

The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, SEPTEMBER 7, 1905



INNER COURT OF HOUSE, DAMASCUS

THIS beautiful picture accords with the reputation of Damascus as being one of the chief garden spots of the Orient. The city has a plentiful water-supply from the river Barada, the Abana of Scripture, which enables vegetation within it to flourish luxuriantly. On this point a writer has said: "The Abana is the life of Damascus, and has made it perennial. By an admirable system of channels and pipes, many of them of high antiquity, its waters are not only conveyed through every quarter, but into almost every house, supplying that first requisite of Eastern life and luxury. The river is also extensively used for irrigation. Canals are led off from it at different elevations above the city, and carried far and wide over the surrounding plain, converting what would otherwise be a parched desert into a paradise. The orchards, gardens, vineyards, and fields of Damascus cover a circuit of at least sixty miles, and they owe their almost unrivaled beauty and luxuriance to the Abana." Considering the importance and usefulness of this stream, it is perhaps quite natural that Naaman the Syrian, who at first refused to wash in the Jordan to be cleansed of his leprosy, should have considered "Abana and Pharpar, rivers of Damascus," to be "better than all the waters of Israel."

With the Publications and the Workers

"The Lord gave the word: great was the company of
those that published it."

ON a recent Thursday our Book Department sent out nearly a ton of books. The orders were not for stock to go to tract society depositories, but for shipment direct to canvassers.

❧

PARENTS or teachers are invited to send to Dr. G. A. Hare, Iowa Circle, Washington, D. C., special questions regarding the physical or mental health of school children. These will be answered in the "School Children's" (November) number of *Life and Health*. Questions should reach Washington not later than September 20.

❧

HAS any one begun a canvass of the members of your church, for the REVIEW? This is the special work to be done in the missionary campaign this month. If no one is at work trying to secure subscriptions from those of our people who are not subscribers in your church, why can you not take up this work? We mean you, dear reader.

❧

THE value of books sold in the Atlantic Union Conference during the first week in August was \$1,176.42. This the *Gleaner* says is the largest amount it has ever reported for a single week. This good work shows that books can be sold, and in every conference there is still room in the ranks for new recruits to the canvassing force.

❧

A NEW catalogue of our publications is now in press. We hope to have it ready during September. One of the important changes made in this edition is the strict alphabetical arrangement of all the bound books. This will make it much easier to find any desired publication. Another new feature is that of placing a certain symbol before the title of each book to indicate to what class it belongs, whether subscription, trade, home workers', or what.

❧

ALMOST every one loves to read stories of birds and animals, but all such stories, to be of value, should be true. A new book, "My Garden Neighbors," is a book of nature stories, but is not a book of fiction. Dr. L. A. Reed, the author of the book, has written only what he knows to be true. For example, the story given in the chapter, entitled "A Disturber of the Peace," is simply a plain narrative of actual events, yet it is an absorbingly interesting story. While there is no preaching, the whole story is a lesson on the power of evil, and consequently a parable of unmistakable import. The book is intended, first of all, to show some of the wonderfully interesting things that are daily happening at our very doorsteps, and is an attempt to get its readers to cultivate a closer observation of the things of nature. It is nicely illustrated with several colored plates, full-page drawings, and drawings in the text, and the price is one dollar. Order of your tract society or of Review and Herald Publishing Association.

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. . . . By living to minister for others, man is brought into connection with Christ."—"Christ's Object Lessons," page 326.

❧

"ENCLOSED find draft for fifteen dollars (\$15.00) for which send the *Youth's Instructor* for one year to the names and addresses as follows." Thus begins a communication from a faithful Sabbath-keeper in Fresno, Cal. Twenty subscriptions were enclosed, and "will send more names soon" is the promise. Are there not others who could do equally well in securing subscriptions for the *Instructor*? We believe it to be the best youth's paper published, and it ought to have twice its present circulation. Do your own children and your neighbors' children have it? Subscription price, 75 cents a year. 40 cents for six months. Address *Youth's Instructor*, Washington, D. C.

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SOME important changes were made at the last General Conference in the officers and departmental committees of the General Conference. In order to bring this part of the 1905 "Year Book" up to date, we have reprinted the four pages (pages 15 to 18 inclusive) which contain this information. We believe our people do not fully appreciate the value of this "Year Book." The directories of our various organizations and the facts in regard to each conference and mission field are valuable, but in addition to this, the historical summary of the rise and progress of the denomination and data concerning the institutions and organizations connected therewith, chronologically arranged, together with the concise statement of the "fundamental principles of Seventh-day Adventists," make this year's "Year Book" invaluable to all our people. Send 25 cents for a copy.

❧

THE new book "Ministry of Healing" by Mrs. E. G. White, is dedicated "to the physicians and nurses of every land, who, as coworkers with the Chief, Physician, the great Medical Missionary, are laboring bravely and unselfishly to heal the sick, to comfort the afflicted, and to teach the way of life." In the words of the preface, "It presents a better way, which, though in the shadows of a sick world, is flecked with the sunshine of God's love and ever-healing hope. It reveals to us a simpler, sweeter life, fuller of joy and gladness, with more room for that helpful service which it is 'more blessed to give than to receive.'" Surely all will desire to lend a hand in quickly placing this book in thousands of homes. It will carry a message of hope and courage to afflicted souls, and more than one half of the retail price will be used to help build up our health institutions and for other relief work. The book will contain 544 pages, and will be ready for delivery September 12. The price is \$1.50, postage 15 cents additional.

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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Faith which was once delivered
unto the Saints"**

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Editorial

Pleasing God

We deal with a loving Father who looks upon us with pitying tenderness, and not with a stern despot who is watching for an opportunity to condemn us. "Like as a father pitieth his children, so Jehovah pitieth them that fear him." All the requirements of God can be fully met by those who are willing to avail themselves of the provision made to supply power for obedience. Thus it is possible to please God. Of this we have an example in the case of Enoch. "He hath had witness borne to him that before his translation he had been well-pleasing unto God." The secret of pleasing God is told in a few words: "Without faith it is impossible to be well-pleasing unto him." The one thing for which we are responsible is that we should have faith in God. This makes all other things possible in the way of righteousness. It is the evil heart of unbelief which leads us to depart from the living God. Many of the children of Israel "were not able to enter in because of unbelief." Through faith in the sacrifice made in our behalf we receive forgiveness of sin; through faith we receive all the gifts of God; through faith we are transformed so that we become partakers of the divine nature; through faith we are enabled to show forth the excellences of him who has called us out of darkness into his marvelous light. This is the life which is well-pleasing to God, and it is the privilege of every one who chooses to do so, to live this life. What a blessed

thought that we may please God! How much better this is than to please ourselves! "Christ also pleased not himself." "Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more." "Not as pleasing men, but God who proveth our hearts."

Befooling and Misleading the People

THERE was printed in London in 1653 a book with the title "A Christian Caveat to the Old and New Sabbatarians," in which the author discussed, among other things, the claim even then being made "that the Lord's day, or first day of the week, namely Sunday, may be called the Sabbath." While defending the observance of Sunday according to the custom of the church and on the authority of the church, he showed that Sunday was not the Sabbath of the fourth commandment. His indictment against those who attempted to establish the Sunday sabbath upon a Scripture foundation is clear and forcible. In the following paragraphs he charges them with befooling and misleading the people:—

In vain, therefore, it is, and most absurd, for you our opponents to charge us with befooling and misleading the people. Your own practise, your own doctrines, shall bear witness betwixt us.

You who say one while, that God did not appoint the seventh day, the day on which he rested, to be kept holy, but a seventh day, and so one day in seven be observed, no matter which of them; another while, that by this commandment God enjoins us to keep holy the first day of the week on which he began his work of creation—do you not befool and mislead the people?

You who (forgetting your own doctrine of the fourth commandment) do teach that the keeping holy the first day of the week, or Lord's day, was appointed and practised by Christ and his apostles, yet can not produce so much as one example for it, much less a precept—do you not befool and mislead the people?

You who infer, because St. Paul, and the disciples at Troas, spent the whole night of the first day of the week in praying, preaching, and heavenly conference, in regard he was to leave them and depart on the morrow; therefore, St. Paul and the disciples at Troas met that night to keep holy the day past, therefore the disciples at Troas met every first day of the week, to keep that

day holy; therefore the church at Philippi, the church in Cilicia, and all Christian churches, did then keep holy the first day of the week; therefore all the apostles did constantly keep holy that day; therefore Christ and his apostles appointed the first day of the week to be forever celebrated, instead of the Sabbath—is not this pitiful logic? Do you not befool and mislead the people?

You who tell stories of an old sabbath and a new sabbath, a Jewish sabbath and a Christian sabbath, a sabbath of the seventh day and a sabbath of the first day of the week; that so you may slyly fix the name sabbath on the Lord's day, and then persuade the simple and ignorant that all those texts of Scripture wherein mention is made of the Sabbath day, are intended for the Lord's day; when indeed to call the Lord's day the Sabbath, is as senseless as to call Sunday Saturday, or the first day the last day of the week; when throughout the Old and New Testaments we have not the least intimation of any other weekly Sabbath, save the old, Jewish, seventh-day Sabbath; when you yourselves confess that the name Lord's day is more proper and particular, and less obvious to exception, than the name Sabbath; and that the name Sabbath is in dignity inferior to both Lord's day and Sunday—do you not befool and mislead the people?

You that condemn the yearly observance of Christ's birthday as heathenish, yet acknowledge this feast to be a constitution of the ancient primitive church—do you not befool and mislead the people?

Take ye heed; these are not small matters; consider well with yourselves what it is to stand guilty before God of belying Christ and his apostles and wilfully wresting the Holy Scriptures. Be advised; take time while time is to repent of those notorious slanders wherewith you have aspersed the ancient approved ways of God's worship; and let the sincerity of your repentance appear by the speedy abandoning of your unchristian practises and principles; lest the heavy judgment of seducers, to wax worse and worse, fall upon you, and God in the end deliver you up to such strong delusions that you should believe your own lies.

The practise of befooling and misleading the people concerning the Sabbath is not yet obsolete, and the methods are much the same now as in the seventeenth century. There is no call for such juggling with the Scriptures when we are willing to accept and obey the plain teaching of the Word.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Joyful Fields

A BROTHER who is out in the evangelistic work while waiting for an opportunity to enter a foreign field wrote a little time ago:—

While I was at home last spring, we put in fifteen acres of crop to be dedicated to mission work in "the regions beyond." My brother writes me that these fifteen acres show a more thrifty growth than the rest of the field. He attributes it to the blessing of the Lord.

Many a field this summer, we know, has been waving signals of the coming of the Lord. In that ninety-sixth Psalm, in which we are exhorted to declare God's glory "among the heathen, his wonders among all people," the Lord represents the fields as glad to swell the cry of the second advent: "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." W. A. S.

A Twentieth Century Inquisition

PEOPLE who advocate a union of religion and the state in this country, or the use of the civil power to maintain religious institutions, might with much profit consider the present working of the church-and-state system in Spain. In that country, it appears from recent reports, Protestants are subjected to every kind of annoyance and every form of persecution which the law will permit, and zealous religionists are not always careful to keep within the limits of the law in their efforts to suppress a "heretical" form of worship. Toleration is accorded in some degree to Protestantism in Spain, and Protestants are frequently reminded that "toleration" does not always tolerate. The privileges which are condescendingly allowed to Protestantism by the representatives of the prevailing religion, constitute a very slight bulwark against the intolerance of its enemies. There is a vast difference between being tolerated, and being accorded religious freedom as a natural right.

The disabilities to which Protestants are subject in Spain is attracting some attention in other lands, and are the subject of a recent article in the *Independence Belge*, of Brussels, Belgium, some extracts from which are given in *Public Opinion*, under the heading, "Twentieth Century Inquisition in Spain." "The struggle which the Protestants are having with the Catholics to-day in Spain remind one," says *Public Opinion*, "of the palmy days of the Inquisition. Although the outside world seldom hears of this fierce battle, a recent occurrence has thrown a glaring light over the machinations of the

church, and even of the king, in their efforts to stifle the practise of the Protestant faith. And this notwithstanding the fact that Article II of the Spanish constitution guarantees the freedom of Protestant worship provided it occurs 'private.' What this occurrence was, and the interpretation put upon the word "private" by those zealous for the suppression of Protestant worship, is set forth at length in the *Independence Belge*.

In connection with these statements it should be remembered that a movement for Sunday enforcement is now sweeping over portions of Europe, notably France, Italy, and Spain, which has borrowed much of its force from the example of the United States in this respect. It is only natural that in Spain such a movement should stimulate zeal for the supremacy of the Catholic system of worship, and a corresponding hostility toward true Protestantism. Quoting from the *Independence Belge*, *Public Opinion* says:—

The writer in the *Independence Belge* uses as a basis for his article the recent action of the bishop of Barcelona. This man has drawn down upon his head the general condemnation of the Spaniards by publishing private letters of Senor Villaverde and of the king, these individuals promising to do everything they could to stamp out the nauseous Protestant faith. "The methods of the Barcelona churchmen are identical with those pursued by other Spanish religious fanatics. If a Protestant body desires to erect a church or school in Spain, it finds the way beset with innumerable obstacles as a result of the work of the Catholic priests and churchmen. These men first try to create an atmosphere hostile to 'the projects of the heretics' among the people, and particularly among the women of all classes. And this because the influence of the women in religious questions in Spain is very great. After this has been accomplished, everything possible is done to delay the progress of, or to prevent the erection and purchase of, buildings of any sort. In order to do this, influence is brought to bear on the building departments, building inspectors, and sanitary officials.

"The bishop of Barcelona used all of the above measures and more to prevent the erection of a Protestant church in his city, but when he saw he could not prevent the ultimate consummation of the plan, he wrote to the king and Senor Villaverde in reference to the matter, receiving compromising replies which in a spirit of vindictive rage and religious fanaticism he has seen fit to publish. In his letter the king declares that 'as a Catholic king and submissive and devout son of the only true church, I am deeply pained at the new attempt against the faith of our ancestors, and against the religion of the state, the destinies of which have been confided to me by divine providence. I do not hesitate to assure you, Senor Cardinal, that I will do everything possible to crush the plans which your eminence has disclosed to me.' The publication of this letter and one from M. Villaverde, far more serv-

ile, has aroused the bitter protest of the rank and file of the Spanish press. The honorable cardinal, however, with cynical indifference, has replied by having thousands of copies of the letters published, and these he is distributing.

"On their side the 'heretical Protestants' have replied by sending a deputation to Senor Villaverde, which petitioned for an observance of the rights guaranteed by the constitution, and at the same time presented to the premier a list of grievances. The Protestants declare that the people have been stirred up against them; that they have been prevented from carrying on their worship; that difficulties have been thrown in their way when they try to find work in order to support themselves; that Spanish Protestants in hospitals and at the hour of death have been persecuted and compelled to accept the office of a priest instead of a minister of their faith. These and other griefs are elaborated in the petition, and as it has the support of the British ambassador, something may result."

The Test of Christianity

"If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. This is a safe rule, and one which detects many counterfeits bearing the Christian label.

The world is full of men who prophesy in the name of Christ, and in his name do many wonderful works, but in whose attitude toward others the Spirit of Christ does not appear. High profession, loud talking, great activity, a fine display of zeal and ability, combined with the spirit of self, is not Christianity. If the Spirit of Christ is lacking, the whole is fatally defective. The very soul and essence of Christianity is not there. Another cause than that of Christianity is being served by the ability and works that are displayed.

It is the Spirit of Christ that makes Christianity attractive. It is like the flavoring in food. A nice-appearing dish may be prepared without the proper flavoring, but it will not be eaten. Suppose that in the place of the sugar that is called for in the recipe, the one preparing the article of food uses salt. Perhaps the preparation will look all right, and it will have most of the essential ingredients, but for any practical purpose it is utterly useless. So are works, profession, zeal, oratory, etc., when the spirit of self is put in the place of the Spirit of Christ.

The Spirit of Christ is characterized by an unselfish interest in the affairs of others. "Look not every man on his own things, but every man also on the things of others." Phil. 2:4. It is the spirit of brotherly kindness and of charity.

There are many false Christs and false prophets in the world who are able to show great signs and wonders, and deceive multitudes into the belief that they

are the special agents of God; but if they are tested by the spirit which they manifest toward others, it will be seen that they have another master than Christ. Their effort is not to exalt Christ, but some other being.

The Spirit of Christ gives forth a fragrance that can not fail to attract those who are brought in touch with it. The possession of this Spirit is not a matter of secondary importance. It does not occupy a secondary position to the doctrines and forms of religious worship. A man may be zealous for all these, and yet be so disagreeable in disposition as to exert a repelling rather than an attracting influence. It would be better if such persons made no profession at all; they would do less harm to the cause of Christianity.

If Christianity is not the most attractive thing in the world, it is not what it claims to be; and if Christians are not the most attractive people in the world, they are not true witnesses for Christ.

L. A. S.

A Reform That Needs Reforming **The International Reform Bureau's** **Abuse of the Postal System**

THE International Reform Bureau of Washington, D. C., of which Mr. Wilbur F. Crafts is the founder, superintendent, and treasurer, was organized in 1905. For ten years it has been seeking to fasten itself upon Congress, to gain influence through so-called "moral reforms," and to secure from Congress national religious legislation, particularly Sunday legislation.

The Bureau styles itself, "The first 'Christian lobby' established at our national capital to speak to government in behalf of all denominations;" and its manager says that here in Washington he is called "The Speaker of the Third House." The Bureau claims to have been instrumental in introducing numerous measures into Congress, and in securing their passage.

One way in which it seeks to mold public opinion is by sending out its literature in franked envelopes secured from certain senators and representatives favorable to its objects. In its annual report for 1901, it says: "The Bureau's Quarterly and other documents, many of them reprints of government matter sent in franked envelopes in accordance with the law made to promote such civic education, have reached, during the year, more than one hundred thousand moral readers in all parts of the land, including at least one in every town of two thousand inhabitants."

From this it will be seen that not all the matter thus sent out by the Bureau is "government matter." Some of it consists of speeches made by Mr. Crafts

in favor of Sunday legislation, and advertisements of his works, such as his "Sabbath for Man," and the like.

The frank means free postage. It is supposed to be used only by men occupying some official or government position, and then not for private purposes, but only in the transaction of government business. It is the release or cancellation of a postal charge, which, if paid by an individual, would properly be paid back to him by the government. Every extension of the franking privilege, therefore, beyond the use that prevents the payment of money by the government to itself is unjustifiable.

The latest abuse of this privilege by the Reform Bureau, as pointed out in the REVIEW of August 3, is the sending out of thousands of copies of a book weighing over one pound, entitled "Patriotic Studies." The book is being sent out for sale to prospective buyers through the mails, not only free of postage, but with an accompanying franked envelope for the return of either the money or the book. By such methods the Reform Bureau is seeking to stir up "patriotism," and is manifesting its own "love of country."

A copy of this book was recently received at the free public library of New Bedford, Mass. Upon receipt of the book, Mr. Tripp, the librarian, sent the following reply:—

July 12, 1905.

Rev. Wilbur F. Crafts, Ph. D., Supt. and Treas. International Reform Bureau, Washington, D. C.

DEAR SIR: However much I might feel inclined to purchase the book which came to hand this noon, and which is offered at a reasonable price, the inexcusable method which you take to circulate the book, abusing the franking privilege, would debar me from accepting the book at any price. The compiler of a book on Civic Reform should certainly have a keener sense of honor than to abuse the spirit of the postal laws in such a flagrant way. I would respectfully suggest that in your next edition you add a chapter on the franking privilege, its use and abuse. Of course I can not in honor make use of the enclosed frank which you sent to return the book, so I hold it subject to your remittance of the necessary postage for its return, or, if you please, will send it by express. I remain,

Yours truly,

GEORGE H. TRIPP, Librarian.

Arrangements, it is stated, have been made whereby seventy thousand copies of these books can be sent out. These would weigh over thirty-five tons. The postage on them one way would amount to six thousand three hundred dollars, and both ways to twelve thousand six hundred dollars. The Washington Post of July 27 styles this a "flagrant case of graft." The New York Times of July 21 says that the Bureau "is distinctly the enterprise of a group of private citi-

zens, and therefore there is no imaginable excuse for sending out its publications under a congressman's frank, even when the publications, whether for sale or for free distribution, happen to be books compiled at the society's expense from various governmental documents that suit its purpose."

The Philadelphia Record of July 27 says that one of the causes of the large annual postal deficit of the United States (eight million dollars for 1904) is due to such abuses of the postal system as is being practised by the International Reform Bureau. Commenting on this abuse, the New Bedford Evening Standard of July 28 says: "Reforms that are possessed of a virile manliness should be sturdy enough to stand on their own feet, and not demand to be hauled in an official wagon." It adds that the Reform Bureau is no more entitled to the use of the franking privilege "than a propaganda for the fresh-air cure for tuberculosis."

The franking privilege is doubtless abused by many besides the Reform Bureau; but of all parties who might be expected to be extra scrupulous in their means and methods, are those who have set themselves the task of reforming the government on morals and religion. Christ and Paul have given particular instruction that Christians should pay tribute to Caesar, but through the evasion of paying its postage bills, the Reform Bureau is evidently defrauding the government out of considerable sums of its legitimate revenue. Manifestly it is a reform which needs reforming.

W. A. COLCORD.

One Voice Only

It is helpful to the worker for souls to remember that the human voice can not reach the ear of the dead. No one would think of visiting a cemetery to preach to the dead. Neither is it of use for any man to think of reaching with his own voice the ear of those "dead in trespasses and sins." They can not hear.

But there is one voice that can reach the ear of the dead. One day it will speak even to the depth of the tomb. "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5: 28, 29. That same voice may now be heard by souls dead in trespasses and sins, and those that hear shall live.

Therefore, the gospel worker must first of all remember that only the voice of God can speak to the sinner's heart. Of our own selves we can do nothing—absolutely nothing. The Lord must do the work; his Holy Spirit must send the living and life-giving word of God to the heart. In this blessed dependence upon God we may minister his own word with all confidence, and all the work and all the glory are his own.

W. A. S.

Note and Comment

THE war in the far East has continued until such a change has been wrought in the government of Russia that its people will hereafter enjoy a considerable measure of civil and religious freedom, and serious obstacles have been removed from the way of the progress of the gospel of the kingdom in that country. Among all facts which have a bearing on the sudden and unlooked-for advent of peace, we believe this is not the least. Japan had her interests to serve by the war and to secure at its termination; Russia had hers; but He whose throne is in the heavens and whose kingdom ruleth over all, also has interests to be served in the affairs of men, higher interests than those with which nations concern themselves, and the securing of these is the real point, though unseen, upon which the issue turns.

The Civil War hung like a black cloud over the United States until the abolition of slavery, when it immediately began to lighten, and the end of the conflict was soon in sight. God had his purposes to be served then, which were paramount to everything else, and no less is it true now that wars begin and cease and events follow one another upon the stage of the world powers only as the interests of his work permit or demand. He has a message to be proclaimed today to every people and nation and tongue, and no war or other adverse condition must be allowed to bar the way of the speedy completion of this work.

The circumstances under which the ravages of war in the far East have been made to cease, will contribute much to the prestige of this government among the nations, which is fast coming forward to occupy that commanding position among earthly powers in which it will do the work assigned it in the predictions of inspired prophecy.

A WRITER in the *United Presbyterian*, Mr. J. L. Cowan, says of the international peace movement, which has found expression in the convening of several peace congresses:—

Few persons have any idea of the extent to which the advocates of peace are organized. In Germany there are seventy-five active peace societies, in Denmark seventy-three, in Great Britain fourteen, and in France more than two hundred organizations are affiliated with the peace movement. Norway and Sweden are thoroughly organized, and it is not saying too much to claim that these organizations have done much to make possible the bloodless revolution that is now taking place there. Every country in Europe is represented in the inter-parliamentary union, and has within its

boundaries anywhere from one to several scores of active peace organizations. Even in turbulent South America the peace propaganda has made headway; Chile, Bolivia, Uruguay, Argentina, and Brazil having active and able organizations.

In America, where the peace movement really originated back in the early part of the last century, says this authority, there are to-day twenty-one active peace organizations, composed of men of ability and influence in public affairs. Mr. Cowan believes that the close of the Russo-Japanese war "will be the signal for the inauguration of a campaign for universal peace the whole world over."

It is the commercial spirit, however, the love of wealth, rather than the love of peace, that rules the world to-day, and dictates peace to warring nations. War is a great disturber of trade relations, and the loss of wealth due to this disturbance stirs up influences in the financial world which result in bringing strong pressure upon the belligerent powers to make a peaceful settlement of their differences. Russia was offered all the money she needed to conclude peace with Japan, but was refused a further loan to continue the war. The love of wealth brings on frequent industrial wars, which are as contrary to peace as are the wars fought out with armies and navies. When peace rules the world, there will be social and industrial as well as political concord.

THE following testimony concerning the spirit of the times comes from a noteworthy source, an official report recently made by the insurance commissioner for Massachusetts, Mr. F. L. Cutting. Speaking of those who conduct the business of the great insurance companies of this day, the report says:—

The dominating spirit of the times in which we live was there also, and blurred the moral vision of the officers. They were in a position to see men of highest power and station in the financial and commercial world joining in the mad and utterly selfish race for wealth. They saw all kinds of dubious schemes carried through to the enrichment of their promoters; they saw a Morgan rise from obscurity to a high position in the financial world by manipulations of great corporate interests, without personally earning a dollar; they saw a high official of another insurance company one of his partners; they saw the Amalgamated stock floated, and knew of the fabulous profits for its manipulators; they knew of the sugar trust and its rewards of millions to its promoters; the Standard Oil combination with its forty-five per cent dividends; the beef trust, controlling prices both to producer and consumer; they were cognizant of the rotten canned beef supplies furnished the government, and nobody punished; they knew of railroad rebates in disregard of law and

court decrees, and that some of the law breakers were promoted to high positions; they saw "graft" by city officials, state officials, national officials, petty legislators, congressmen, United States senators, and courts subservient to the great Moloch, money; they saw "tainted" money eagerly sought for by the college and pulpit, as well as by institutions with less pretensions of virtue.

They not only saw these things, and hundreds of others of which these are but types, but lived and moved and had their being in an atmosphere saturated with this spirit of commercialism—a spirit that has so permeated the whole commercial, financial, and social world that it is impossible to escape its influence. We can well understand how they might have said to themselves or among themselves: "Is it any worse for us to make use of our opportunities for profit than for our neighbor to sell 'gold bricks' to the public? Do we do a greater wrong to so manipulate the stock of a trust company in which we have shares, that it will show a handsome profit to our credit, than does the steel trust, or any other trust, when it hoodwinks the public into buying its watered shares?" That their moral fiber weakened, that the ethical standard was lowered amid such conditions and surroundings, is an indictment not merely of the accused, who it is true and proper must bear the consequences of their acts, but also an indictment of business and commercial practices which have developed in the last quarter of a century.

AN Interparliamentary Congress was opened at Brussels, Belgium, August 28, representing a movement to establish a congress of nations, or sort of international legislature, to which would be added judiciary and executive branches, for the adjustment of international questions and the prevention of war. A proposition for a model arbitration treaty was presented and discussed before the congress. Congressman Bartholdt, representing the United States, urged the acceptance of such a treaty, and presented the following interesting view of the alternative which would be likely to follow its rejection:—

If Europe should refuse to adopt arbitration, if it should continue the increase of its armaments, might not the United States find it imperative, for the protection of its own trade, to rival with Europe in the matter of military and naval armaments? The question is: Shall the United States arm itself in proportion to its wealth and power, and become a menace to mankind and its own people, or shall the other nations enter into a union with it and with one another, and thus secure forever the rights they have been in perpetual dread of losing? This is the real political question in the international world to-day.

But can the United States, having become a world power with insular possessions to defend, now stop short of an armament which will be "in proportion to its wealth and power," and thus constitute it "a menace to mankind"?

L. A. S.

General Articles

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

The Higher Life

WALK in the light! In darkness there is fear,
The way is dim, and evil shapes appear;
Choose thou the sunshine, for it is thy right:
He knows no fear whose path is in the light.

Build on the heights! Below in every breath
Lurk germs of listlessness, disease, and death;
Life-giving air, bright days, and starlit nights—
These are for him whose home is on the heights.

Live near to God! In him is strength and peace,
Joy that abides, and life that will not cease;
Too long thy feet the path of doubt have trod;
Leave thy low life! Rise up and live with God!

—William P. Merrill, D. D.

The Work in Nashville; Its Encouragements and Needs

MRS. E. G. WHITE

My heart has been made glad by the encouraging advancement of the Lord's cause in Nashville, Tenn. As a few tried, faithful workers in this city have labored perseveringly, God has gone before them in a most wonderful manner, and has opened the way for a great work to be done. Those who have advanced in faith, now see so many opportunities for establishing the truth firmly in Nashville that they feel like making an effort to arouse every believer in the third angel's message to meet the emergency and help them take advantage of these opportunities. I have the same desire; and so confident have I been regarding the willingness of our brethren and sisters throughout the churches in America to meet the situation nobly, that I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter his opening providences.

The Lord has set the seal of his approval on the effort to establish memorials to his name in the city of Nashville. He has signified that from this important center, the light of the truth for this time shall radiate to every part of the Southern field. Nashville is a natural center for our work in the South. And the influence of the various educational and publishing institutions established there, makes the city a favorable place in which to carry on the various phases of our work.

In Nashville much interest is taken in the colored people. In and near the city are large schools for the colored

people. The truth is to be brought before the white people of Nashville, including those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They should be given a representation of our work that will be an object-lesson in genuine Christian education and medical missionary training. We are to do all that we can to remove from the minds of the people the prejudice that exists against our work. If the efforts we put forth are in accordance with God's will, many will be converted.

For the accomplishment of the work that should be done in Nashville the best talent is needed. In so important a center of influence, we need men who talk courage and faith,—men who never become discouraged,—men who cling to the Mighty One, and in his strength make decided efforts to advance,—men who believe that the God of Israel still lives and reigns, and that he will surely fulfil his word. And how thankful we should be that at this time there are in Nashville tried soldiers of the cross,—laborers of long experience, who with voice and pen are effectively proclaiming the vital truths of the third angel's message. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second, and third angels' messages were first given, to stand in their place in his work today.

The Nashville Meeting-House

For a long time the Sabbath-keepers in Nashville have met for worship in a room in the publishing house. But some have felt that in order to give a correct impression regarding the exalted character of our faith, we ought in some way to provide for a church building. But considering the lack of means, it seemed impossible to secure a suitable house of worship.

About the time that Elder Haskell and his wife united with Elder Butler in labor at Nashville, the Lord instructed me in the night season to bear to the brethren and sisters in the South the following message:—

"God would have the standard lifted higher and still higher. The church can not abridge her task without denying her Master. Meeting-houses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with his people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest.

"In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously as possible. It is through a lack of faith that we fail of receiving the fulfilment of God's

promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, 'We will not fail nor become discouraged.'

"Let our brethren in Nashville and in all parts of the South lay aside their doubts, and come over to the side of faith. Let them say, 'We will do our best. No longer will we question the work and ways of the Lord. From this time we will believe the word of the Lord, and obey his command to "arise and build," whether all the money required is in sight or not.'

"The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost."

In the providence of God, about a year after our brethren received this message, and after they had decided that they could not afford to buy land and build a meeting-house suitable for their needs, an opportunity came to them to purchase a good house of worship in a desirable location for five thousand dollars. The brethren made a careful examination of the property, and decided that it be purchased. The step required an exercise of faith; for no funds were in hand to make the first payment of one thousand dollars. Their great need led them to go forward, trusting in God for help.

The building is in need of some repairs, in order that it may correspond with the directions God has given regarding the places in which his people meet to worship him.

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. We are confident the means to pay for it will come in, because we have asked for it, and God has signified that it will be received by the workers in Nashville.

The Nashville Mission and Bible Training-School

Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested.

It was in this way that the fishermen who left their nets at the call of Christ were trained. A similar work should be done in many cities. The young people

who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training. The Lord has a precious, sacred work of soul-saving to be done in the world, and it is to be done now. This work is to be carried forward on a higher plane of individual responsibility than ever before.

The Tent-Meeting

For a long time the workers in Nashville have been searching for a suitable place in which to pitch a tent for a series of tent-meetings. For months it seemed impossible for them to find a place, but recently the Lord opened the way for them to secure a good place, and the tent has been pitched, and the meetings opened.

The God of Israel has commanded that the work in the South shall go forward. How grateful we should be that he has placed in Nashville experienced workers who are determined to make a success of the work, surmounting all difficulties! So long as these workers keep their hands uplifted to heaven, the Lord will be their strength, their front guard and their rearward.

The Nashville Sanitarium

Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O how great is the need for means to do this work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers is to be the spiritual health of the patients. Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord.

For some time, Brethren Hayward and Hansen have been carrying on sanitarium work in a modest way in the heart of the city, and in a rented building a few miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded the work, making it doubly hard.

During my visit to the Southern field a year ago, we tried to find, near Nashville, a property suitable for a sanitarium. We examined several places, but arrived at no definite decision. Recently I have been rejoiced to learn that there has been found a desirable property four miles south of the city, and near the terminus of a street-car line. In this tract there are thirty-three acres of land. Our brethren regard the location as an ideal site for a sanitarium. An ample supply of water comes from a lithia spring, pure, and clear as crystal.

Our brethren were able to buy this property for eight thousand seven hundred and fifty dollars, by paying cash. The amount was loaned to them by a brother in Kentucky.

A sanitarium building should soon be erected on this property. Our brethren must have help in order to build up this much-needed institution. The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated.

Our Opportunity

And now, my dear brethren and sisters, how shall we relate ourselves, individually, to the work that is being carried forward in Nashville? My heart is stirred. I can not but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. They and their associates are advancing at the command of the Lord, in order that a knowledge of the truth for this time may be given to the people of Nashville and of the entire South. Shall not we encourage them to continue their aggressive work, by revealing our sympathy in a practical way?

In the name of the Lord, I now call upon the members of our churches in the North and the South, the East and the West, to contribute liberally for the work at Nashville. Let the children act their part. The Lord will greatly bless you as you help this needy field. He expects those for whom he has made so great a sacrifice, to show their appreciation of his love by denying self for the good of others.

God has bestowed gifts on man, not capriciously, but with equality. To every man God has given talents according to his ability to use them. And it is his purpose that the different parts of his field shall receive the help that their needs demand. When his stewards act unselfishly, his work is advanced, and rejoicing is the result.

True Christians, whose interests are bound up with the interests of Christ, are pained to the heart as they see that by man's cupidity the Saviour is dishonored in the person of his saints. They are cut to the quick as they see their fellow men perishing in their sins, and precious opportunities to save them passing by unimproved because means for the carrying forward of the work of soul-saving are not available.

The workers in Nashville have not received the help that they should have had; and we now entreat you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that his work in Nashville may not be delayed. I have faith and hope to believe that you will respond with gladness of heart.

A Prayer for Help

We must all look to God. We must all present our necessities to Christ our Burden-bearer, the One who knows the great burdens that are borne by his servants in important centers, and who knows how greatly they need help.

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done just now in Nashville. My prayer is: "We come to thee, O thou Saviour of the world, pleading the promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' I ask sincerely, earnestly, because I believe thy word. Help our faithful, aged workers in Nashville, Tenn. I, thy dependent, believing child, take thy words, and call upon thee to open the hearts of thy people throughout the United States, and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meeting-house and to set it in acceptable order, so that it will make a presentation corresponding with thy directions. Help thy servants to establish a sanitarium for the honor of thy name.

"In thy lessons to thy disciples thou didst say, 'What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.'

"My Heavenly Father, we ask thee in Christ's name to give to the workers in Nashville the things they so much need to advance thy work. Encourage the hearts of thy servants to do this work, to look to thee, to ask of thee the things they need, to believe in thee. Sustain their faith and courage. O, sustain their courage, and indite their prayers! Keep them ever looking to thee, ever believing and receiving thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify thee.

"O Lord, I do believe. O Lord, thou wilt hear. Make thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim thy truth. Amen."

The Final Adjustment of Human Awards—No. 4

Closing Events of the Judgment

J. O. CORLISS

It seems quite evident that the book of life is kept for the purpose of retaining names in remembrance of those who are to be "caught up" to meet the Lord at his coming. The fact that the Saviour says that he will not "blot out" the name of the overcomer from that book, at the final examination of his life-work, shows this to be so. But the retention of one's name in that book as he who is accounted worthy to have part

in the first resurrection, is evidence of another act on the part of the Saviour. So long as one's sins are held in the book of remembrance as a witness against him, he could not well be accounted worthy of receiving glory at the Master's coming. It follows, therefore, that whoever is so regarded, has all evidence of guilt taken away. In other words, his sins have been blotted out when it was decided to retain his name in the book of life.

It is true that when one gives his heart to the Lord, his sins are forgiven. Matt. 9:2, 5; 1 John 1:9; 2:12. It is then that the name is written in the book of life, in heaven. Luke 10:20; Phil. 4:3. When one has been "cleansed from all unrighteousness," his name *belongs* in the book of life, as a candidate for heaven and eternal glory. But there comes a time of examination, when it will be determined whether he has forfeited forgiveness through a course of unrighteousness, or whether, through his acceptance of the merits of Christ, that forgiveness shall be confirmed by the blotting out of all his sins, and the retention of his name in the book where it was placed when he first decided to follow the Lord.

This order of dealing with sin is clearly established by the Word. Thus we read: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3:19-21. It will be noticed that this text makes the blotting out of sin occur in connection with the Lord's coming, at the restitution of all things. This places it as a distinct work from original forgiveness, which is bestowed as the sinner is taken into confidence with the Saviour.

The teaching of Christ in Matt. 18:23-35 is a good illustration of this point. In the parable a man was forgiven a debt of ten thousand talents, because he possessed nothing of his own with which to pay it. But on being graciously released from so great a debt, he went out and found a man who owed him the paltry sum of one hundred pence, but was too poor to pay even that amount. Instead of forgiving his debtor, he had him put in prison. So because of this ungracious act, he himself was seized by his former creditor, who had already forgiven him, and was thrust into prison, there to remain until he paid the last farthing of the debt from which he had once been released. In applying the parable the Saviour added: "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

From this we gather that forgiveness of sins, to be permanent, depends on the life record of the recipient which follows the decree of forgiveness. This record must show in the judgment that the in-

dividual's life has been one of obedience and trust; one in which the will of God has been the criterion of every action. Failing in these at any time, the record must show that these, as acts displeasing to God, have been heartily repented of and abandoned.

But such an examination, close as it may seem, must be met not only by those who are dead, but by those as well who shall be alive when Christ comes, and are ready to meet him. We know that the record says of these: "Then we which are alive and remain shall be caught up together with them [those raised from the dead] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17. As in the cases of those who are to be raised from the dead, so these, too, must first be accounted worthy to stand before the Son of man when he comes.

But what a test this will be! Those who have died before the examination comes, had opportunity on their dying beds, not only quietly and calmly to review their lives, but to be away from the world's temptations, where they might constantly look up to God for salvation. Not so, however, with those who pass the test of the judgment while still living. These are moving about among men, subject to all the vicissitudes of strife and temptation. To such the test of the judgment means infinitely much, and demands a work of consecration which shuts the world out from every plan.

It is as if one were to have his case called *now*,—at *any moment*,—before the Judge of all the earth, even in the midst of the temptations which are likely to be pressing for recognition. But how is one to know when he must pass this test? Will God bring men to such an ordeal without warning them of its approach? He never has dealt thus with the world. The prophetic pages of his Word are filled with warnings against that day. In fact, that time is the point of convergence for all the prophecies. We may therefore expect that those predictions which have to do with the time just prior to the Lord's coming will specially deal with the judgment work itself. A study of the subject in the light of prophecy, will therefore be the subject of the following paper.

Mountain View, Cal.

Covetousness

COVETOUS men must be the sport of Satan, for their grasping avarice neither lets them enjoy life nor escape from the second death. They are held by their own greed as surely as beasts with cords, or fish with nets, or men with chains. They may be likened to those foolish apes which in some countries are caught by narrow-necked vessels; into these corn is placed, the creatures thrust in their hands, and when they have filled them, then can not draw out their fists unless they let go the grain. Sooner than do this they submit to be captured.

Are covetous men, then, so like the beast? Let them ponder and be ashamed.—From "*My Note-book*," by Rev. C. H. Spurgeon.

"My Grace Is Sufficient for Thee"*

ANNA H. MUNSON

IN life's early morning, when cloudless the day,

She heard then the voice of the kind Master say:

"O take me, dear heart, thy companion to be,

And thus shalt thou find a sweet refuge in me.

"My grace is sufficient for thee, trusting one,

Sufficient for thee, till thy journey is done.

In me thou shalt find an abundant supply,
My love and protection shall ever be nigh."

She listened in youth to that voice from above,

And gave to her Saviour her heart's purest love,

O'er all her life's pathway her Pilot and Guide,

Determined to follow, whatever betide.

When billows of sorrow swept over her way,

He then was her comfort, her strength, and her stay.

She heard his sweet promise, "Now cling close to me,

And doubt not. My grace is sufficient for thee."

When to the dark valley of death she drew near,

O list to the sweet words that fell on our ear:

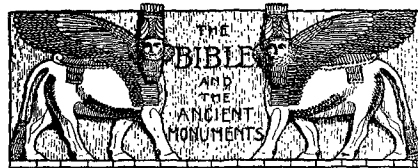
"Unworthy and sinful my heart though it be,

He whispers, 'My grace is sufficient for thee.'"

O beautiful promise he gives to his own,
To all his dear children who kneel at his throne,

Through all of life's pathway thy comfort shall be,

"My grace is forever sufficient for thee."



Babylon and Assyria

M. E. KERN

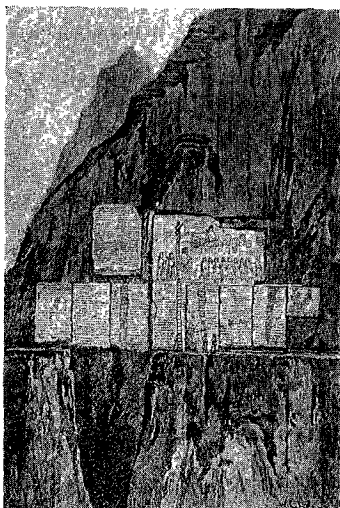
THE story of the deciphering of the ancient language of Babylon and Assyria is also full of interest. The valleys of the Tigris and Euphrates Rivers are literally covered with mounds or hills which are the decayed ruins of ancient cities. Travelers often picked up about the gullies of these mounds bricks and pieces of clay tablets inscribed with strange, wedge-shaped characters. Whether these characters were a language was not known. Finally men be-

* Written in loving memory of my dear sister, Mary M. Grey, whose last words were these, and who died July 7, 1905.

gan to dig into these mounds, when it was possible to get permission from the Turkish government, and to be free from attacks of robbers while at work. In 1842 Botta, a Frenchman, succeeded in unearthing what afterward proved to be the grand palace of Sargon, king of Assyria, a king mentioned once in the Bible, and whose existence had been doubted by the critics. Sargon was the king who carried Israel captive. The walls of this wonderful palace were wainscoted with sculptured slabs, which contained in relief pictures of battle and hunting scenes and triumphal processions. The palace covered twenty-five acres; and as Botta passed from room to room, his interest was raised to the highest point, for he realized that he was face to face with a new-old civilization. And how he longed to read the characters that evidently told about the pictures. New interest was aroused everywhere.

The Behistun Rock

In the meantime a young English army officer had discovered the key to this language, and was diligently trying to use it. In 1835 H. C. Rawlinson (brother of



THE BEHISTUN ROCK

Geo. Rawlinson, the author of "Seven Great Monarchies" and other books) discovered in the Zagros Mountains on a limestone cliff seventeen hundred feet high, an inscription which gave a clew to the Babylonian language. Three hundred and fifty feet above the plain, on the perpendicular side of this Behistun rock, was a polished surface on which was a large figure of a king in relief, leading a line of captives, and beside the picture several columns of inscriptions. The story is a long one; but Rawlinson, finding that he had three languages side by side, set about it to learn Sanskrit, Zend, and the Pehlevi languages, which, with the knowledge of modern Persian, which he already knew, equipped him well for his work. The three languages were Old Persian, Median, and Babylonian. In 1857 it was proved to the world that the Babylonian language could be read, "a discovery," says a late writer, "as great in the field of history and philology as the telegraph in the commercial world."

The Cuneiform Writing

The accompanying illustration shows a sample of this beautiful writing. This is taken from the cylinder of Cyrus, and tells how he captured Babylon. We have now another cuneiform account also of the capture of Babylon, that of Nabonidus, father of Belshazzar.

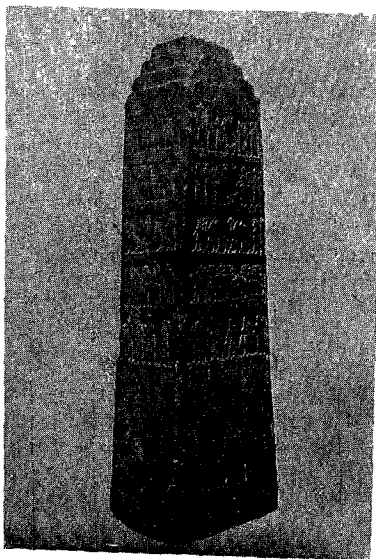
The knowledge of how to read the Babylonian writing of course gave a wonderful impetus to Oriental archeology. Many have gone to this country to excavate, some with the express pur-



pose of finding inscriptions that illustrate Bible times. The very sites of Nineveh and Babylon, those renowned cities of the ancient world, had been lost sight of. For centuries they had rested under the curse of God, but now they were made to reveal their secrets, and we are able to read their history and follow the courses of their ambitious rulers, and to read their own accounts of their contact with the chosen people of God.

The Black Obelisk

In 1845 A. H. Layard, a young English scholar, succeeded in uncovering several great palaces, among them that of Sennacherib, who ruled Assyria from 705 to 681 B. C. He found in one palace the famous black obelisk of Shalmaneser II, which contains the name of



THE BLACK OBELISK, CONTAINING THE NAME OF JEHU KING OF ISRAEL

"Jehu king of Israel." The obelisk represents, both in words and in pictures, the several nations that paid tribute to Shalmaneser. Over one line

of tribute bearers (the second from the top) is written, "The tribute of Jehu, the son of Omri, silver, gold, basins of gold, lead, a royal scepter, staves, I received."

Sennacherib's Inscription

Another very remarkable inscription is that of Sennacherib, who in 701 B. C. made an expedition against Judah. On a six-headed cylinder fourteen inches high he wrote the records of his reign. He records eight campaigns, the third of which is against the cities of Palestine.

After a full account of the conquest of the Hittites, Phenicians, and Philistines, he gives the measures he took to subdue the fenced cities of Judah. He says:—

"And Hezekiah of Judah, who had not submitted to my yoke—forty-six of his strong walled cities together with innumerable small places in the vicinity, with the assaults of battering-rams and the blows of siege engines—I besieged, and I conquered 200,150 persons, small and great, male and female, horses, mules, camels, oxen, and sheep without number from their midst I brought and reckoned as booty. Himself (Hezekiah) like a bird I shut up in a cage, in Jerusalem his royal city I penned up—I diminished his territory. As for Hezekiah himself, the terror of the glory of my sovereignty overwhelmed him. Thirty talents of gold and eight hundred talents of silver I caused to be brought after me to Nineveh my royal city."

It seems strange to have such a remarkable supplementary account of this memorable invasion. The story is very much like the Bible account, and in many details is the same. Naturally Sennacherib does not tell of the great calamity that befell his army, when, according to the Bible, "the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." We would not expect it; for the Assyrian kings did not record defeats. But this is noticeable, that he only shut up Hezekiah and exacted tribute, and though he lived twenty years after this campaign, and carried on extensive warfare in other places, he never again returned to Palestine, no doubt because of the dread of again coming in contact with Jehovah the God of Israel.



INSCRIPTION OF SENNACHERIB, KING OF ASSYRIA, RECORDING HIS EXPEDITION INTO PALESTINE

College View, Neb.



A Song of Motherhood

Sew, sew, sew! For there's many a
rent to mend!

There's a stitch to take and a dress to
make,

For where do her labors end?

Sew, sew, sew! For a rent in a dress
she spies,

Then it's needle and thread and an
aching head,

And see how the needle flies!

Brush, brush, brush! For there's many
a boy to clean

And start to school with a slate and
rule,

With a breakfast to get between.

Comb, comb, comb! In the minute she
has to spare,

For what is so wild — unreconciled —
As the wastes of a youngster's hair?

Sweep, sweep, sweep! O, follow the
flashing broom,

As with towel bound her forehead
round,

She goes from room to room!

Dust, dust, dust! As down on her knees
she kneels,

For there's much to do in the hour or
two

Of interval 'twixt meals.

Bake, bake, bake! For the cooky jar
piled high

But yesterday, in some curious way
Is empty again, O my!

Stir, stir, stir, in a froth of yellow and
white,

For well she knows how the story goes
Of a small boy's appetite.

Scrub, scrub, scrub! For the floor that
was spick and span,

Alas, alack! has a muddy track

Where some thoughtless youngster ran.
Splash, splash, splash! For the dishes of

thrice a day

Are piled up high to wash and dry
And put on their shelves away.

Patch, patch, patch! And O, for a
pantaloon

That would not tear or rip or wear
In the course of an afternoon!

Patch, patch, patch! And see how the
needle flies,

For a mother knows how the fabric
goes

Where the seat of trouble lies.

Toil, toil, toil! For when do her labors
end,

With a dress to make and a cake to
bake

And dresses and hose to mend?

Stew, stew, stew! Fret and worry and
fuss,

And who of us knows of the frets and
woes

In the days when she mothered us?

— J. W. Foley, in *New York Times*.

Overeating

PEOPLE always listen during hot weather with more equanimity to charges of overeating, so the recent prominence of the subject is at least timely. At the annual meeting of the American Medical Association, held in Portland about the middle of July, one of the morning sessions was occupied almost entirely with a discussion of the origin of the various digestive ills to which our American people are so liable, and a definite expression as to the causation of these ailments, by prominent physicians from all over the country. There was practically universal agreement that the source of most of the ills to which the American stomach is so liable is to be found in overeating, and especially in the overconsumption of what is known as proteid material. The proteids comprise the heavier portion of the dietary, and include such articles as meat, eggs, cheese, peas and beans, and the like. These are the most expensive portions of the diet, and it was pointed out that in other countries where economy in the matter of food is a more serious question than it is with us, much less of these materials is consumed as a rule.

Of course, it has often been said that as a nation we overeat. It is only in recent years, however, that the persuasion as to overconsumption of food has been justified by scientific observations, which indicate just why and in what manner overeating is serious. The work of two investigators especially was recalled to attention in the meeting of the Medical Section of the American Medical Association, and the extreme significance of their results emphasized. Professor Chittenden, of Yale University, in a book which was recently reviewed in *The Independent* on the "Physiological Economy of Nutrition," shows by experimental observation on three different series of individuals — hard workers, those moderately occupied, and those living sedentary lives — that scarcely more than one half as much proteid material is needed in order to maintain the body weight and the equilibrium of nutrition than these people had been accustomed to use during the time preceding the observation. Folin, in the *Journal of Physiology*, in a series of articles at the beginning of the present year, came to the same conclusion from the standpoint of physiological chemistry. Both these observers pointed out that proteid material is needed by human beings only for the purpose of building up tissues. It is never needed as an energy producer. The fats and the

sugars represent the energy producers. If more proteid material is consumed than is needed, it is simply excreted, but before excretion it exists in the circulation for some time as irritant material, and then throws a lot of needless work on the excretory organs in getting rid of it.

One feature of the overeating problem was particularly emphasized. It was pointed out that when persons eat slowly there is much less tendency to overeat. If the food is brought thoroughly in contact with the palate and the various taste organs on the tongue during the course of mastication, then the appetite is satisfied with much less than when the food is bolted. This is true in general of all kinds of food, and has been experienced by every one with regard to the sugars and fats, but is also eminently true of meats and cognate materials, only here the less amount needed makes the possibility of overconsumption much easier. Americans are well known to be a nation of fast eaters, and especially to have the habit of washing down their improperly masticated food with coffee, ice water, and other unsuitable liquids. Hence, the accusation of insufficient mastication has a special significance, and was emphasized by American physicians from all over the country.

Very few people realize how inadequate is their process of mastication under ordinary circumstances unless this is actually demonstrated to them. Physicians who have to treat cases of stomach trouble and are under the necessity of using a stomach-tube not infrequently find that one of the best effects of this method of investigation and treatment is the actual demonstration to the patient of what large lumps of material are swallowed without having been masticated. Pieces of potato that sometimes evidently have been entirely untouched by the teeth are found in the stomach contents, and block up the stomach-tube, making the evacuation of the stomach contents very difficult. This same thing is true of most forms of food. Unfortunately for this state of affairs, the human stomach was not meant to crush materials in order to prepare them for digestion. The gizzard of the birds is a thick muscle, the action of which, helped by the pebbles, which birds instinctively swallow, serves to replace other mastication apparatus. Notwithstanding the fact that during the past month, as for centuries before, many a city boy has been sent by his country cousins hunting for hen's teeth, none of them have been found. The gizzard effectually supplies for the absent teeth. In human beings, however, teeth are a triumphant gift of provident mother nature, and the stomach is only a thin-walled receptacle for food, with just muscular force enough in it to move the gastric contents on to the intestines, but without any active crushing ability.

The result is that when unmasticated food reaches the stomach, it fails to pass out properly, and as a consequence de-

lay of the gastric contents leads to dilation of the gastric walls. Another and even more serious accident sometimes occurs. The pylorus of the stomach, the gate through which food passes to the intestine, is composed of a rather strong ring of muscular fibers. When larger pieces of material approach this ring, they are usually refused exit. Occasionally, however, irritated by the presence of such unusual lumps, the pylorus attempts to make up for the lack of mastication, and during the egress of such material helps to crush it. After a time this exercise of an unusual function leads to overgrowth of the muscular fibers of the pylorus, and as a consequence, the opening from the stomach into the intestines becomes so tightly shut that ordinary liquid material does not readily pass through, and the consequence is, for another and more serious reason now, delay of the stomach contents, with consequent dilatation of the stomach walls.

It will thus be seen that from two different standpoints mastication is the most important and the most neglected process in eating. There are some further considerations, however, that serve to emphasize this importance. It is now thoroughly recognized that the stomach itself is by no means the important digestive organ that it used to be considered. It is mainly a receptacle for food material which helps man to store away sufficient food at one time, to enable him to pass a considerable period, some five hours, at least, before another meal will be required. It used to be thought that most of the process of the preparation of the food for absorption was accomplished in the stomach. This is now known not to be true. The stomach has been completely removed from a number of patients for cancer and other serious conditions, and such patients have proceeded to gain in weight and strength, accomplishing the digestion of food without any serious drawback. It is necessary that they take food in smaller quantities and at more frequent intervals, but nature even compensated for this, by bringing about an enlargement of the upper portion of the intestine, which to some extent, at least, supplied the place of the absent stomach.

It will thus be seen that if the stomach only passes on the food material conveyed to it, the process of digestion will be very well carried out in the intestines. At the present time it is well known that not a few persons, owing to abuses of gastric digestion, have no proper secretion of gastric juice, and that none of their digestion is accomplished in this hitherto supposedly so important organ. Such persons are never in as good health as normal individuals, but usually suffer few digestive symptoms. As a matter of fact, if the stomach motility is unimpaired—that is, if its ability to receive food and pass it on to the intestines without delay be retained—then digestive disturbances are rare. The two elements which are the most frequent causes of distur-

ance of stomach motility are overeating and insufficient mastication. Both of these make calls on the muscular walls of the stomach that they are unable to fulfil. The two ills form a vicious circle. People overeat, because they do not masticate enough, and so do not properly taste the food which they are consuming. They overeat of proteid material because this is not required in near such quantities as has hitherto been considered, and requires careful mastication in order to make its taste sufficient to satisfy appetite. The cure for stomach ills, then, is not the taking of drugs and ferments for gastric stimulation, but the accomplishment of the eating process with the care and completeness which so important an element of animal life requires.—*The Independent*.

The Evening Trains

THE first train leaves at 6 P. M.,
For the land where the poppy blows,
And mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle, a low sweet strain;
The passenger winks and nods and
blinks,
And goes to sleep on the train.

At 8 P. M. the next train starts
For the poppy-land afar,
The summons clear falls on the ear:
"All aboard for the sleeping car!"

But what is the fare to poppy-land?
I hope it is not too dear;
The fare is this, a hug and a kiss,
And it's paid to the engineer.

So I ask of Him who children took
On his knee in kindness great,
"Take charge, I pray, of the trains each
day
That leave at six and eight."

"Keep watch of the passengers," thus
I pray,
"For to me they are dear;
And a special ward, O gracious Lord,
O'er the gentle engineer."

—*Selected*.

Twelve Rules for the Care of the Ears

1. NEVER scratch the ears with anything but the finger, if they itch. Do not use the head of a pin, hairpins, pencil-tips, or anything of that nature.
2. Never put anything in the ear for the relief of toothache.
3. Never wear cotton in the ears if they are discharging pus.
4. Never attempt to apply a poultice to the inside of the canal of the ear.
5. Never drop anything into the ear unless it has been previously warmed.
6. Never use anything but a syringe and warm water for cleansing the ears from pus.
7. Never strike or box a child's ears; this has been known to rupture the drumhead, and cause incurable deafness.
8. Never wet the hair if you have a

tendency to deafness; wear an oil-silk cap when bathing, and refrain from diving.

9. Never let the feet become cold and damp, or sit with the back toward the window, as these things tend to aggravate any existing hardness of hearing.

10. Never put milk, fat, or any oily substance into the ear for the relief of pain, for they soon become rancid, and tend to incite inflammation. Simple warm water will answer the purpose better than anything else.

11. Never be alarmed if a living insect enters the ear. Pouring warm water into the canal will drown it, when it will generally come to the surface, and can easily be removed with the fingers.

12. Never meddle with the ear if a foreign body, such as a bead, button, or seed, enters it; leave it absolutely alone, but have a physician attend to it. More damage has been done by injudicious attempts at the extraction of a foreign body than could ever come from its presence in the ear.

D. H. KRESS, M. D.

The Lump on His Side

A MAN long noted for his intemperate habits was induced by Rev. John Abbott to sign the pledge "in his own way," which he did in these words: "I pledge myself to drink no more intoxicating drinks for one year." Few believed he could keep it, but near the end of the year he again appeared at the temperance meeting without once having touched a drop.

"Are you going to sign again?" asked Mr. Abbott.

"Yes," replied he, "if I can do it in my way," and accordingly he wrote, "I sign this pledge for nine hundred and ninety-nine years."

A few days after this he called upon the tavern-keeper, who welcomed him back to his old haunt.

"O landlord!" said the man, as if in pain, "I have such a lump on my left side."

"That's because you have stopped drinking," said the landlord; "you won't live long if you keep on."

"Will drink take that lump away?"

"Yes; and if you don't drink, you'll soon have a lump on the other side. Come, let's drink together," and he poured out two glasses of whisky.

"I think I won't drink," said the former inebriate; "especially if keeping the pledge will bring on another lump. This one isn't very hard to bear after all." With this he drew out the lump—a bag of money—from his side pocket, and walked off, leaving the landlord to his own reflections.—*Selected*.

THAT holy God, against whose only majesty sin can be committed, hath taught me to call no sin small. The violation of that law which is the rule of good can not but be evil; and betwixt good and evil there can be no less than an infinite disproportion.—*Hall*.

THE WORLD-WIDE FIELD

The Latin Union and the French-Swiss Meeting

A. G. DANIELLS

THE annual sessions of the Latin Union Mission and the French-Swiss Conference were held conjointly at Gland, Switzerland, July 11-16. The camp was located on the grounds of the new sanitarium and school property to which the Basel Institute Sanitaire has been recently transferred. Gland is a small French-Swiss village midway between Lausanne and Geneva, on the main railway running from the northwestern and central parts of Switzerland to France. "Ligniere," as our premises are popularly known, is a mile from the station, and forms an estate of one hundred acres, with a frontage of about a quarter of a mile on the north side of Lake Geneva.

From the water the ground rises gradually to something like an altitude of two hundred feet. The southern half of this tract has been cleared, and is devoted to buildings, lawns, and garden and fruit cultivation. Large, ancient trees have been left standing here and there, to beautify the place, and to afford pleasant shade during the summer months.

The main public road between Geneva and Lausanne passes through the grounds between the buildings and the lake. This beautiful macadamized driveway is kept in excellent condition, and it is well patronized by carriages and automobiles.

In many respects this is one of the most excellent locations we have ever secured for a sanitarium or school enterprise. It is in a retired, quiet place in the country; we have enough land for cultivation, growing grain, fruit, and vegetables. The climate is all one could desire. The cool breezes from the lake and snow-clad Alps modify the temperature during the summer months, and we are far enough south to receive the benefits of the mild winters. The blue waters of Lake Geneva, the snow-topped Alps, and the ever-changing scenic views of light and shade across the beautiful inland sea and over the mountains, present nature in her best and most charming form. Directly in front of the sanitarium building, away to the south of us, rises the majestic white-capped

Mont Blanc, towering far above its fellow peaks of the Savoyan Alps. This is surely an ideal place for our students, and for the weary and sick who are worn out with the bustle and noise of the cities.

The property was secured in exchange for our Basel house, which was first used as a printing plant and mission, but of late years has been utilized as a sanitarium. We took possession of Ligniere during the past winter. As the buildings already erected had to be remodeled, and new ones had to be put up, it has taken time and hard work to get started. The sanitarium is now nearing completion, and has a very fair patronage. Quite a number of young people from the various countries of the Latin Union are attending the school. As far as we could judge, this location has



CHALET AT GLAND

great possibilities for the headquarters of the Latin Union field.

The meeting was well attended by the brethren and sisters of French Switzerland, and by delegates and representatives from France, French Belgium, Italy, Spain, and Portugal. I could see that substantial progress had been made in the field since I visited it three years ago. At that time Switzerland had lately been divided into the German-Swiss Conference in the north and the French-Swiss Conference in the south. Now, either of these conferences seems as large and strong as both together were before the separation.

It was a great pleasure to me to meet all these warm-hearted believers, especially the ministers and other gospel workers. I greatly enjoyed the interviews and seasons of counsel I was permitted to have with our brethren in charge of the different mission fields. Elder Curdy, in French Belgium, finds many difficulties to surmount, but the cause is gaining a permanent foothold there. In speaking of the kind of work-

ers he needed, he stated that they must be men who do not fear persecution or death. Brother Curdy's courage is excellent, and he returns to Belgium determined to press on with the work.

Elder Dexter, who recently came to France from the States, is making good headway with the language, and is full of hope and courage regarding France. He was chosen director of the French Mission.

I had very interesting and profitable interviews with Elder Everson, with reference to the outlook in Italy. He brought with him an Italian brother who had recently embraced the message. This brother was once a priest in the Catholic Church, but he has renounced Romanism. A few months ago he became acquainted with us, and began a thorough study of the truth, which he has accepted, and he is to-day rejoicing in the salvation it brought to him. He has a liberal education, and seems to be a talented man. He told me he should return to Rome, and while engaged in teaching, would give the whole message a thorough and critical study. May God bless him to the good of the cause in Italy.

Elder Robinson and his wife had three Spanish converts with them at the meeting. These are among the first-fruits in that mission field. It seems impossible that any one could enjoy such an occasion more than did these dear friends from Spain. They had never seen the like before. The joy expressed in their countenances made all who saw them happy. From what we learned of the peculiarities of Spain, it is evident that it will be a difficult field in which to labor; but we believe that the right kind of workers,—workers who are cheerful and fearless,—will have success, and we trust that God may reward our efforts in that dark land, with fruit that will be garnered into his kingdom.

Brother Rentfro could bring no representative from among the natives of Portugal, for he has been in the field less than a year, and has had everything to learn, including the language. He is well and joyous and confident. The Lord is blessing him in his study of the Portuguese language, and is enabling him to become acquainted with the customs of the people. He expects to see souls saved in the kingdom as the result of his efforts.

The Latin Union Committee decided to send Brother and Sister Jespersson to Algeria, thus adding one more mission field to our list. These workers have labored in Palestine. They have a good speaking knowledge of Swedish, English, German, French, and Italian, and are able to make themselves understood in the Arabic. They are now on their way, and will soon begin preliminary work in that new field. The First-day offerings of the Latin Union will be given to the Algerian Mission field for some time to come.

These Latin Catholic countries are certainly dark, hard fields in which to carry on operations. We can not ex-

pect the same results, as to numbers, that we hope for in more favored lands; but none who receive this message will prize it more highly, nor rejoice in it more sincerely, than those who are reached by the truth for these days in these countries so filled with error and superstition. The glorious light of the gospel that God has given his remnant church will stand out in great contrast to the terrible darkness that has enshrouded them all their lives.

The business proceedings were very interesting, and passed off harmoniously. The officers who had been serving in the immediate past were, in the main, re-elected, and they enter enthusiastically upon their arduous duties among the one hundred million souls of the Latin Union for the coming year.

Three Years in India

L. F. HANSEN

By this time one has become quite accustomed to beholding the dark faces and often scantily clothed bodies of the East Indians. The peculiar habit of bathing much in public, which is prac-

are imitating the Europeans in habits of living and dress. Western civilization is rapidly revolutionizing the East.

The longer we are here, the more we realize that there are mighty influences operating to disestablish time-honored customs. With the introduction of railroads, electricity, and the many lines where modern science is applied, comes an influence that has a decided revolutionary effect. In these old countries, ancestral worship enters into every detail of daily life, and influences thoughts of religion, and domestic and social life. And to hope for a change in either line, the entire life must be influenced. And so there are reserved for this generation far-reaching changes contemplated in heaven's program for the last days. To the student of prophecy there are many side-lights, which in their nature impress also to some extent every rational being. The long series of improvements in modern methods of transportation, in communication, in practical education, in the enforcement of hygienic measures by municipalities, important discoveries in sciences that govern health and disease—all these are ad-

America has missionaries in India. Here are Baptist, Methodist, Congregationalist, Church of England, Scandinavian Alliance, Lutheran, Quaker, First-day Adventist, Seventh-day Adventist, United Brethren, Salvation Army, etc. I have not mentioned the Catholics, though numerically they can doubtless vie with the strongest of the Protestant denominations. Missions are established in many quarters and cities of India, Ceylon, and Burma.

Many of the societies have learned by experience that industrial schools are important factors in mission work. There are also medical missionary departments connected with most of the missions.

Inasmuch as these have the gospel, they have an influence, and are doubtless, through their many sincere missionaries, doing a preliminary work in translating the Scriptures and teaching them to the natives. And as was the case in the early church, says Jesus: "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors;" so to-day there are throughout the length

and breadth of this great empire, devoted men and women, working, perhaps often in obscurity, conducting a school far away from kindred and fellow workers, and after a time succumbing to overwork, impoverished diet, or fever, or all combined, which is most frequently the case.

Dear reader, these are all our friends, and they are working day by day, year by year, preparing India for the last message. And, thanks be to God, the message is going.

Iusien, Burma.



AN INDIAN VILLAGE

tised by men, women, and children, no longer excites surprise. Indeed, we are familiar with their simple habits, the preparation of their food, eaten unencumbered with fork and spoon, but with fingers only, the conclusion of the humble repast by rinsing the plate and cup at the nearest hydrant; their philosophic contentment with their comfortless homes; their habitual serious looks, for even in their songs there is a vein of sadness. The sharp dealer at the market seems less given to defrauding. Withal, we feel that at times when their services are fruitless, it is more from lack of judgment than designed disobedience. This of course has reference only to the poorer classes. The wealthier Indians

vance lessons in preparing the way for the coming of the Lord.

This Is an Age of Missions

is the conclusion that impresses the observer in the West; and in the very heart of heathen darkness, the progress of missions in the past century is so marked that the impression in the East is that this is truly an age of missions. William Carey arrived in India one hundred and nine years ago. By acting as cobbler, plantation manager, printer, government translator, and missionary all combined, he lived to see many converts to Christianity. This was under the aid of the Baptists. But in time other societies were represented, till to-day almost every church in Europe and

THE British and Foreign Bible Society colporteur, distributing Bible portions among the wounded Russian soldiers in the far East, says that one of them read aloud the twenty-fourth chapter of St. Matthew as far as verse 14, when another interrupted him: "I see this free distribution of the evangel is also happening under God's guidance." Another soldier added, "May all be richly blessed who have part in it." Scorn of the dissolute men who have ruined Russia should not blind us to the sturdy qualities of Russian peasants like these soldiers, who are often deeply pious, and who are yet to make the nation strong again.

THE FIELD WORK

Costa Rica

PORT LIMON.—While in the States last winter, we purchased a tent with folding seats, and shipped it to Port Limon. It arrived some months ago; but, on account of the quarantine regulations, we have been unable to reach this place sooner. At last the way opened for us to secure passage on a small schooner, not knowing how things might turn at this end of the line. They are very strict, not allowing white persons to land, as they are not immune to yellow fever. When we sailed into

interest. However, the rains, which at times prevail, keep many away.

There have been five accessions to our little company here since we began services, and still more are to follow. We have been obliged to refuse baptism to some who have applied for membership and that rite. We have to be very guarded on receiving those who apply for baptism; but guarded as we are, we sometimes make mistakes, and find it out too late.

With this I send you a picture of our first tent-meeting, with a group of our people. The man at the left with his



OUR FIRST TENT EFFORT IN THE PANAMA MISSION FIELD

port, the owner of the boat, who is a white man, came on board with the officials, and through his and the captain's influence, we were allowed to land. This was a surprise to all, and seemed even more remarkable when, the next morning, other white people came up from Bocas, and the captain of the Port would not allow them to land, but sent them over to the quarantine cay for five days. We could look deeper, and see God's hand in it all, and felt to thank him.

We soon selected a spot on which to pitch the tent for our first meeting in the Panama mission field. The first man I called on when looking for a place, gave his lots freely, and was very kind and obliging. Everything was soon in readiness, and the meeting was announced to begin Wednesday evening, June 21. As Costa Rica had never before had a gospel tabernacle meeting, this one proved to be quite a novelty. The first night the tent was full, with many more outside. The meetings have continued three weeks, with unabated

wife, is one of our workers. The work is onward throughout this field. Remember us at the throne of grace.

I. G. KNIGHT.

Mexico

GUADALAJARA.—We have had most excellent meetings here. Yesterday the Lord came especially near to us. The eighth annual convention of young people's societies and Sunday-schools of Mexico, which has been held here in the sanitaripatio, closes to-day. I have been in attendance, and have met missionaries from all over the country. They have treated me very cordially, and shown a friendly spirit in many ways, asking me to present a paper on the inspiration of the Bible, and to preside over one of the meetings of the convention, which I did, though I was rather diffident about doing so, on account of my imperfect use of the Spanish. Many of the missionaries are, of course, opposed to our work; but I feel that as long as they are willing to seek our co-operation

along lines that are right, we ought to meet their advances in a brotherly spirit, rather than to hold aloof. They have done pioneer work, and we are reaping, and will reap more, of the fruits of their seed-sowing, and I think that it is right to recognize this fact.

Since coming here I have baptized a young lady patient, who has united with this church. She is having a good experience. Personally I have much for which to thank God; and as he has given me a little part in the work, I hope by his help to do faithfully what my hand finds to do.

G. M. BROWN.

Italy

ROME.—I am sure that this field will not be without its precious gems for the garner, even if they will not be so abundant. Very often, the more rare they are, the more precious and valuable. We are glad to say that the Lord is blessing us, and we are not stopping while we wait for help, but are pushing right ahead.

The professor whom I mentioned in a former report, is daily becoming more thoroughly established in the truth, and has now been a member of the church nearly three months. He lost his position in the college, as they refused him the Sabbath, and he resigned. But the Lord helped him, and he got another position a few days afterward, in the home of one of the most prominent members of the Italian Parliament, as a private professor.

The young officer mentioned in the article has decided in favor of the truth, and will be received into the church next Sabbath. We have many other interesting things to report, but I shall write them later.

I have read with interest the reports of the General Conference. I wish you much of the Lord's blessing in your efforts for him.

CHAS. T. EVERSON.

Chile

VALPARAISO.—I know that you are interested to hear from the laborers from many lands, and to see that the message is onward. The work will continue to progress until the end, when the career of sinners shall be finished in this dark world. I am content to stay here and work for souls who are perishing for want of the light that the Lord has given me. May family is also content, and we are of good courage in the Lord.

At Rengo I have organized a church of about thirteen members. There is some outside interest at that place, also. With a little labor, I think quite a number who are deeply interested can be brought into the truth.

I have received a letter from Brother Davis, from Ecuador, in which he says: "I made by first trip up the railroad last week, visiting a few of the sugar estates. I worked eighteen hours, and took twenty-one orders for large books, and sold over thirteen *sucres* (\$6.50, United States money) worth of small ones. I find a few interested, and expect to go up again this week."

Brother Steele writes that the "Coming King" is being translated into Spanish, and adds, "I only wish that 'Daniel and the Revelation' and

'Great Controversy' were printed in that language. I could sell them rapidly among the better class. More books in Spanish is what we need."

I am now on my journey north, and shall go as far as Iquique. Brother Thomann and I are laboring together, and shall be for a few weeks. There is a spirit of courage among all our people as far as I can see. This will be a good year for crops in Ecuador.

I have written a tract on the commandments, which will be published in Spanish soon. The brethren expect to give it a wide circulation. We are going to publish ten thousand copies at first. When these are distributed, I think we can better see how many the people will need. It will no doubt do our brethren and sisters good to get to work.

F. H. WESTPHAL.

Report From Brazil

AFTER returning from Itarare, and making the necessary preparations, I started, February 27, for Taquary, to attend the general meeting and also the council of the conference committee, held at that place in the early part of March. Five days were required to reach Paranagua, the port of Parana, and the following day the steamer came, and I was soon en route for Porto Alegre. But as we reached the entrance of Rio Grande, a strong westerly wind blew the water out of the lake which we had to enter, to such an extent that we lay almost four days outside of the port, waiting for sufficient water for our vessel to enter. On Sabbath, March 11, we succeeded in entering, and the following morning we started for Porto Alegre, which is about twenty hours' ride up the Lagoa dos Patos (Duck Lake). In this lake there was also a scarcity of water, as the grounded steamers testified. A number of times our boat dragged on the mud; but we kept afloat, and finally Brother Lipke, who had joined me at Itajahy, and I reached Porto Alegre. And as a river boat that would take us to Taquary was nearly ready to go, we were soon on our way. We reached our destination about 10 P. M., March 13.

Arriving at Taquary, we were for the first time privileged to see our mission school at that place. We were very favorably impressed with the neatness and order that reigned about the premises. We were also glad to find some earnest as well as promising young people in the school. This trip to the southern part of Brazil brought very vividly before us the great work we have to do there; while in the northern States there has not even been made a beginning.

The two weeks spent at Taquary, which included attendance at a general meeting of about four days, were full of work. Early and late the committee was working, planning for this and that interest. Much thought was given to the distribution of labor for the ensuing year. Brother Ehlers had been working only a few months in a new colony, and had baptized, just before the meeting, thirty-four Germans; while it was reported that as many more were keeping the Sabbath, and a goodly number of Brazilians were likewise interested. It was finally decided that Brother Arthur Schwantes, a colporteur who speaks the

Portuguese language well, should join Brother Ehlers. It was also decided that Brother Graf should visit the churches in the provinces of Minas Geraes and Espirito Santo, while I was requested to assist at the general meetings in Castro and Blumenau, and then go to Rio Janeiro to labor. Brother Lipke was asked to attend the general meetings at Castro, Blumenau, and Linha Torres, and then labor with Brother Ernest Schwantes, who was also asked to assist at the Linha Torres general meeting, in the southern part of the State of Santa Catharina. Brother Lipke was at the same time to direct the work of the canvassers in that State. After Brother Graf's return to Rio Grande do Sul, he, assisted by Brother August Brack, would enter another German colony where there is much interest. Brother Emil Hoelzle was asked to continue the work in Parana, where he and the writer have been laboring together.

Much thought was given the locating of our printing plant. It was deemed best that it be in a central place, and a committee was appointed to look up such a location; but it was found that, inasmuch as we ourselves had no property upon which to locate it, a heavy expense of rent would be entailed. Finally the plant was sent to Taquary, for the present.

Thus plans have been laid for advancing the Lord's work through another year. May he richly bless the work and workers, and may many a soul be turned from darkness to light by their efforts during this year.

F. W. SPIES.

Southern Illinois Camp-Meeting

THIS meeting was held at Mattoon, according to appointment. The location was beautiful, the weather perfect, and every external circumstance most favorable to its success. The conference is small, hence it was not expected that the attendance would be as large as in some other places. About two hundred of our people were encamped on the ground. The camp was pitched in a beautiful grove of large box-elder trees. These afforded almost perfect shade from the sun, and good protection from the wind.

This young conference has already provided itself with a good camp-meeting outfit. Three good-sized meeting tents and between fifty and sixty family tents were pitched on the ground. The tents are of good quality. The whole ground, so nicely arranged and neatly kept, presented a most pleasing appearance throughout the meetings. The brethren provided seating capacity for about seven hundred persons, and much to our gratification the people from the city came out and filled these seats every evening, and on a number of occasions many were compelled to stand. It was indeed an inspiration to see hundreds of people standing listening with rapt attention to the truth of God. The Lord gave great freedom in proclaiming the message, and the message itself created an intense interest in the minds of the people. The brethren planned to carry on the work after the camp-meeting, and so we can not speak of specific results as to the number who will accept the truth.

In the conference a good degree of harmony prevails, therefore no serious differences arose at the meeting. The officers elected were nearly the same as the preceding year. Brother J. M. Rees was again elected president, and Brother F. C. Wheeler was ordained to the work of the ministry. The camp-meeting was a success in every way, and will always be remembered as a spiritual meeting. There were not a large number of young persons or unconverted in attendance, and yet twenty-three were baptized. The Christian Church kindly granted us the use of their baptistery for the occasion.

In the Southern Illinois Conference one or two institutions are being started in a modest way. A neat and somewhat commodious sanitarium has been set in operation in the city of Peoria, under the management of Dr. J. E. Heald. While this is not a conference institution, all the brethren and sisters manifest a deep interest in its success. We were glad to meet Dr. Heald at the meeting, and to hear him speak of his work in the institution. There is also a small school at Duquoin. It started as a church-school, and has had such good success and has been managed with such discretion that the conference recommended it at this meeting.

Brother Moon, the president of the Lake Union Conference, was present at the meeting, and Brother Stone, of Indiana, was with us for a day or two, also Brethren Bliss and Curtis, of northern Illinois. We were pleased to have these brethren with us, and to hear their testimonies.

We were glad to hear that in every department of the conference a good degree of financial prosperity has been seen. The tithes and offerings have increased, and prosperity has attended the tract society and Sabbath-school departments. Those of our brethren and sisters who attended the meeting were blessed of the Lord, and returned to their homes strengthened in their determination to do more for the Master in the year to come.

E. W. FARNSWORTH.

The Ohio Camp-Meeting

THE Ohio camp-meeting and annual conference was held at Mansfield, August 10-21. At this place, where the followers of John Alexander Dowie met with such an unpleasant experience, our people received a cordial welcome from the citizens. The mayor had arranged to be present at the first meeting to deliver an address of welcome, but on account of state business at the Capitol, which demanded his attention, he sent a written address by the Hon. C. E. McBride, who welcomed the Adventists to this beautiful city.

The camp was located in the fair-ground. The weather was quite unfavorable, there being but few pleasant days. Yet our brethren were happy, rejoicing in God, and seemed to greatly enjoy the truths presented by the different speakers. The various phases of the third angel's message were the burden of the discourses. I am convinced that nothing so moves our people as the grand old truths which they have loved so long.

The annual report from the president, the treasurer, and the various secretaries showed a healthy growth both nu-

merically and financially. Five churches were admitted to the conference, with an aggregate membership of sixty.

The report from Mt. Vernon College showed that this institution is in a prosperous condition. The canvassing work has been well supported by the conference officers during the year, and a large number of books has been sold. Many of those engaged in this work were students of the college who had spent their vacation in evangelistic canvassing. They came up to the annual meeting full of courage and hope. Ohio may well be proud of its corps of young workers.

This is generally admitted to be the largest annual conference ever held in the State, there being seven hundred or more campers on the ground. Twenty persons were baptized at the meeting, and others are to receive the ordinance at their home church. The young people and children received due attention, there being regular daily meetings for the youth and the children.

The visiting ministers present were Elders E. W. Farnsworth, I. H. Evans, Allen Moon, and F. C. Gilbert, and the writer; Brother J. B. Blosser was also present.

The business of the conference passed off quite pleasantly. The following-named officers were elected, there being but few changes from last year: President, H. H. Burkholder; Vice-President, R. R. Kennedy; Conference Recording Secretary, K. R. Haughey; Treasurer, C. V. Hamer; Missionary Secretary, N. S. Miller; Field Secretary, C. E. Weak; Educational Superintendent, Jas. Shultz; Executive Committee, H. H. Burkholder, R. R. Kennedy, C. V. Hamer, Thos. Thornton, G. C. Quillin, Francis M. Fairchild, and K. R. Haughey.

We believe that this camp-meeting marks the dawning of a new era in the history of the Ohio conference, and that greater prosperity will attend the work as a result of this meeting.

W. D. CURTIS.

Keene Academy Is Singing the Jubilee Song

WE are very glad to state that the last dollar of our indebtedness has been provided for. Not only is this true, but there is a surplus on hand for improvements; and there are good prospects for materially increasing this sum so that we can at once begin to plan for a steam-heat plant for our school home, better bathing facilities, water closets for both buildings, etc. In addition to this we are purchasing books for the library, and are planning to better equip our laboratory, and to add appliances of different kinds until our school is fully prepared for its work as the training-school of the Southwestern Union Conference.

While all this is encouraging, we are still more encouraged by the deepening spirit of consecration that characterizes our school, and for the earnest conviction of both the school board and the faculty that the only work of the school is to prepare our young people to live for God both in public and in private life.

The past year was encouraging. The enrolment was not much larger, but

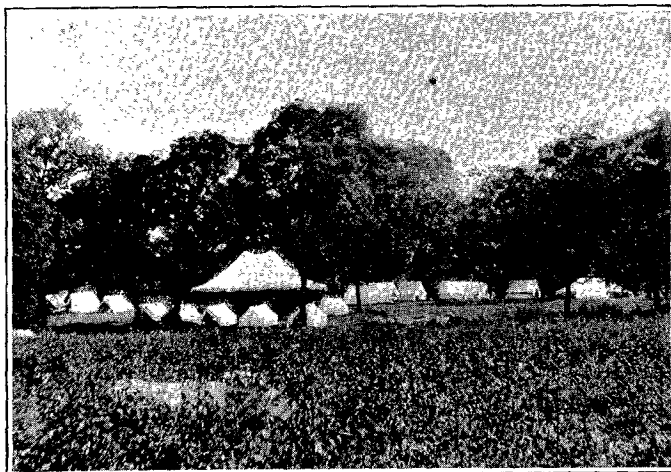
when our school closed, the daily attendance was more than double that of the previous year. Most of the young people were making earnest preparation for God's service, which banished many of the distracting influences that are sometimes present.

Judging from the number of inquiries, our attendance will be still better the coming year; and we are glad to say to all who come that our school will be better than last year. Our faculty is increased; our course of study lengthened; many facilities will be added; we are planning to do our work so thoroughly that our school shall be second to none in its efficiency; and now that God has delivered us from the bondage of debt, so that we "owe no man anything, but to love one another," surely the school ought to receive a quickening that will give new meaning to the denominational watchword, "The advent message to the world in this generation."

C. B. HUGHES.

The Nashville Camp-Ground

THE fact that the attention of our people is being directed to the Southern field in general, and to Nashville in particular, will make this meeting of more than common interest. Undoubtedly others will officially report the



THE NASHVILLE CAMP-GROUND

meeting and its results, the object of this writing being only to describe the camp and campers.

Located on one of the city's many street-car lines, in a southern suburb just outside the city limits, the meeting is very accessible from all parts. For one five-cent fare, by means of the excellent transfer system one can reach the ground very quickly from any part of the city or suburbs. On several lines this may mean a ride of ten or twelve miles. At one side of the line leading to the camp, on a high hill, is seen from the cars an old fort that was held at times by both the Federal and Confederate forces during the war.

The camp is in a beautiful grove of maple and oak trees. Among the several varieties of the latter the chestnut-oak predominates. We had never seen these trees till coming to Tennessee. They have the trunk and bark of the common white oak, but the leaves are like those of the sweet chestnut of the Alleghany hills. The size of all these trees gives unmistakable evidence that they were old before the time of the late war, the ef-

fects of which are still seen in this section of the country.

The site chosen is a knoll about thirty rods long and ten wide, from which the ground slopes in every direction. The whole enclosure contains upward of one hundred acres. The large tent occupies the center of the elevation, the family tents being arranged around it at suitable distances without regard to exact measurements from one another, in a way that could not be allowed on a large encampment on account of economy of space. But this feature adds much to the attractiveness of the arrangement, being more as nature does things.

A well-patronized dining tent is set at one end of the elevation. Near a rustic bridge crossing the dry bed of a creek which gives evidence of sometimes being more than full, on the path leading to the street-car station only a few rods distant, is a nice book tent where a good stock of literature from the Southern Publishing Association is offered for sale.

Several views of the grounds were taken by amateur photographers encamped, one of which we present with this. We were pleased to meet many friends whom we had formerly known from different States. England, New York, Pennsylvania, Massachusetts, Iowa, Indiana, Ohio, and Illinois were

represented in these, while the number from Michigan reminded us of the Michigan camp-meetings of years ago. There is still room for more.

We are pleased to say that all these are now naturalized Tennesseans, and are in the field to stay till their work is done.

This is the prettiest camp we have ever seen, and we are glad to report that the excellence of the

camp and surroundings is not the only good thing in connection with the gathering, as a most excellent meeting is also in progress.

H. E. SIMKIN.

The West Virginia Conference and Camp-Meeting

THIS meeting was held on the old fairgrounds, at Clarksburg, W. Va., Aug. 17-27, 1905. The annual conference and camp-meeting was held here last year. Some of the buildings were utilized, and these, with about twenty-five tents, composed the encampment. A pavilion, fifty by eighty feet, was used for public services.

A good interest was developed from the outside, and each evening the people listened attentively to the presentation of conditions existing in the last days, the messages of mercy and truth and the prophecies leading to their fulfilment, as a remedy for the existing evils. It was arranged to follow the interest thus awakened by a tent effort.

Beginning with the early morning meeting, conference work followed, with preaching, and practical talks and instruction upon the work in the different departments of the message. Brother F. E. Painter, general canvassing agent for the Atlantic Union, was present the first part of the meeting, and rendered assistance in all the services. Dr. Froom was present one week, beginning with the first Sunday, and gave much needed instruction on hygiene and practical living, with some demonstrations in caring for and treating the sick, which was much appreciated. Elder Spicer came on Tuesday, and remained till the end. He brought courage and confidence to all present by relating the experiences our workers are having in the opening providences of the Lord in foreign lands. His work for the people on the Sabbath was of great benefit to all. The Spirit of the Lord was with us in large measure on the first Sabbath of the meeting, and this presence of the Lord was felt in all the deliberations of the conference. On the last Sabbath of the meeting a much more marked degree of the power of God was present, and many came forward, some for the first time, and gave themselves to the Lord. One brother, who has been a backslider for some years, surrendered to the Lord on this occasion, all of which brought great rejoicing into the camp. The writer left early Sunday morning; several were to be baptized that day.

The conference was unanimous in the choice of their officials, and new courage and confidence seemed to come in as the session closed. Elder B. F. Purdham was chosen president, W. R. Foggin vice-president, and P. W. Province secretary and treasurer of the Tract Society Department. A call for means to help forward the work resulted in about five hundred dollars in pledges to be paid the coming year.

This conference, like old Virginia, has been passing through many trials and sad experiences for the past years, but we believe they now see more clear light, and as this light breaks upon them, we trust they will all arise as one man and engage in the work with renewed courage and power till the Lord shall come.

R. D. HOTTEL.

Relief for Our Sanitariums

THROUGH the minutes of the General Conference proceedings, the readers of the REVIEW have been made acquainted with the resolutions which were passed providing for a plan of work for the relief of our sanitariums. Sister White has written a book entitled "Ministry of Healing," which is generally regarded as equal to "Christ's Object Lessons," if not better. This work she has donated to our people for their use in assisting our leading sanitariums.

A Relief Bureau has been organized, with headquarters at Mountain View, Cal., which will take charge of the work with all the relief books,— "Ministry of Healing," for the sanitariums; "Christ's Object Lessons," for the schools; and "Story of Joseph," for the schools for the colored people in the South.

One set of plates has already been made for "Ministry of Healing," and the Pacific Press has printed one edition of ten thousand copies. A set of plates

is being made for the Review and Herald, and in a few days they will issue another edition; and we also expect to make plates for the Southern Publishing Association; the Echo Publishing Company, Melbourne, Australia; and the International Tract Society, London. The book has been entered at Washington, D. C., and at Stationer's Hall, London, and the date of publication will be September 12. After that date we shall be able to supply books as required.

The book contains 541 pages and about 200 illustrations, and will sell for \$1.50. It will be handled through the regular publishing channels. Individuals will order it from church librarians, State tract societies, or publishing houses. The arrangements for circulation and the appropriation of funds will be made by each union conference, and will be fully announced in due time. In the meantime we trust that our brethren and sisters everywhere will pray for our work in this department. Our institutions are now being located at points of advantage all over the world, and have an influence far greater than can be estimated, and these relief efforts are given us as a means whereby every Seventh-day Adventist by helping a little can assist in establishing memorials for God and splendid facilities for getting the truth before the world. This is why we desire the prayers of God's people and their hearty co-operation in this great work.

E. R. PALMER.

Secretary Relief Bureau.

The Arkansas Camp-Meeting

THE camp-meeting for Arkansas was held in a shady oak grove in the city of Bentonville, August 17-27. This place has a population of about twenty-five hundred. The city and the citizens were very cordial in the favors they extended to the campers, and came, sometimes in large numbers, to attend the public services.

Elders N. P. Nelson, Andrew Nelson, and G. B. Thompson were present the first half of the meeting, after which they left for Oklahoma; while Professor Hughes and the writer continued till the close of the meeting.

An excellent spirit had possession of the camp from beginning to end. Hearty responses were made to the practical preaching, while both Sabbaths witnessed revivals blessed by the presence and power of God's Spirit. All present said it was by far the best camp-meeting Arkansas has had for years.

Elder U. Bender was re-elected president, and D. Saidee Wilson secretary and treasurer of the conference. Credentials were granted to U. Bender, V. B. Watts, H. Clay Griffin, M. H. Gregory, and L. W. Felter. Ministerial license was given to J. S. Rouse and H. S. Parker.

This conference has a membership of about four hundred and fifty, fifty of whom were added last year. The tithe showed an increase of \$362.44 over last year. Sabbath-school offerings for the year were \$238.54, and other offerings \$484.76.

For such a small conference it was encouraging to see about two hundred and fifty camped on the ground. But per-

haps the greatest evidence that God's Spirit was leading this people was, their great liberality. On one day \$303 was raised for Keene Academy; on another, \$64.50 for church-school work; again \$50.60 for local work; while on the last Sunday of the meeting, the whole camp responded as one man to the appeal for foreign missions, and gave \$107.06. In addition to this, the people voted to turn to foreign missions the three hundred dollars credited to this conference by the General Conference. Thus, all told, the people gave about eight hundred dollars to the general work.

The work among the young people brought brighter days for the canvassing work. The general agent, Brother Manfull, expects to lead into the field a larger force than ever before.

This is the first privilege I have had of looking into the South and contemplating the bulwarks of the message in this section of the country. I see no reason why the truth can not make a strong and stable advance in the Southwestern Union. God's Spirit is with the people in power; it is their privilege to look up and receive it. B. G. WILKINSON.

The Great Needs of the Graysville Training-School

It affords the writer very great pleasure that our leading brethren at Washington have recently, through the REVIEW, made a call for a general fund for the needy Southern work. The headquarters of our denomination is certainly the place from which such a call should emanate, and not from the Southern field itself. In that case, the call is representative of the denomination, and not merely from a feeble part of it. Heretofore calls have gone forth from this Southern field alone, and thus we have labored under great disadvantage; and we have feared that our position had almost made us seem like *arrant beggars*, not a very desirable name and reputation. But necessity almost forced us into this position.

We feel very grateful to our brethren for taking this noble stand to lead out in this good work for the South. We most heartily promise to second their efforts, in every reasonable way.

To the end that our people may be intelligent concerning the needs of this Southern field, we wish to speak of the distressing condition of our Southern Training-school at Graysville. Every institution some time has its crisis. At such a time, through losses or various complications of difficulty, a state of things is reached where, unless assistance is rendered, the institution becomes sorely crippled or perhaps goes under irreparably.

Our Graysville training-school has now reached such a crisis. This excellent school has had an existence of some twelve years. A few earnest Sabbath-keepers who had recently settled there from the North, seeing the great need of a denominational school in the South (for there was none then south of the Ohio River), sacrificed of their means, built the present school building, and donated the grounds and the building to the General Conference, free from debt. This was, of course, before the union conference was organized. The General Conference conducted the school for

years. The people of Graysville also gave liberally toward building the dormitory. The school has never gone heavily into debt. A few persons in the North have contributed occasionally.

The school has been advancing in efficiency and influence. The grade of school work has been extended to the twelfth or thirteenth grade. Last year it was very full; indeed, it was crowded almost to overflowing, so that more room was needed. Efforts are being made to make the school more and more of an industrial school.

Until recently the amount of land attached to the school was somewhat limited; but what they had was set out to fruit-trees, berries, etc. Within a year or two one of the best farms in the vicinity, in close proximity to the school, was traded for by the conference association, and is rented on reasonable terms to the school. A large amount of fruit-trees and berries has been set out. Young stock, cattle and horses, has been purchased, and there is a reasonable prospect of profit from the same in the near future.

One special reason of their financial straits this season was a heavy frost which came when acres upon acres of the strawberry crop were putting on a splendid lot of bloom and young berries. So nearly all their expected income was cut off.

The other fruit-trees and berries planted are not quite large enough to bear; so of the young stock. But if a little more time is granted, prospects for the future are excellent.

The old saying, "It never rains but it pours," may imply, we suppose, that when things get into a perplexing condition, and it seems that we have all we can do to get along, then some unexpected calamity comes, and we are put to our wit's end. So it was this spring. The buildings are in sad need of repairs. The school board looked over the situation last winter very carefully, spent days in considering the situation, and were sorely perplexed as to what to do. We knew well enough what needed to be done, but where was the money with which to do it? Then came the terrible frost, and it seemed almost to take away the heart. Indeed, some faint-hearted ones have actually proposed to shut up the Graysville training-school for at least a year. But what a calamity that would be! It might take years for the school to regain its prestige. There is a far better way than that. This most important training-school, the only one of its kind for the white people in this whole union conference of nine large States, shut up for what?—Because a few thousand dollars is needed to make repairs and improvements.

This school has cost the denomination very little during its twelve years of existence. It has been made nearly self-supporting. The writer, who has been on its board of management three or four years, can speak very positively of its economical management. Great care has been used to avoid running into debt, and wise plans have been laid, and great economy used. Every sensible person knows that schools do not often run themselves. They must have financial aid from time to time, especially to keep the buildings in good repair, and to make needed enlargements and improvements. The writer has never been connected

with an institution where greater care in the management was shown.

What are the improvements now absolutely essential?

1. A new roof must be put on the school building. The roof is twelve years old, and leaks badly, causing damage of no small amount in the school-rooms.

2. A better laundry is absolutely necessary. The present arrangements are a disgrace to such a school. The young ladies who wash endanger their health, getting their clothes and feet wet. It is not right to thus run such risks as the possible loss of health, and even life.

3. Far better bathing facilities are greatly needed. As a people we have much to say about taking baths and keeping the physical man clean and wholesome, for the preservation of health and to keep the system vigorous. Our schools are supposed to teach these lessons. But this important school is sadly in need of suitable appliances with which to accomplish these results. Shall we not supply them?

4. Other outbuildings are sadly needing a transformation. The present ones are certainly not an honor to the only training-school for white students in this great union conference, or in the Seventh-day Adventist denomination.

5. We now come to a most important matter. An entire revolution needs to be made in the heating arrangements. The academy building depends on old stoves, cracked or broken more or less, for supplying heat for the rooms. In cold weather they are very uncomfortable, and are utterly unsatisfactory and behind the times.

The home dormitory, where most of the students board and live, is in still more unsatisfactory condition. Its only way of being heated is by a furnace. Coal is used as the fuel. The furnace is badly worn, and some if not all of the school board consider it absolutely unsafe. The heat of the furnace has caused the surrounding woodwork to become as dry as tinder, and should the least touch of fire reach the woodwork, the whole structure would be swept away in a hurry, and lives be endangered. Besides this the present arrangements are wholly unsatisfactory. In cold weather it is impossible to make many of the rooms comfortable. Students get severe colds, and in some cases are very sick from this cause. Besides this, at times the dining and other rooms are filled with smoke and dust arising from the furnace.

But why dwell longer on these sad evidences of the great needs of this institution? The writer knows full well that every need mentioned here, and others not stated, are real, and must be supplied, or the school will be a failure. The members of the board were unanimous in the belief that steam heating from a boiler outside of the buildings would be far more satisfactory, and be a saving in expense. This change ought to be made at once.

This school must have assistance. Three or four thousand dollars is needed at once to make these and other necessary repairs. Professor Griggs, who looked over the whole situation last spring, said ten thousand dollars should be raised in order to put this school in first-class condition. It surely ought to be done.

We have written this hoping that of the funds to be raised for this Southern field, at least three or four thousand dollars would be applied on these school buildings. Brethren and sisters, this needs to be done.

GEO. I. BUTLER,
President Southern Union Conference.

Another Pioneer Fallen

ELDER CHAS. O. TAYLOR, of Norfolk, N. Y., departed this life on the evening of Aug. 9, 1905, having suffered from a complication of diseases incident to old age. He was born Nov. 15, 1817, and was therefore 87 years, 8 months, and 24 days old at the time of decease.

In the autumn of 1849 he united in marriage with Miss Matilda Whipple, who stood nobly by his side and aided him in his labors for over thirty years. The union was blessed with three beautiful children, all claimed by death in childhood. They lie side by side with the mother.

In the month of June, 1883, he united in marriage with Miss Jennie Haskell,



ELDER C. O. TAYLOR

of Norfolk, N. Y., where he spent most of his declining years. He possessed a mild disposition, was firm in his opinions, and always stood manfully and faithfully by what he considered truth. He was a diligent student and great reader, so much so that he kept abreast of the times, and being a sociable man by nature, he was in conversation instructive and entertaining, to the delight of those who listened to him. He wove the truth into his conversation, thus convincing as many as by his public efforts.

As early as 1840 Elder Taylor listened to the preaching concerning the soon coming of Christ, proclaimed by Elders Adrian and Hutchins. He accepted the views, and from then until his death he never swerved in his faith in that glorious appearing. He fully believed the Lord would come in the autumn of 1844, at the expiration of the twenty-three hundred days of Daniel, eighth chapter. He, with thousands, was sorely disappointed, but did not cast away his confidence; he again and again reviewed the evidence of that coming, and every time he did so he became stronger in the position, and loved to sing—

"The Lord is coming! let this be
The herald note of jubilee;
And when we meet, and when we part,
The salutation from the heart."

Soon after the disappointment he fully embraced the truths of the third angel's message. He became very firm in his convictions, and did all he could to disseminate the new-found truth. He began to publicly preach the message in 1854.

In preaching he labored most of the time in northern New York, raising up several churches. About 1880 he began preaching in the Southern States, laboring in North and South Carolina, Georgia, Alabama, and Louisiana. He gave the first discourse ever delivered by our people in New Orleans. Several embraced our views through his labors in the South.

While attending the State conference in Rome, N. Y., in January, 1902, he suffered a slight attack of paralysis, but rallied from it, and labored more or less in the field in preaching the message. In August, 1903, while visiting some churches, he sustained a second and more severe shock, and his life was despaired of; but on account of a strong constitution, through the blessing of the Lord he still proclaimed the message. During the fall and winter of 1903-04 he spent the time at the hospitable home of Brother and Sister S. T. Crosbie, who did everything they could for the comfort of Brother and Sister Taylor. A few met there each Sabbath, and after the Sabbath-school Brother Taylor would preach a short sermon, sitting in his chair.

During the last year of his life he suffered intensely at times, but was blessed with a clear mind, and was sustained with the Christian's hope until the last. Funeral services were held at his late home, Friday, August 11, conducted by Elder S. B. Whitney, who the next day accompanied the remains to Adams Center, Jefferson Co., where Elder Taylor once lived, and where his first wife and children are buried.

The writer held a service in the church house of our people at Adams Center, where words of comfort were spoken from Ps. 116:15, to a large congregation. Brother Taylor leaves his wife and a wide circle of friends to mourn their loss. As we laid him by the side of his first wife and children, we did so with the encouraging thought that he and all the ransomed host shall live again to rejoice when death itself shall die, and to continue that rejoicing throughout the ceaseless ages of eternity.

S. H. LANE.

The Spirit of Service Increasing

WHEN instructing his disciples, Jesus said, "Whosoever of you will be the chiefest, shall be servant of all." "For even the Son of man came not to be ministered unto, but to minister." And to make the subject so plain that a child, or a wayfaring man, even though simple-minded, need not misunderstand the calling of those who follow Christ, he gave the parable of the good Samaritan, who, neither expecting nor receiving the appreciation of the professed servants of God, with the spirit of true service, which is begotten only in love, deferred his own plans, and dressed the

neglected, bleeding wounds of a friendless and penniless man. This was done, not by proxy, nor was it seen of men, but was done by one whose life was in harmony with our Lord's.

This parable of the good Samaritan, above all other parables, is studied by medical missionaries, as they emulate the disinterested service.

It is said of Jesus that he went about doing good, and according to Isaiah 58 this sort of service is to be prominent in the experience of true Sabbath reformers.

Having been won to an active interest in medical missionary work by the emphasis that its teachers placed upon these fundamental elements of Christianity, one day near the close of my medical study I was startled by a remark by one of our professors to the effect that the spirit of service was departing from our medical missionaries. He referred to certain evidences which I sincerely hoped were exceptional.

"Let this mind be in you, which was also in Christ Jesus," was the sentiment in the mind of the first class of medical missionaries graduated from the American Medical Missionary College. In setting up a huge rock to memorialize the event, they had inscribed on it the words, "Let us follow Him." These words, whether viewed as exhortation or resolution, are filled with the idea of divine leadership and example, and of brotherhood only in service.

The mind of Christ in a nurse will make her conspicuously different from a trained nurse who, with the spirit of a modern labor union, can sit leisurely down amid abundant and urgent incidental duties, and satisfy her own conscience with the excuse, "That is not a nurse's work." A mercenary spirit or laziness and listlessness are entirely out of harmony with a nurse's uniform, but infinitely more incompatible with a missionary nurse's profession.

The correspondence recently received from nurses is cheering in the noticeable spirit of service and readiness to labor in any or in various capacities. Many of these letters are from experienced nurses who are familiar not only with the classified work of large institutions and private nursing, but with the labor, the sacrifice, and even the drudgery of pioneering. Some of these are just recovering their health by a season on a farm after a long, taxing period of service; yet with the spirit of veterans they write, "We are not out of employment, but if we are needed anywhere, you may regard us as available for any place we can fill with Christ as our leader." Some, in speaking of future work, express a preference to arrange to spend part of their time in evangelical work. This is indeed the kind of fruit that should appear in abundance with true medical missionaries. This will not lead to disparaging other lines of work, nor to making unfavorable comparisons between those engaged in different departments.

Dr. George, in writing of his visits to Western camp-meetings, says that he found old graduate nurses tired of their independent work, and anxious to harmonize with the organized work.

We rejoice in the healthy sentiment that is increasing, and we sincerely trust that the mutual interest of the members of Christ's body may be equaled only by

the spirit of service. Divine credentials, impossible to counterfeit or to withstand! May they lead many into new and unoccupied fields, where, with a divine commission to engage in doing good, they may exalt the Saviour.

J. E. FROOM,

Secretary General Conference Medical Council.

Notes of Progress

FROM the conservative East, the Atlantic Union Conference, comes the most cheering report of book sales our eyes have chanced to rest upon this week in scanning the State and union conference papers. The *Atlantic Union Gleaner* reports as follows:—

"The value of orders and helps reported this week is \$1,176.42. This is the largest weekly report that the *Gleaner* has ever printed, and it represents thousands of sermons on present truth that will soon be in the homes of the people, and will bear fruit for the coming harvest."

We greatly rejoice that the work is thus rising in the East; and as step by step our publishing work regains its old-time success, God would be glorified if the East, where the truth began, should lead the way.

The work is also rising on the far Western coast. There is not a large number of workers in California; therefore the book sales may not be so great as they have been at various times in the past, but the agents were never averaging better than now.

The following items, taken from their reports, will be of interest, and will indicate to our readers that books can be sold as successfully as ever:—

In three weeks six agents, working 554 hours, took 429 orders, valued at \$1,194.90. The next report is for one week,—8 canvassers, 277 hours, 221 orders, value \$509.30.

One agent is selling "Heralds of the Morning" in the Napa Valley, the territory lying about the St. Helena church and sanitarium, where some have thought the ground was "burned over" and unworkable. Notice what a splendid all-round report this is: 40 hours, 57 orders, value \$90.45. This was the agent's best week. His record for seven weeks is, 243 hours, 235 orders, value \$432.35.

Old agents will recognize these reports as quite equal to the reports during the best days of our canvassing work; and if these old agents who have turned aside to other employment will come back to the field, and bring with them a fine army of recruits possessing an intelligent, unconquerable spirit, we will place our best days before us instead of behind us.

An item from the *Workers' Record* informs us that plans are being made for a bookmen's convention in Kansas City during the month of January. Renewed interest in the book work on the Pacific Coast had its origin primarily in the bookmen's convention held in Mountain View last winter. Therefore we look forward with hopeful anticipations to the results of such a convention in Kansas City, located in the center of a vast rich territory.

When the leading workers in any community begin thus far in advance to plan deliberately and intelligently for its book work, success is sure to follow. In fact, we have never been disappointed in the results of earnest effort. No work in the message yields more certain results, or returns more directly in proportion to the effort, than the publishing work.

E. R. PALMER,

Secretary Publishing Department.

The Work for the Colored People in the Southwestern Union Conference

A YEAR ago there had been practically nothing done for the poor colored people in this section, but they were struggling along, trying to do the work for their own people with only their own resources. But by the help of the General Conference in allowing us twenty per cent of the November collection, we purchased forty acres of land near Devall's Bluff, Ark., where we intend to erect a building this fall, with two departments, for school purposes. We have quite an intelligent, well-educated colored brother who conducted a church-school last winter in a temporary building on the farm, and who may connect with the school when we get a more permanent building.

Besides this we purchased one large preaching tent and two small family tents for the use of the colored workers in Arkansas, and the same for those in Texas. We have also erected a neat little church building at Cleburne, Tex., upon a lot paid for by the colored company there.

For the future we find considerable to do, in order to make the work already started a success. We shall have to help several promising colored men and women to go to Huntsville a year or two to better fit themselves to work for their race; for we find that most of the poor people are very ignorant, and must have some education before they can successfully help others.

We have quite a large and growing church of colored people at Waco, Tex., who feel very much the need of a building in which to worship, but they are all poor. We do not feel that it would be wise to buy a lot and build them a church, as this might teach them to be too dependent on the conference for everything; so we have encouraged them to get a lot themselves, and then we would assist them to build a church on it. They already have about half enough raised for the lot, and we shall be called on before long to build them a church building.

We believe that the means already given us has been put to good use in building up and establishing the work among this people in our field. We hope you will remember us for the coming year; and on our part, we shall try by the help of the Lord to spend the money given us at this October collection, to the best advancement of the cause among this downtrodden race.

Under the arrangement with the General Conference for the coming year we shall have to largely support our colored workers out of the collection received in October. We have at present one ordained minister and four Bible workers in Arkansas, and one ordained minister,

one Bible worker, and one colporteur to whom we are giving partial support, in Texas.

In the States of Arkansas and Texas we have six colored churches. The members of these churches love the truth, and are quite faithful in paying their tithes and offerings.

Now, dear brethren and sisters, we come to you with an earnest appeal that you will remember the great needy Southern field, and that you will make a liberal donation to carry on the work already begun. This work has lain so long at our very doors neglected, and the Lord tells us that the opportunities for doing it will close soon, so there is the more need for liberal donations of means that the work may be hastened.

N. P. NELSON.

Field Notes

A NEW church building will be dedicated at Muncie, Ind., September 24.

BROTHER E. A. CURTIS reports the recent baptism of four persons at Kewanee, Ill., also the addition of six persons by baptism to the church at Kankakee, Ill.

IN a report of meetings which were recently closed at Elk City, O. T., Brother E. L. Maxwell says: "Fifteen have taken their stand for the truth, and have united with the church; and there is still a good interest to hear the truth."

ELDER D. T. FERO says in a report from San Jose, Cal., under date of August 1: "Independently of the camp-meeting work, it has been my privilege to baptize several in the San Jose church, and eight new members have been added to the churches in the last month."

BROTHER L. H. CHRISTIAN, who is conducting tent-meetings in Chicago, reports: "The people are stirred up over these truths as I never saw them stirred in Chicago before. Some get angry and leave the tent; but they return again at the next service. Many are under conviction. Several have already decided to obey."

WE note the following among items of interest in the *Pacific Union Recorder* of August 24: "From a letter received from Elder C. E. Ford, of Spokane, we learn that on August 5, seven persons were baptized and six were received into the church. A series of tent-meetings has been held, and as a result, four have taken their stand for the truth, and others are interested. Spokane is planning for a church-school this coming winter."

BRETHREN W. A. GOSMER and D. H. HANSON, who have been laboring at Sun River, Mont., say in a recent report: "At the close of our effort at this place, a Sabbath-school was organized, ten souls having taken a stand on the commandments of God and the faith of Jesus. Toward the close of the meetings, as God began to work in power, the wrath of the dragon was stirred. Several church women headed a rabble, and tried to disturb our meetings by shooting off firecrackers in the tent dur-

ing the preaching service, but the meeting went steadily on, and the truth triumphed."

IN a report from Wenatchee, Wash., Brother J. A. Rippey says: "The message is onward in this part of the great harvest-field. The brethren here are all of good courage, and seem determined to push the battle to the gate. Since we came here last spring, one has taken his stand for the truth, and is awaiting baptism. Three families of Sabbath-keepers have moved here since last spring, which strengthens us greatly. We are planning on the erection of a church building, having already purchased the lot."

BRETHREN N. T. SUTTON and D. E. HUFFMAN say in a report from Leon, Kan.: "In many respects our experience here is much different from any former experience we have ever had in tent work. A few who had promised to obey, and others who had been fully convinced of the truth, seem to have decided against their knowledge of duty, while others are becoming interested. We have almost a new audience. Our tent is full every night, and the interest is good. At least three new ones are holding fast."

A TEACHERS' institute was held in connection with the recent camp-meeting at Portland, Ore., of which the *Pacific Union Recorder* says: "The teachers' institute which just closed was one of great value to our teachers and the cause of Christian education in these northern conferences. From twenty-five to thirty teachers were in attendance. Good help was provided. Prof. M. E. Cady, Prof. Frederick Griggs, Miss Sarah Peck, Miss Katherine B. Hale, Mrs. J. L. Kay, Elder F. S. Bunch, Prof. R. W. Airey, and the superintendents of three conferences were present to assist."

Missionary Campaign on the Pacific Coast

THE Pacific Union Missionary Campaign Committee has been giving careful study to the campaign in our field, and has gotten out a Missionary Campaign Bulletin, telling about the campaign, and to it the following has been added:—

Appeal to Those Bearing Responsibilities in the Pacific Union Conference

"DEAR BRETHREN AND SISTERS: From the preceding pages you will notice that we have come to the time of the great missionary campaign planned for by the last General Conference. This means that definite responsibilities must be placed upon men and women in the home churches. In the words of counsel given to Moses, 'Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.' You, Brother Church Elder; You, Sister Church Librarian; You, Brother Sabbath-school Teacher, have been selected by virtue of your position in church or Sabbath-school as a leader, and now the Lord appeals to you to unite your forces and march forward.

"There are three definite victories to

be gained during the next four weeks. Listen to them:—

"1. The placing of the REVIEW AND HERALD in every Sabbath-keeping family.

"2. The purchase of at least one pound of the *Signs of the Times Leaflets* by every Seventh-day Adventist, to be used during the remainder of the campaign.

"3. The training of thousands, through this great missionary movement, to become *permanent workers* in the Lord's whitening harvest-fields.

"These are simple, definite steps. As leaders of our hundreds, fifties, or tens, let us take these steps now. Let this be a movement without a rear column.

"Yours in the work,

"H. H. HALL,

"A. J. S. BOURDEAU,

"M. C. WILCOX,

"E. R. PALMER,

"GEO. W. PETTIT,

"W. V. SAMPLE,

"Missionary Campaign Committee, P. U. Conference."

Our conferences are taking right hold of this matter, and will send this bulletin to its church and Sabbath-school officers, as well as to its isolated members. By this means it is hoped that all our people may soon become acquainted with this great movement, and may unite heartily in carrying it forward.

H. H. HALL.

The One Hundred Thousand Dollar Fund

THE donation of fifty dollars credited to L. Johnson in the REVIEW of July 13 should have been credited to Lars Hansen.

Iowa Conference	\$236 99
Mrs. Carrie Vickery	100 07
G. W. Swift	100 00
L. Tapson (Africa)	59 66
Charlie Peterson	27 25
G. Coates	25 00
Harriet J. Ink	25 00
H. A. Morrison	23 05
Western Pennsylvania Conference	21 92
Eric Watson (India)	8 00
Youngstown (Ohio) church ...	6 50
Altona (O. T.) church	6 08
T. W. Hodgins	6 00
Mr. and Mrs. E. R. Numbers...	6 00
Mr. and Mrs. A. J. Iden	6 00
Della Burroway (India)	5 76

FIVE DOLLARS EACH

Bellefontaine (Ohio) church, I. D. Richardson, J. C. Smith, Rarotongan church-school children, G. N. Rich, Mrs. H. M. Dorland, Mrs. Nancy E. Young, Mrs. M. C. Kerr, Albert and Mary Tucker, Elder and Mrs. J. W. Boynton, Robert Cowan, E. Mann, Brother Whipple.

Mrs. Mott (Polynesia), \$4.87; A. Summerville (N. Z.), \$4.87; J. H. Wheeler, \$4.18; Mrs. S. G. Young, \$4.17; Mrs. T. A. Cline, \$4; Martha Andersen (Denmark), \$4; Streator Young People's Society, \$3.68; M. J. Bardwell, \$3.50; J. M. Palmer, \$3.50; William Arnold, \$3.44; Shiloah (Jamaica) church, \$3.28; Mrs. S. A. Condon, \$3; individuals, \$2.85; Orson (Iowa) church, \$2.70; Toll Gate (Jamaica) church, \$2.67; Isaac W. Cook, \$2.50; Anna Wait, \$2.50; George R. Drew, \$2.44; Mr. and Mrs. J. Gillatt, \$2.44; W. H. Randle (Jamaica), \$2.43; Mrs. Anna B. Kuehl, \$2.35; Mr. and Mrs. William Artibee, \$2.25; Nebraska

City (Neb.) church, \$2.20; Vienna (N. Y.) church, \$1.90; Pulaski (N. Y.) church, \$1.75; Sister M. Harrison (Jamaica), \$1.70; Frank L. Bennett, \$1.66; Mrs. Ramsdell, \$1.50; Mrs. A. M. Wilson, \$1.88; Mary Teters, \$1.40; Mrs. Emmie McCulloch, \$1.40; Crisa Hendricks, \$1.35; Sadie Loop, \$1.35; Lizzie Wilson, \$1.35; B. F. Hubbell, \$1.30; Emma Waldron, \$1.30; Elder H. H. Wilcox, \$1.30; Mrs. Alice Wilson, \$1.28; Mt. Forest (Mich.) church, \$1.26; Anna E. Henry, \$1.20.

THREE DOLLARS EACH

Alva St. Clair, Clara E. Pettit, Miss Alice Ashurst, W. C. Field, John Wilson, J. P. McGregor, a friend, Mrs. C. A. Allen.

TWO DOLLARS EACH

Rosannah Switzer, Mrs. Wadsworth, H. N. Tolton, Bert Reefeman, Mrs. James C. Johnson, Mrs. B. F. Wolfe, Mr. and Mrs. Jay B. Goffar, B. H. Wilson, E. M. Partridge, Mr. and Mrs. J. H. Sargeant.

ONE DOLLAR EACH

Irene F. Griffith, Mrs. Parker, Mrs. Grandville Payne, Floyd E. Gibson, May Kochendorfer, Mr. and Mrs. F. G. Behmer, George Kuhn, R. C. Wirth, J. C. Clemens, D. L. Beam, W. H. Lashier, G. A. Petrich, Mrs. Mary Lane, Jennie Lane, Mrs. Ettie Williams, Mrs. N. E. Lillard, A. V. Dyberg, Mrs. Celestine A. Knight, Mrs. Lottie B. Cheney, Mrs. S. L. Watkins, Sister Laury, Sister Manson, Sister Everland, A. E. McElmurry, Mrs. Julia J. Bye, E. Hayes, E. Johnson, Mrs. Clara McDonald, A. M. Holter, Mrs. Mamie Irvin, Mary Hippkins, Charine Campbell, Mr. and Mrs. S. M. Strong, Sarah Jane Switzer, Mollie Patterson, Mrs. Olva Reynolds, Henryette Wolfe, Mrs. L. S. Colson, Mrs. M. F. Brown, Elizabeth Taylor, Mrs. Henry Perry, C. B. Cady, Mrs. Elizabeth Austin, Ida M. Fulk, Ingersoll (Ontario) church, L. P. Hansen (Denmark).

FIFTY CENTS EACH

N. Carahooft, W. W. Grant, H. A. Grant, George H. Grant, Rosa London, James L. Pauley, Mrs. Charles Cook, Brookfield church.

TWENTY-FIVE CENTS EACH

Joseph Clark (Cuba), Mrs. L. S. Bussard.
Annie L. Good \$ 10 00
F. D. Starr and family 25 00
E. S. Butz and family 50 00

Total reported \$108,903 72
I. H. EVANS, Treas.

Current Mention

— A shortage of crops which is likely to result in famine is reported in six provinces of the Volga basin, Russia.

— A fatal case of bubonic plague was reported from Panama August 28. One other case is known to have occurred on the Isthmus some weeks ago.

— The yellow fever epidemic in the South has extended to Pensacola, Fla., and Vicksburg, Miss. At New Orleans the disease appears to be under control.

— Sweden is to demand of Norway the demolition of a number of fortresses on the frontier between the two countries. Representatives of each country

are discussing the matter for the purpose of coming to a mutual understanding on the subject, and it remains to be seen what attitude Norway will take toward this demand.

— Dispatches from Naples dated August 30 reported Mt. Vesuvius to be in full eruption and throwing out enormous masses of lava; and from Sicily it was reported that Stromboli was also in eruption, creating a panic among the villagers in its vicinity.

— Figures published by the journal of the American Medical Association at Chicago relating to fourth-of-July casualties show that there were this year eighty-seven deaths from tetanus and ninety-five from other accidents incident to the celebration of the Fourth, while about 5,000 other persons received injuries of various kinds.

— A contest between Viceroy Curzon, governor of India, and Lord Kitchener, commander-in-chief of the military forces in India, over the question of the measures needed to make that dependency of Great Britain secure against foreign aggression, has resulted in a victory for Kitchener, who is now supreme in authority, Lord Curzon having resigned.

— A crisis appears to be at hand in Hungary, arising from the popular resistance to the collection of taxes and the conscription ordered by the Hungarian Parliament. It is reported that at the last meeting of Emperor Joseph and the Hungarian premier it was decided that energetic measures should be taken to overcome this opposition to the government's plans.

— The "subway tavern" in New York City, founded by Bishop Potter in the attempt to elevate the saloon business to the level of decency, has proved a failure, and has been sold to a man who will hereafter, it is stated, run it as a common grog-shop. The saloon business is an evil that can not be purified, and the more disreputable it is made, the less enticing will it be for unwary youth and the less damage will it be able to accomplish.

— Peace has come in the far East as a result of concessions made by Japan, her demand for a war indemnity having been withdrawn. Japan will retain half of the island of Sakhalin, and the other half will be given back to Russia without compensation. Japan also yielded in the matter of the surrender of the interned Russian war-ships and the limitation of Russian naval power in the far East. Russia is to pay Japan the cost of the care of the 65,000 Russian prisoners taken during the war. Japan is to have a free hand in Korea, Russia is to withdraw from Chinese territory, and pay to China a sum estimated at \$75,000,000, representing China's interest in the Chinese Eastern railway built by Russia, which now passes into the hands of the Japanese. Japan, it is expected, will surrender the railway to China in exchange for the \$75,000,000. Japan's leniency has surprised the whole civilized world, but it is stated in explanation that she has obtained all that she contended for at the beginning of the war, and in addition has gained incalculably in prestige among the world powers. The Japanese people, however, are much displeased at the outcome.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE	
New York (conference), Phelps...	Sept. 7-17
Greater New York (conference), New York City	Oct. 4-8
New Jersey (conference), Burling- ton	Sept. 12-17
Southern New England, Willimantic, Conn.	Aug. 31 to Sept. 11
Western Pennsylvania, Greensburg, Sept. 13-17	
SOUTHERN UNION CONFERENCE	
Florida, Plant City	Oct. 5-15
Cumberland, Spring City, Tenn.	Aug. 31 to Sept. 10
CANADIAN UNION CONFERENCE	
Quebec, South Stukley ..	Aug. 31 to Sept. 10
Ontario, Lorne Park	Sept. 7-17
LAKE UNION CONFERENCE	
North Michigan, East Jordan	Aug. 31 to Sept. 10
Wisconsin, Janesville ...	Aug. 30 to Sept. 10
Indiana, Connersville	Sept. 7-18
East Michigan, Holly	Sept. 12-19
CENTRAL UNION CONFERENCE	
Iowa, Agency	Sept. 12-17
Iowa, Sac City	Sept. 5-10
Kansas (local), Independence	
NORTHERN UNION CONFERENCE	
Minnesota, Detroit City	Sept. 12-17
PACIFIC UNION CONFERENCE	
California, Hanford District	Oct. 19-29
California, San Diego	
Montana, Whitehall	Sept. 15-25
Southern Idaho	Sept. 12-17
British Columbia, Victoria	Sept. 7-17

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Notice!

S. D. HARTWELL, who has served us faithfully the past three years as manager of the Canadian Publishing House and secretary and treasurer of the Canadian Union Conference, has disconnected with the work in Canada, and accepted a position in the West Michigan Conference, and B. B. Nofstger has taken his place in the Canadian field. Hereafter all communications designed for the Canadian Publishing Association should be addressed to B. B. Nofstger, Toronto Junction, Ontario, Canada.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—There is an opportunity at the Hinsdale Sanitarium for stationary engineer, table waiter, and several call-boys. Address, at once, Hinsdale Sanitarium, Hinsdale, Ill.

WANTED.—To rent a ranch with tools and teams furnished. Fifteen years' experience in

farming and stock-raising. Recommendations if desired. Address James R. Lynde, Elk City, Ore.

WANTED.—Mrs. M. E. Cudney, of Sheridan, Montcalm Co., Mich., would like the address of Carl Scott, her grandson, formerly of the above-named place, but last heard from at Kalamazoo, Mich.

For a short time we will fill your orders for strictly first-class peanut butter at 10 cents a pound in 50-pound cans, or 12 cents in neat one-pound packages. Cash with order. Vegetarian Meat Co., Bond Bldg., Washington, D. C.

WANTED.—To correspond with a Seventh-day Adventist machinist, moulder, and cabinet-maker, with a view to having them locate here. Give reference and wages expected. Address Taylor and Griffin, Ardmore, I. T.

Address

THE post-office address of Elder E. W. Webster is Box 143, Greenville, S. C.

Publications Wanted

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

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

Mrs. Anna Salter, 1923 Asbury Ave., Ocean City, N. J., periodicals and tracts.

E. W. Bretz, 1537 S. Seventh Street, St. Louis, Mo., tracts on the Sabbath and religious liberty.

Obituaries

NEWTON.—Died July 27, 1905, Martha Newton, aged 72 years, 5 months, and 18 days. She was born in England, and soon after her marriage came to the United States. She resided in Ticonic, Iowa, for about thirty years, with the exception of two years recently spent in Oregon. She united with the Seventh-day Adventist Church about twenty-three years ago, and from that time was one of the most faithful members of the Smithland church. She rests in hope. A hundred and six children remain to mourn their loss. Words of comfort were spoken by the writer from 2 Cor. 1:3, 4.

J. C. CLEMENS.

WHITE.—Died at his home in Fultonville, N. Y., Aug. 8, 1905, of stomach and bowel trouble, Lester W. White, aged 57 years and 6 months. He always stood firmly for the truth since first accepting it in 1877 at Jamaica, Vt., when Elder Orcutt was laboring there, and was ever a loyal supporter of the cause by his influence, efforts, and means. For many years he was elder of the Jamaica church. His hope had grown brighter as the Saviour's coming drew nearer. We believe he sleeps in Jesus. A wife and three daughters and other relatives are now looking forward to the day of reunion. Sermon by the local Methodist pastor. J. G. WHITE.

POGUE.—Died at Feeley, Minn., Aug. 1, 1905, Mrs. Florence I. Pogue, wife of Jasper M. Pogue. She met her death by drowning while crossing the Swan River in a boat in company with four others, three of whom went down to a watery grave. The deceased was born on Bermuda Islands, Aug. 27, 1870. She lived there till womanhood, coming to the United States with her husband in 1897. She accepted present truth at Sunrise, Minn., and remained faithful until her death. For some time before her death, the Lord had been giving her experiences which seemed to fit her for her sudden and unexpected end. She leaves a husband, four children, a mother,

brothers, and sisters, and a large circle of friends to mourn their loss. We believe she sleeps in Jesus. Words of comfort were spoken by the writer from John 11:23-25.

J. F. POGUE.

MCLEROY.—Died at the Knowlton Sanitarium, Knowlton, Quebec, Aug. 6, 1905, of appendicitis and pneumonia, Mildred E. McElroy, daughter of Frederick W. and Ella T. McElroy, aged 18 years, 1 month, and 21 days. Sister McElroy had nearly finished the first year of the nurses' course, and her earnest desire was to be fitted for some place in the Master's cause. Diligent and faithful in all her work, she was loved by all, and leaves a large circle of relatives and friends to mourn. The funeral service was conducted by the writer in the M. E. church at West Bolton; text, Jer. 31:17.

S. A. FARNSWORTH.

NICHOLS.—Died at Milton, Ore., March 21, 1905, Mrs. Sarah Nichols, wife of Wm. Nichols, aged 50 years, 9 months, and 27 days. Sister Nichols was born in Canada, and while young crossed the plains with her parents and others who were seeking a home in the West. She was a member of the church at Milton, where she acted an important part in church and Sabbath-school work. She leaves a husband, five sons, and one daughter to mourn, but they look forward to the time when they will meet her in the morning of the resurrection. Elder W. F. Martin assisted at the funeral, which was attended by a large number of friends and neighbors.

A. J. BREED.

MILLER.—Fell asleep in Jesus, at Vancouver, Wash., Aug. 7, 1905, Gertrude Miller, aged 47 years, 4 months, and 16 days. Sister Miller accepted present truth in 1895. Her home was in Friend, Ore., but being a great sufferer, she went to the sanitarium at Vancouver. The doctor gave her but little encouragement of surviving the operation, which seemed the only hope of relief; she preferred to run the chances, and went to the operating-table singing a hymn; two days later she died of exhaustion. A husband, three small children, and four stepchildren are left to mourn their loss. The funeral was held at the home, and was conducted by D. S. Wheeler and the writer; texts, Rev. 14:13; 1 Thess. 4:14.

F. M. SMITH.

GREY.—Died in New York City, July 7, 1905, of Bright's disease, Mrs. Mary Minerva Grey, aged 44 years, 7 months, and 8 days. At an early age Sister Grey was converted, and joined one of the prominent denominations of the city. Being of an exceedingly conscientious disposition, she gladly accepted the teachings of present truth as soon as the light shone upon her pathway, and for six years was a faithful member of New York City church No. 1. Her husband and two children deeply mourn, but not as those without a glorious hope beyond the grave. Her last words to her sorrowing children were given in a whisper, "My grace is sufficient for thee." The funeral service was conducted at the home by the writer.

C. H. EDWARDS.

AVERY.—Died at the home of his son, James Avery, near Morrice, Mich., Aug. 19, 1905, Brother J. M. Avery. He was born in Essex County, New York, in 1821. He came to Michigan in 1835 when the State was very new, and lived continuously in the neighborhood where he first settled, and where he died. With his wife he embraced the faith of Seventh-day Adventists more than fifty years ago, and they have ever remained faithful to the light then given them. Father Avery left a wife and five children, who sorrow, but not as those who have no hope. He left that which was of the greatest value, the heritage of a godly life and example, a record for kindness and faithfulness in all the relations of life. His work was well done, and he went down under the infirmities of old age. A large number of neighbors and friends were present at the funeral, when comfort was drawn from the words, "Be not afraid, only believe."

G. C. TENNEY.



WASHINGTON, D. C., SEPTEMBER 7, 1905

W. W. PRESCOTT - - - - - EDITOR
 L. A. SMITH }
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PARENTS and teachers will do well to read the note on the second page of this paper in regard to questions concerning the mental or physical health of school children, and should send in their inquiries as there directed.

LIBERAL orders for the September number of *Life and Health* are coming in from our workers who have received their first supply. It is an excellent number, and we can still fill orders for it. The October number will be a special issue for campaign use. Full announcement of its contents will be made in next week's paper. Every reader of the REVIEW should subscribe for *Life and Health*. A single item of helpful information in one number may be worth much more to you than the cost of a year's subscription. Published monthly, at 50 cents a year. Address Life and Health, Washington, D. C.

AN active sentiment in favor of Sunday enforcement is noticeable in various places just outside the District of Columbia. This is shown by the following item in a recent issue of the *Washington Post*:—

As a result of the crusade against violators of the Sunday law at Cabin John Bridge, it is likely that other persons throughout the country who have been in the habit of prosecuting their businesses on the sabbath, will be arrested. At the instance of the people interested in the various amusements at Cabin John Bridge, a number of detectives yesterday visited Rockville, Kensington, Takoma, and other towns of the county, and procured evidence against a number of persons at each place for selling on Sunday and violating the law in other ways. It is stated that warrants will be sworn out against each and every one of these people, and their prosecution insisted upon.

JUST as the welcome news is received that the black cloud of war is to be dissipated in the far East, the ominous rumble of another great industrial war—another coal strike—is heard close at home. President Mitchell of the coal miners' union, who has been making a tour of the Pennsylvania coal region, said in a recent speech at Tamaqua that when the existing agreements between miners and operators expire, on April 1 next, the men will demand an eight-hour day and recognition of the union; and if these terms are not granted,

there will be another strike. This demand will be backed up by an army of 150,000 men and boys. The attitude of the mine owners, it is said, is indicated by the fact that they are storing up immense quantities of coal and making preparations for a coming contest. In one way or another, the war spirit continues to manifest itself throughout the world.

As we glance over the union and State papers, we are gratified to see the space given to plans for the missionary campaign. Now let us come directly to the point in every State, and church, and home. The first definite work in the campaign is to gain two objects,—first, the placing of the REVIEW AND HERALD in every Sabbath-keeping home; and second, the circulation of one pound of the *Signs of the Times Leaflets* by every Seventh-day Adventist. Lay brethren can all help accomplish this, and thus lighten the work of the leaders. Let every Sabbath-keeper who reads this notice make inquiry for others who do not take the REVIEW, and endeavor to secure their subscriptions; then let every reader of the REVIEW send for one pound of these little leaflets, and thus, at an expense of only fifty cents, place sixteen bright, message-filled leaflets in each of twenty homes. If this work is faithfully accomplished, it will amply repay the efforts put forth in this entire campaign. But when this is done, there will be still more of the good work to do. Watch the REVIEW and local papers for plans of work.

THE following testimony according with the predictions of 2 Tim. 3: 1-5 regarding the religious conditions which would be characteristic of the last days, comes from the Rev. G. Campbell Morgan, who has been filling the place of the late D. L. Moody at Northfield, Mass.:—

The American church does not seem to be much more than a social organization now. Its members spend more time developing along social lines than they do along spiritual lines. The business men, the influential Christians, and others do not do their duty. Wrapped up in their own affairs or busy in the pursuit of pleasure or frivolity, they lose track of the way, and forget the pledges they made to their church.

The old fire and the old-time spirit are lacking, and without this what can be expected by social clubs but a leading away from God and the path? How can a business man expect to have an influence with his employees when they know his life, his methods, and just how far he practises what he preaches?

What the churches want is more of God and less of dress and social position; more of the spirit of the Master and less of a strife for place and money, and more religion by example and life than by preaching and talking.

QUITE out of the ordinary, but attractive, in appearance is the announcement of the Southern Training-school. The mission of the institution is thus stated:—

To furnish young people with a comfortable home where Christian influences prevail; to provide for the harmonious development of the threefold faculties, physical, mental, and moral; to seek to fortify students against the evil influences of the world, and to co-operate with divine agencies in assisting them to lead pure, upright lives, honored of men and blessed of heaven,—these are the objects of the school.

Every one who is interested in helping young people to get a right start in life will feel in hearty sympathy with such aims as these, and we wish the Southern Training-school the fullest success in its efforts to attain them. Full information may be obtained by addressing the principal, Prof. J. E. Tenney, Graysville, Tenn.

The Work in the South

THE donations received for the work in the South are not large as yet. The fund is only fairly started. All will remember that it was several months before many and large donations were received on the One Hundred Thousand Dollar Fund, but we are glad to see the Southern fund started, and trust it will go on to an overflow as in the case of the Memorial Church Fund and the One Hundred Thousand Dollar Fund.

It is certainly of first importance that the work should be well established in Nashville. This is a city of one hundred and twenty-five thousand people, and is one of the most important educational centers of the South. The Vanderbilt University, founded here by the first Cornelius Vanderbilt, has about one hundred instructors. It is a school of science, art, medicine, law, divinity, etc.

The Fisk University, located here, also is one of the most important schools for the colored people in the world. There are generally five hundred or more colored students every year, taught by white teachers. One of the college buildings, which is one of the finest structures in the city, was built by the earnings of the famous Fisk jubilee singers, who have sung before the royal families of Europe, and, in fact, over all the world.

The great University of Nashville now embraces several colleges. Among these is the Peabody college for teachers, founded by the famous millionaire philanthropist, George Peabody. The attendance of those actually preparing to teach exceeds six hundred or usually about eight hundred students.

In this great Southern educational center it is certainly the will of the Lord that the greatest educational work in the world, that of the third angel's message, should be established in a way that will appeal to men and women of intelligence and education. Only a beginning has been made. Our evangelical and medical work must be given the means to reach the people of this great center for the South. Who will continue to help?

J. S. WASHBURN.