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.”

Or 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.

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.
Befooling and Misleading the People

There was printed in London in 1653 a book with the title "A Christian Caeveat 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 those who befool 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 and you. 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 Sabbath, is as senseless as to call the Sunday Sabbath — is not this pitiful logic? Do you not befool and mislead the people?

You who say, because St. Paul, and the disciples at Troas met — do you not befool and mislead the people?

You who (forgetting your own doctrines, which you say one while, that God did not appoint the seventh day, the day on which he rested, to be kept holy, but a Sabbath, 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, (forgetting the ancient primitive church) entertain the opinion that no other day is the Sabbath — is not this pitiful logic? Do you not befool and mislead the people?

You who infer, because St. Paul, and the disciples at Troas met that night of the first day of the week in praying, preaching, and heavenly conversation, in regard he was to leave them and depart on the morrow; therefore St. Paul and the disciples at Troas met on the seventh day and a Sabbath of the first day of the week; that so you may styly 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 Sabbath, 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 befooling Christ and his apostles and wilfully wresting the Holy Scriptures; for you our opponents to charge us with befooling and misleading the people.
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. In that ninety-sixth Psalm, 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 his light over the machinations of the hostilies 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 upon himself the general condemnation of the Spaniards by publishing private letters of Senor Villaverde and of the king, these individuals promising to do everything they possibly can to prevent the ultimate consummation of the erection of a Protestant church in their city, he wrote to the king and Senor Villaverde, far more servile. The publication of this letter and the reply of the cardinal, however, with much more frankness and less cynical indifference, has aroused the bitter protest of the press. It is a safe rule, and one which detects many counterfeits bearing the stamp "private." What this occurrence was, is not there. Another cause than that of persecution which the law will permit, and zealous religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be 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 religious fanatics to be present working of the church-and-state system in Spain. In that country, it appears from recent reports, Protestant
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 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 secured from certain senators and representatives favorable to its objects."

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 available only by men occupying an 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 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 inexorable 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 keep the honor higher 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 pounds. The use of them in this way would amount to six thousand three hundred dollars, and both ways to twelve thousand six hundred dollars. The Washington Post of July 27 states 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 citizens, 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 5:25, 28. 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.
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 witness 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 forty-nine, 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 interparliamentary union, and has within its boundaries anywhere from one to several scores of active peace organizations. Even in upright 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 peace 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 blunted 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 a few. They saw J. P. 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 promoters; they saw the manipulation of the stock of the Standard Oil 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 knew of railroads rebating in disregard of law and court decrees, and that some of the law breakers were promoted to high offices; 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 "lent" money eagerly sought for by the college and pulpit, as well as by institutions with less pretensions of virtue. They not only saw but knew of 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 stock and 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 practises 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 the congress accepted 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 commerce, to enter in Europe in the matter of military and naval armaments? The question is: Shall the United States arm itself in preparation for war with its neighbors, 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 protection of the world, and the prevention 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?"
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, courage, and peace, and with faith and courage enter his service.

Leave thy low life! Rise up and live in the light, 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 fulfill his works, and be thankful. It 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 excited character of our faith, it would be desirable to have 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 hear 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 the means to pay for it will come in, but the Lord has set the seal of his approbation on the effort to establish memorial halls, 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 fulfill his works, and be thankful.

There are for him whose home is on the heights, live near to God! In him is strength, courage, and peace, and with faith and courage enter his service.

Leave thy low life! Rise up and live in the light, 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 fulfill his works, and be thankful. It 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 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 around them a family of devoted workers. Each 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 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 this fact 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. How great is the need for means to do this work! Gospel medical missions can not be overestimated. 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 unceasingly 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 all the Southern States. Shall not we encourage them to continue their 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 consider the Saviour for the South. Let all 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. The Saviour has bestowed gifts on men, 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 steward acts 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 man's cupidity is robbing the Saviour of the world, precluding 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 that is in accordance with the will of God, in 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, '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 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 the names 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 accountable 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 from him, because the day 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 heaven, in the book of life. 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 had once been released. In applying the parable the Saviour added: “So like­wise shall my Heavenly Father 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. 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 to judge.

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 guidance. 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 more, and demands a work of con­version 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 then expect that these 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 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 fres 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 skies spread their wide treasures o’er the earth, and the fresh dew clings to the leaves, and the love of our Saviour whispers, “My grace is sufficient for thee,” may we ever hear it with renewed interest.

When the sun has set in the west, and the golden rays have glimmered through the purple twilight, and left the earth in dim sleep, and the stars have come forth in their glory, may the love of our Saviour whisper, “My grace is sufficient for thee,” and shall we ever cease to feel the sweet influence of all the grace which our Lord has bestowed upon us, and bid us not only live, but live gloriously.

When the morning comes up out of the east, and the bright rays of the sun pierce the mists of the morning, and warm the earth, and drive away the darkness of night, may the love of our Saviour whisper, “My grace is sufficient for thee,” and shall we ever cease to feel the sweet influence of all the grace which our Lord has bestowed upon us, and bid us not only live, but live gloriously.

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Through all of life’s pathway the comfort shall be, “My grace is forever sufficient for thee.”

Babylon and Assyria M. R. KERN

The story of the deciphering of the ancient language of Babylon and Assyria is also of the greatest 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. Greys whose last words were these, and who died July 7, 1905.
In 1842 Botta, a Frenchman, succeeded 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 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 diligently trying to use it. In 1835 H. C. Rawlinson (brother of 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 clue 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 excavate, some with the express purpose 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 Jehu, king of Israel. 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 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 archaeology. Many have gone to this country to excavate, some with the express purpose 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. 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 thousand," as 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 thousand," as Sennacherib 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 returned to Palestine, no doubt because of the dread of again coming in contact with Jehovah the God of Israel.
A Song of Motherhood

Sw, 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?
Sw, sew, sew! For a rent in a dress she spies,
Then 'tis needle and thread and an acheing 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 — unrecounciled
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 't'wixt 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 red,
For well she knows how the story goes
Of a small boy's appetite.

Scrub, scrub, scrub! For there's many a pantaloon
That would not tear or rip or wear
As with towel bound her forehead round,
As the wastes of a youngster's hair?
Then 'tis needle and thread and an acheing head,
And see how the needle flies!

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 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 cog- nate materials, only here the less amount needed makes the possibility of overcon- sumption much easier. Americans are well known for their 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 jumps of material are swallowed without having been masticated, 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 consumed 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. Following 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.
lay of the gastric contents leads to dilata-
"The Lump on Ill's Side"

A M A N 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 at all.

"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 whiskey, "and 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.

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 aggra-
vate 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 at-
ttempts at the extraction of a foreign body than could ever come from its pres-
ence in the ear.

D. H. KREIS, M. D.

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 crow.

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. X. 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,
That leave at six and eight.
"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 word, O gracious Lord,
O'er the gentle engineer."

Selected.

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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 Latin Union and the French-Swiss Meeting

A. G. Dаниells

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 meadowized 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 the 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 form, 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 city.

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 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 sessions of counsel. I was permitted to have with our brethren in charge of the different mission fields. Brother Curdy, in French Belgium, finds many difficulties to surmount, but the cause is gaining a permanent foothold there. In speaking of the kind of workers 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 United States, found no 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 Elder Jespersson, and with Brother and Sister Jespersson and others. We held a very profitable session of conference, and the brethren and sisters of French Switzerland feel and believe that this location has been left standing for a sanitarium or school enterprise. It is in a retired, quiet place, and automobiles.

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 hard, dark 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 clays in 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 practiced by men, women, and children, no longer excites surprise. Indeed, we are familiar with their simple habits, the preparation of their food, eaten encumbered 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 devoted, it is more from lack of judgment than designed disobedience. This of course has reference only to the poorer classes. The wealthier Indians 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 dissestablish 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 to some extent every rational being. The long series of improvements in 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-

**AN INDIAN VILLAGE**

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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 today almost every church in Europe and America has missionaries in India. Here are Baptist, Methodist, Congregationalist, Church of England, Scandinav-ian 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. 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 over-work, 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.

**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 gospel is also happening under God's guidance." Another soldier added, "My 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.**

**AN INDIAN VILLAGE**

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 practiced by men, women, and children, no longer excites surprise. Indeed, we are familiar with their simple habits, the preparation of their food, eaten encumbered 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 devoted, it is more from lack of judgment than designed disobedience. This of course has reference only to the poorer classes. The wealthier Indians 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 dissestablish 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 to some extent every rational being. The long series of improvements in 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-

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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 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 camp 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 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 in receiving those who apply for baptism; but guarded as we are, we sometimes make mistakes, and find it 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 wife, is one of our workers. The work is onward throughout this field. Remember us at the throne of grace.

L. 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 a fine specimen of 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 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. We are continuing to progress until the end, when the coming 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 thirty 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 my 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 $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..."
The conference a good degree of harmony prevails, therefore no serious differences arose at the meeting. The officers elected were nearly the same as last year for the consecration of the work. Brother F. C. Wheeler was again elected president, and Brother J. E. Heald was elected second vice-president. 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 baptistry for the occasion.

In the Southern Illinois Conference one or two institutions are being started in a modest way. A neat and somewhat complete college building was under construction at Carbondale, Illinois. It was given by the Lake Union Conference, with the understanding that the officials would manage it. We were pleased to hear 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 desire to do the work of the Master in the year to come.

W. E. 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 a written address by the Hon. C. E. McFarland, president of the Lake Union Conference, to 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, but the people rejoicing in God, and seemed to greatly enjoy the truths presented by the different speakers. The various phases of the message were well presented, and 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-
The past year was encouraging. The business of the conference passed off quite pleasantly. The following-named officers were elected, there being seven hundred or more campsers on the ground. Twenty persons were baptized at the meeting, and there were received into the membership of sixty.

The report from Mt. Vernon College showed that this institution is in a prosperous condition. The canvassing work has been the most successful in the history of the conference. The following officers were elected for the coming 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 were received into the membership 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. Haughhey; Treasurer, C. V. Hamer; Missionary Secretary, N. S. Miller; Field Secretary, C. E. Weals; Educational Superintendent, Jas. Shults; Executive Committee, H. H. Burkholder, R. R. Kennedy, C. V. Hamer, J. C. Thornton, G. C. Quillin, Francis M. Fairchild, and K. R. Haughhey.

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.

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 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-fifth cent fare, by means of the street-car 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-ground, a 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 bark and larch 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 facts 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 the camp in a way that could not be approved 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 half full, on the path leading to the street-car station only a few rods distant, is a nice tent 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 article. We were pleased to meet many friends with 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 Tennessians, 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, 100 by 80 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 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.
Relief for Our Sanitariums

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

A Relief Bureau has been organized, with offices at Mountain View, New York, and in various other points of the country. A call was made to all to make a contribution to the work of the Relief Bureau, and the result has been very gratifying. The funds contributed will be used to assist those in need of relief.

The Arkansas Camp-Meeting

The camp-meeting for Arkansas was held at 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.

The camp-meeting was attended by a large number of people, and the results were very gratifying. The camp-meeting was held in a shady oak grove in the city of Bentonville.

The camp-meeting was well attended, and the results were very gratifying. The camp-meeting was held in a shady oak grove in the city of Bentonville, and the people were very cordial in the favors they extended to the campers.
We have written this hoping that of the funds to be raised for this Southern school, 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, 1827, and was therefore 78 years, 8 months, and 24 days old at the time of decease.

In the autumn of 1840 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, 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 wrote 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—

ELDER C. O. TAYLOR

SEPTEMBER 7, 1905

ADVENT REVIEW AND SABBATH HERALD
embraced the truths of the third angel’s message. He became very firm in his above all other parables, is studied by It is said of Jesus that he went about doing good, and according to Isaiah 58 disseminate the new-found truth. He disinterested service.

In preaching he labored most of the time in northern New York, raising up in firm thers. experience of true Sabbath re-

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 although his life was not despaired of; but on account of a strong constitution, through the blessing of the Lord he still proclaimed the message. During the fall of 1903, and all of the year 1904-05, he spent his time at the hospital 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 with 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 home was the burning out.

The writer held a service in the church house of our people at Adams Center, where words of comfort were spoken from the 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. LAND.

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 the little children that a child is, 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. This is an expression of the faith of the profess servents of God, with the spirit of true service, which is begotten only in love, deferred his own plans, and dressed the

"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 1882.

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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 effort put forth. The 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 Northwestern 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 Deval’s Bluff, Ark., where we intend to erect a building this fall, with two departments of the colored church. We have a quite 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 colored churches 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 people.

For the future we find considerable work 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 a 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 will assist them to build a church on it. The money for the lot has been raised, 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.

E. R. PALMER.

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 Keokuk, Iowa, also the ordination of six colored men by baptism to the church at Kanakke, Ill.

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

ELDER D. T. Fazio reports in a letter 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 to 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. The people are about to begin a church-school this coming winter.”

BRETHREN W. A. GOSMER and D. H. HANSON, who have now 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 persons 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 members of a religious society tried to disturb our meetings by shooting off firecrackers in the tent during the preaching service, but the meeting went steadily on, and the truth triumphed.”

In a report from Wenatchee, Wash., Bro. J. A. Riggs 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 we have seen many turn his stand for the truth, and is awaiting baptism. Three families of Sabbathkeepers have moved here since last spring, which is very great. 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 have 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 fields; from twenty-five to thirty teachers were in attendance. The good work was carried on by Prof. M. E. Cady, Prof. Frederick Griggs, Miss Sarah Peck, Miss Katherine B. Hale, Mrs. J. L. Kay, Elder F. S. Bunch, Prof. B. 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 the counsel given to Moses, ‘Moreover thou shalt provide out of all the people able men, men of fear God, men of truth, hating covetousness, and such as fear God, men of truth, hating covetousness; and thou shalt make officers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.’ You, Brother Church Elder; You, Brother Sabbath-school Teacher, have been selected by virtue of your position in church or Sabbath-school as a leader, and may 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 reading of the Review and Herald in every Sabbath-keeping family.

2. The purchase of at least one pound of the Signs of the Times Leaflet 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 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

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. It is the hope of the church 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 90.00
L. Tapson (Africa) 59.66
Charlie Peterson 27.25
G. Coates 25.00
Harriet J. Ink 25.00
H. A. Morrison 23.05
W. H. City (Ohio) church, $20.00.

Worcester (Mass.) $21.92
Eric Watson (India) 8.00
Youngstown (Ohio) church 5.00
Altona (O. T.) church 4.00
T. W. Hoops 2.50
Mr. and Mrs. E. R. Numbers 2.00
Mr. and Mrs. A. J. Iden 2.00
Della Burroway (India) 1.76

Bellefontaine (Ohio) church, I. D. Richardson, J. C. Smith, Raratongan church-school children, G. N. Rich, Mrs. H. M. Dorland, Mrs. Nancy E. Young, Miss Betty L."S." Gluck, Mr. Berber, Mrs. Elizabeth Austin, Ida M. Cady, Mrs. Carrie Vickery, etc.

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 case was reported from the Volga basin, Russia.

—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.

—That energetic measures should be taken to overcome this opposition to the government's plans.

—Peace has come in the far East as a result of the peace negotiations 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 occupation. Japan also yields in the matter of the surrender of the interned Russian warships and the limitation of Russian naval power in the far East. Japan 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 Japan may pay to China the sum of $75,000,000, representing China's interest in the Russian Eastern railway built by Russia, which now passes into the hands of the Japanese. Japan, it is expected, will support 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 incautiously 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
Great Lakes Union Conference, New York City, Sept. 7-17
New Jersey (conference), Burlington, the Addie, Sept. 12-17
Southern New England, Willimantic, Conn., Aug. 31 to Sept. 11
Western Pennsylvania Conference, Sewickley, Sept. 13-17
BRIEF business notices will be published in

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SEC. 7-17

LAKE UNION CONFERENCE
North Michigan, East Jordan, Aug. 31 to Sept. 10
Western Michigan Conference, Waterford, Mich., Sept. 10 to 15
Indiana, Converseville, Sept. 7-18
East Michigan, Holly, Sept. 12-19
Iowa, Agency, Sept. 12-17
Iowa, Sac City, Sept. 7-10
Kansas (local), Independence Union Conference
Minnesota, Detroit City, Sept. 12-17
PACIFIC UNION CONFERENCE
California, San Francisco, Sept. 10-29
California, San Diego
Montana, Whitehall, Sept. 12-25
Samoa Islands, Apia, Sept. 10-25
British Columbia, Victoria, Sept. 7-25
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.

Awarded—There is an opportunity at the Hinsdale Sanitarium, Hinsdale, Ill., for several call-boys. Address, at once, Hinsdale Sanitarium, Hinsdale, Ill.

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 one-pound packages. Our peanut butter is made with our own peanuts, and by vegetarians. The cost is less than that of any other brand of peanut butter in the market. For samples and prices write to Professor J. C. Green, Greely, Colo.

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

Obituary

NEWTON.—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 thirty years ago, from that time being one of the most faithful members of the Smithfield church. She rests in hope. She left a husband, Lester W. White, aged 57 years, and 6 months. He always stood firmly for the teachings of present truth as soon as the light shone upon her pathway, and for sixty years he was elder of the Jamaica church. His hope had grown brighter as the Saviour's coming drew nearer. We believe he died in February, and three days and three nights and other relatives are now looking forward to the day of reunion. Sermon by the local Methodist pastor.

GREY.—Died in New York City, July 7, 1905, of Bright's disease, Mrs. A. W. Grey, aged 47 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 came upon her pathway. Nine years ago 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 home, and was attended by D. S. Wheeler and the writer; texts, Rev. 14:13; 1 Thess. 4:14.

TENNEY.—Died in 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. He left behind children deep in sorrow, but not as those who have no hope. "My grace is sufficient for thee." The funeral service was conducted at the home by the writer.
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 interested. 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 practices 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.

Quit 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 three fold faculties, physical, mental, and moral; and 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, Graysonville, Tenn.

**The Work in the South**

Tax donations received for the work in the South is 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, 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 attention of those actually preparing to teach exceeds six hundred usually about eight hundred students. In this great Southern educational center it is certainly the will of the Lord that the work all its branches should be well established. It is the desire of those actually preparing to teach exceeds six hundred usually about eight hundred students.

In this great Southern educational center it is certainly the will of the Lord that the work of the educational establishments 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 efforts in a physical 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.