls, binding them in sin, and off we rolled over the country road in North Honan. We were bound for a journey of about thirty, or ten English miles. A pleasant country this is to see in the spring, as the level plain in every direction is springing into life with the green fields of wheat, and here and there are villages, with their trees and gardens.

The Chinese salute every one wherever they happen to meet. They may have never met, and may never meet again, but this pleasant, though often meaningless, exchange of words, spices up the toilsome journey. For instance, our cart meets another going in the opposite direction. The man pushing us sings out, "Going south?" The answer is an affirmative, followed by, "You've come from the south, have you?" this remaining unanswered as the distance widens between them.

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

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

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

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

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

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

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

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

The Santal Mission, India

W. A. BARLOW

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

During the past year we had about four hundred and sixteen sick persons to attend. We are not doctors, but we do what we can for the poor suffering farmers and others around us. Among the Mohammedans, Hindus, and Santals, we
use the water treatments, wherever pos-
sible to do so, and God blesses the treat-
ments. I was on my way to Babolmohol, in company with Dr. Ingersoll and Elder W. W. Miller, a few months ago, we were stopped by some Hindu villagers half-way, who asked us to stop to see the sick ones. Sister Gart gave some advice, and invited them to the mission. Next morning several came for medical aid, and those who could read got a Hindi tract on present truth, printed by our Watchman press, in the Hindi language and char-
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I may give you another account of the last trip we made through the same vil-


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Virginia

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

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

H. J. FARMAN.

South Africa

CAPE TOWN.—We give to the REVIEW readers the privilege of reading the following letter which we lately received. This furnishes another instance showing what may result from the distribution of our literature and other rightly directed missionary work. During the late war we sent out to the refugee and prisoners’ camps thousands of papers, tracts, and small books, the distribution of which we firmly believe will yet turn many into the paths of righteousness.

Brother Van Rensburg came across a copy of the little book, “His Glorious Appearing,” which first arrested his attention; and when Brother Morefield, who had learned the truth through Brother Morrow’s labors in Bermuda, came along, he and his family were prepared to receive the whole truth. The following is the letter, which has been translated from the Dutch:

“My Dear Friend: Be good enough to send me the price-list of your books. During the war I found a book named “His Glorious Appearing,” and about a year ago I began to read the same. To my joy and consternation, and conviction, I learned that the teaching of our church with reference to the second coming of the Lord was wrong, together with many other things.

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

“It is pleasant to me that the love of the Lord convinces my wife also to follow the Saviour in all things in the blessed hope. We keep the Sabbath of the Lord with joy, although it was a terrible conflict. Dear brother, remember us in your prayers, that we may be steadfast and endure to the end in the truth. I feel myself of no account, to think that I must join a church which expects the Lord and keeps the commandments of God and the faith of Jesus. Let me know how I can obtain the Sabbath-school lessons, as I want them very much.

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

O. O. FORTNER.

Roseau, Dominica

In the center of the Caribbean Sea, Dominica belongs to the sisterhood of volcanic-formed islands, with its Boiling Lake in the southern part, which now morrow if we start to-day,” I replied. They caught my meaning, and hope to comply some time, but the people of the twenty-eight thousand inhabitants, twenty-four thousand are Catholics.

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

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

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

This island owes its name to the fact that it was discovered on Columbus’s second voyage (1493), on a Sunday; hence, “Dominica,” the Spanish Domingo, means Sunday. We ask God’s people everywhere to remember us in Sunday Island.

PHILIP GIDDINGS.

Central America and Bay Islands

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

In Ruatan, Bay Islands, the agent of a commercial company, who had always been a wild young man, was suddenly seized with a desire to be a Christian. His mother is a member of the Utilla Seventh-day Adventist church. The young man’s wife was quite prejudiced; but while attending a meeting on the second coming of Christ, conducted by a Holiness man, the thought flashed into
April 24 Brother Lipke and I left Castro to go to the Blumenau meeting. On the first of May we arrived at Brusque, and after getting ready to move to Rio Janeiro the things we still had left there, after the house had closed, we went to Timbo, Blumenau, where the meeting was to be held.

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

F. W. Spies.

A Call for a Pioneer Teacher

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

"I am thinking of moving to the south part of the island, to the seacoast. It is being newly settled by people from the Indies, of which I am a native. On that part of the Isle of Pines there are at present more than sixty people. If we had a teacher, a school could be opened. One family alone has ten children, another seven, and others five and six. There are some young women from sixteen to eighteen years old who should have an education. The majority belong to the Presbyterian church of Cayman. I feel there is an opportunity here for the presentation of the truths we teach, and is desirous of a missionary experience. Of course no large salary could be expected."

We need the kind known, and shall be glad to answer any who seek further information in touch with the brethren in Cuba. W. A. Spies, Secretary Mission Board.

Wisconsin

I CAME to this conference, in harmony with the recommendation of the General Conference, early in July, and spent a short time at the Conference, August 29 to September 2, 1905. Elder A. J. Olsen was called to take charge of the Northern Illinois Conference, still remained in his position as president of the Wisconsin Conference until the close of the annual meeting.

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

Results of a material character were seen. The portion of the money necessary for the work in India was taken from the treasury of the General Conference, and the necessary funds to aid Sister Burgess to establish the work in India which Sister Burgess asked for, was provided. The necessary funds to connect eastern and western conference of the Seventh-day Adventist school in China, under the care of Sister Ida Thompson, was largely raised in scholarships at $17.50 each. This work is still being carried forward, and will soon all be provided. We all feel glad at the thought that, with Brother and Sister Ritchie in England, Sister Ida Thompson in China, Elder B. L. Anderson and his wife soon to go to China, and our workers in the South, who are being supported by this conference, the sun never ceases to shine on the work that we have the privilege of supporting.

With all this being done, the opportunities are increasing, so that more workers are being sent out.

It was decided after the close of the annual camp-meeting, to hold a local camp-meeting at Rice Lake, with such a small congregation, and such an earnest desire for the same, that the Lord began early in the meeting. Only one unconverted person who came to attend the meeting, left without conversion. Sixteen were baptized, all of whom were converted at that meeting. A number of those who had wandered from God, returned. The voice of earnest prayer was heard far into the night, and the burden of sin was lifted from them by shining faces in the early morning meeting. This reminded me of some of our annual camp-meetings of thirty years ago. One was called in 1879, and much other business, was made secondary to the conversion of souls. Let us return to our first love, and such experiences will return.

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

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

There were no scholars with us from our own conference, except Elder Covert, who was there by the kindness of the Lake Union. His labors were much appreciated, and added much to the enforcement of the truths taught.

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

With the help of Brother A. J. Olsen.
much interest was created in various kinds of missionary work. A good company of canvassers will soon be in the field in that part of the State. We are thankful that that work is once more coming to life in Western Michigan. The General Conference put out the work diligently, and the ministers are cooperating with him. Victory is in sight. We will hold on and continue to wrestle till it is realized by the faithful children and the faithfu!

Our sanatorium at Madison is prospering. A nice class of ten graduates there this week from the nurses' course. For all these successes we give to God everlasting praise.

C. McReynolds, President.

East Michigan Conference

As appointed, the East Michigan Conference and camp-meeting convened at Holly, Mich., September 12-19. The meeting was held on pleasant grounds within the village of Holly, and from the floors of the tents in good style from the village. The weather was favorable, which contributed much to the good attendance from the outside. The attendance from the churches throughout the conference was as usual excellent. This was a most encouraging feature of the meeting. There was a fair representation from nearly every church, and a large number of children and women who were in attendance at the meeting.

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

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

The business sessions of the conference passed over quietly, yet with a spirit of earnestness and careful regard on the part of all present, for the prosperity and advancement of every phase of the work. The recommendations that we discussed and adopted were viewed with one and all keenly. The following recommendations were adopted:

1. "Whereas, the Word of God makes plain the imperative duty of the payment of tithes, and,—
2. "Whereas, the Testimony of God's Spirit has also spoken plainly upon this subject, and,—
3. "Whereas, at the last General Conference, resolutions were passed calling the attention of conference officers to the need of more careful attention to this matter, therefore,—
4. "Whereas, there is an increasing demand for religious legislation throughout the country, and,—
5. "Whereas, such legislation is a menace to religious freedom, resulting in a union of church and state, therefore,—
6. "Resolved, That this conference extend to canvassers while on furlough the past year, and also that we endorse the strong effort put forth in Bay City, and other city work carried forward the past year, and also that we ask the incoming executive committee to give special attention to city work in the coming year.
7. "Whereas, there is an increasing demand to canvassers while on furlough the past year, and also that we ask the incoming executive committee to give special attention to city work in the coming year.
8. "Whereas, the General Conference plan of one treasurer in each local church be adopted in this conference, and that the conference treasurer be the custodian of all funds raised in the conference.
9. "Whereas, the Lord has plainly said, through the spirit of prophecy, that there where there is one canvasser in the field, there should be one hundred, and that men and women consecrated to God should be educated to enter at once upon this line of work, therefore,—
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special attention is encouraging all our schools to take a class of the Worker large enough to supply all officers, teachers, and parents in the school, and that the subscription price be paid by the individual receiving the paper. The Sanitarium Department of the General Conference and the Sabbath-school Department of the General Conference and the Sabbath-school Department of the General Conference have advised that each school set aside one or more Sabbaths in each quarter to receive offerings for the building of the Sanitariums in the South, and that the offerings of the remaining Sabbaths be given to missions, therefore,—

22. Resolved, That all our schools adopt this plan.

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

Further,—

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

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

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

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

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

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


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

E. K. Slade, President,
Frank Hiner, Secretary.

The Sanitariums of the Southern Union Conference

In view of the fact that encouragement has recently been given that financial help would be furnished for the building of the sanitariums in the Southern Union Conference, it has seemed to the General Conference necessary that information should be given in regard to their condition, prospects, etc. Much instruction has been sent us through the efficient and devoted agents of the Lord's vineyard. Those in charge of matters in this field have been urged to carry out these recommendations, and establish sanitariums as far as our ability would enable us to do so, in various important centers in this field. Great encouragement has been given that these would be successful in accomplishing much good in the upbuilding of the work in this needy part of the Lord's vineyard.

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

A building had been erected at Hilde- bran, N. C., humble in appearance and size, in which it was hoped that a small sanitarium might be established in connection with the school at that place. Most unfortunately, it burned down a year or two ago. No insurance having been placed upon it, and the people being in extreme poverty, it is impossible to replace it. But there are earnest souls living near by who are watching every opportunity to again attempt the carrying out of this design formed years ago. We hope yet to see a sanitarium in Hilde- bran.

At Graysville, Tenn., we have a sanitarium building upon the mountainside, erected as one of the sanitariums of sufficient size to furnish all needed water. The building is four stories, and is approaching completion. Recently more patients are being received, and we are happy to state, than at any previous time, and we hope the institution will continue to prosper. It is still in need of many things, and has some debts upon it that are troublesome; but it would not take a great amount of funds to put it in condition to do valuable work in the health and temperance lines. It does need financial assistance, however, before it can be fully successful.

In Atlanta, Ga., a small institution has also been established, and the building was formerly the headquarters of the branch office of the Review and Herald Publishing House was transferred for this purpose, since that branch office ceased to exist. The building is now being used as a sanitarium, and the business of the publishing business was transferred to Nashville. The location is a very pleasant one, in a quiet portion of the city, and the Sanitarium is growing extensively, as a fine new building.

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

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

Dr. O. M. Hayward came to Nashville to engage in the work with Brother Hansen, and the Southern Union Conference purchased the plant already established, and the building was placed under the auspices of the Southern Union Conference. Brother Hansen has now established a store for sanitarium foods, health supplies, and other suitable articles, which is doing a very great work.
have labored under the greatest difficulties. Add to this the loss of the center of the city, and the sanitarium proper being miles away. It has been a tremendous struggle, against great obstacles, to keep the work going forward. Yet the Lord has led us thus far, and it has not run behind. Dr. Hayward has no doubt but that, if we had a suitable building, properly furnished with the necessary furniture and equipments, we would have, in a short time, fifty patients. We are certain that there is an excellent opportunity for sanitarium work here in Nashville and its vicinity. Some of the most prominent physicians in the city are learning the value of our health methods, and have confidence in the skill of the physicians in conducting the work. This is the greatest possible need of our own, and a suitable building in close touch with the city of Nashville. These needs have been felt for two or three years past, but the lack of means has been the main obstacle to the advancement of the work. The words that have come to us recently, that the time had now come when our work should be established in a proper manner, afford the greatest comfort and satisfaction. It is impossible to carry forward this work with the means at our command without financial assistance.

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

About two months ago members of the Board were called together to look at another property, which lies practically at the foot of one of the street-car lines of the city, on high ground. It has a beautiful spring, what they call here lithia water, as clear as crystal, evidently coming from deep down in the earth, for the flow is about the same in a drought as in a freshet. This water is soft, and in very good quality. A brother of some of the brethren and sisters in the conference who was present, I learn from Elder Adams, whose time is taken up in the message for this time, that the Water was very dusty. A good rain on the last Sabbath of the meeting seemed to have brought it to the comfort of the closing meetings.

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

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

The Montana Conference has a membership of about four hundred. The Lord has blessed the labor of his servants in this field; and there have been added, from year to year, a goodly number of souls. But notwithstanding this there has been but a little increase in the membership for some time, this being accounted for by the fact that so many of our people have moved from the State. In a way, this was less discouraging to us brethren in Montana. But who knows that the harvest will not be even greater for this "scattering abroad," whatever the Lord may do for us in the future. There are three ordained ministers and three licensed laborers in the field. They were all at the meeting at Whitehall, except one; and it was a real privilege to me to meet these faithful brethren, and to labor together with them. They have the spirit of the message for this time.

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

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

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

Conference work was considered, and plan's "Christ's Object Lessons" this conference. E. H. Hall, secretary and treasurer. The elected president of the conference, and instructor, yearly subscriptions for the REVIEW AND HERALD.

Special efforts were made to secure electric trains, a subway station being within a few rods of the place of meeting. Evening services were well attended by those not of the faith, and a good impression was made.

A Baptist minister who recently accepted the truths of the message we bear was in our Sabbath meetings, and for the first time made a public confession of Christ as the Messiah, accepting him as his Saviour. He occupied about thirty minutes in his address, proving from the prophecies that the Jesus of Nazareth was very Christ. It was indeed re-freshing to see another soul rescued by the Spirit of the Lord, as "a firebrand plucked out of the burning." Jesus is "the way, the truth, and the life." He and his wife were present, also Brother and Sister Burgess of India, and the writer, besides the local conference laborers.

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

Eleven thousand special Signs of the Times, to be known as the New York Specials, were taken by individual members. A large meeting was held, and they work with them in the city. Eighteen hundred copies of the Bible Training School were also taken by individuals, in the interest of the work in India. Special arrangements were made to close out the sale of their quota of "Christ's Object Lessons" this conference year. Unusual interest was manifested in the sale of "Ministry of Healing," and two thousand dollars was made in the yearly subscriptions for the REVIEW AND HERALD, Life and Health, Youth's Instructor, and Atlantic Gleaner.

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Southern New England Conference

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

In aid of Brother and Sister Burgess in their sale of the Bible Training School, and the organization of a conference church.

The Missionary Campaign

For a whole year the little church in Deming, northwestern Wash, had no ministerial help, and the worker sent to assist in their campaign was most welcome. The church had had an idle, but the majority of the flock were drawing together. I arranged to reach this place Thursday evening, so as to have one day to get acquainted and learn the needs of the company. This first day's experience was of much value in planning intelligently for the work. Each family was visited. Then a meeting was held Friday evening, when God's forgiving love and mercy to sinners was spoken.

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

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

About fifteen children and youth were present. Some of these had entered public school, drawing away from our church-school, which had not yet found a teacher. One girl of fourteen broke her job in the town, the Holy Spirit, and asked our prayers. She and three others of the same family who were in school now await anxiously the opening of their own school. A book hold of the tract work, and a good supply of Signs Leaflets was ordered. A boy of nine years had just returned with his pay for an unexpected job, which he wanted to buy a pound of leaflets.

The children ordered forty copies of Life and Health, while some young people took hold of the sale of small M. J. Fritz; four families ordered the Review, which now visits every family in the church.

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

Jori C. Rogers.

The Buffalo (N. Y.) Sanitarium

The Buffalo Sanitarium Training-school for Nurses held its second commencement exercises October 19. The graduating class numbered four, a good number for a small institution to turn out into missionary service after hard work and thorough training. And the Christian and missionary movement which this message represents.

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

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

A Baptist minister who recently accepted the truths of the message we bear was in our Sabbath meetings, and for the first time made a public confession of Christ as the Messiah, accepting him as his Saviour. He occupied about thirty minutes in his address, proving from the prophecies that the Jesus of Nazareth was very Christ. It was indeed refreshing to see another soul rescued by the Spirit of Christ. Not a discordant note was sounded during the period. Every department of the work received the blessing of the One of our Members.

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

K. C. Russell

Field Notes

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


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

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

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

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

There comes to the truth that are been won at Tackett Mills, Va., as a result of the recent labors of Elder H. W. Herrell at that place.

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

Seven persons have recently accepted the Sabbath truth at Spencer, Va., and are carrying on the work of the church there.

Five persons received baptism on the occasion of the last quarterly meeting.

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

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

The following report from Brother Marcel Serna is received under date of October 1: "On August 26 I baptized twelve dear souls, and several more will very soon be ready for bap-

Sabbath, September 23, I felt called upon to speak from the experience of Nehemiah, and to dwell especially upon the verse which says, "The people had a mind to work."

I told them that if all would be faithful, I was satisfied that we should study geography from the missionary point of view. We hope to have more said concerning the subject of teaching geography in a manner to inspire the pupils with a love for missionary work in all lands.

Opening at Adelphian Academy Holly, Mich.

The past few weeks have been very full of history-making events, so far as this school is concerned. Immediately following the camp-meeting were evidences that we should not be able to get our building ready for occupancy at the time the fall term was to begin. October 19th, September 23, I felt called upon to speak from the experience of Nehemiah, and to dwell especially upon the verse which says, "The people had a mind to work."

It told them that if all would be faithful, I was satisfied that we should study geography from the missionary point of view. We hope to have more said concerning the subject of teaching geography in a manner to inspire the pupils with a love for missionary work in all lands.
laying the sills. One week later the building was finished, and school had already begun. The first floor is used for a commercial room, business office, and living-rooms for the principal and his wife, while up-stairs the boys find comfortable lodging places. The second story is entirely devoted to erecting the building will be in the neighborhood of three hundred dollars. School opened Tuesday morning, with twenty present. The number has now increased until we have in the school family, teachers and students, numbering thirty. There is an excellent spirit in the school, and we praise the Lord for an opportunity of working for Him. The classes already formed are all tenth grade or under.

We have an excellent printing plant, and shall publish the conference paper. There is good fruit on the farm, and market is first class.

In all my experience as a teacher, I have never entered upon a year's work with greater anticipation than I do this term. I love the work, and I am learning to love even its perplexities. I have an able and sufficient corps of assistants, and we are endeavoring to make a first-class school. We shall be glad to mail our Catalogue to any one at cost. 

J. G. LAMSON.

How to Interest Our Young People in Education—1

From observation and from the study of the spirit of prophecy I am convinced that there is a general need among all our people of an awakening to the value of a thorough education. While man is a progressive being, and, as has been said, progress is his distinctive mark, there is quite a tendency in our prosperous area, a tendency to be satisfied with present attainments. The true object of education is the restoration of the image of God in the soul, the harmonious development of all that is in it. In this great work, as it were, it is our duty to inspire, to catch the spirit; for in the majority of cases where they are not interested, it is because of the lack of encouragement, and in many cases actual opposition to education from older ones. This general interest can be awakened by the agitation of educational questions through our periodicals, and the creation of an educational literature adapted to the needs. The vigorous circulation of the books on Education, and the Testimonies among all classes of the people. The “machine” is making a life-and-death struggle to regain control of the city, and as the election machinery is still mostly in its hands, there is reason to expect that it may succeed. Forty thousand illegal names have been recently stricken from the poll books in that city, and the daily papers were jubilant over this, and the newspapers that have been left hopelessly in the rear.

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J. G. LAMSON.

Current Mention

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

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

— By order of Governor Hoch of Kansas, 513 cases of beer and 6,000 bottles of whiskey were publicly destroyed at Fredonia, Kan., October 23, in the courthouse square. A report states that green grass upon which some of the whisky flowed was completely killed by it in a few hours’ time, thus furnishing “striking testimony of the quality of liquor now being consumed.”

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

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

— One of the most exciting election campaigns ever known in New York City is now in progress; there are the usual political factors, the Tammany candidate, W. R. Hearst, the newspaper proprietor, and District-Attorney Jerome. The campaign of Mr. McClellan, the “good government” candidate, has been left hopelessly in the rear.

— Rigging and bloodshed are expected in Philadelphia on election day, a fierce contest being now in progress to prevent the old machine from breaking, by the reform forces led by Mayor Weaver, from returning to power. The “machine” is making a life-and-death struggle to regain control of the city, and as the election machinery is still mostly in its hands, there is reason to expect that it may succeed. Forty thousand illegal names have been recently stricken from the poll books in that city, and the daily papers were jubilant over this, and the newspapers that have been left hopelessly in the rear.

— A suit for damages has been begun at Chicago which will determine the liability of the construction company which built the Iroquois theater in the matter of the dreadful catastrophe in which 600 lives were lost in December, 1904. The suit is brought by a woman who was severely injured in the theater at that time. The defendant is the “machine” candidate, W. R. Hearst, the newspaper proprietor, and District-attorney Jerome, the campaign of Mr. McClellan, the “good government” candidate, has been left hopelessly in the rear.

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Atlantic Union Conference Association

The first meeting of the third biennial ses-
sion of the Atlantic Union Conference Asso-
ciation will be held at the Seventh-day Ad-
vendist church, South Lancaster, Mass., at 9 a. m., Nov. 9, 1905. This meeting is called for the purpose of electing officers, and transacting such other business as may legally come before the association.

N. B. TRENO, Moderator.
ALBERT E. PLACE, J. EDWARD JAYNE, 
B. W. COTTRELL, GEORGE W. PALMER, 
WILLIAM A. WELCOS, PEERSON P. RICKEL, 
Trustees.

General Meetings in the Northern Illinois Conference

The conference committee, as announced, will be held at Streator, November 14-19, to accommodate the churches at Belvidere, Ottawa, Sheridan, and Moline; the third at Pittwood, November 12-17, to accommodate the friends of Rock Island; the second at Galesburg, Monmouth, Aledo, and Moline; and the friends of Rock Falls, Ames, Stockton, and Wheeler are especially invited to be present at this meeting.

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

I expect to attend all these meetings, and will have other ministerial help with me. I ask that our people throughout the conference will have other ministerial help with me. I expect to attend all these meetings, and that we will have other ministerial help with me. I ask that our people throughout the conference will have other ministerial help with me. I expect to attend all these meetings, and that we will have other ministerial help with me. I ask that our people throughout the conference will have other ministerial help.

Wages for Services

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

E. L. Woodson, R. F. D. 3, Clarksville, Tenn.
T. C. G. E. Woodson, R. F. D. 1, Clarksville, Tenn.
E. J. Waggoner, L. McCoy.


Wanted.—An economical and careful man to tend farm, and do chores about the house and on the farm, beginning at once. No caws. Hygienic living. Address J. S. Comrie, R. P. D. 6, Battle Creek, Mich.

Wanted.—Keifer pear, 84 barrel (24 to 26 feet in height), on a farm 4 miles from town, excellent for table and canning. Have been shipped in good condition to New York. Send money order immediately to Occoquan Fruit Farm, Occoquan, Va.

For Sale.—Farm of 80 acres, frame house, perfect title, healthful location, spring water; farm well adapted to stock raising. About 16 miles from public school, and S. miles from church and school. Address Mrs. Martha Woods, Edenville, Mich.

For Sale.—20-acre farm, convenient to school, 356 miles from S. D. A. church; 4- room house, barn, windmill, water right in Escondido Irrigation Co. orchard, plenty small fruit. Healthfully situated above frost line. Excellent opportunity for papa or mother. Address H. W. Beck, Escondido, Cal.

Wanted.—A competent school-teacher for private family of five children, and possibly neighboring children. On a farm isolated from any Sabbath-keeping church. Write your request carefully, with the message in this Southern field, Fair wages. Address J. H. Wheeler, Hileman, N. C.

For Sale.—Our fine home of 22 acres, 7-room house, barn, well, windmill, water right in Escondido Irrigation Co. orchard, plentiful small fruit. Healthfully situated above frost line and most of fog, on gently sloping hill land overlooking beautiful Escondido Valley. Ideal home, choice location for profitable winter garden; church and church-school three miles away. Address H. W. Beck, Escondido, Cal.

For Sale.—Five miles from Dayton, eight miles from Greensville, Tenn., and adjoining my mountain home, 117 acres of land—unimproved, with the exception of three acres of wheat, a small house (frame), conveniently located. This place is well adapted to sheep and cattle business, having two running streams through it. 256 miles from place of regular Sabbath service, and in a fine com-

Address

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

Business Notices

Buyer business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be charged for the publication of forty words or less. Three cents a word will be charged for each additional word, and remit-
tances must accompany the orders. Initials and figures count as words. Name and address must be counted.

Letters sent to the managers of this paper must send satisfactory written recommend-
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Wanted.—A competent school-teacher for private family of five children, and possibly neighboring children. On a farm isolated from any Sabbath-keeping church. Excellent opportunity for papa or mother. Address your request carefully, with the message in this Southern field, Fair wages. Address J. H. Wheeler, Hileman, N. C.

For Sale.—Five miles from Dayton, eight miles from Greensville, Tenn., and adjoining my mountain home, 117 acres of land—unimproved, with the exception of three acres of wheat, a small house (frame), conveniently located. This place is well adapted to sheep and cattle business, having two running streams through it. 256 miles from place of regular Sabbath service, and in a fine com-
WASHINGTON, D. C., November 2, 1905

W. W. Prescott
E. A. Smith
W. A. Spicer

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

Elder H. H. Votaw sends from Ran- goon a copy of a new eight-page tract, illustrated cover, on "Christ's Second Coming," printed in the circular script characters of the Burmese language.

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

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

The annual week of prayer has been appointed for December 9-16. There ought to be two fillings as the result of this. There ought to be two fillings as the result of this. The strike has extended to all the railways in Russia, and in most places the strike is effective. There are numerous collisions between strikers and the troops. The newspapers, no longer fearing the censorship, are printing whatever they please. A play in which the government is satirized is being performed. The czar has placed the affairs of the state in the hands of Count Sergei Witte, with instructions to draft a plan of constitutional government which will meet the demands of the people.

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

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

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

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

No advance in price; 5 cents a copy, $2.50 a hundred, or 2 1/2 cents each for 25 or more copies to one address. A convenient form of account is also kept on yearly subscriptions. Orders may be sent to the State tract society offices, or direct to Life and Health, 222 North Capitol St., Washington, D. C.