WASHINGTON, D. C., THURSDAY, SEPTEMBER 21, 1905

BAALBEC

A GENERAL view is here given of the famous ruins which are an object of interest to all travelers in Syria, and for which alone Baalbec is now noted. Baalbec was formerly one of the chief cities of Syria, having much the same natural advantages of situation as those enjoyed by Damascus, which lies to the southeastward of it only thirty-five miles away. The city was situated on the lowest declivity of the anti-Libanus range, having an altitude of 4,500 feet above the sea. It flourished down to the time of the Moslem invasion of Syria, being taken by them after the capture of Damascus. It was a later siege and capture, however, by the caliph of Damascus, which gave a fatal blow to its prosperity. By this conqueror the city was sacked and dismantled, and most of its inhabitants put to death, 748 A.D. It continued, however, to be a place of military importance, and was an object of dispute for several centuries between the caliphs of Egypt and various Syrian dynasties. In the twelfth century it suffered severely from several earthquakes.

The ancient walls of the city are about four miles in compass; but the existing town is described as being, with the exception of some of its Saracen fortifications and its two mosques, "a cluster of mean-looking buildings, which serve only to bring out into greater prominence the grandeur of the neighboring ruins." These ruins consist of three temples, usually known as the Great Temple (and it well deserves the name), the Temple of Jupiter, Apollo, or the Sun, and the Circular Temple. The Great Temple, which would seem at one period to have been a kind of pantheon, is situated on a magnificent platform, which raises it high above the level of the ground, and extends from east to west a distance of about 1,100 feet. The portico of this temple extended 260 feet from north to south. A portion of the temple called the Great Quadrangle covered an area of between three and four acres. The Sun Temple and Circular Temple were smaller structures, but the Sun Temple is in a much better state of preservation.
The long winter evenings will soon be here. Most of our young people will doubtless do a great deal of reading. Systematic reading is the kind that accomplishes the most good. Perhaps you would like a suggestion. The Empire Series, comprising "Empires of the Bible," "Empires of Prophecy," and "Ecclesiastical Empire," furnishes the best systematic reading course in history that could be desired. These books cover the entire history of the world. Tiduous details are carefully omitted, and all important events are taken up from a Bible standpoint. If doubts arise in your mind as to the guiding hand of God in the history of nations, a careful study of these volumes will firmly establish your faith, and you will be able to say, as did Daniel, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

"My Garden Neighbors," Dr. L. A. Reed’s new book, is now ready, and ought to be in every home. It will tell you many things that you do not know about birds, insects, and animals, and will give you a desire to study nature at first hand and to discover some of her secrets for yourself. The first story in the book tells how the sparrows learned to do what the scientists say they are incapable of doing. It is a true story, and one of deep interest. You will enjoy reading it. You will also want to read of the trials and triumphs of a crippled sparrow, of the bluebird, of the wise cat, of the young eagle driven from its nest, of the frog that wanted to fly, to sing, and to hunt for food, of the ant that was not insignificant. All these and many more will be found in "My Garden Neighbors." 356 pages, illustrated; price, $1. Order of your tract society, or of Review and Herald Publishing Association, Washington, D. C.

The following is another illustration of the influence and power of our literature, and should impress every lover of the truth with his duty to help extend its circulation: "I am a member of the Congregational church at Seal Harbor, Maine, and have been keeping the Sabbath for about six months. My attention was called to this important question by reading a book called 'Bible Readings.' Then a friend sent me a copy of The Signs of the Times. Since that time I have studied God’s Word for light, and I believe with all my heart that we have been keeping the wrong day for the Sabbath. I believe, also, that Christ is soon coming again, and feel that I want to do something to help others to know the truth, and I know of no better way than by the written word. Please pray that God may give me grace to stand, though I stand all alone. There are none here who seem to care about this way."

"Story of the Seer of Patmos" is now ready for delivery. This book is a study of the book of Revelation, by an old pioneer in the message, Elder S. N. Haskell. It has been the privilege of many of our people at some time in their life to attend one or more of Elder Haskell’s Bible studies, and all those who will know how interesting and profitable he always makes such occasions. To have a book treating on Revelation by such a devout Bible student is, therefore, a great privilege. The text of the entire book of Revelation is printed in the margin, and accompanying it are thousands of Scripture references elucidating the text, and in addition to all these the running comment of the author on each chapter. "Seer of Patmos" contains 444 pages, and is bound in half cloth. "Story of Daniel" is a companion volume to "Story of the Seer of Patmos," and is a complete study in a new way of that wonderful book of prophecy. Indeedly can not stand before a thorough understanding of the "history in advance" with the book of Daniel furnishes. Every family ought to have both "Story of Daniel" and "Seer of Patmos," as they treat on two of the most important books of the Bible. Price of each, $1.

"What shall I sing?" is often the question with young vocalists. A simple melody with inspiring words always makes the greatest impression. Such an one is Mrs. Fischer’s arrangement of "Nearer, my God, to thee"—not the old familiar melody, but one that is fully as sweet for a solo. Send to the publishers of this paper for a copy. Price, post-paid, 25 cents. The proceeds from its sale go to the needy Southern and Spanish fields.
Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

**The Message of Preparation**

The Message of Preparation

This Maine camp-meeting was held in the suburbs of Lewiston, and good reports were printed in the Lewiston Journal, a leading daily paper of the State. The editor of the Review, who attended this meeting, spoke, one evening on The Message of Preparation for the Advent of Our Lord, and the following outline of the discourse was printed in the next day's issue of the Journal:

1. This is the day of God's preparation, and the time has come to make ready a people who shall be able to stand when our Lord shall appear in glory.
2. As a message was sent to the world before the first advent 'to make ready for the Lord a people prepared for him,' so in this generation a message is being proclaimed to the world which both gives warning that 'the great day of the Lord is near' and prepares a people to meet the coming Saviour in peace.
3. John the Baptist was the forerunner of Jesus at the first advent. Concerning him his father Zacharias prophesied: 'Thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people in the remission of their sins.' And when he came, he preached the baptism of repentance unto the remission of sins. In doing this he was fulfilling the prophecy of Isaiah, as he himself declared in these words: 'I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said Isaiah the prophet.'
4. To prepare the way of the Lord is therefore to lead the people to confess and forsake sin, and to point out the way of salvation from sin. It means to accept of the gospel of Christ, as given in the Scriptures, and to bring forth the fruits of it in a godly life.

God's message to the last generation is therefore a message of reform based upon his word and faith in the work of Christ in behalf of sinners. That there is a demand for such a message is evident when we see how evil is on the increase, and how the Scriptures and the atoning work of Christ are being superseded by human philosophy and various methods of self-salvation.

The so-called 'new theology' is robbing the world of the Christ of the Scriptures, and is undermining faith in God's provision for saving from sin. There has been such a modern apostasy from the simple gospel as preached by Luther and his associates in the Reformation of the sixteenth century that Dr. Charles A. Briggs, of New York City, has recently declared that 'the common doctrine of the present Protestant theologians would not be recognized by any of the Reformers.'

This certainly marks a great falling away from 'the faith which was once delivered unto the saints,' and indicates the need of some movement which shall maintain the original Biblical platform of Christianity. Such a movement has arisen in this generation, and is represented by the people who are holding this camp-meeting. It is a fulfillment of the prophecies which designate the special features of the gospel teaching which will be needed to meet the demands of the time.

These prophecies are so explicit in their delineation of the last days, and foretell the signs of the Saviour's coming with such exactness that we may know when 'he is near, even at the doors,' although 'of that day and hour knoweth no one, not even the angels of heaven.' As both John the Baptist and Jesus announced that 'the kingdom of heaven is at hand,' so in this time we may declare that 'the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.'

This is 'the everlasting gospel' of salvation through faith in Christ, but it includes now faith in the coming Christ, and it means such a fulness of deliverance from sin as will prepare for translation from earth to heaven without seeing death. This complete gospel calls for the repudiation of traditions and creeds, and all practices based upon them, and a return to apostolic faith and practice. It exalts the law of God, not as a means of salvation, but as a witness to the quality of that righteousness.
What Diplomatic Relations With Rome Would Mean to This Country

The abolition of the concordat and the separation of church and state in France, is one of the most noteworthy events in recent years. The foremost figure in the movement which brought about this result, is the ex-premier of France, Emile Combes. A statement from this eminent individual, of the reasons for this action on the part of the French republic, is naturally, therefore, of particular interest. We give, accordingly, some paragraphs from a contribution by ex-Premier Combes on this subject to *The World To-Day*, the editor of which refers to it as being one of the most "important papers published within recent years."

The query may arise in many minds as to just what harm would result from the establishment of diplomatic relations between the United States and the Vatican,—a thing for which Rome has been and is now persistently and patiently working. Ex-Premier Combes answers this query by his statement of the practical workings of such a system in the republic of France. The papacy is not, as regards the territory of the United States, a foreign power. It is a power existing in the United States, but of a different order from it, being a spiritual and not a political power. The two powers can exist harmoniously in the same territory only by virtue of keeping within wholly separate spheres of action; the church must be kept separate from the state. But diplomatic relations are set up only between powers which are acting within the same international sphere. The setting up of diplomatic relations with the Vatican would mean that this government had consented to negotiate with a power existing in the United States, yet independent of the state. For diplomatic relations, the United States would lose its full potency only when the state is subordinate to, and controlled by, the church. This is Rome's ideal, so fully attained in the past, and constantly kept in view at the present time.

The hand of Rome would then be everywhere in the affairs of the state, co-operating with the state in whatever was for Rome's interests, but stoutly opposing the state when those interests were deemed in jeopardy. The sovereignty of the state would, erelong, be set aside and treated with contempt. This is precisely what the papacy has done in those countries, such as Spain and Austria, which have diplomatic relations with her. This is what she was doing in France, and this is what forced upon that republic the necessity of breaking loose from its relations with Rome. On this point ex-Premier Combes says:—

Now, a paper submitted to our legislative bodies during the last winter, he has, during the parliamentary debates, escaped the assault of the entire clerical clique, and failed to be represented to the faithful as being the very devil of one. It really seems as if the clergy had passed the word to free itself from all its legal obligations, for it eagerly seized every opportunity for disowning them, adding to these disavowals the most insulting language-directed at the republic. . . . They had so thoroughly acquired a taste for deriding and insulting the domestic policy of this country, that they even came to treat the foreign policy of the country with the same license. The whole civilized world has been in a position to appreciate the highly appropriate manner in which the journey of the president of the republic through Italy was managed. The visit of the chief of the French government to the Italian capital was called for by the most elementary principles of courtesy as well as by the reciprocal interests of both nations. Yet the pope has pretended to regard it as an infraction of his dignity. Asserting his complete sovereignty, he has denounced the president of the French republic to the Catholic powers of Europe as a criminal guilty of lèse-majesté.

The Awakened East

The issue of the Russo-Japanese war has brought the world a long step nearer the great Armageddon of the nations. In Asia half the world has been for centuries lying inert and sleeping, so far as world events. Now there is a change. In our day this great mass of peoples and tribes has been rousing from the sleep of centuries. Writing of this change in Asia, a writer in the *Deutsche Revue* says:—

The Japanese successes, first at sea, then by land, struck this enervated world like a cannon stroke, and Siam, which is led by British sentiment; India, which is under England's dominion; the Malay Islands, Java and Sumatra, the Anamites of Anam, Tonquin, and Cochín China, pricked up their ears. Five hundred East Indians at once set out to attend the lectures at the Japanese universities; Siam concluded a compact of amity, of whose provisions Europe has remained ignorant, with Japan; in Singapore, Batavia, Surabaya, Saigon, Hanoi, and Hai-phong the Chinese secret societies have redoubled their precautionary measures and their activity; China has opened its doors to Japanese traders, Japanese officials, and Japanese military instructors.

A change of great import has taken place. As this writer says, "All the Asiatic peoples now recognize that the axis of the Asiatic world has been shifted." The vast heathen East is not to come up to the great Armageddon asleep, blindly led into conflict. The prophecy of Joel shows that there is to be a waking up of the people, and the heathen are to come up in multitudes to the valley of concision, or cutting off. Truly when Asia is aroused, there will be multitudes, multitudes in the valley of decision; for Asia is half the world.

The kings of the East are to come up to Armageddon. That final crash of the world comes just after the close of probation. Now, just before probation ceases, we see the populous East awakened from its long sleep. It has stirred all Asia to see one of its brown peoples turning back a European power.

China is rousing. Hundreds of its young men are being sent to Japan, Germany, and other parts for military training. The populous East has caught the fever of Western militarism. History is rapidly in the making. Prophecy is fulfilling. We must press in among these awakened peoples with the advent warning.
Worry

The world is full of worry. Its marks are chiseled in the furrowed brows of millions. Did you ever worry? "O yes," I hear you say, "many, many times." A good soul said to me once, "This terrible burden of worry is killing me; I fret nearly all the time."

How sad this is! yet it is the experience of many. But, reader, let me ask you a question: Did it ever do you any good to worry? After you have tossed feverishly on your bed through the weary hours of the night, giving no sleep to your eyelids, did it help the matter any? Was the difficulty removed? or did you have to face the thing again at the dawn of day? Was the cause of worry in any way changed from what it would have been had you laid off your burden, and taken a refreshing sleep during the night? Why worry, then, if it does no good? While it does no good, it does undo intent, mentally, morally, and physically.

"O," but you say, "I can't help it; I try not to worry, but it is impossible for me to keep from it." This is a strange confession for a Christian to be compelled to make. Suppose you hear your neighbor swear, and you ask him to refrain from taking his Master's name in vain. He replies, "O, I can't help it; I do not want to blaspheme, but it is impossible for me to keep from it."

"But," you say, "do you think it is as wicked to worry as to swear?"—No; but both are wrong. And the abiding Christ who enables the unregenerate man to overcome his profanity, will enable you to rest in him, and cease your unbelieving worry; for it is a burden born of unbelief.

"But," says one, "I did not know it was wicked to worry." Well, it is. The Lord did not worry when on earth. He was 'a great calm.' "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take your yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls. For my yoke is easy, and my burden is light." Matt. 11: 28-30. There is rest in Christ. What needless burdens we carry because we do not trust him! We need to lay, by faith, our anxiety upon him, and take, in return, the rest which he alone can impart.

G. B. THOMPSON.
gation now there to a munificence of the first class, like those of Vienna, Madrid, and Munich, with a titular invested with the rights and dignity of apostolic nuncios.

The question is complicated, however, and the matter is not entirely settled, for according to church traditions munificence is never sent to foreign countries unless officially credited to the government, and unless the same government keeps an ambassador accredited to the Vatican. Although not long ago the United States sent a special agent charged with the arrangement of church matters in the Philippines, it is admitted that it would be practically impossible for the United States to maintain an ambassador at the Vatican.

At the same time it is felt by the church officials that Washington already recognizes in the apostolic delegate there the supreme representative of the Vatican in America, and the question is likely to be solved by the creation of a regular nunciature at Washington, which will act in all supreme heads of the church in all matters affecting both church and the United States government, while not being a diplomatic embassy.

After the substance of the thing Rome is after is obtained, it will be a simple matter to change the name.

LIKE the inquiry which was started some years ago by General Miles's charge that the army was being supplied with "embalmed beef" by the meat packing interests, which led to startling disclosures of deceptions practised upon the public by meat dealers in general, the inquiry which the Equitable disclosures have set going into the insurance business in this country is showing that that company is by no means the only one whose practices entitle it to a discreditable notoriety. An inquiry into the affairs of the New York Life Insurance Company, conducted by the State superintendent of insurance, September 12, furnished sensational material for the newspapers of the following day. The Washington Post devotes a column and over to the testimony produced, under the heading "Deception in Deal; New York Life's $600,000 Sale and Purchase; Securities Sold One Day, Were Bought Back the Next but One. Staggering Disclosures of Australie, which led to the formation of the "Investigating Committee," etc. The following from the New York Sun of September 9 gives testimony relating to the same company:

The third meeting of the Armstrong insurance committee brought to light the fact that the New York Life Insurance Company has at various times transferred blocks of securities, aggregating several millions of dollars, to the New York, Security and Trust Company, now known as the New York Trust Company, to enable it to conceal the ownership of these stocks in its annual schedule of assets. The transaction took the form on the trust company's books of a loan to the New York Life Insurance Company, the loan being secured by notes drawn by employees in the New York Life with the stock as collateral security. One of the employees, who drew a note running to the trust company, was a messenger who received a salary of $600 a year. His note was for $1,500,000, and was accepted by the trust company.

All this and much more of the same kind that is filling the columns of the papers must be interesting read to those whose money is invested in these enterprises.

PREPARATORY to the proclamation of the last gospel message, which is to go to every country in the world, religious freedom is to a greater or less degree permeating the last strongholds of intolerance. The following paragraphs from an editorial in the Northwestern Christian Advocate show that great progress is being made in this direction in a land which was but lately a citadel of the papacy—Ecuador. Ecuador, like France, has recently abolished her concordat with Rome. The last Ecuadorian congress enacted a law concerning religions, among the provisions of which are the following:

ARTICLE 1.—The state permits the exercise of every religion which is not contrary to its laws nor to morality.

ARTICLE 2.—An attack on a religion or the persons of its ministers, in the exercise of a worship permitted in the republic, shall be punished conformably to the provisions of the police law.

ARTICLE 3.—The ministers of whatever religion shall be established in the country, in order to enter upon the enjoyment of the guarantees which the constitution and the present law authorise, shall be obliged to bring to the knowledge of the executive the regulations which may be observed, or to be observed, in their religious practices.

ARTICLE 4.—Religious beliefs shall be no obstacle to the exercise of civil and religious duties; but the ministers of a religion or the persons, and all religious associations; but they shall not be competent to exercise public charges which proceed directly from popular election.

ARTICLE 24.—Those who ridicule any form of worship shall be punished.

ARTICLE 25.—They shall be punished under the terms of the law on the subject, after the ecclesiastical authority has been previously advised.

ARTICLE 26, Chapter IV, states: "The concordat ceases to exist, and all laws contrary to the present law are hereby abrogated."

The Protestant religion and worship will henceforth be protected in Ecuador under the following provisions of the new law:

ARTICLE 23.—The police shall be obliged to protect every class of civil and religious associations; but they shall prevent and dissolve those whose object is to disturb the public peace or commit an infraction thereof; or if it is presumed that the individuals who compose them will be armed or will cause danger, they shall be obliged to see that the exercise of every form of worship and its ceremonies are respected, in conformity with the constitution of the republic.

ARTICLE 24.—Those who ridicule any religious act or the outward manifestations of any worship, shall be punished by a fine of from five to twenty-five sucre.

ARTICLE 25.—They shall be punished by a fine of from ten to one hundred sucre and imprisonmen for from three to thirty days.

1. Who in any way assail the ceremonies of a worship which shall not have been prohibited by the regulations of worship.

2. Who interfere with the work of a minister of religion in the exercise of his worship.

3. Who by violence, disorder, or scandal, impede or disturb the exercise of a form of worship.

All this is very satisfactory to Protestants; but we have yet to note on the part of papal spokesmen, who claim so much for the Catholic Church in respect to the defense of religious liberty, any statement commending this action in behalf of religious freedom by the congress of Ecuador.

The following recent words of Bishop Wordsworth constitute a timely admonition on the subject of the misuse of means God has intrusted to men:

As regards money, not one of us is sufficiently careful of it as a trust from God. Most waste it, sometimes by hoarding it, more often by mispending it, and many are proud of their extravagance. Men and women run lightly into debt, and through the debt, and through the debt, and through the debt, and through the debt, and through the debt, and through the debt, and through the debt, and through the debt, and through the debt, and through the debt. Like the other evil passions of man which have their origin in the sin of the first man, money is a temptation, and that temptation is increased where there is a belief that it is possible to hold and hoard it, more often by mispending it, and then call it a "perquisite." Again, the sin of betting and gambling and generally of speculation is one which particularly affects the young of our generation; and those who give way to it are drawn on into other sins, often without seeming to be able to help themselves. Like the other evil passions of impurity and intemperance, the reckless pursuit of money ends very frequently in suicide. Unfortunately, public opinion too often regards men as a brute act, or as a natural way of escape from a difficult position.

JOHN D. ROCKEFELLER, of Standard Oil fame, is quoted as predicting a financial panic in this country in about two years, due to overproduction. As Mr. Rockefeller has in his possession, or under his control, about $1,000,000,000, he is probably in a position to speak with authority upon financial questions. It is in the power of a few men in this country to bring upon a financial panic at almost any time if they should choose to do so.
Linger Not

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way:
Up! linger not!

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With His reward
He comes; he tarries not; his day is near;
When men least look for him he will be near;
Here; prepare for him!

Let not the flood
Sweep thy firm feet from the eternal Rock;
Face calmly, solemnly, the billows' shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayest live:
Be faithful unto death; the Lord will give
The crown of life. — Bonar.

The Work Among the Colored People

Dear Brethren and Sisters: I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them.

There are many places in the South in which no earnest Christian effort has been made for the colored people. These unentermed fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field.

As a witness against the unfaithfulness of the brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying down a foundation that will be as enduring as eternity. The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the South in its present condition. The people living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God with all their heart. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand.

The Training of Workers

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need, O, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven that as we receive, we are to impart. In all the Lord's arrangements, there is nothing more beautiful than his plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord will use all vessels, and will give them without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Promising young men and women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of Ignorance and superstition.

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial-training-school for colored youth. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become. All that is done by those connected with the Huntsville school, whether they be teachers or students, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to his glory. Heavenly angels will help forward the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such labor will be of inestimable value to them when they go forth to teach others of their race.

The students of the Huntsville school are to be given a training in many lines of service. All are to be taught the importance of practical Christianity. And they are to learn how to present the truth for this time to the white people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven that as we receive, we are to impart.

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earth. He was a true missionary everywhere he went. His followers are to go about doing good, even as he did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally can not touch.

The Establishment of Schools

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the trainers of teachers, and for the building of schoolhouses, and for paying the wages of the teachers.

There are many who can not even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for white youth, because they have not been taught from their childhood to make the best use of their time. Many of them should have been put forth to rescue and save them.

The colored youth will be found to be more effectual and economical as these small schools. This line of work has been specially pointed out as a school in connection with which there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. We have delayed long enough the carrying out of this instruction.

Redeeming the Time

My brethren and sisters, let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our neighbors! We have passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To every effort he will add his blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will co-operate with them, and give them the victory.

ELLEN G. WHITE.

Babylon (Continued)

How do we know what kings built these ancient ruins? Inscriptions are usually found such as are often seen on buildings nowadays, telling who built them; but there is another thing that enables us to determine who built the ancient Babylonian structures. The kings usually put their name and title on every brick. The illustration shows a brick of Sargon I of Babylonia (not the Assyrian Sargon), and also the stamp with which the impressions were made. This practise enables us to tell also who repaired the buildings. That brick shows a great bull, and boasts also of having repaired many buildings. This we know to be true; for his bricks are found everywhere. He repaired what is supposed to be the "tower of Babel," rearing it up, he says,
that its top might reach to heaven, almost the same expression used by the original Babel builders.

The Nippur Library

I spoke of the discovery of Assurbanipal's library at Nineveh over thirty years ago, and the effect it produced on the world. But the library of the temple school at Nippur lately excavated, far surpasses the Assyrian library. On a recent campaign the University of Pennsylvania expedition found a series of rooms twenty-five feet below the surface, containing great piles of clay books, and over sixteen thousand have already been removed, while only one twentieth part of the library has been excavated. Professor Hilprecht estimates that, when fully excavated, this library will yield one hundred and fifty thousand cuneiform tablets. And remember that this library belongs to a period prior to Abraham. The library collapsed under the destructive acts of the Elamites who invaded Babylon, it is thought, about the time that Abraham

and each stage colored differently. The whole structure was built on a platform of sun-dried bricks raised a few feet above the plain.

"The first stage was black, sacred to Saturn; the second, red, brown, or orange, sacred to Jupiter; the third, red, belonging to Mars; the fourth, gold plates, to the Sun; the fifth, yellowish white, to Venus; the sixth, dark blue to Mercury"

most every kind of business document. The illustration shows one of these business documents with the seal impression upon it. On these documents are found many Jewish names, among which are Nathanael and Jonathan.

This, together with the fact that several Hebrew inscriptions were found here, causes the belief that there was a Jewish colony of exiles here. Professor Hilprecht thinks, too, that he has found the river Chebar mentioned in Ezekiel. On the banks of this river Ezekiel saw visions of the abominations done in Jerusalem, women weeping for Tammuz, and other heathen rites, with which he was doubtless familiar at Nippur; for it was the center of Babylonian worship. The word found on two of these business tablets is "Nar Kabari," and means "the Euphrates of Nippur." It was the great canal that ran through Nippur and central Babylonia, turning the desert into a fruitful plain. The bed of the canal has been explored, and interesting things have been found in it.

Ur of the Chaldees

I can not leave Babylon without calling your attention to the old home of Abraham, "Ur of the Chaldees," known at present as Mugheir, or "Ur of the Chaldees"

left Ur of the Chaldees. Not many of these tablets have been read, but enough have been deciphered to show that they will materially change our ideas of early times. Knowledge of astronomy, mathematics, jurisprudence, and other sciences little dreamed of heretofore has been brought to light. We shall await with interest the revelations of this wonderful library. We could hardly expect that these tablets will reveal the name of Abraham, who doubtless was little known in Babylon as a nation, and who probably left his wicked surroundings there quietly. We will look with interest, however, to see whether Nin-rod's name will be found; for, though the name of this mighty man lives still in the traditions of the country, it has never been found on the monuments.

The Tower Temple

The tower temple, or ziggurat, of the Babylonian cities is an interesting structure. Every city of note contained one dedicated to the local deity. The temple at Nippur which was dedicated to Bel, or Baal, was built in three stages, or platforms, diminishing in size as they rose, and one resting on the other. The one at Babylon, rebuilt by Nebuchadnezzar, which is supposed to be the tower of Babel, was built in seven stages.

The River Chebar

I will speak of another of the many things of interest at Nippur bearing on Bible history. In the course of their excavations they discovered the office and archives of a great firm of bankers and brokers, known as "Murashu Sons," who flourished in the times of Artaxerxes I and Darius II, 464-405 B.C. (including, as you see, the time of the return of the Jews). In this room were found seven hundred and thirty business and legal documents, such as mortgages, leases, promissory notes, records of debts, surety bonds, guarantees, receipts of sales, payment of taxes, and in fact, al-
Belshazzar," who was associated with his father on the throne, and of whose death we have an account in the book of Daniel. Other inscriptions have been found which speak of Belshazzar in the most familiar way. Critics have ceased to laugh at the idea that Belshazzar was a real personage.

It has been some time since the identity of this mound was determined, yet it lies unexcavated. An expedition was organized a short time ago in this country for the purpose of excavating this site, but the Ottoman government refused Dr. Banks, the director, the necessary permission, to excavate, and the expedition has been abandoned. What the uncovering of this mound will reveal is of great interest to all Bible students.

College View, Neb.

The Final Adjustment of Human Awards—No. 6

Its Relation to the Atonement

THERE is the closest connection between the judgment awards of the last day, and the atonement work of Christ for sinners. So necessary indeed is one to the work of the other, that without the atonement there could be no final awards, because the atonement work finds its accomplishment in the decisions of the judgment alone.

That these statements may appear comprehensive and satisfactory, it is perhaps well to inquire at this time about the meaning of the word "atonement." It is not, as some have taught, the mere act of Christ's dying upon the cross. His death could not free any one from sin who does not accept the offering of life made in his behalf. Therefore, whoever receives the benefit of Christ's atonement, must yield to the demands of heaven, and depart from the ways of sin. This being true, it follows that an individual atonement is the result of the one receiving it co-operating with Christ in its promotion.

These considerations bring us to study the necessity for such an arrangement. In the beginning man was created in God's image. Being thus made in every way like God, man was in harmony with his Maker, and so was reconciled to him and to the sanctuary. But when man transgressed the law of Jehovah, he became a sinner, hence at enmity with God. (Rom. 3:4; Rom. 8:7.) Hence, to be saved, and to dwell with God, man must again become reconciled to heaven's laws, and so once more become on terms with God. (Acts 20:28;—that which revolutes, and brings him nigh to God (Eph. 2:13), by washing, and cleansing him from all the guilt of Calvary. Rev. 1:5; 1 John 1:7.

Such a work could not have been done without the death of Christ. This may seem a hard problem to many when considering the needs of those who lived before the blood of Christ was actually spilled on Calvary. But we are in fallogy assured that "without the shedding of blood is no remission." Heb. 9:22. It is therefore safe to affirm that no sinner, ancient or modern, can be possibly saved from the brightness of sin, except through the application by faith of the required blood. This was so well understood from the earliest time that when Abel offered the firstling of his flock, God recognized his offering to be "a more excellent sacrifice" than the fruits of the garden, offered by his brother. Heb. 11:4. Abel saw by faith in the blood of his offering, the blood of Christ yet to be shed on Calvary for the remission of sins.

To the faith of Abel, the blood of his offered lamb was the seal of his at-one-ment with God. Not that it actually took away his sins, for to this, it is assured, it could not do (Heb. 10:4); but it was Abel's token of faith in Christ, who was a "Lamb slain from the foundation of the world." Rev. 13:8. This significance was attached to every blood-offering of the days before the actual suffering of Calvary's divine Victim. In the ninth chapter of Hebrews we have a statement of how the priests of the earthly sanctuary performed their official duties. Their "service of God," we are told, included the offering of blood for themselves, and "for the errors of the people." The sanctuary where these ministrations were performed, consisted of two apartments. The first contained three special pieces of furniture,—the golden candlestick with seven branches, the table for the show-bread, and the altar of incense. In the second apartment was the "ark of the covenant," a chest, overlaid with gold, containing the two tables of stone on which were engraved the ten commandments, the standard of righteousness. In this first apartment, and before its entrance, the common priests ministered daily in behalf of those who came to confess their sins by the offering of blood. Their work was to receive the sinner, and acknowledge his offering by appropriate ceremonies. But the offerings made sin at the entrance of the sanctuary, by no means closed the work in behalf of the sinner, although the ceremonies for its cleansing were confined to the work of the common priests, and to the first apartment of the sanctuary, for the entire year.

At the end of each ceremonial year, however, the work done in behalf of the sinner by the priests was taken up by the high priest. On the tenth day of the seventh month, he took upon him all the sins brought to the sanctuary during the year, and with appropriate ceremony carried them into the second apartment, before the ark of the ten commandments. From above this, on the mercy-seat, the sacred temple was consecrated, and the symbol of God's presence was met, and the final work of atonement was so far completed as to permit the high priest to carry out the sins to the door of the sanctuary, and there confess them upon the head of the scapegoat prepared for the occasion, after which this creature bore them out of the assembly into an uninhabited wilderness. Compare Heb. 9:1-7; Lev. 4:27-35; 16:39, 30, 15-22.

This was the typical cleansing of that sanctuary from the sins committed within its precincts. That tabernacle having been appointed God's earthly dwelling among his people, when sin was brought into it, though only by confession, the place must necessarily be cleansed, and so brought into at-one-ment with the Father, of whose dwelling it was; hence the day of atonement.

The sins removed from the sanctuary on that eventful day, were those transferred there from sinners. When cleansed from the sanctuary and removed from the camp, those who had committed them were also freed from their guilt, and brought into at-one-ment with him who can not tolerate sin. But only those who really confessed their sins before the sanctuary, received the benefit of that year-end cleansing. Others who did not have their sins removed through confession still retained them, and inasmuch as the goat was subsequently sent away, it is evident that those who had received on him the confessed sins of the people, it follows that those who still bore their own sins, must also be separated from those who had been freed from sin.

This was really a work of judgment, as the services of that typical atonement day clearly show. True, this was but a shadowy service which did not really take away sin, but it was one of faith, in which was pointed out through the figure employed the real work of atonement to be accomplished by Christ, the real High Priest of God. The comparison of the typical with the real atonement service must, however, be reserved for another paper.

Mountain View, Cal.

Rejecting Christ

It is not the abundance of sins committed, but the not coming heartily to God, by Christ, for mercy, that shuts men out of doors. And, though their not coming heartily may be said to be but a sin, yet it is such a sin as causeth that all other sins abide upon them unforgiven.

God complains of this: "They have not cried unto me with their heart;... they returned, but not to the Most High." They turned feignedly. Jer. 3:10; Hosea 7:14, 16.

Thus doing his soul hates; but the penitent, humble, broken-hearted sinner—be his transgressions red as scarlet, red like crimson, in number as the sand—though his transgressions cry to heaven against him for vengeance, and persuades the Lord to be any louder than do his prayers, or tears, or groans for mercy, yet he is safe. To this man God will look. Isa. 1:18; 66:2.—John Bunyan.
I HEARD a voice at evening softly say,

"I'll do my best," unto my conscience

The path before thee loth not lead

Lift all thy burdens as they come, nor try
to weigh the present with the by and by
One step and then another, take thy way—
Live day by day.

Live day by day.
Though autumn leaves are withering round thy way,
Walk in the sunshine. It is all for thee;
Push straight ahead; as long as thou canst see,
Dread not the winter whither thou may'st go,
But, when it comes, be thankful for the snow.
Onward and upward. Look and smile and pray—
Live day by day.

One summit and another thou shalt climb;
When the time came that God saw fit
To give me four little boys to train for him,
I felt the responsibility keenly, and turned instinctively to the reading of good books and papers together with the Bible. I taught them the Sabbath-school lessons and memory verses, and most of the Sabbath afternoons were spent in reading to them, telling them stories, and talking about the things we had read.

One child grew older and learned to read for themselves, I was surprised and disappointed that while they were desirous of hearing, and were good listeners, they manifested little desire to read for themselves. They told me they could not understand it as well. I thought the Lord that that time is now in the past. I do not have to insist or seek for incentives to lead them to read any longer. All except the youngest, who is ten years old, satisfy my early expectations in reading good books and papers, and he will in time. It took four or five years of effort to bring about this result.

I will speak of only the best incentives used. I did not cease reading, but did a little less, and selected, at first, short stories or selections that I knew would interest them, and asked that they read them. I noted the ability of each, and varied the reading accordingly. I would sometimes speak of some interesting point I had read or was reading about some person or thing; at once their curiosity was aroused to know more, and I would tell or show them where they might find the desired information. Biographies, stories of animals, descriptions of different countries with their animals, people, habits of life; in fact, anything interesting, aside from bare facts or statements, will interest children.

When they were old enough to study history in school, they became especially interested in that line of reading. For several years they were each given a small garden plot, and were allowed to sell the produce and receive the proceeds. Seed catalogues were provided, whose pages they closely perused, gaining many valuable points in farming and gardening. The Little Friend and the Youth's Instructor are eagerly sought; also the Review, Watchman, Life and Health, and other papers and books are read by them. I attribute their interest in the Review to interesting accounts of foreign missionary work which I have given to each one to tell about in our foreign missionary meetings.

These results were obtained by patient, untriring, and determined effort. I am sure it pays.

I have written this not to boast, but that some one with a similar need may be encouraged and benefited. We must train these lambs of the flock in the way they should go.

Moodle, Iowa.

Helpful Hints for Busy Mothers

Every mother who gives to her children's lives even a less degree of attention than the average mother loves to bestow, can not fail to be impressed with the fact that imitation is one of the strongest traits of childhood. Whatever attractive thing papa or mama, brother or sister, may do is closely watched, and, when the opportunity presents, surreptitiously imitated — oftentimes to the dismay of mama, who has to repair the damage which is pretty sure to result from unaided but well-meaning efforts.

For instance, my little daughter, three years old, watched me sweeping a floor with sail scattered over the carpet, and although she begged to "help mama," I told her to run away and not bother me.

A short time after, having occasion to go into the parlor, I found my little girl, whose offers to help had been so unkindly repulsed, engaged in brushing the Brussels carpet with a hearth brush, after having spread ashes from the hearth thickly about.

Several hours spent in repairing the damage thus wrought gave me ample time to reflect that, had I furnished my little, eager, would-be assistant with a small broom and let her do one corner for me, I should have kept her busy and contented, besides saving myself no small amount of time and worry. Not only this, but she would have been learning the rudiments of housekeeping by the exercise of her own faculties — the only true way in which a child may learn.

This incident brought home to me forcibly a lesson every mother should learn; and thereafter I sought to so plan my work that the little ones would be able to "help mama" to their hearts' content.

How often I have heard a tired mother say wearily, as one did a few nights ago, "Well, I can't see that I have accomplished anything to-day. I tried to sew, but the baby wouldn't let me; she bothered me so I spoiled all my cooking, and I couldn't even sweep, for her."

Now, that same "baby" was three and a half years old, and if properly directed might have taken such an active interest not only in the sewing, but in the cooking, and the sweeping also, that the work would have been well done, and ample time left for resting both mother and child. The trouble lay in the lack of judgment on the part of the mother. When ready to begin the sewing, she should give the child pictures that aroused no interest because so often seen before, and said, "Now you must be quiet for mama wants to sew." She did not know that
keeping quiet was next to impossible for the child who wanted to “swell too.”

Being refused the one desired thing, she next asked for a story, and after repeated refusals began to fret and cry, with the result that the mother angrily exclaimed that she never could sew with a child bothering her, and gave up in despair to let them work until evening. When, tired in mind and body, the task would seem doubly hard.

Had this child been given some bright-colored scraps of cloth, a pair of blunt scissors, and a threaded needle, with thread securely tied, and told she might make her own clothes, she would have made mamma do her dress, I am sure, from experience, that the afternoon would have been profitably spent by both mother and child. And who can know the thoughts of a child and measure the influence upon the growing mind, when the little one, weary at night, settles down to sleep of a good feeling that she has done something for mamma during the day now ended? Wise men tell us that in the whole domain of human endeavor there is nothing so restful, so satisfying, so conducive to perfect contentment, as profitable employment. It is but reasonable to assume that in the early years of life, this same law holds sway, though, of course, to the young child the idea of profit, as we understand it, can not come. It satisfies the child to be doing something which seems to tend to a result, a complete end toward which the several acts constantly tend. Such early training has a far-reaching influence for good upon the development of the child.

Many mothers find it difficult to entertain their little ones, and at the same time be faithful to the daily round of household duties. The secret is not to entertain the children—except occasion ally by a story or other childish employments, if we sacrifice a trifling expenditure for a blue-bottle disinfectant, not a single house-fly could survive. When this bill is gone, I do not know how I can get my next meal. I shall die a drunken pauper. This is my last and most earnest prayer. If this bill comes into the hands of a man who drinks, let him take warning of my life’s ruin.” —Christian Advocate.

PNEUMONIA is a disease of modern architecture—of the custom, steadily growing during the past fifteen or twenty years, of covering every available square foot of land with the buildings, and using every available square inch within its walls for little cubby-holes and cubicles, in which human beings are to work and live and sleep cheaply. Air famine is the most potent cause of pneumonia, as it is of consumption. The high price of modern hygiene, Edmund Parkes, more than a generation ago formulated a table demonstrating that three thousand cubic feet of air per hour is necessary for healthy life indoors, and during the latter third of the generation our architects have been steadily getting farther and farther away from this standard, and the pneumonia mortality incident thereto has been as steadily increasing.—Selected.

How the Dog Was Saved

A LADY who was lunching on a railroad train with a little boy and dog, suddenly discovered that her little boy was offering a bit of pickle to the dog that was sharing his meal with him. In air per hour is necessary for healthy life indoors, and during the latter third of the generation our architects have been steadily getting farther and farther away from this standard, and the pneumonia mortality incident thereto has been as steadily increasing.—Selected.

How the Dog Was Saved

"Dr. Leidy proved long ago that flies were the means of carrying hospital gangrene. Flies caught in a room occupied by a consumptive patient were found to be infected with the bacillus of tuberculosis. That typhoid fever is disseminated by flies is a fact demonstrated by bitter experience in camps. If we really desire to exterminate these destroyers of health and peace, we must exert ourselves to persuade people to be cleanly about domestic animals, to reckon disinfesting among the necessary operations of the stable as well as of the contagious disease hospital. The only modern Moses with rod of might is perfect cleanliness.”

Take Warning

A TWO-DOLLAR bill came into the hands of a relative of mine, writes a lady in Boston, which speaks volumes on the horrors of strong drink or the traffic in it. There was written in red ink on the back of it the following: “Wife, children, and over $40,000, all gone. I am responsible. All has gone down my throat. When I was twenty-one, I had a fortune. I am now sixty years old. I have killed my beautiful wife, who died with a broken heart, have murdered my children with neglect. When this bill is gone, I do not know how I can get my next meal. I shall die a drunken pauper. This is my last and most earnest prayer. If this bill comes into the hands of a man who drinks, let him take warning of my life’s ruin.” —Christian Advocate.
The Work in Spanish Honduras

A. N. Allen

The northern coast of Spanish Honduras forms the southern shore of the V-shaped gulf on which Bahia de Honduras lies. British Honduras forms the other side of the bay, and Guatemala has about fifty miles of coast between the two.

This coast, unlike that of British Honduras, which is protected by numerous reefs and many small islands for many miles, is entirely exposed to the waves continually rolling in from the Caribbean Sea. If it were not for the Bay Islands lying off this coast, and affording a shelter for vessels in time of storm, it would be a very dangerous coast to travel, as the northerners sweep across the gulfs in great violence every winter. While the islands afford a place to which animals swim across. In the rainy season the two.

The religion of the people is Catholicism. All the larger and many of the smaller towns have their church. The church is usually much the largest building in the town, and each one is supplied with from one to six bells, which make a great deal of noise on important feast-days. The furniture in the church is usually much the largest building. Here, as in all lands, the port towns are more corrupt and more given to vice than are the towns in the interior.

The Catholic religion, like all heathen religions, is virtually a worship of the dead. With them people are supposed to become saints only at death. When asked if I believe in saints, I reply, “Yes, in living saints.” This gives me an opportunity to read portions of Paul’s letters directed to the saints of God, and to tell my questioners that these saints were living people like ourselves. Then sometimes present God’s message to us now, to get ready to go to the home Jesus has gone to prepare. It is almost impossible to imagine the ignorance of those who have never been allowed to read the Bible. Many have never seen one. I do not suppose there is as much as one thousand of these in this dark land. Most of the people have heard of the Bible, but suppose it to be a very bad book, with which it would be dangerous to meddle. Novels of the lowest type are eagerly devoured. There is not a religious paper published in this country. The local newspapers contain many extracts from the writings of Greek philosophers and other infidel authors, and as a result there are many skeptics and atheists.

When a colporteur passes through a village, if a few, through curiosity, may venture to buy Bibles, yet, believing they are doing wrong, they may, perhaps, experience a similar sense of guilt to that which those better instructed have felt on buying the first novel. Most of the Bibles thus sold are usually gathered and burned by the padre (father). A very few, however, are concealed and read occasionally, and once in a while a family is found that has really begun to defy the priest and read the Bible openly.

Our work in this field can hardly be said to have touched Central America properly. The only mission for whom work has been done, are the Protestant people of Belize, the Bay Islands, and the English-speaking people of this coast. I am thankful for the privilege of spending my life in uplifting this people. Believing that our influence will be greater if the people see that we are here to stay, we have thought it best to build a small house, as rent is very high, and the houses are very poor. It is now nearly done, and we expect to move into it this week. God has blessed us in getting a healthful and desirable location in a suburb, and on the road leading to the interior.

The last time Elder Goodrich and I were in Utilla, the people kindly contributed money to buy a horse for the work here on the coast. The greater part was given by those not of our faith; as our brethren here are all very poor. The horse has already proved itself useful in my work here.

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Brother Moncada, a lawyer of this place, and his wife are both awaiting baptism. I believe they are the first-
fruits of the message among the Spanish people of this country. Brother Mendaca has a printing-press that he is very anxious should be used in spreading the message.

A missionary physician would find a good opening here in La Ceiba to do good as well as to make a good living. If some one of our physicians could locate here, I believe treatment rooms would be a profitable investment as well as the means of opening many hearts to inquire into our faith. There is nothing of the kind on this coast, and yet there is a call for such a work.

Several hundred dollars' worth of books and papers have been sold on this coast during the last year. Two Sabbath-schools have been organized. A few have begun the observance of the Sabbath. All our people are taking our papers, and nearly all are paying tithe. May God water the seed sown, that many more may be willing to receive the seal of the living God.

The Norwegian Meeting

GUY DAIL

JUNE 27 to July 2 the Norwegian Conference was held at Stavanger, on the western coast, a city of about twenty-seven thousand inhabitants, a nice, intelligent class of people. It is a hilly city, but has a nice, large harbor. It contains a fine church, erected of very enduring stone in 1272, also a number of factories, many of which are engaged in the canning and preserving of various kinds of fish.

Although there was not that unanimity of feeling among the workers which we found elsewhere, yet the Lord's Spirit melted hearts, and blessed the people, and we had a good meeting together.

God has blessed the labors of our workers in Norway, and by his providence he has opened the way for them to secure places for pitching their tents, and has also moved upon the heart of one person to donate a second tent to the conference for tent-meetings. The tent was pitched in Drammen last year, near Christiania, and it was so neatly fitted up that it became quite an attraction to the people of the place, who visited it and the meetings by the hundreds.

The Sabbath was the best day of the meeting. The Spirit of God visited the people, and their testimony showed that they had been touched by his power.

The officers chosen for the coming year are: President, O. A. Johnson; other members of committee, O. P. Nord-

derhus, N. P. Nielsen, O. J. Olsen, L. Halvorsen, J. M. Narem, H. Z. Johan-

sen; Treasurer and Manager of the Book Mission, A. C. Christensen; Canvassing Agent, J. M. Narem; Secretary Sabbath-
school and Missionary Department, Johan Nielsen.


We trust God's blessing may continue with the brethren here, and wish for them a successful year. The political outlook is not the most assuring, and yet we know that the God of hosts will be with all, who will trust him. Let this people be remembered by their brethren throughout the world, that the work may be advanced in all its branches, and the cause of God continue to prosper.

Hamburg, Germany.

The Bible in the Frozen North

At Norway House, on a certain occasion, says Mr. Egerton Young, missionary of the Canada Methodist church there, a number of Indians came into my room, noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence, I asked whence they were. "From a journey of fourteen nights," they replied; for they reckon distance by the number of nights they are delayed to sleep. "We have got the [the Great Book], but God didn't want to let us read it." I thought they were joking, for the Indians can not read unless some one has taught them, and I knew from their account they must live far away from any missionary; but I asked them: "From what missionary did you learn?"

"We never saw a missionary nor a teacher," they said; but they took down from my shelf our Bible, printed in the beautiful, syllabic character for the Cree language, and opened to Genesis; they read it with ease and correctness. I turned the pages, and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away, north of Nelson's Bay, hundreds of miles from any missionary. Their hunting-grounds, it seems, adjoin those of some Christian Indians,—they cover great distances in hunting,—and, continued my visitors, "We visited your Indians, and found that they had the [the Great Book]. We got them to read it, and then to teach it to us; and we were so pleased with it that we all learned to read it during the winter." Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance, that to them might be given instruction in the Book they had thus learned to love.—Selected.

Up, up, my soul! the long, spent day redeeming; Sow thou the seed of better deed and thought; Light other lamps while yet thy light is beaming; The time, the time, is short.

—Hezekiah Butterworth.
to sell books, and give the message in every way we can, and see if we can find some young men who want to come to school. We shall probably go on beyond Masera, and may be gone from there about ten days. The weather does not become too rough.

J. A. CHANEY.

Canvassing in India

It was with many misgivings that I bade my friends in Calcutta good-by, and, accompanied by one of our young sisters, started out to canvass the railway towns in Central India.

After a few hours' ride, we reached our first town. When the train stopped, my companion called the cooies, giving them orders where to place our luggage. There was nothing for me to do but hold the cooies and look on, for I did not understand one word that was being said. We decided to canvass together the first day, as we had never canvassed before, and I did not know how to enter the homes of servants at the doors who could not speak English. With trembling hearts we started out at the station. My friend gained entrance through the servant, and I canvassed the family. We were treated very cordially, which gave us confidence to go on. We are taking subscriptions for the Oriental Watchman and the Good Health, and are selling "Story of Daniel the Prophet." God gave us success this first day, and when we returned to our room after our day's work, we had only praise to offer him. My first evening was spent in learning a few words that were really necessary to gain admittance to the homes. After the next few days, we were ready for our next town.

Among others that we canvassed was the station master, who was very kind to us. When we bought our third-class tickets to another town, he helped us to our train; and as we should have to travel all night, he put us into a second-class compartment, which was empty, telling the guard to look after us. If you could know the difference between the two compartments, you could understand how much we appreciated this kindness.

To our surprise, on reaching the next town we heard that the plague was in the native city one mile away, and all Europeans had fled. By the time we learned this, our train was pulling out of the station, or we would have gone on at once. Finding that we must remain there for several hours before we could get another train, we decided to canvass the bungalows nearest the station. We canvassed one after another, to the purpose of taking us there, so we started out to see what could be done. We went to the nearest bungalow, and after canvassing for the literature, asking an order, we made inquiries concerning the plague, and learned that it was only the people in the city that had fled. All the people living near the station were at home. We believe God led us to this family, for they would have us stop with them while we were canvassing the town, and would not take the trouble. God gave us wonderful success the two days we spent at this place, and at the close of the two days we could understand why we were not permitted to go on the day we entered the town. Just before taking our train we canvassed a gentleman who has become much interested in the truth. He followed us to our compartment, asking questions in regard to the truth. He said he was very much interested in the truth, and that he had not known we were in the town, for he would have liked to talk with us. The people of India breakfast at eleven o'clock. We are always there at this hour, and very often are invited to take breakfast with the family. The canvasser receives a warm welcome in most of the homes.

We canvassed a town in the jungles of India, where the tiger and panther come into the town at night. Many of the deadly snakes of India are killed here. The government had stopped a letter of introduction to a family in the next town. Upon arriving there we were given a hearty welcome to their home. We went back to the station and found the train which we had placed on a tongo, a two-wheeled vehicle drawn by oxen. We walked by the side, to see that nothing was lost, asking the guard to light our path as we reached the bungalow to find my friend's small dog-grip gone. The police were notified, but it could not be found. Among other things it was her Bible, which she prized very highly. We were six hundred miles from Calcutta, and a Bible could not be purchased in the small stations. She took it to God, in childhood faith, asking Him to replace it. The next morning when we boarded the train to leave this place, a strange thing happened. After we were seated, a native came to the car window with a Bible for sale. This sister at once recognized it as the band of God; for in all her travels in India she never knew or heard of a native selling Bibles. She came in and told us the story of how they had found the Bible.


The Oklahoma Camp-Meeting

The annual conference and camp-meeting of the Oklahoma Conference was held in Wheeler Park, Oklahoma City, August 24 to September 3. The free use of the park was granted by the city. In addition to this, the commercial club of the city contributed two hundred dollars toward the expenses of the meeting. The location of the camp being near the city and the climate found here are attracting a large class of citizens. Oklahoma City, though not in the prime of life, is a pleasant city, with an enterprising and progressive class of citizens. The appearance, and a population of about forty thousand. If the Lord’s people are faithful in sharing with others the blessings the Lord has so abundantly bestowed on them, the rewards will be multiplied forty thousand fold. Personally, I enjoyed this meeting very much. A cordial welcome was extended to all the laborers, and they felt at home. The fertile soil and good climate found here are attracting a large emigration, and the country is being filled with an enterprising and progressive class of citizens. Oklahoma City, though only fifteen years old, has a substantial population of over one hundred thousand. The regular meeting was preceded by a workers’ meeting, under the immediate supervision of the conference president, Elder A. G. Haughey. This was the first camp-meeting held in this conference to which all the laborers were called. I understood they were all present, except Elder Parkhurst, of Grand Rapids, who was absent on account of sickness in his home.

The laboring force of the West Michigan Conference consists of eight ministers who have reached the age of sixty or more, and live who are in the prime of life; one of the latter, Elder W. E. Videto, now leaves the conference work to take a position on the faculty of the Emmanuel Missionary College, and Elder C. A. Hansen and his wife come from this meeting to India, the West Michigan Conference paying their traveling expenses, and their salary for a time.

The West Michigan Conference has also sent a couple of laborers to this meeting to India, the West Michigan Conference having a large number of laborers employed in the foreign fields and the West Michigan Conference having a large number of laborers employed in the foreign fields, and the West Michigan Conference having a large number of laborers employed in the foreign fields. The conference president, Elder A. G. Haughey, was present during a portion of the meeting, and presented the needs of this conference. The Lord has blessed the conference with a fine harvest of souls during the past year. The Sabbath-school donation, and the First-day offerings the coming year. The visitor’s report showed the finances of the conference to be in a good condition, both the conference and the society being free from debt. The tithes have been in a very prosperous condition, and the conference to be in a good condition, both the conference and the society being free from debt. The tithes have been in a very prosperous condition, and the conference to be in a good condition, both the conference and the society being free from debt. The tithes have been in a very prosperous condition, and the conference to be in a good condition, both the conference and the society being free from debt. The tithes have been in a very prosperous condition, and the conference to be in a good condition, both the conference and the society being free from debt. The tithes have been in a very prosperous condition, and the conference to be in a good condition, both the conference and the society being free from debt.

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Texas Conference Proceedings

The twenty-eighth annual session of the Texas Conference, convened at Hillsboro, Tex., in connection with the camp-meeting, Aug. 3-13, 1905.

A goodly number of delegates were present. The visiting brethren, Elders Farnsworth, Allen, Moon, and Curtis, and all the conference laborers took part in the deliberations of the conference. Four churches were admitted into the conference, and the reports from the laborers showed that, during the year, many additions had been made to the already established churches.

The reports given by the different departmental secretaries showed an encouraging advancement. The tract society, which has been for years heavily involved in debt, is now freed entirely, and able to reach out and assist in promulgating the interests of the third angel's message.

"Resolved, That the churches provide better accommodations and longer terms for their teachers, and better pay for their teachers.

"Resolved, That the teachers all be requested to attend the teachers' institute, so as to prepare themselves to do better service.

"Whereas, The late General Conference passed the following recommendations, calculated to increase the offerings for foreign missions, namely: —

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

"(b) That the General Conference Committee appoint a committee to prepare readings for each missionary day, with a program and suitable songs for the occasion; that the readings be so divided that where convenient two or three can take part in the service, thus breaking the monotony of the message.

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

"Resolved, That we urge the adoption of this plan in all our churches, and that all our conference laborers and church officers keep before our people the subject of the increase of the weekly offerings for missions.

"Resolved, That we give the Sabbath School Worker our hearty support, and that we endeavor to increase its circulation by placing it not only in the hands of all Sabbath-school officers, but also in the homes of our people generally.

"Resolved, That all our Sabbath-schools be urged to plan to increase their donations, both by increasing proper economy in their local expenditures and by more liberal giving, that the message may be given speedily to the regions beyond.

"We recommend, That the holding of Sabbath-school conventions be continued and encouraged, and that the presence of the Sabbath-school work be brought more vividly before our people.

"In view of instructions given through the spirit of prophecy for the young to organize for active missionary work, and realizing the need of such organizations in this conference, therefore:

"We recommend, That the church officers of the different churches encourage and aid the young people in organizing into Young People's Societies where advisable.

"Resolved, That the earnest campaign begun in behalf of our "most able minister," the REVIEW AND HERALD, be continued, and that we endeavor to place as many as possible in every Sabbath-school in our conference.

"Resolved, That we give the sanitarium at Keene our hearty support by recommending it to those in need of sanitarium treatments.

"We recommend, That where a member removes from one church to another, he or she ask for a letter and place the membership with the nearest church."


The following officers were elected: President, Clarence Santee; Secretary, Ida A. Nelson; Treasurer, E. Harris; Conference Committee, Clarence Santee, T. W. Field, C. W. Miller, W. M. Cubley, W. W. Eastman, D. U. Hale, J. I. Taylor; Stanage Agent, W. W. Eastman; Secretary and Treasurer, Ida A. Nelson; Assistant, Ida A. Nelson; Society, E. Harris; Secretary and Treasurer of the Sabbath-school department, Ida A. Nelson; Superintendent of the Church-school department, Mrs. Ella A. Hughes; Sanitarium Board, Clarence Santee, Dr. D. C. Ross, L. B. Wallen, C. B. Hughes, T. B. Creager; Transportation Agent, C. N. Woodward; Trustees of Texarkana Sanitarium Association, Clarence Santee, C. N. Woodward; J. D. Matthews, Sidney Smith, C. B. Hughes.

At the close of the last meeting, the brethren and sisters, by a rising vote, expressed their appreciation of Elder N. P. Nelson's untiring labor and efforts, and of his remaining with them as long as he had in spite of his ill health.

Ida A. Nelson, Sec.
Southern California Items

On the two Sabbaths preceding our camp-meeting, fifteen persons were bap-
tized at the Los Angeles church. These were persons not heretofore reported, who became obedient to the faith as a result of the last tent-meetings held in Los Angeles.

It is estimated that fully one thou-
sand of our people attended our recent camp-meeting in Los Angeles. It was the universal testimony of all present that it had never attended a better meeting.

On the first Sabbath of the camp-meeting, after a sermon on vital godliness, by Elder J. O. Corliss, nearly half the congregation came forward for the purpose of recommitting their lives to the service of God.

On the last Sabbath of this spiritual feast, which has been devoted to those who had never before started in the Christian life, to accept salvation, nearly one hundred responded to the call. Of this number twenty-two were boys and young men, and twenty-eight women.

The entire camp consecrated themselves anew to the baptism of the Father, after a sermon on the needs of Africa, during Sabbath-school the first Sunday on the camp-ground, three of the oldest members of that church preached the last Sabbath to dear souls who had received their ordination. All seemed to feel that there were brighter days for the Conference, and rich blessings in store for the faithful. A full report of the meeting will be given later.

W. H. Thurston.

The Quebec Camp-Meeting

Under this heading there appeared in the Washington Post of Sunday, Sep-
ember 10th, an article occupying nos. four and five of the paper, containing quite a full statement of the rise of the Seventh-day Adventist denomination, its growth, its plan of organization, and the recent experiences of the people from that camp in Michigan, and establishing its head-
quarters in Washington. The article was illustrated with a view of the build-
ing on Iowa Circle occupied as a sanitarium, and with a map showing the several places connected with the general work here.

As indicating the general trend and spirit of the age, we quote the follow-
ing paragraphs:

"When William Miller, the father and forerunner of Seventh-day Adventism, stood on the steps of the Patent Office building, near the corner of F and Ninth Streets north-west, more than sixty-eight years ago, and to a wondering throng of Washingtonians, prophesied that the world would come to an end on Sunday, Oct. 22, 1831, and that people, who had lived under these circumstances, a day would come when Washington would be the world center of the strongest and largest of the two denominations of the world, and a day would come when Washington would be the world center of the strongest and largest of the two denominations of the world, and the strongest and largest of these two denominations would develop out of the older Millerianism."

"Out of the very error that he com-
mits has grown one of the most active of American denominations. The Sev-


The Quebec Camp-Meeting

The Quebec camp-meeting closed Sunday evening, September 10; many said it was the best meeting in the history of the work in Quebec.

Thirty subscriptions were taken for our periodicals, and a deep interest was shown in the missionary work. A spirit of unity and co-operation manifested itself, and special blessings were experienced on the Sabbath days. Nearly the entire camp consecrated themselves anew to the baptism of the Father, after a sermon on the needs of Africa, during Sabbath-school the first Sunday on the camp-ground, three of the oldest members of that church preached the last Sabbath to dear souls who had received their ordination. All seemed to feel that there were brighter days for the Conference, and rich blessings in store for the faithful. A full report of the meeting will be given later.

W. H. Thurston.

Work of Adventists

In respect to industry the Adventists stand forth as leaders of other denominations in this world, and, despite the prejudice existing against them, are making a better and richer use of the world's goods, ought to stimulate confidence in our own conference, and to point out to the public the method of raising funds to liquidate all indebtedness.

The Ontario church, with thirty-two members, was admitted to our confer-
ence during our camp-meeting. Two other churches await organization.

Brother E. H. Adams was ordained to the gospel ministry at the last meet-
ing of our camp-meeting. This is the fourth son of Elder J. W. Adams who has been thus set apart.

After a brief talk on the needs of Africa, during Sabbath-school the first Sabbath on the camp-ground, three of our brethren proceeded to support four native missionaries for at least one year in that field.

Elder S. T. Hare will join Elder E. H. Adams in the tent-meetings at Chico, Cal., where a good interest is reported.

Elder Hooley will soon make a tour among about half the churches in the Southern California Conference.

The work of these brethren is important and necessary. They are taking a needed rest at Loma Linda. She worked with much earnestness for our people in several public meetings, on the camp-ground. A special public meeting has just been held at Fernando, Cal. The attendance was good, and the interest excellent.

On Sabbath, August 26, five more con-
verts were baptized in the Los Angeles church.

G. W. Reaser.

SEPTEMBER 21, 1905

ADVENT REVIEW AND SABBATH HERALD
be found following humble occupations, farming and laboring with their hands. Thus it is that the white man as well as the negro who enters the fold of Adventism must first of all make up his mind that he must "stop sinning; name to work to stay sober, and to let him alone."

The publication of an article of this character in a paper with the circulation and influence of the Adventist Sentinel will bring the work of the denomination to the attention of many people who may not have previously known much about it, and we trust we may awaken an interest in souls. Words to that end are more convincing than all the truths represented in this advent movement.

Kansas Conference and Camp Meeting

The thirty-first session of the Kansas Conference was called to order Aug. 21, 1905, on the camp-ground at Hutchison. There was a splendid representation of delegates at the first meeting; in all, one hundred and thirty-one were present. The prayer was answered by roll-call, representing fifty-seven of the ninety-three churches of the conference. Elder C. McReynolds, who has long advocated the need of the Kansas Conference at different times as president, was in attendance until after the first Sabbath of the meeting; he then left to take up the work as president of the Wisconsin Conference. The prayers of his many friends in Kansas accompany him to his new field of labor.

The officers elected to take charge of the camp-meeting work are as follows: President, J. A. Crane; Vice-President, H. F. Ketring; Conference Committee, J. G. Hanhardt, A. R. Ogden, L. F. Trubey, I. F. Thorn, and B. W. Brown; Secretary and Treasurer, Florence P. Rice; editor of Kansas Worker, H. Meyer; Secretary of Sabbath-school Work, Dora Meyer; Superintendent of churches, P. A. Green; People's Work, I. C. Sultz; State Missionary, F. I. Limerick.

The various branches of the work were remembered by liberal cash donations as follows:

Wichita (Kan.) Sanitarium
Cash .............................................. $ 89 89
Wichita (Kan.) Sanitarium, pledges .......................... 369 00
Foreign Missions, cash .................................. 315 63
Sabbath-school C. M. Donation .......................... 110 42
Religious Liberty Work .................................. 21 43
Work for Blind ..................................... 58 86
Southern Work ........................................ 50 00
Wichita (Kan.) Sanitarium
Carriage Fund ........................................ 49 08
Total ................................................ $1,100 31

Thus not only were our own home wants remembered, but at least a little thought was given to the more needy fields,—the regions beyond. The Sabbath-school donations showed an average of almost ten cents per capita in attendance, while our people also did more for the two Sabbaths of the meeting. If all our schools in the land could make such an average Sabbath-school offering each Sabbath during the year, what a vast sum of money it would bring into the treasury to hasten on the glad message of the coming King. What a glad day that will be when from Sabbath to Sabbath all shall come to worship before the Lord. We may now in our family or church Sabbath-schools be few in number, a small minority of Sabbath-keepers, but if faithful we shall be in the great majority when "all" shall come each Sabbath day to worship before their heavenly King.

The following resolutions were passed by the conference:

1. In view of the blessings and prosperity that have attended all the various departments of our work during the past year, we lift our hearts in gratitude and thanksgiving to God as the giver of all these blessings, and do humbly beseech that they be continued to us during the coming year; and that we may be brought into so close a relation to him that he can use us more successfully in his cause.

2. We recommend, That all be urged to be faithful in bringing all the tithes to the Lord's house.

3. We recommend, A more systematic adoption of the envelope plan of giving missions.

4. We recommend, That our Sabbath-schools meet their local needs in some other way, and that the entire donations be given to the work of carrying the message to the darker regions of the earth.

5. We recommend, That no man be elected to any place of responsibility in either the local church or the conference who is not in harmony with the tithing system and all the cardinal points of present truth.

6. We recommend, That if there is one work more important than another, it is that of getting our publications before the people, and that to do this most successfully requires the fullest co-operation of our people. Signed particularly for those who can put in only a few days or weeks, as the case may be.

The following record for a single week's work with "Desire of Ages" was just sent to me by one of our missionary secretaries: "Hours' work, 46; No. orders, 12; value helps sold, $20; value orders taken, $40.75; total value, $60.75."

But, you may say, "this is a special record. All can not do so well. Many men and women of that age are unable to put in all their time, or any considerable portion of it."

It may be so, but there are our forty-per-cent books,—"Steps to Christ," "Education," "Thoughts from the Mount of Blessing," etc., designed particularly for those who can put in only a few days or weeks, as the case may be.

The question is, Shall we each lay hold of them? H. H. HALL.

Can Old People Sell Books?

GLADLY we welcome the young man or woman who asks for admittance into the circle of house-to-house workers for the Master. Neither do we forget to welcome those who are older, who have passed through the experiences of youth and middle age; for we have learned that they, too, have an honored place among these workers.

The following record for a single week's work with "Desire of Ages" was just sent to me by one of our missionary secretaries: "Hours' work, 46; No. orders, 12; value helps sold, $20; value orders taken, $40.75; total value, $60.75."

The brother who made this record is seventy-five years of age, and has canvassed constantly during the whole summer. At the close of the secretary's letter accompanying this report was this significant statement: "By the way, he is a Christian, and has a hold on God."

As I read this, I thought of this paragraph on page 57 of "Ministry of the Merciful King." In choosing men and women for his service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks, "Do they walk in such humility that I can teach them my way? Can I put my words into their lips? Will they represent me?"

Ah, there is the secret. The child, the young man or middle aged, the very aged, all may become gleaners if they will learn to "walk in such humility that I can teach them my way", if I can "put my words into their lips," says the Chief compassionate of men.
of saving many of our youth from infidelity and ruin.

This minister is prompt to keep his appointments, and congregations are large and appreciative; yet there are some who do not have the valuable services of this aged and tried servant of God. His health has improved, and there is no uncertain language, commending his ability in bearing the message for this time.

Three cents a week keeps this minister coming to your home. Who will not help to add one new family to the parish coming to your home. Who will not speak for others, besides giving us good courage in our own family. A SISTER.

Hints on the Care of Tents

Proper care will prolong the value and usefulness of a tent; neglect will make it worthless in a very short time. Many a tent has been made to leak like a sieve in the very first month of its use, sometimes ruined the first time it has been rained upon, by neglecting to blacken it. After being wet, a tent contract; if it is not dried and shaken, will be let down a little from the top or the poles should be moved so as to ease and relieve it from the strain at the lower part; if this is not done, then the canvas will shrink from the rope to which it is sewed, and forever after it will leak. Placing the poles slanting as it may need (in a continued rain) or letting it down from the top will keep it from injury. Sometimes both should be done. To save it from mildew, raise the wall early in the morning, so the tent can be dried before the scorching sun comes down upon it. In case of strong, heavy winds, the top should be let down. This will save it from being wrecked and torn from circle to top. A good tent master will not sleep so soundly but that he will be ready to catch the tententrusted to him if a rain or wind comes up in the night.

When a tent has been slackened up because of continued rain, and becomes a burden, he should not neglect to stand loose and blow in the wind. The gyp-ropes should all be drawn up, the wall poles staked erect, and the top drawn down. This will make it look much better, and the exposure of air by keeping up the walls will make it last very much longer. Therefore a tent master should not neglect to keep the walls up until almost the last minute, and if the wall tied up is not thoroughly dry, just as soon as the part that is left down becomes dry, it can be tied up, and the part that is wet let down. Let the air circulate through the tent. A little common sense is an excellent thing to mix into the care of a tent, as well as other things. — R. F. Andrews, in The Nebraska Reporter.

Field Notes

BROTHER C. W. MILLER reports a meeting with the German brethren at Sanger, Texas, the conclusion of which four persons received baptism.

A report from the English tent company in Minneapolis states they have been allowed to continue their work because of the interest of four persons who have been led to discontinue the use of tobacco.

Tent companies in the West Michigan Conference are now distributing the following: M. S. Burnham, R. C. Horton, J. D. Reavis, at Benton Harbor; W. C. Hebner and James Irving, near Sturgis; Fred Brink, H. C. Pittson, at Lake W. Holstra, at Zeeland; Edward Collier, B. F. Kneeland, at Bloomdale.

REPUBLIC's reporter of the results of meetings which were recently closed at Harlan, Iowa, Elders N. C. Bergersen and P. E. Brotherson say: "Our work here has not been fruitless. We have had the pleasure of burying two precious souls in the watery grave, and a few others are seeking after God and his truth. We expect to move our tent about ten miles into the country, where we shall labor a few weeks."

ELDER J. H. KRAFT says in a report from southeastern Iowa: "Sabbath and Sunday, September 2, 3, were good days for the church at McGinnis. We spoke five times, twice in German and three times in English, and the Lord blessed in giving the message. There had been a tendency on the part of the Cowards to draw away from the English, and for some time they had been holding their own Sabbath-school and meetings. Thus each school was small. But the Lord helped us to reverse this tendency, and arrangements will be made at the next quarterly meeting for them to meet together after that time."

BROTHER and Sister F. H. Conway say in a report from Assiniboia, Canada: "Soon after our arrival, we held a three weeks' meeting at McLean, Assiniboia, which resulted in establishing some who had heard a few sermons before. We then did house-to-house Bible work until the middle of July. Then we went three hundred miles to our camp-meeting at Winnipeg. Our meetings have been having companies and isolated Sabbath-keepers. August 19 three earnest souls were baptized at Glace Bay. The following is a report from our meeting in June. When harvesting is over, which will be about September 15, we expect to begin schoolhouse meetings again."
The Meeting of the Educational Department of the General Conference

This meeting was held at Takoma Park, at 3 p. m., May 30, 1905, and was opened by C. C. Lewis, W. W. Prescott, W. White, E. F. Cady, L. A. Hooper, C. B. Hughes, M. E. Kern, C. C. Lewis, B. E. Huffman, L. Flora Plummer, Fannie Dickerson, and others interested in educational work.

Prayer was offered by C. C. Lewis. W. W. Prescott explained that the General Conference had appointed Frederick Griggs as chairman of the department, with the expectation that the chairman would be the leading officer of the department, instead of the secretary as last year, and that the General Conference Committee desired the department to make suggestions as to who should be secretary. The name of C. C. Lewis was suggested.

W. C. White laid before the department a plan to promote the publication of text-books. In harmony with his suggestions and with a resolution passed by the General Conference, it was moved that a text-book committee of nine members be appointed and that this committee also study the question of finance and publication, and suggest to the department and to the General Conference such plans as it may formulate. A motion to this effect was seconded by M. E. Kern and seconded by C. B. Hughes, was unanimously carried.

The following committees were appointed during the session:


On Courses of Study: Frederick Griggs, South Lancaster, Mass., Chairman; B. G. Wilkinson, Takoma Park Station, Washington, D. C., Secretary; W. E. Howell, College Place, Wash.; J. E. Temney, Graysville, Tenn.; Miss Mary Minnieu, College View, Neb.; C. B. Hughes, Keene, Tex.; J. G. Lam-

On Blanks and Reports: E. S. Bal-...
may be inspired to become laborers together with God.” — Vol. VI, page 197.

Charles Darwin said in early life, “I believe God will reveal himself to every individual soul, and my most passionate desire is a deeper and clearer vision of God. But one can easily lose all belief in the spiritual by giving up continual thought and care for spiritual things.” He himself was an example of this very thing. Near the end of his life he confessed that he had given himself up so completely to science that his spiritual nature atrophied, or wasted away for lack of exercise. “The mind gradually adapts itself to the subjects upon which it is allowed to dwell.” — "Christian Education," page 37.

Let the church awake to the dangers threatening our children and youth, and see that they have the privilege of a training where the most essential part of education is not omitted.

M. E. Kerr.

The Mutual Aid Society

I am pleased with the suggestion recently made of a mutual aid society, and I wish to avail myself of the help which it may be to me.

I should be pleased to receive some suggestions that will enable me to secure a better attendance at the opening of each day’s school. I have much trouble with tardiness. I would also be pleased to receive some suggestions as to the best means of conducting a school garden. What is the purpose of such a garden? Inquire.

One Idea of the Drawing-Out Process

This consists in asking what the lawyers call leading questions. It is practised, usually, whenever the teacher desires to help along the pupil. “John,” says the teacher when conducting a recitation in long division, “What is that which is left after dividing called?” — The remainder. “Is it the dividend?” John hesitates. “Yes, sir, the dividend.” “Very well; now what is this remainder?” — The dividend. “Yes, sir.”

“Is it the dividend?” says the teacher. “Yes, sir, the dividend.” “Well, John, what is that which is left after dividing called?” — The remainder. “Yes, sir,” says John, who does not enter the room, and the teacher desires to show off John’s talents. “Well, John, of what denomination is the remainder?” John looks upon the floor. “Isn’t it always the same as the dividend, John?” “Yes, sir.” “Very well, John,” says the teacher, summing, “what denomination is this dividend?” pointing to the work upon the board. “Dollars, is it not?” “Yes, sir; dollars.” “Very well; what is this remainder?” John hesitates. “Why, dollars, too, isn’t it?” says the teacher.

“O, yes, sir; dollars,” says John, energetically. The teacher continues his placidly to the visitor to see if he has noticed how correctly John has answered. — Page.

It is very certain that we can not attain to the understanding of Scripture by study or by intellect. Your first duty is to begin by prayer, entreating the Lord to grant you of his great mercy the true understanding of his Word. — Luther.
BUSINESS NOTICES

Bizzy business notices will be published in this department subject to the discretion of the editor. When a notice is copyrighted, one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and all mistakes in order. Initials and figures count as words. Name and address must be counted.

All persons interested in the management of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

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

WANTED—Man to work with threshing-machine. Wages, $2 a day. Come on once. Address G. I. Cummings, Mooreton, N. D.

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


FOR SALE—In College View, Neb., two lots set to fruit, all bearing; 2-room house; close to church, college, and church-school; well, sidwalk, sidewalk. House in good repair. Price, only $700. Part on time. Address Elder J. J. Graf or E. E. Cummings.

All those wishing to join the November class of the Michigan Sanitarium of Kalame-
in Michigan) Training-school for Nurses will find plenty of work for us once. Students may pay their way if they wish. Address T. H. Midgley, superintendent.


WANTED—By Mrs. Mattie Lecklider, of Jonesboro, Ind., information regarding J. W. Lecklider, his husband, who disappeared in July, 1904. She has had no word from him since his disappearance; is in poor health, and burdened with the support of two small children. Will be very grateful for any information.

FOR SALE—13 acres six blocks from church-school, church, and college, and two blocks from railroad. Large 8-room house, large barn, both new; 85 peach-trees, 30 plums, 30 grape-vines, 28 evergreens, 12 mulberries, 12 currants, 6 raspberries, gooseberries, etc. Will be sold below actual value. One half of sale price goes to missionary enterprises. This property is a bargain. Address Elder J. J. Graf or O. E. Cummings, College View, Neb.

PUBLICATIONS WANTED

[Special Note.—All who receive periodical publications are requested to examine them carefully before distributing them—En J.]

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

MRS. Florence A. Landers, Dodge, Mich.

E. N. Vaughan, Hildebran, N. C., Review.

Signs, Watchman, Life and Health.

Mrs. Francis Allen, 1011½ Long St., Chat-

tanooga, Tenn., Review, Signs, tracts, and any surplus Bibles.

W. Lauffer, Alton, Scotland, Signs, Bible Training School, Family Bible Teacher, Life and Health.

Obituaries

BAYLIS—Died in Nesla, Iowa, Aug. 28, 1905, Mrs. Jennie M. Baylis, aged 47 years, 2 months, and 2 days. Although for many years an invalid, she always retained an af- fable, beautiful smile, and by disposition became the result of a consecrated Christian life. Sister Baylis and her husband united with the Seventh-day Adventist church ten years ago. He and five children are left to mourn. The funeral service was conducted by the writer.

N. C. Bergesen.

BITTER—Died at his home near Fresno, Cal., Aug. 30, of consumption, Martin Bitter, aged 24 years, 3 months, and 10 days. Brother Bitter was raised in an Ad- ventist family. He and his wife accepted the truth and were baptized only four weeks before his death. He died in hope of the first resurrection. He leaves a wife, one child, mother, one sister, and two brothers. The funeral service was conducted by the writer.

E. P. Akeley.

ROBBINS—Died at her home near Elgin, Neb., Aug. 27, 1905, of heart failure, John S. Robbins, aged 87 years, 9 months, and 17 days. He was a faithful believer in the third angel's message, and in an unassaying way presented Jesus in his daily life. We hope he will rise in the first resurrection. He leaves a wife and six children to mourn their loss, but not as those who have no hope. Words of comfort were spoken by the writer.

text; 1 Cor. 15: 21.

JAMES W. BEAR.

HANEY—Died while on his mail route, near Dulovesville, Alberta, after an illness of five days, Sylvester Haney, aged 54 years, 4 months, and 17 days. He was kicked by a horse while carrying the mail. During his life Brother Haney never made a profession of religion, although he had known and be- lieved the truth for several years; but on his death-bed he requested that prayer be offered for him, and asked his wife and six children to meet him in the kingdom. Memorial serv- ice was held Sept. 2, 1905, by the writer.

J. W. Boynton.

SHARP—Died at Bridgeport, Mich., Aug. 11, 1905, of dropsy and heart failure, Ben- jamin Sharp, aged 77 years, 6 months, and 2 days. He leaves four sisters, one brother, and two sons. His Christia experience began at an early age, and he was ever active and faithful in the Master's work. He was kind and gentle, and was loved by all who knew him. In 1844 he accepted the views held by Seventh-day Adventists. At the time of his death claimed him, he cherished the bright hope of meeting the Saviour. He leaves four sons, several great-grandchildren, and a large circle of friends to mourn his loss. The funeral service was conducted by Elder A. T. Jones.

J. S. Davies.

BOSWORTH—Died at Rough and Ready, Cal., Aug. 30, 1905, of heart disease, R. W. Bosworth, aged 83 years, 1 month, and 10 days. He accepted present truth under the labors of Elder W. M. Henley about twenty-seven years ago. He had a strong faith, a few embraced the truth as the result of his quiet, neighborly visits and faithful distribu- tion of religious literature. His death was a cross, honorably discharged, is peacefully resting "a little moment" till his Captain calls him to that glad service in the world to come. Words of comfort and hope were spoken to the bereaved wife and other relatives and friends by the writer.

JAMES D. RICH.

WHITOUT—Died at her home in Battle Creek, Mich., Sept. 5, 1905, of old age, Mary J., wife of Brother WALTER S. WHITOUT, aged 77 years, 6 months, and 2 days. He was a faithful believer in the truth, and had been deceased and her husband removed from the State of New York to Battle Creek, and shortly afterward united with the Seventh-day Adventist church of this place. They have ever had remained constant and faithful in their religious life. For the past two years she and her husband lived together because of the f felteness of old age, and the end came to perfect peace. She rests in hope of meeting her Lord. The husband still survives, although in very feeble health. One sister of the deceased is also flying. The funeral service was conducted by the writer; text, 2 Cor. 5: 11.

G. W. Morse.

WOODWARD—Died at Keene, Tex., Aug. 30, 1905, Pammie E. Woodward, daughter of Brother and Sister J. C. Woodward, aged 5 years, 8 months, and 2 days. Diphtheria in a malignant form caused her death after an illness of but thirty-six hours. Brother Woodward was attending the Oklahoma camp-meeting when he received the telegram of his daughter's illness, and although he started at once, he did not reach home until two hours after her death. The ordeal was most severe, but he had sustained this dear family in their affliction, and felt that the young veins, which were broken, are fastened more firmly to the Saviour and his promised coming. The parents rest in the assurance that, if faithful, they will soon meet their child in glorious immortality. A large number of neighbors and friends gathered around to hear the blessed truths concerning death and the first resurrection, spoken by the writer.

JAMES AVERY.

AVERY.—Died at the home of our son, J. V. Avery, in Conway, Mich., Aug. 19, 1905, my beloved husband, J. M. Avery, in his eighty-fifth year. His heart steadily failed after leaving our home three days ago until at last consumption fastened upon him, and after much weakness and suffering he fell asleep in the night. Memorial service was held shortly afterward united with the Seventh-day Adventist Church. He leaves a wife, one son, and three daughters. Words of comfort were spoken by the writer from Isa. 57: 1, 2. C. N. Sanders.

REID—Died at her home in West Chen-ey, N. Y., Aug. 10, 1905, Mrs. Esther White Robeger, aged 72 years, 7 months, and 9 days. Her father, Silas H. White, was a lineal descendent of Peregine White. In early life she was a convert in the Christian church, but later accepted present truth through the preaching of D. T. Bourdeau and M. E. Czechowski. To her he is specially applicable. She leaves four sisters, one brother, and two sons. She was a gracious woman and bore her family well. The funeral service was con- ducted by Elder R. F. Buswell; text, Rev. 21: 4. SIX SHUTS.

DAVIS—Died at the home of her son, John S. Davis, in Battle Creek, Mich., July 22, 1905, of heart disease, Mrs. H. C. Davis, aged 77 years, 8 months, and 2 days. His Christia experience began at an early age, and he was ever active and faithful in the Master's work. He was kind and gentle, and was loved by all who knew him. In 1844 he accepted the views held by Seventh-day Adventists. At the time of his death claimed him, he cherished the bright hope of meeting the Saviour. He leaves four sons, several great-grandchildren, and a large circle of friends to mourn his loss. The funeral service was conducted by Elder A. T. Jones.

J. S. Davies.

SEPTEMBER 21, 1905, ADVENT REVIEW AND SABBATH HERALD.
The church missionary conventions appointed by the General Conference to be held Oct. 7, 1905, have, on account of the collection to be taken for the South on that date, been postponed until October 14.

The annual collection for the work among the colored people of the South, authorized by the recent General Conference, will be taken in all the churches in this country on the first Sabbath in October. Church officers should call attention to this collection so that all may plan for it.

The balance sheet of the International Tract Society, our London publishing house, for the year ending June 30, 1905, shows a net gain of almost exactly five thousand dollars. The loss on present Truth, their weekly missionary paper, was less than fifty dollars. The annual statement is a very favorable one.

The resident members of the General Conference Committee, who have been attending general meetings in this country and Europe during the camp-meeting season, have now all returned to Washington. Since arriving in America from his European trip, Elder A. G. Daniells and his wife, of Michigan, for India, Japan, and Elder W. R. Smith and his wife, of Upper Columbia Conference, will be taken in all the churches in the Southern field.

The Household of Faith

The household of faith is to receive our first attention during the missionary campaign which is now on. During the camp-meeting season and the early fall an effort is to be made by all our people everywhere “to place the REVIEW and HERALD in every Sabbath-keeping home.” This is the work to be done just now, and all should realize the importance of a vigorous effort.

The conference in which the largest number of its members have the REVIEW will be the conference most active in missionary operations, the conference in which a faithful response is paid, the conference which will most readily respond to calls for means to assist needy enterprises, and all of this because its members are kept wide-awake and thoroughly in touch with the progress of the message by the reading of the REVIEW.

It would not be in good taste for us to say this of the REVIEW were it not the uniform testimony of our conference officers and ministers throughout the field.

In view of this, our present duty is manifest. And really our efforts in the circulation of our church paper are of such importance that they should not be confined to a certain portion of a year, but should be kept up continuously.

Ministers and workers who visit churches and isolated members can not do better work than to see that the REVIEW goes to every family, week by week, with its messages of warning and encouragement and instruction, thus helping forward and strengthening the work of the ministry.

From every standpoint, therefore, efforts to extend the REVIEW’s sphere of influence can but be helpful.

The Fund for the Work in the South

We are thankful for the donations coming in on the Southern Fund. The list is not large as yet, but the prospect is hopeful.

We quote from a Testimony of recent date, not yet published in the REVIEW:

The Lord would have those of his people who are willing to give of their means for the advancement of his work now turn their attention to the work in the South, and especially just now to Nashville. Twenty times as much could have been accomplished in the South as has been accomplished had the sanitation work been built up and had the necessary schools been established.

We also quote an extract from an article by Dr. O. M. Hayward in the Watchman:

At our country home we have quite a number of tents pitched on the grounds, and occupied, and we keep every room in the house well occupied also. At present there are a number of persons who greatly need the help that we could give them, and who are seemingly unable to elsewhere for it, when we have to put off from time to time until we can get room to receive them...

The days and weeks are flying past so swiftly that we often find it difficult to locate ourselves, and we are often reminded of the fact that the summer will soon be ended, and the winter’s cold will be here. We can not well live in tents then, as we do now, and there are many other things that we can not do as we do now. So our work, instead of growing on as it would naturally do as the Lord continues to bless it, will have to be curtailed, and we shall have to cut down in every line until means can be secured with which to provide a suitable building as a home for the institution.

We are more and more delighted with, the beautiful place the Lord has allowed to come into our hands for a permanent home for the sanitarium; and we are now earnestly praying and intending looking for a building or buildings to be placed upon the grounds, so that this work can go forward speedily and fulfill its part in the great Elk’s work of the ages.

Washington, D. C.

Since we last wrote, we have placed a baptistery in our church. Sabbath, the 9th inst., we led forward in baptism sixteen sisters who had consecrated their all to Jesus, having heartily accepted the third angel’s message. This makes twenty-six who have gone forward this season in obedience to the word of God.

The pastor preached, taking as his text 1 Peter 2:9. The Lord by his Holy Spirit was present in power, hearts were touched, stubborn wills subdued, and the sorrowful were made glad.

The interest in the tent-meetings is at its height. We are now holding meetings on the church lots. We have about five hundred chairs in and about the tent, which are all used, and crowds stand. Sunday nights the streets are filled. The people are hungry for the word of the Lord. God’s hand is stretched out still. Continue to pray for us.

We have received for our building fund the following amounts:—

Elder J. N. Loughborough.........§ 00
Mrs. E. A. B. Smith................15 00
Mrs. Clara Cemer, collected at Takoma Park ......................21 56

Lewis C. Shafer.