

The Advent Review and Herald

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

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General Articles.

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

EVERYWHERE.

JOHN WM. STEIN.
(Battle Creek, Mich.)

Yes, I find God everywhere.
In the water, earth, and air,
In the wealth of field and bower,
In the fragrance of the flower,
In the mountain's rugged steep,
In its caverns dark and deep,
In the ebb and flow of ocean,
In all planetary motion,
In the clouds, the rain, the snow,
In the living seeds which grow,
In the springs, the brooks, the rills,
In the valleys and the hills,
In the incidence of sound,
In the echoes which rebound,
In the lightning's flare and flash,
In the thunder's peal and crash,
In the dread volcano's flow,
In the earthquake's solemn throe,
In the darkness and the light,
In the day and in the night,
In the seasons new and old,
In the heat and in the cold,
In the wind and in the calm,
Reigns the living, great "I AM."

A TIME OF TROUBLE.

MRS. E. G. WHITE.

God is a vigilant observer of the actions of the children of men. Nothing occurs in earth or heaven without the knowledge of the Creator. Nothing can happen without His permission. He on whom the fate of an empire may depend is watched over with a vigilance which knows no relaxation by Him who "giveth salvation unto kings," to whom belong "the shields of the earth." And the poor man is as tenderly watched over as the monarch upon his throne.

God is constantly at work for the good of His creatures. Satan is also constantly at work, but for evil. The prince of the power of the air is the agent of destruction, the one who causes suffering and misery. Times without number God has interposed to avert death, to keep men, women, and children in safety when Satan purposed a result wholly disastrous.

God made everything good and beautiful; but evil gained entrance into the earth, and with it came defilement and degradation. It is God's purpose to obliterate all traces of sin from His handiwork, to restore human beings to their original purity. To fulfill this purpose, God's only Son, equal with the Father, assumed human nature. He stooped to our estate that He might lift us from a fallen, degraded condition to the pure and holy condition of Adam when he came from the hand of the Creator. As soon as man joined Satan in transgression, Christ took the field to fight in his behalf. He entered the conflict, and fought successfully the battle with the prince of evil.

This world has been signally blessed by God. Human beings are the recipients of countless mercies. Providence watches over and shields them. Upon them are poured the choicest gifts in heaven's treasury. Yet notwithstanding this, men show a growing disregard for God and a growing contempt for His law and for the salvation placed within their reach by the death of the Saviour.

Men have lifted themselves up in pride and self-sufficiency, casting down the needy and oppressing the hireling in his wages. Against them have been registered covetousness, pride, and self-indulgence. They show contempt for the laws which govern God's kingdom. God has borne long with them; but in response to His amazing forbearance, men are approaching that degree of iniquity which the antediluvians reached, to perish in the waters of the flood, and which the Sodomites reached, to be destroyed by fire from heaven.

Some believe Satan's assertion that there will be a second probation. They say that even though they now resist the Spirit of God, refusing to improve their day of grace, they will be given another opportunity to gain heaven. But those who cherish this belief are under a deception which leads to ruin. When God gave Christ to our world, He gave in this one gift all the treasures of heaven. He held back nothing. He can do no more than He has done to bring men to repentance. He has no means held in reserve for their salvation.

God bears long with the rebellion and apostasy of His subjects. Even when His mercy is despised and His love scorned and derided, He bears with men until the last resource for leading them to repentance is exhausted. But there are limits to His forbearance. From those who to the end continue in obstinate rebellion, He removes His protecting care. Providence will no longer shield them from Satan's power. They will have sinned away their day of grace.

God keeps a reckoning with the nations. Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? will one day be called upon to meet long-deferred vengeance. In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will

show that He is indeed the living God. He will say to the angels, "No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work."

This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed,—in these things he delights, and thus he gathers in his harvest. And so completely will men be deceived by him that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is being punished because Sunday is not honored as it should be. And it will require no great stretch of imagination for men to believe this. They are guided by the enemy, and therefore they reach conclusions which are entirely false.

Satan will bring in pleasing fables to meet the minds of all who love not the truth. With angry zeal he will accuse commandment-keepers. Furious because he cannot pervert their faith, he will vent his rage upon them. He will give to his angels the work of hardening wicked men against the truth. Knowing that he has but a short time, he will work with all deceivableness of unrighteousness in them that perish. In the form of friends who have died, fallen angels will come to the children of men, just and unjust. Thus Satan will deceive those who, had they honored the law of Jehovah, would have been barricaded against temptation.

When Christ was upon this earth, He declared of the nation that rejected Him, "In vain they do worship me, teaching for doctrines the commandments of men." They made void the law of God by loading it down with needless ceremonies. They tore down the Lord's standard of righteousness, blinding the eyes and hardening the hearts of the people, leading them to believe a lie in the place of truth. Were Christ upon the earth today, He would say to many professed Christians, "Ye are both ignorant of the Scriptures and of the power of God."

Satan claims the world, but there is a little company who withstand his devices, and contend earnestly for the faith once delivered to the saints. Satan sets himself to destroy this commandment-keeping company. But God is their tower of defense. He will raise up for them a standard against the enemy. He will be to them "as an hiding place from the wind," and "as the shadow of a great rock in a weary land." He will say to them, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover

her slain." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

VAIN WORSHIP.

ELDER H. A. ST. JOHN.
(St. Helena, Cal.)

"BUT in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9. Thus spoke the Lord Jesus, the greatest teacher of divinity the world has ever known. Then there is such a thing as the *vain* worship of the true God. And one prominent and constant way in which it is done is to break one, yea, even *one* of the least, of God's commandments, and teach men so. It is to make void a commandment of God by a tradition. A tradition is an old thing of human origin. Rolling years add nothing to its authority. Error, however venerable, is not sanctified by age. A lie does not become a truth by age, no more than does a liar become truthful by the mere fact of age. The *oldest* liar is a liar still; and the *oldest* lie is a lie still. We do well ever to remember that no lie is of the truth, and no truth is of a lie; that error is from beneath, while truth is from above: that true worship is to teach and obey the commandments of God. "They that worship Him must worship Him in spirit and in truth."

The Emperor Constantine in his Sunday law of March 7, 321 A. D., called the first day of the week, or Sunday, "the *venerable* day of the sun." It was an old, a *venerable* day, even then. As named by another, it was "the Wild Solar Holiday of *all heathen times*." It has great antiquity, great age, but was never anything more than the sun's day, dedicated to the worship of the sun, the first form of vain worship; and it had no higher authority than sun worship.

It is just as destitute of divine authority today. It is a tradition, pure and simple, of great antiquity, highly exalted, and generally venerated and observed at the present time. It is a tradition, the more dangerous because its whole tendency is to make void a commandment of God.

Dear reader, if this tradition has a place in your creed, teaching, or practice, I beseech you, in the light of God's infinite, immutable, and eternal law, answer the Saviour's weighty question, "Why do ye also transgress the commandment of God by your tradition?" Matt. 15:3.

LOVING ONE ANOTHER.

ELDER G. B. THOMPSON.

THE beloved apostle says: "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18. What a beautiful world this would be if this injunction was obeyed. Banish all hate from the earth, and we should have a paradise, an Eden restored, where the Lord would commune with His people.

Somebody has said that man only is vile. In all creation we see love manifested. Man's heart alone is filled with hatred and strife toward his own kind. Behold the wars and scenes of carnage, chariots of destruction driven on the fields of strife by mortal hate. The dead and maimed, the widows and orphans, tell the sad story. Behold the murderer, the suicide, the awful procession journeying on to the land of the departed, with the thousands of victims of rage, of greed, and of lust.

How merciful, tender, and loving we should be toward one another! A writer has said, "At best, life is not very long; a few more smiles, a few more tears, some pleasure, much pain, sunshine

and song, clouds and darkness, hasty greetings and abrupt farewells—then our little play will close, and injurer and injured will pass away together. Is it worth while to hate one another?" Have we been wronged? The Lord has undertaken the work of righting the wrongs of His people. "Vengeance is mine; I will repay, saith the Lord." Let us leave our cause in His hands. Not long ago a brother said to me, "Brother Thompson, I propose to have justice if it takes me years to obtain it." What a spirit! This brother cherished this spirit, and to-day he has no hope; his whole soul has become darkened.

It is not justice we want, it is mercy. Justice would long ago have cut us down as cumberers of the ground, but mercy still spares the tree. The man in the parable was ten thousand talents in debt, and as he had nothing with which to pay, his lord freely forgave him all. But this same man went out, and seeing a poor, poverty-stricken human being who owed him a hundred pence, took him by the throat and demanded payment. He was determined to have justice. That man represents you and me. We have trespassed against the Lord, and piled up a debt which we can never liquidate. But O, the mercy of God! We confess to Him our condition, and in love He forgives. While we have received from the Lord forgiveness for the ten thousand talents, have we refused forgiveness for the petty offenses committed by others against us? If we do this, the Lord says we shall have to pay the ten thousand talents at last. Matt. 18:34, 35. We should pray for a heart of love, that we may forgive even as the Lord forgives.

ARE WE LIVING UP TO OUR LIGHT AND PRIVILEGE?

ELDER W. S. SADLER.
(San Francisco, Cal.)

(Concluded.)

THE privilege of living up to our light is a great one, because it means everything to us in time and in eternity. Without this privilege, without the provision that God has made for us to keep pace with His life, we could not hope to develop characters that would make it consistent for God to take us into heaven.

There is another privilege,—that of living up to our privileges when we are walking in the light. There is where Satan deceives many of us. We are willing to keep the Sabbath; to eat the right kind of food, and to dress plainly; and we think we are doing our best to walk in the light, but the enemy cheats us out of the blessings of Christ by getting us to fail to live up to our *privileges as Christians*.

We set a wrong example to the world by going about, as it were, with our heads bowed down all the time. Others wonder why we fail to get peace and joy out of Christianity. They wonder that we get so little out of our religion—out of the great truth we claim to have accepted. Let us begin to-day to get more out of it.

Let us get more out of our privileges. In Heb. 6:9 we read: "Beloved, we are persuaded better things of you, and things that accompany salvation." The first and greatest duty we have to perform is to walk in the light—to live up to the light. Then if we have lived up to the light, we want to live up to our *privileges*. It is written, "Resist the devil, and he will flee from you." Now when God gives us power to resist the devil, and we have resisted him, let us enter into the joy of knowing that he has fled from us. When God gives us the victory over a thing, let us enter into the joy of knowing that in Christ we have the victory, let us enter into the fruit of that victory, and rejoice in it. Let us get the fruit of the battle of sin,

and enjoy the blessedness that comes from victory over it.

Ought not the world to expect the very best things of a people that have the light we have? If Paul expected better things of the Hebrews, the world ought to expect the best things of us—a people who have received the light of the Third Angel's Message. If Paul should write to us, what would he expect? Could he say, "Beloved, we are persuaded better things of you," in view of the fact that light has come to us that never came to another people? Are we not convinced that it is incumbent upon us to live a life such as no others have ever lived?

It is time, brethren and sisters, that we should cease to have trouble among ourselves, and that we should be a solid phalanx of soldiers to fight against sin, for the Lord Jesus. The sun is low in the horizon; are we awake to the responsibility resting upon us, to give to the world this great light that heaven has given us, that it may save the honest in heart, and that our skirts may be clear in the great reckoning day?

What Satan will not be able to accomplish by external persecution, trouble, and harassment, he will make a mighty effort to accomplish by internal dissension. He will make a mighty endeavor to bring about strife between brother and brother, sister and sister.

The faith that Jesus had is a faith that can keep the commandments of God. We do not get the faith of Jesus by keeping the commandments, but we keep the commandments of God because we have the faith of Jesus. Church trials, family troubles, slothfulness, backsliding, etc., are not good materials to feed our neighbors on. Such things will not make them hungry for the truth we profess. The responsibility of representing Christ before a fallen world rests upon us. We are ambassadors for Christ. Full power has been committed to us to represent the kingdom of heaven on earth. Are we representing it aright? Are we in a compromising attitude? Are we living up to our privilege? Are we exhibiting in our life, faith, trust, hope, and confidence? Are we showing forth the qualities of veracity, honesty, reliability? Are all these things going out as fragrance from our lives to make our neighbors and associates hungry for the truth we have? If not, we are in darkness. Let us make sure, every day, to walk in all the light that has shone upon our pathway. Then in the great hereafter, we shall see the fruits of a life that was lived in tune with the Infinite, if not here, we shall over there.

On the other hand, having accepted every ray of light, having taken those things that accompany salvation, having put forth every effort we can to save souls, and apparently failed,—then, when it seems as if our heart would break, let us think of the experience of Jesus and Judas, and remember that three and one-half years of association with Jesus, the light of heaven, did not save Judas. Some may say, "Well, I suppose God is working in it all, and that some good will come out of it;" but there is a great difference between good coming out of it, and your getting good out of it. Do not get discouraged if after you have done all you can, some spurn and reject the truth? Remember Judas.

But if the light that is within us be darkness, then how great is that darkness! The duties we have failed to discharge will condemn us. That which would have softened Pharaoh's heart and saved his soul, hardened his heart when he rejected it. Christ is our only representative to God, and we are Christ's only representatives to men. Just as Christ is our representative to the Father, we are Christ's representatives to a fallen world. "As my Father sent me, even so send I you." How can we stoop to give attention to the light and tran

sient things of this earth when there has been intrusted to us the work of representing a sinless Saviour to a dying world?

As we go to our work each morning, let us be sure that we go with one hand in the hand of Jesus, and the other engaged in kind ministry to a fallen world. By living faith, we may connect with the dynamo of heaven—that source of all power in heaven and earth; and then, if we can only touch a needy soul, that power will flow through us. The Christian's secret of a happy life is the secret of seeking to help his fellow men. Seek to bring peace, joy, and happiness to other souls, and a refreshing stream will flow through your own. You will never get happiness by seeking it. You may go anywhere you wish; you may have wealth and everything you desire: I may suffer privations and poverty, difficulties and trials; but with the opportunity of working for souls, I shall have more happiness than you.

All joy comes from Jesus, the author and finisher of our faith. Do not detain a single blessing that comes from heaven; pass it on. It is a great experience to be saved, and another great experience to obtain those things that accompany salvation. When you have gained a victory over Satan by grace, be sure that Satan does not get the victory over you by leading you to fail to enter into the fruits of the victory Christ has given you.

If we fail to walk in the light of truth, there is great danger that we shall be among those who will some day sell this truth to the highest bidder, and betray the people who love it. Let us to-day look around us as never before to see if there is not some ray of light shining upon us which we are not living up to. Let us be a people who show to the world those things that accompany salvation, and then they will come to us and say, "We will go with you, for we know that God is with you." May God grant this to be our experience.

UNDER BONDS TO KEEP THE PEACE.

ELDER F. D. STARR.

SUCCESS is what every laborer in the cause of God desires. This can be realized on certain conditions. Oftentimes some hindrance, perhaps apparently trifling, comes in to prevent the success that would otherwise be obtained.

Complaining and faultfinding militate seriously against the desired results.

The Lord makes this proposition, "If you will refrain from this thing, and not speak one word of censure, not one word of criticism, murmuring, or complaint, I will give you success." See 1 Peter 3:10, 11. These terms stipulate that while we desire good days, we must seek peace and ensue it. If we do not do this, we cannot hope for the good days of success we so much desire. This puts us "under bonds to keep the peace;" and if we indulge in the offensive work of backbiting, complaining, and murmuring, we violate those bonds, and forfeit the Lord's promise for our success.

One in society who must be placed under bonds to keep the peace is looked upon as a rather dangerous person; and when in any degree he transgresses, he forfeits his liberty, and must be placed in close confinement, and thus his personal freedom is restricted. So with one under bonds to keep the peace in a spiritual sense, under gospel bonds, which are stronger than any civil bonds; he dare not speak against his brother under penalty of losing his favor with God. While he is true to the bonds of love, he may walk at liberty, and not be in any bondage whatever. Would that every tongue could realize the sacredness of these gospel bonds.

PROMISES.

WHEN wasted by sickness and weary with pain,
Ps. 41:3.
So smitten, so faint, I may ne'er rise again,
Ps. 39:4, 11.
To whom shall I look, to whom shall I cry,
John 6:68.
But to thee, blessed Jesus, who ever art nigh?
Matt. 11:28.
I know thou art near in my deepest distress,
Isa. 48:10.
Oh! be near to sustain me, to comfort and bless;
Isa. 63:9.
Let the keenest of tortures ne'er make me repine,
Prov. 3:11, 12.
But remember thy anguish was greater than mine.
Luke 22:44.
'Tis because I have sinned that I languish and sigh,
Luke 23:41.
But thou for my sins didst in agony die;
1 Peter 2:24.
And since thou hast suffered, for me to atone,
Isa. 53:5.
Oh! take me, and wash me, and make me thine own.
Ps. 51:5, 10.
Do thou help me to seek thee, and thee I shall find,
Ps. 25:4, 5.
May thy Spirit enlighten my ignorant mind!
John 14:26.
A lamb of thy flock I humbly would be,
John 21:15.
For I know that thy mercy can reach even me.
Heb. 7:25.
Kind Shepherd, oh, take me, as thou didst of old,
Mark 10:16.
And then I never shall stray from thy fold.
John 10:16.
I am feeble and weak, give me strength from above,
Isa. 40:29.
To believe with true faith, to trust with true love;
1 John 4:18.
To be patient in anguish, submissive and still,
Ps. 39:9.
And quietly wait thy heavenly will.
Lam. 3:26.
Bless all the dear friends whom thy goodness has given,
Matt. 21:22.
May all I love here be united in heaven,
Rev. 7:14.
To praise thee forever, in that blessed home,
Rev. 5:9.
Where sorrow, and sin, and pain never come.
Rev. 7:16, 17.
—Selected.

OUR BEST FOR CHRIST.

Winstminster Teacher.

MARY had received richest blessings at the hand of her Lord. Her heart overflowed with love for Him, and nothing in all the world was too dear or too costly to bestow upon Him. So she brought an alabaster box of very precious ointment, broke the box, and poured the ointment on His head. She brought the best gift she had. So we ought all to bring our best things to Christ. He gave the best He had for us. He gave His life; His heart was broken, and His precious blood was poured out for us. From His throne of glory He lavishes now the best gifts of His love upon us.

We owe to Him, therefore, the best of everything we have. We should give Him the best of our affections. He ought to have the warmest place in our hearts. Bring all the gems and jewels of your love and put them in the crown of Jesus. Gather all the choicest of your heart into one precious alabaster box of perfume, and bring it out before Him. Bring the best offerings of your heart's love.

We ought to bring to Christ the best of our lives. Too many give Him only the wasted remains. They spend the vigor of their youth, the strength of their manhood, the best of their life's energies, in the world, in business, in selfishness, in sin; and then, when they are old, when their heart's blood is wasted, when their candle of life is burned down to the socket, when their limbs are stiffened with age, when their eye is dim, their voice broken, and their energies are all exhausted, when there is only a weary, wasted body, a worn-out brain, a cold, frozen heart, and a lost soul, then they seek to bring

this poor, worthless offering to Christ. They wait till all the beauty has faded, till all the honey is sipped from the flowers, till all the music is gone out of the harp, and its strings are jangled and broken. They give the best to the world, and bring only the faded leaves and dead ashes to Christ. Surely it is not such an offering that Jesus deserves. We ought to consecrate our manhood and womanhood on His altar. Give Him the arm when it is strongest, the brain when it is clearest, the heart when it is warmest, the tongue when it is most eloquent. We ought to give to Him our best services. There are too many professing Christians who have time for everything but the work of the Lord. They have time for business, for conversation, for pleasure, for all kinds of societies, but no time for doing the work of the Lord. But remembering the years Christ spent for us, how full they were of toils, of tears, of self-denials, of sacrifices, do we not owe Him the best service of our lives? Should it not be in His cause that we do our best work, put forth our best energies, expend our best powers, and attain our sublimest achievements? Long ages ago an apostle wrote, "To me to live is Christ." It was love for Christ that filled and thrilled his whole heart, that set his whole being on fire, and that ruled all the passions of his soul. The first thing of his life was to be a Christian, a Christ's man.

But how is it now with the great mass of the followers of Christ? Are they not first merchants, or soldiers, statesmen, or politicians, or mechanics, and then, far down in the scale of their lives, Christians? It is a fair question to put to each professing Christian, What are you first? What is the one thing of your life which enkindles your warmest thoughts, which inspires your loftiest enthusiasm, which impels your best endeavors, which weaves itself into all your plans and schemes, which possesses your mind in the pauses of business and toil, which mingles its threads in all the fancies of your dreams, which gives shape to all your efforts, which underlies everything you do, and which absorbs your best energies and your noblest services? Is it the glory of God, or is it your business, your worldly ambition? Bring Christ no more the mere waste and fragmentary services of your lives. Make not your Christian life any longer a secondary thing. Bring not to the altar of your Redeemer any more a cold, dead, heartless service. Put Christ first. Do your best work, sing your sweetest song, speak your tenderest word, perform your holiest ministry for Him.

We should bring our best gifts to Jesus. In the olden days no offering would be accepted at the altar which had in it any spot or blemish. Men were taught that they must bring their very best things to God. What kind of gifts do we bring to our dear Lord? Are they the rarest and choicest that our hearts can find? Or do we put Him off with things that are of but trifling value to us? Is it not true too often that we keep our best for ourselves, and give Him the things that we shall miss the least from our own stores? When our cups run over, we give Him the drops that fall from the brim. When we have eaten and are full, we sweep up the crumbs for Him. We sip the honey and sweetness out of our flowers, and give Him the withered, faded leaves. We keep the bright dollars, and give Him the pennies. When times are hard, we find it necessary to economize; we begin our retrenchment at the Lord's end of our income. We keep the weeks, and give Him the minutes. Let us bring our dearest things and lay them on His altar; nothing is too good or too costly to be bestowed on such a Saviour.

"It is utterly impossible for an impoverished and praying world to exhaust the abundance of the divine blessings."

LOST CONTROL OF HIMSELF.

Western Recorder.

THERE is no objection to building costly church-houses, in the best architectural style, provided the object be to secure comfort and convenience for the attendance of worshippers; gorgeous appointments are out of place, and minister to vanity, to say nothing of repelling the poor, however reprehensible their prejudices. I was once very much impressed when attending a great church in a strange city, with a wealthy membership, with the plainness of everything, even the dress of the ladies. The house was old-fashioned; the choir was in the back part of the gallery; hymn-books were all over the house,—the old hymns written from the heart-experience of the authors, and therefore surviving through a century, sung to old, imperishable tunes. At least five hundred voices joined in carrying three parts. I took my seat on a short, curved seat in a back corner, supposing the better pews rented, but the vigilance of one of the janitors soon noticed and conducted me to a choice pew in the immediate front of the pulpit. I learned that these best pews were reserved for strangers. What with a glorious sermon from the text, "If any man sin, we have an Advocate with the Father," the soulful singing, and the contrast of what I had seen on the streets, for once I lost control of myself.

PREACH GOD'S MESSAGE.

ANTHONY BEANS.

(Berrien Springs, Mich.)

"THE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Transgression of God's law will as surely bring its merited punishment as obedience to the same will yield blessing to him who is exercised thereby.

We have the case of Nineveh and its inhabitants before us for an example. When Nineveh passed the bounds of God's forbearance, He decided upon its destruction, and sent Jonah the son of Amittai to bear to them the solemn, heart-stirring message, "Yet forty days and Nineveh shall be destroyed." His discourse was short, yet it was of sufficient length for those wicked inhabitants to hear the voice of God, and the effect was what could be expected even in our time, if the voice of the message has in it the voice of God to the people: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Jonah 3:5-9.

The Lord gives a hint as to the condition of the Ninevites when He says, in the last verse of the book, "And should I not spare Nineveh, that great city, where are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" We have to-day an inspired description of not only one city, but of the whole world, in these words, "Darkness shall cover the earth, and gross darkness the people."

"This know also, that in the last days perilous times shall come." Then follows a list of the causes which make our times perilous: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness [church-members], but denying the power thereof." And here is the Lord's judgment in regard to them,— "from such turn away." 2 Tim. 3:1-5.

The effect of Jonah's message was most significant, and yet it was what he and every other servant of God could expect; for explicit directions had been given by the Lord in these few words, "Preach unto it the preaching that I bid thee."

The conversion of this great heathen city by just one of God's messengers shows what may be expected to-day when we follow the explicit commands of God. To-day God's servants are standing face to face with a world doomed to destruction, whose inhabitants must be warned, even as the Ninevites were warned, "whether they will hear, or whether they will forbear." In Rev. 14:6-12 the Lord gives His servants the only cure for this world's ills: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she hath made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name."

AWAKE.

MRS. LENNA ISELIN.

(Spring Bluff, Wis.)

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11. These words apply especially to us. We know the time. The prophecies have opened to our view the heavenly sanctuary, and the last great work, now near its completion. The signs showing that the end is near are nearly all fulfilled. Many of us are asleep. It is indeed high time to awake. If we do not awake soon, it will be a sad awakening. But it is not the Lord's will that we awake to hopeless despair; for He says, through His servant, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak to your shame." 1 Cor. 15:34.

Oh! what a shame! After all the light God has given us, we are so negligent, so indifferent, to the perishing souls around us! Do we realize that every minute of the day, souls are dying without a "knowledge of God"? When we attend the funeral of some unsaved friend or neighbor, do we ever feel ashamed that we never sought to bring him to the saving knowledge of Christ?

God has intrusted us with a great work—a message of eternal importance, to give to the world. Are we doing it? or are we sleeping, while a few are sacrificing home, health, and the necessities of life, to do their share, and ours also? "Many hands make light work," is an old proverb. Is it fair to shirk our responsibilities, making the burden so heavy that our willing brothers and sisters almost fall under the load? We may do this; but one thing is sure: he who sows will reap the benefit. If we never sow any seed, we cannot expect a harvest.

I have seen men too slack to get in their crops (and of course they had little, or nothing)

complain of hard times, and look with envy on the well-filled granaries of their neighbors, who were thrifty, wide-awake farmers. Thus it will be in the great harvest of the world. They who sleep away their time will look with envy on the great reward of the righteous.

"But while men slept, his enemy came and sowed tares among the wheat, and went his way." The enemy never sleeps; he is diligent, working to deceive souls: and while we are sleeping, he has every advantage. The few seeds that we have sown are choked out, and our labor is lost.

We find in the history of Jonah a parallel with our own time. The Lord gave him a work to do—as He has given every one of us. He was told to go to Nineveh and cry against it; but instead of doing as the Lord commanded, he fled from His presence. He went aboard a ship bound for Tarshish; but soon a mighty tempest arose, so that the ship was in danger, and they were obliged to cast forth wares to lighten it. Still, they were in danger of sinking. The ship-master, seeing Jonah fast asleep in the sides of the ship, went to him, saying, "What meanest thou, O sleeper? arise, call upon thy God."

Just as soon as Jonah refused to do the work God gave him, he yielded to slumber, and by his unfaithfulness brought not only himself, but all who were with him, into danger. This is ever the case. If we neglect duty, we become careless and indifferent—asleep to the dangers around us. The Lord is merciful, and does not leave us to ourselves. He sends trials and afflictions, to bring us into harmony with himself.

The men, in order to secure their own safety, cast Jonah into the sea; but the Lord did not forsake him, but prepared a great fish to swallow him. Jonah repented of the wrong course he had taken, and called upon God. His prayer was heard. He was delivered, and permitted to warn the city, as first directed.

Have we fled from the work of the Lord? If so, let us yield to His entreaties and return. "Woe to them that are at ease in Zion." "It is high time to awake."

The question often comes to my mind, What can I do? "Wherefore He saith, Awake thou that sleepest, . . . and Christ shall give thee light." The first thing, then, is to awake, and Christ will give us light concerning what He would have us do. He wishes us to be faithful in the performance of little things. He says, "Thou hast been faithful over a few things, I will make thee ruler over many things."

A parent never gives the toddling child heavy duties to perform, but increases the work in proportion to the growth of the child. God would not have us to be always babes. He says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

The minister ought not to be obliged to spend so much time with churches, when there are so many without "the knowledge of God." Every member should study the Word daily, and thus be able to teach others.

The time is fast hastening when the work will be finished. Some will have a deep, pitying love for dying souls around them. Some will lay all selfishness and worldliness aside, and push the work to its close. Some will hear the invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Shall you? Shall I?"

Awake! for night is fast approaching!

Oh! sleep not longer, nor delay!

Work for dying souls around you,

While you have the light of day.

Soon the darkness will enfold you,

And you'll grope in anguish deep;

For the work you long neglected,

While your eyes were closed in sleep.



THE PEOPLES ANGRY.*

(Rev. L. D. Mansfield.)

EXASPERATED TO VIOLENCE,

"AND the nations were angry, and thy wrath is come." Rev. 11: 18

"AND THE NATIONS WERE ANGRY,

and thy wrath is come." It has not been so strange a thing for *nations* to be angered toward each other, that it should be pointed out as a peculiarity of the time of the seventh trumpet; but if we examine the Greek text and notice the word here rendered nations, we shall perhaps get a suggestion of its proper significance in this connection. The word *ethnos* (plural in this place, *ethne*) is rendered "peoples," "crowds," "multitudes,"—hence, "swarms," "herds," "races," "classes."

During the last few years there have been developed throughout the civilized world phases of thought and organized conspiracies against government and against the prevailing social order, which are unique in their character, and most threatening to the welfare of society. The theories widely promulgated and largely accepted are subversive of all government, and logically lead to anarchy, while they deny those rights of property upon which the whole superstructure of human welfare, progress in civilization, and the rights of man in his relation to his fellows, has ever rested. Even the Ten Commandments—promulgated from Mount Sinai—become meaningless in the presence of theorists, one of whose axioms is, "*Property is robbery.*" "Thou shalt not steal," and "Thou shalt not covet," have no place in a theory which denies all ownership of property. Doubtless those utopian theorists who rest in the axiom just quoted, and are able to deduce from it conclusions which would throw all right into chaos, would resent as a personal wrong the appropriation of a hat, an overcoat, or an umbrella by a sneak-thief; and yet, if their finespun, sophistical theories and the underlying principles of their philosophy be true, the sneak-thief had as good a right to the hat, overcoat, or umbrella as the *miscalled* owner of these articles. But the Communists, Socialists, and Nihilists are not concerned about any want of harmony between their theories and their practice. They have proved by that kind of sophistry which they call *logic*, that "*property is robbery,*" and that "*government is despotism,*" and they propose to divide up the property and uproot the government. Nor do they stop to inquire how the property was accumulated—whether by honest industry or by fraud; or what kind of a government they live under—whether a free, democratic, or a hard, despotic government. The men who are Nihilists in Russia, Communists in France, and Socialists in Germany, become *Anarchists* in America.

St. Petersburg, Paris, and Berlin are not put in greater peril by these conspirators against society than London, New York, and Chicago. The recent scenes of mob violence and lawless plunder in London—a city noted for its good order and admirable police organization—show what is possible in all our great cities, if liberty of speech is to be permitted to take the form of instigation to crime. It seems to be conceded that the London mob was

madness, and plunder by the inflammatory speeches of a few Socialistic speakers. It is pitiful to think that we owe our immunity from like scenes in our great cities to the forbearance to speak of these moral and social incendiaries, whose words, like a spark upon tinder, would inflame the passions of these "swarms" of misguided men who have come to us from the Old World, and let them loose upon our fair heritage, to its great injury or destruction. But with tens of thousands of these men in our midst, armed and drilled for deadly conflict, we seem sleeping on a volcano, and know not at what moment we may be called to face the most deadly peril which can menace any community. Why do these men organize, arm, and drill? Do they fear any violence from our government—municipal, state, or national?—Not at all. Do they anticipate any interference with honest labor, or think they will be deprived of their earnings by oppressive law or military violence?—By no means. Have we any class legislation, against which they need to protest by force of arms?—None. Can they justly reproach us for any want of national hospitality? On the other hand, we have welcomed them to our shores with open arms, and have put no obstacles in their way to employment and business success. We even permit them, after a brief probation—alas! too brief for the country's welfare—to become citizens, and admit them to all the blessings of our free government. Roman citizenship was purchased at a great price; but though American citizenship is a higher honor than Roman citizenship, and is the passport to far higher privileges, no other tax is imposed upon the applicant for the rights of an American citizen than the necessary cost of his naturalization papers. How many of these Anarchists have availed themselves of this privilege of citizenship we know not; but every one who has and still holds his anarchical theories, and only waits for an opportunity to put them into practice, has committed a manifest and conspicuous perjury in his necessary oath to support the Constitution and the laws. Most of them, being atheists, have sworn upon a *Bible* which they do not believe, and to support a government which they are plotting to overthrow.

Are then wages too low? They are three or four times greater, in nearly all callings, than on the Continent or in the British Isles. Are they out of employment? Are we to blame because they have rushed to our shores in such "multitudes" that we cannot find places for them in our cities? There is room for them on our broad acres, but they will not go to the country—there is no place there for utopian, Socialistic theories! There men win their own bread—they want the bread that other hands have won, which is heaped up in our great cities. They wish to be where they can talk, and hear others talk! They are insidiously seeking to make common cause with honest wage-workers, and doubtless constitute the noisiest and most impracticable members of many trades unions and protective societies. The organization of labor to resist the encroachments of capital, and to secure reasonable hours and just compensation is unquestionably the right of all classes of artisans and workers. To deny this would be absurd. The power of vast accumulations of capital, in individual or corporate hands, to depress labor and put down wages below the point of comfortable sub-

sistence, must be recognized by every candid man. That labor should seek a counterpoise in organization and numbers is the most natural course to be pursued. But who does not see that this power is susceptible of abuse, as well as the power of accumulated capital? It is a gross perversion of its legitimate functions when an organization to protect labor forbids the employment of any man, who is able and willing to work, because he is not a member of "the union."

Whether a man shall join one of these organizations or not should be left entirely to his own discretion. To coerce him into the society, under penalty of being deprived of a chance to earn bread for his wife and little ones, is a gross

VIOLATION OF HIS PERSONAL RIGHTS, and a palpable contradiction to the principles which give to the organization any right to be. The tyranny of an executive committee may be as great as the tyranny of a great capitalist, or of a great corporation, and many men hesitate to put themselves in a position in which their own judgment and freedom are sacrificed to the *dictum* of an oligarchy of the Knights of Labor. Prudent men hesitate about pouring money into a treasury to support idle workmen in their strikes—knowing that these great accumulations may be misappropriated and lost. Who can blame them? *Fraser's Magazine* states that the expenditure of four great associations in London in a single year was £215,664, of which £126,000 were paid to support strikes. The original idea of these accumulations was to help workmen when *thrown out of work*. It was not the design of the fund to encourage men to quit work of their own accord. All that went to maintain strikes was *lost*. The accumulated funds of the four societies just reported amounted to £446,323. This is an immense sum to be under control of a few men. I have no statistics for this country, but doubtless the amount at the control of the Knights of Labor is very large. Every man, therefore, has a right to be or not to be a member of such a society, as he may deem best, and no one has a right to forbid his employment, if he declines to join any labor organization. . . .

But no aspect of this subject is so threatening as the possibility of these labor organizations being betrayed into the hands of Socialists. With them the honest, prudent workingman, who seeks to found for himself and family a modest home, support and educate his children, and live a God-fearing and Christian life, has nothing in common. The one class aims to secure a little competency and own property; the other is plotting to get hold of the accumulations of others' industry, and proposes to confiscate the property of others to support the confiscators in idleness. The workingman may feel that he gets too small a *pro rata* of what he earns now, but a state of things such as would logically ensue from putting into practice Socialistic theories, would be infinitely worse—scattering the accumulations of capital, which make great industries possible, throwing multitudes out of employment, and taking away all incentives to industry, by denying to men that which all systems of political economy and all theories of the rights of the individual have accorded to him; namely, the *fruits of his labors*. Before the workingman accepts the wild and fantastic theories of Socialism, and undertakes to reverse the whole order of things upon which the civilizations of the world have been built up; attempts to subvert all the principles which underlie the forms of law,—which recognize the rights of men to *property, honestly acquired*; and seeks to nullify the commands of God, which also recognize those rights,—let him consider the probability of success in his mad undertaking; and inquire what he is likely to gain if this conspiracy against nature, humanity, and God should succeed. The apples of Sodom, which turned to ashes in the hand, would fitly represent all he would grasp as the fruit of this Socialistic, Communistic, and Nihilistic subversion of the present

* A sermon preached in St. Andrew's (Episcopal) church, Chicago, Ill., Sunday, Feb. 27, 1886.

order of things. The consistency of *Nihilism* would only be vindicated in the choice of a name to express its *destructive theories and purposes*—all government, all social order, all rights, all religion, would be *annihilated*—nothing would be left.

All these theories rest upon an atheistic basis, and have nothing in common with "the golden rule" of Christ, or the spontaneous distribution of goods by the Christians of Jerusalem when they—to meet a special emergency—"had all things common." The one sprang from love—the other is to be realized by brute force.

These organizations extend throughout Europe and America, and there are everywhere these "swarms,"

"MULTITUDES OF ANGRY MEN," who seem to be only waiting until they can secure concerted action to show forth their *wrath*, as indicated in the prophecy of the sounding of the seventh angel. The terrible scenes of the French Revolution, the assassinations and the destruction of the palaces and grand public buildings of the city of Paris in 1871, and the more recent crimes of the London mob, are probably but faint foreshadowings of the mischief which these conspirators intend to inflict on the world. That the nations of Europe—which has been the grand theater for all this dramatic action indicated by the prophet—will suffer from this "third woe," as it is called, we cannot doubt. How we shall be affected in America is known only to God.

sion requires, talk to the others in the same way about this one.

Both parents should strive not only to love all their children alike, but to manifest equal interest and affection for each. While visiting in a Christian family a few years ago, I saw a striking illustration of this principle. When the father came into the house, even for his meals, he discoursed with his two daughters, who were the oldest of the family, as sociably as if they had been distinguished guests; and while he was always ready to take the baby, he did not neglect the boys, but talked with them about everything which engaged their attention, holding back the one inclined to overactivity, and pushing forward the one disposed to shirk, yet with so much tact that they had no occasion to even think "papa loves brother best."

There is a period when, having outgrown their babyhood, the children seem awkward, trying, and in the way. Often the parents speak disparagingly of them in the presence of guests, and lavish tokens of love upon the youngest. These parents spoil the little ones by making too much of them, while those about to enter their teens are hungering for the companionship and kindly encouragement that is withheld when they need it most.

Let the mother plan little surprises for one child to please the others in innocent ways. Although the mother cannot uphold sin in any one of her children, she can so draw upon the love of the others that they will be very helpful in bringing the erring one to repentance. Strive to keep before them the truth that repentance and confession on the part of the offender, and the spirit of forgiveness with the injured party, is the only way to dispose of a wrong so that it shall make no more trouble. Love in the home is the root of peace and the blossom of joy; but it does not always grow spontaneously: it must be cultivated.

MY MOTHER'S BIBLE.

Bishop Gilbert Haven, in Mother, Home, and Heaven.

ON one of the shelves in my library, surrounded by volumes of all kinds, on various subjects, and in various languages, stands an old book, in its plain covering of brown paper, unprepossessing to the eye, and apparently out of place among the more pretentious volumes that stand by its side. To the eye of a stranger it has certainly neither beauty nor comeliness. Its covers are worn; its leaves marred by long use; its pages, once white, have become yellow with age; yet, old and worn as it is, to me it is the most beautiful and most valuable book on my shelves. No other awakens such associations or so appeals to all that is best and noblest within me. It is, or rather it *was*, my mother's Bible—companion of her best and holiest hours, source of her unspeakable joy and consolation. From it she derived the principles of a truly Christian life and character. It was the light to her feet and the lamp to her path. It was constantly by her side; and, as her steps tottered in the advancing pilgrimage of life, and her eyes grew dim with age, more and more precious to her became the well-worn pages. . . .

And now, no legacy is to me more precious than that old Bible. Years have passed; but it stands there on its shelf, eloquent as ever, witness of a beautiful life that is finished, and a silent monitor to the living. In hours of trial and sorrow it says: "Be not cast down, my son; for thou shalt yet praise Him who is the health of thy countenance and thy God." In moments of weakness and fear it says: "Be strong now, my son, and quit yourself manfully." When, sometimes, from the cares and conflicts of external life, I come back to the study, weary of the world and tired of men,—of men that are so hard and selfish, and a world that is so unfeeling,



THE CHEERY MAN.

God bless the cheery man! For him
Joy fills life's goblet to the brim.
Whatever road his feet may fare,
They find a pleasant pathway there.
Dark clouds may overcast his sky,
His heart new sunshine can supply;
Oh, naught can turn his day awry!
God bless the cheery man!

God bless the cheery man!—who goes
His way, forgets all cares and woes,
No sadness can his smile withstand;
'Tis hope to grasp his hearty hand.
His word is like the bright sunshine;
Who walks with him cannot repine.
Oh, may his way be one with mine!
God bless the cheery man!
—The Inland.

CULTIVATING LOVE IN THE HOME.

MRS. H. W. PIERCE.
(Oxford, Miss.)

THOSE of us who have had experience in training children have often been pained at the display of selfish feelings and the inclination to censure one another that is manifested at times even in well-regulated households. It is hardly to be wondered at either, since the "little innocents" are each born with the carnal nature, and must be born again before they can in full bear the fruits of the Spirit.

While associated with a much esteemed Christian woman and her children for several months, one fault in that otherwise happy family appeared like an ugly blot upon a white page. There were but three children—two boys, aged fourteen and nine years, whose conduct, so respectful and obedient to their mother, kind and polite to all about them, really won my heart; the sister was nearly five, and remarkably forward for her years. Two years before, there was another sister, older than this one; but sweet little Lena was laid away to rest till Jesus comes.

The fond mother, almost inconsolable with grief, though trying to say, "Thy will be done," evidently failed to hold the same wholesome restraint over the remaining daughter that she so wisely held over the older children, and little Myrtle was humored in her whims, and even encouraged in finding fault with her brothers. The habit grew upon her rapidly, and though her brothers were usually kind to her, it was seldom they could please her long at a time. She would be sure to seize upon some word or act and con-

strue it as an insult or an injury; then she would burst into a loud cry, with complaint against Fred or James; while the brothers, conscious they had intentionally done nothing to misuse her, would promptly deny the charge. The mother usually accused them of "aggravating their little sister," and sometimes put a slight punishment upon them, to the delight of the little girl. She also charged them, in Myrtle's hearing, to be always kind to their sister, and to treat her well; for she was younger than they, and her feelings were easily hurt. Wounded by a sense of injustice, yet unwilling to cause their mother more trouble, the brothers bore it as well as they could, sometimes making remarks which, though true, were in no way calculated to heal the breach.

Shall we, in imagination, peer into the future a few years? The happiness of the boys is marred by Myrtle's selfish and accusing conduct, and there is little chance for the manifestation of love between them. Still her brothers will make any sacrifice for their sister if she is sick or in trouble; but Myrtle takes this as only her due, so it begets no special love or gratitude in her heart. Home is not so pleasant for Fred and James as it might be, and at an early age, on one pretext or another, they go outside the shelter of the parental roof to court the society of other boys' sisters, who perhaps are not half so good and pure as their own, were it not for this disagreeable habit begun so early in life and strengthened as the years roll by.

Is there no remedy? The writer begs to be allowed to suggest a plan which has been tried in some families with excellent results. It consists chiefly in holding up the virtues of one child before the others in a judicious way, and, as a rule, in the absence of the one you are seeking to elevate. Try to impress the children with the fact that responsibility rests upon each one to make the life and character of the other loving, pure, and faithful. As the parents should never disparage each other in the hearing of their children, so let them be careful never to lower one child in the estimation of the others. Say to the sisters, "You have some very dear brothers, the best brothers in all the world for you; God gave them to you that you might make them happy, and by your love hold them back from rude and unkind conduct." When one manifests a disposition to accuse another for some trifling cause, just say, "You can play alone; you are not good enough to play with your dear brothers and sisters; you do not love them well enough to try to make them happy." When occa-

—and the strings of the soul have become untuned and discordant, I seem to hear that book saying, as with the well-remembered tones of a voice long silent: "Let not your heart be troubled. For what is your life? It is even as a vapor." Then my troubled spirit becomes calm; and the little world, that had grown so great and formidable, sinks into its true place again. I am peaceful, I am strong.

There is no need to take down the volume from the shelf, or open it. A glance of the eye is sufficient. Memory and the law of association supply the rest. Yet there are occasions when it is otherwise; hours in life when some deeper grief has troubled the heart, some darker, heavier cloud is over the spirit and over the dwelling, and when it is a comfort to take down that old Bible and search its pages. Then, for a time, the latest editions, the original languages, the notes and commentaries and all the critical apparatus which the scholar gathers around him for the study of the Scriptures are laid aside; and the plain old English Bible that was my mother's is taken from the shelf.

THAT MORNING BATH.

ADDIE S. BOWEN.

A MORNING bath is always refreshing if rightly taken, and especially so in warm weather. In cold weather it should in most cases be taken by the fire, or in a warm room.

Perhaps you have been so rushed that some morning you went about your duties without bathing. You felt dull, and by and by, beginning to realize what was the matter, you bathed your hands and face with clean, cold water as usual. Then you felt wide awake and ready for work. Had you taken a bath, you would have been much more invigorated.

There are several ways of bathing. The robust and ordinarily well can, with excellent effect, plunge into the river, lake, or swimming pool, or take a dip in the bath tub, with sufficient water at 70° or 80° F. to cover the person when lying down; or a dripping wet sheet rub may be taken. A most excellent way for well or sick is by a shower or spray apparatus with water at about 75° F.

An elderly man in New York told me of his experience in a small water cure in an obscure town, to which he had gone for his health. One principal treatment was this: the patient stood in a tub while a nurse put a sheet, which had been dipped in cold water, around him, and rubbed him vigorously, after which the patient was quickly dried, and well rubbed again. He grew well rapidly, and went into the lumber woods the next winter, still continuing his cold wet sheet rub every morning during the winter. He said he never felt so well in his life, and he did not have a cold all winter.

In taking these heroic baths the head and chest should be wet with cold water, and the feet must be warm before beginning the treatment, which must be taken quickly—in five or six minutes. This also applies in the simpler forms of bath for the morning tonic.

Those who are less robust, or have not the necessary apparatus for the preceding methods, have still other means. A very enjoyable and beneficial bath may be had with less than a gallon of water, a common washbowl, rough crash or Turkish towel, and mitten, or even the bare hand. The less water used, the colder it should be, from 60° down to 40° F., and vigorous friction should be applied both in wetting and in drying the skin. In hot weather, however, a refreshing and cooling effect is produced by leaving the skin moist, omitting the dry friction, as the drying by evaporation cools the surface, and has a good effect on the internal organism. As winter approaches, let the drying process be thorough and the friction continued until the skin is warm.

Remember this daily work with water and towel is preparing you to endure cold without taking cold, and it will be all the more enjoyable.

Now a few details for the benefit of beginners, who can take only the simplest method. Have the washbowl of water, etc., ready for quick work on rising. Bathe the face first, then with the bath mitten wet just enough not to drip, bathe the chest and front part of trunk of body. After thoroughly drying, bathe one arm, then the other arm, and so on, wetting and drying part of the person at a time. This is not a soap bath, except it be necessary to use a little soap about the neck, and where the sweat glands are most active.

A good bath mitten may be knit of common twine, in the form of a bag large enough to be loose when wet, and long enough to cover the entire hand. Narrow off at finger ends as for an ordinary mitten. The rough side is best for the skin, unless it be that of a very delicate person. Another way is to cut out a mitten from Turkish toweling or moreen skirt cloth. Rubber cord may be put in the hem at the wrist to prevent this loose mitten from slipping off. It should be large enough to go on and off easily and quickly. The mitten is far superior to a washcloth, and adds greatly to the enjoyment and benefit of the bath.

Still another method is to wring a towel dry enough not to drip, out of very cold water, and rub with it all over the person, dipping it as often as it becomes warm.

However the bath is taken, it is to be with expedition—five minutes is sufficient. It is a curative of certain maladies, such as a weak stomach, weak nerves, and similar difficulties. I heartily recommend it; for no other treatment has done me more good.

THE TOWN OF NO GOOD.

HAVE you heard, my friend, of the town of No Good
On the banks of the river Slow;
Where blooms the Wait-a-While flower fair,
Where the Sometime-or-Other scents the air,
And the soft Go Easys grow?

It lies in the valley of What's the Use,
In the province of Let 'er Slide.
"That tired feeling" is native there;
'Tis the home of the reckless I Don't Care!
Where the Give It Ups abide.

That town is as old as the age of Time,
And it grows with the flight of years.
It lies wrapped in the fog of idlers' dreams;
Its streets are paved with discarded schemes,
And sprinkled with useless tears.

—Selected.

OBSERVATIONS CONCERNING CONDUCT AT CAMP-MEETING.

FANNIE H. SHAFFER.
(Bird City, Kan.)

WHILE attending a State camp-meeting lately, I was much impressed with the conduct of some of our sisters who had babies or unruly children two or three years of age. The mothers almost invariably took the front seats; and whenever the children became restless or cried, the attention of the congregation was taken from the minister. Think of him trying to speak with several crying babies between him and the greater part of his audience!

I cannot forbear mentioning an instance of this nature which occurred several years ago at a meeting in the same State. The encampment was quite large, about twelve hundred being on the grounds, and consequently quite a number of the small folks were present. And what did the mothers do? Did they take the children back in the congregation, so as to run no risk of causing a disturbance?—No! The speaker's platform was literally surrounded with baby carriages;

and as a consequence, there was scarcely a moment when quiet reigned. I could but wonder at the patience and forbearance of our ministers.

I do not say this to discourage mothers from attending our meetings, for they, above all others, need the words of counsel and encouragement that the Lord sends in such abundance. But should we not exercise a little common sense and true courtesy? If the child cries, it must necessarily disturb some, even in the back part of the tent, but there the disturbance will be much less than when in the front.

Again: during nearly every service there was a continual stream of men, women, and children going in and out of the tent. It is generally regarded as very ill mannered to leave a public place during service, unless from good cause.

How must the world look upon such conduct! May the time hasten when we as a people shall have so thoroughly mastered the principles of good form that they will be practiced at camp-meeting and in all our walks of life.

REQUESTS FOR PRAYERS.

A YOUNG man, nineteen years of age, the oldest of eight children, wishes the people of God to unite with him in prayer for his father, that he may see the truth, and be converted. He will not read a word of our literature, and ridicules the believers. The son is ready to engage in the Lord's work, and would like to attend school, but it seems to be the will of God that he remain with the family, who are without a mother. The son is not permitted to keep the Sabbath.

A SISTER requests prayers for her husband, that he may, with the help of God, give up the drink habit, and be converted. Another requests prayers for her two children and their families, that they may accept the truth.

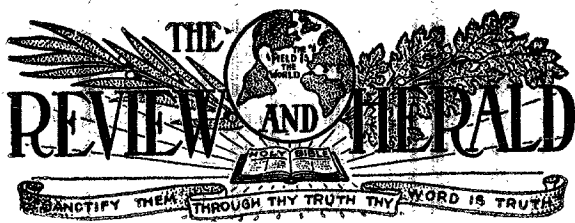
FATHER HOLDS THE LINE.

MRS. A. NASON PRICE.

IN the broad, deep river just in front of our house, one morning I noticed a dark object struggling in the waves. Upon going near I saw that it was a child—a boy about ten or twelve years of age. I was surprised to see him struggling in the water and still making no apparent effort to get out, although he was not far from the shore. I saw that his head even went under at times. Rushing toward him, the mystery was solved. The boy was learning to swim. Wholly absorbed in the work in hand, he paid no attention to his situation, although every moment it seemed to me that he would be engulfed. I could not see why he did not try to escape from such imminent danger; but upon going still nearer, I saw that his father stood upon a bridge above, holding a cord which was fastened about the boy's waist. This was the secret of his fearlessness; he had confidence in his father's love, his father's ability, power, and willingness to keep him from danger.

What a lesson for us! Do we have such confidence in our Heavenly Father's love and care that we are willing to venture into the broad stream of sin and degradation,—not for amusement, but to rescue perishing souls? Do we, with the confidence and the trust of a child, know that we are perfectly safe because our Father holds the line?

We are not writing in the sand. The tide does not wash it out. We are not painting our pictures on the canvas and with a brush, so that we can erase the error of yesterday or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow, we leave a mark that is ineffaceable.—*London S. S. Times.*



BATTLE CREEK, MICH., SEPTEMBER 17, 1901.

URIAH SMITH - - - - - EDITOR.
L. A. SMITH } - - - - - ASSISTANTS.
A. J. BOURDEAU }

ANARCHY AND ITS MEANING IN THE UNITED STATES.

To the American people the present occasion of national calamity and sorrow is one not merely for indignation, but for sober reflection as well. While abhorring the crime that has been committed, we should not forget to inquire for the cause of it. The cause was not personal animosity, nor cupidity, else would the act mean no more than an ordinary attempt at murder. The crime is significant because it was committed in the name of politics.

The crime and the criminal are not the main features of the case to be considered. The crime is a symptom; the essential thing is the disease itself. It is very common to make the mistake of treating the symptoms without getting at the malady which produces them. It is to be hoped the American people will not make this mistake, but will look further than the symptoms, and take measures to deal with the evil itself from which such horrible symptoms arise.

Anarchy is as senseless as it is cruel; but there is a cause for it. There is no effect without a cause. And it is to be noted that this is the first time in American history that anarchy has raised its hand against the chief executive. Lincoln was not shot by an anarchist; neither was Garfield. Never before has anarchy conducted itself here as if this were a European nation ruled by a hereditary sovereign. Anarchy has long been active here, it is true; but chiefly because this country was a safe and favorable rendezvous in which to plot against the lives of European rulers.

It is evident from this that a republican government, such as has prevailed in this country, is not favorable to the development of anarchy. Otherwise it would long ago have been striking at the nation's chief executives, as it has long struck at the sovereigns of the Old World. The chief executives of the United States have always moved about freely with very slight precautions against possible attempts upon their lives. The Czar and other European rulers, on the other hand, have surrounded themselves with fortresses and armed regiments, and a journey by one of them is always attended with the most excessive precautions for his personal safety.

Most of the governments of Europe are despotic. From the history of these governments, as compared with that of the United States, it is clear that despotism breeds anarchy far more than does free government. And this is suggestive as to the nature of the remedy that must be sought. While no remedy may exist that will eradicate anything so devoid of regard for reason and justice, that remedy must be used which will most nearly approximate this desirable end; and history proves this to be the maintenance of free government. Nothing should be done to make the government of these United States more nearly like the governments of Europe. To do that would be only to treat the symptoms while aggravating the disease itself.

A widespread call is being made for severe measures. It is demanded that anarchy be put down with a strong hand, after the manner in which it is treated in other lands. This would be well if it would accomplish the desired result; whether it will or not is the question to be considered. Anarchists are free here because this is a free government. To make

it less free than it is, in the endeavor to root out this evil, would only be to approximate those Old World conditions which have bred the anarchy that plagues us here. The Old World is the starting-point of this plague; it is not native to these shores.

Whether this nation now, more than in the past, is taking any course calculated to foster the development of anarchy, is a question to be carefully considered by the American people. This question they should consider in looking beyond the symptoms to the malady itself which threatens such deplorable results.

L. A. S.

In the Question Chair.

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

827.—JOSHUA'S REST.—ANOTHER DAY.

WILL you please give me some light on Heb. 4: 8-10? First, "For if Jesus had given them rest, then would He not afterward have spoken of another day." Do the words "another day" refer to the Sabbath, and mean that the Sabbath would have been changed?

Secondly, "If Jesus had given them rest." What is meant here by the term "rest"?

Thirdly, "He that is entered into His rest, he also hath ceased from his own works, as God did from His." Does this mean that in keeping the Sabbath we cease from our own works, as God did from His?

Miss E. C. M., Madena, Iowa.

ANSWER.—In Heb. 4: 8-10 Paul refers to the time when the Hebrews were passing through the wilderness, journeying from the bondage of Egypt to the freedom of Canaan. The "rest" they were striving for was primarily the condition they were to enjoy when they had reached Canaan, and triumphed over all their enemies. It was embraced in the old covenant, which the Lord made with them when He took them by the hand to bring them out of Egypt. Ex. 19: 4-6; Heb. 8: 9. It was a matter of promise, and was set before the people as an object of hope. Deut. 7: 21-24: "Thou shalt not be affrighted at them [the inhabitants of Canaan]: for the Lord thy God is among you, a mighty God and terrible. And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And He shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them."

Joshua gave them this kind of rest by establishing them in Canaan, as he plainly testifies in Joshua 21: 44: "And the Lord gave them rest round about, according to all that He swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Chap. 22: 4: "And now the Lord your God hath given rest unto your brethren, as He promised them."

But from an expression found in David, Paul argues that the rest in Canaan was not the ultimate real and permanent rest which God contemplated in His promise. See Heb. 3: 8-11. What was that rest? God calls it His rest: "They shall not enter into My rest." And to show what He meant by His rest, He refers to the seventh day, when He rested from the work of creation, contemplated with infinite delight the work of His hands, and pronounced it all very good. "For if Jesus [the Greek form of the name Joshua, as given in the margin] had given them rest, then would He not [that is, God would not] afterward have spoken of another day." But He did afterward speak of "another day," not any particular day of the week, but an indefinite period of time during which the promise of entering into His rest should still be extended to that people who had failed to accept the first invitation. "Again, He limiteth [or sets apart] a certain day [or period], saying in David, To-day,

after so long a time [after the people had so long a time failed to comprehend the true nature of that rest into which they had been invited to enter]; as it is said, To-day if ye will hear His voice, harden not your hearts" (Heb. 3: 8), "as in the provocation, in the day of temptation in the wilderness." So God gave them a further chance, and limited, or set apart, another period, including the whole so-called gospel dispensation, during which men would still have an opportunity to seek to enter into God's rest. In the rest enjoyed in Canaan was fulfilled the letter of the old covenant. The spiritual and eternal elements of the new covenant are to be sought in the day set apart in David, of which the Saviour speaks when He says, using the word "day" in the same sense, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8: 56. The full entrance into this rest includes the blessings and privileges of the eternal state. Heb. 8: 10-13.

Wherein did ancient Israel fail? The record says that "the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4: 2. Their faith did not grasp the promise in its spiritual conditions and eternal realities. The expression is parallel with that of 2 Cor. 3: 13, that the children of Israel could not steadfastly look to the end of that which is abolished. They rested down in the literal and temporal, and failed to comprehend the spiritual and eternal; so much so, that they came to regard the ceremonial law as an end, and not a means, and capable of imparting righteousness, and competent to procure salvation, superseding the necessity of Christ. Paul had to battle against this error, as he does in the book of Galatians, to set the Jewish people right. Acts 15: 1. They could not see that when the Seed should come, as the Seed did come when Christ appeared (Acts 13: 22, 23), circumcision and the whole ceremonial law would disappear, as the stars fade away before the sun. So of the rest which God had granted them in Canaan, they saw that which was immediately tangible, present, and temporary, and overlooked that of which Canaan was a type, the earth made new, when in Abraham and his Seed all the nations of the earth shall be blessed.

God's rest dates from the foundation of the world; for then the works were finished. It seems that God purposed that His people should finally enter into just such a rest as He then enjoyed. But by the entrance of sin and the fall of man, the work was interrupted; but at length, in the days of Moses, and the wonderful deliverance from Egypt, the time seemed ripe for God to enter upon His plan. But right there the fathers tempted God, proved Him, and saw His works forty years. "Wherefore," says the Lord, "I was grieved [or indignant] with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest."

Thus that generation failed. Joshua did not give them the rest contemplated, although he himself testified that not one thing had failed of all that the Lord had promised to the house of Israel up to that time. Joshua 21: 45. But they did not mix faith with the word when it was preached unto them, and so failed to realize the extent of the promise, and glorify God by proper action with reference to it. But by what means God would have completely fulfilled the promise to the people then and there, as some think He would have done if they had rightly related themselves to Him, giving them immortality and the eternal inheritance, it is not for us to try to say. But they failed by erring in their hearts, and not knowing His ways. Yet a long time afterward, God saw fit to extend the time, and renew the promise, saying in David, "To-day, after so long a time, . . . if ye will hear His voice, harden not your hearts." This brings the promise down to us, to whom, Paul says, the gospel has been preached, as well as it was unto them.

And how are we to seek to enter into His rest?

The apostle gives direction: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1. The children of Israel hardened their hearts,—though they saw His works,—and tempted Him, and He was grieved, or indignant, with them, and declared that they should not enter into His rest. They entered not in because of unbelief; and we are cautioned not to fall after the same example. Heb. 4:11. By faith and obedience we are to enter in. This is stated in verse 3, where, by an unfortunate translation, the believing is made a past act, and the entering in, a present act. Thus, "We which have believed do enter into rest;" whereas this is one of those instances where the past tense is used with reference to future action or condition,—literally, "We, having believed, enter into rest." The believing must be done *before* we enter the rest. It is the same as if the apostle worded it thus, They failed and entered not in through unbelief, but we may enter in, and are to enter in, by doing just the opposite of what they did; namely, by believing. "Having believed, we enter, or are to enter, into the rest."

To the great mass of believers, that rest is all yet future. No one has entered into it, but Enoch, Moses, Elijah, and the multitude of captives whom Christ led with Him when He ascended from this earth (Eph. 4:8, margin), a company subsequently brought to view in the Scriptures as the four living creatures and the four and twenty elders around the throne in heaven. Rev. 5:8-10. How, then, can it be said that "we which have believed do enter into rest," or, "having believed, we enter into rest," as if it was in the present tense? Answer: By that wonderful medium called Faith. Faith is the substance of things hoped for; and as soon as we form a connection with Christ, by faith, by faith we enter into His rest. Just as it is with eternal life. John says, "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5:11. God hath given it to us; and it is ours, but we have it not yet in possession; we have it now by faith only. So the record (verse 12) continues: "He that hath the Son hath life; and he that hath not the Son of God hath not life." But we have the Son, only so long as we maintain a connection with Him by faith. And losing that connection, our relation to the life is changed.

Faith gives us ample ground for present enjoyment of these blessings. Thus when we have by faith that eternal life which God has given us in His Son, we are just as much subject to physical death as before; but we have that spiritual life which is hid with Christ in God, and there it remains, even though we go into the grave, to be given to us again, carrying with it the physical, when He who is our Life shall appear, in the resurrection, when we are endowed with real and absolute eternal life. So when by faith we enter into God's rest, we have all the rest that comes through faith in Christ. "Come unto me," He says, "and I will give you rest" (Matt. 11:28), spiritual rest—rest from sin and condemnation—rest from anxiety and trouble. "Let not your heart be troubled: ye believe in God, believe also in me." John 14:1. But the true rest is yet to come.

And how may we know that we have not entered into that rest already?—Because we shall then have ceased from our own works, as God did from His. When we have entered into God's rest in its full, antitypical sense, we shall be able to contemplate a completed work, as God did. We shall be immortal. We shall be above and beyond the reach of all opposing powers, as God was. Our foes will all be subdued, as were the foes of Israel in Canaan. But we see how far short Joshua came of giving them the true rest. So another day of opportunity was set apart; for some "must enter therein." Heb. 4:6. God wills that His kingdom shall be supplied with proper subjects (Isa. 45:18), as it will be when the overcomers are all gathered home, when all have reached the real, the promised rest of God.

So Paul says, "Let us labor therefore to enter into that rest." This shows that it has no reference to the Sabbath; for Paul was already keeping the Sabbath, as good and spiritual a Sabbath-keeper as can be found on the earth to-day. Yet his admonition is, Labor to enter into that rest. How labor?—Just as he did. He says, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7. Again he says, "But I keep under my body [literally, I smite it in the face, as a pugilist], and bring it into subjection: lest . . . I myself should be a castaway." 1 Cor. 9:27. "There remaineth therefore a rest to the people of God" (Heb. 4:9), called "the keeping of a Sabbath," as in the margin, because the Sabbath as originally kept by God, on the seventh day, is taken to illustrate what God calls "His rest," the rest promised to His people; and the condition promised is well represented here by the Sabbath, when truly kept by faith in Christ.

"Breast the wave, Christian, when it is strongest;
Watch for day, Christian, when night is longest;
Onward and upward still be thine endeavor;
The rest that remaineth shall be forever."

—Hymn 617.

Editorial Notes.

"TO-MORROW" is for our comfort and hope, not for our convenience.

THERE is not money enough in the whole world to satisfy the soul of avarice.

THE more an individual fears God, the less will he fear anything that is not of God.

THE blessings of God are given on condition that the receiver will pass them on to others.

HE will have the most true independence who most fully acknowledges his dependence upon the Lord.

EVERYTHING that is in opposition to the law of God is in league with anarchy, whatever may be its profession.

THAT you are an observer of every law of man, does not prove that you may not be a violator of every law of God.

WHEN you are riding across the country on a railway train, it appears that the trees, the houses, and the rocks are going by you, though they are really motionless. Likewise when you are finding fault with everybody around you, it appears that everybody else is working against you; but the motion is on your part, not on theirs. Turn about and speak well of others, and you will find others speaking well of you. But the quarrelsome nature will catch at imaginary evidence that some one has been slandering it much more willingly than it will accept the plainest proof to the contrary.

WE must prepare for the troubles before us, not by fixing our gaze upon the approaching calamities, but upon the face of Jesus Christ and our approaching redemption. The way to endure afflictions so as to make them seem light, is to keep looking at the "eternal weight of glory." Never tell men that trouble is coming without also telling them of the glorious consummation that is at hand. When the Spirit that inspired the prophets "testified beforehand the sufferings of Christ," it testified also of "the glory that should follow." The truth we hold is not pessimistic; it is the hope of the world.

CAN a Christian be a politician? A good answer to this question, though not intended as such by the author, is given by "Mr. Dooley" in summing up the requisites of the creed of the next Democratic candidate for the presidency. "Mr. Dooley" expresses it thus to his friend "Hennessey:"—

"WANTED.—A good, active, energetic, dimmycrat, sthrong iv lung an' limb; must be in favor iv sound

money, but not too sound, an' anti-impeeryalist, but f'r holdin' onto what we've got, an' inimy iv thrusts, but a frind iv organized capital, a sympathizer with th' crushed an' downthrodden people, but not be anny means hostile to vested intherests; must advocate sthrikes, gover'mint be injunction, free silver, sound money, greenbacks, a single tax, a tariff f'r rivinoo, th' constitootion to follow th' flag as far as it can go, an' no farther, civil-service rayform iv th' la'ads in office, an' all th' gr-reat an' glorious principles iv our gr-reat an' glorious party or anny gr-reat an' glorious parts thereof."

It is proposed to enact a law providing the death penalty for the crime of which the anarchist Czolgosz is guilty. But will this, if done, prove an effectual barrier to anarchy? From the attitude and utterances of this anarchist we must conclude that it will not. He believes that he has killed the President, and expects to die for it. He did not calculate on anything else. He did not expect, nor did he attempt, to escape. He chose an occasion and circumstances under which escape would be impossible. He had considered the matter beforehand, and deliberately decided to do the deed no matter what the consequences. Doubtless he is not an exception to the general class of his kind; there are other anarchists ready to do the same. The death penalty will not deter a man who has already decided to die.

For the suppression of anarchy we must depend upon means which strike not at the fruits of anarchy, but at the roots of it.

IF freedom is dear to man and essential to his happiness, as no one will dispute, the life of a humble, inconspicuous peasant is very much more desirable than that of most crowned sovereigns. Here is a dispatch to the London *Times* from its Paris correspondent, from which we may get some idea of the pleasure there is in being the Czar of Russia:—

"One measure taken to insure the safety of the Czar during his visit to France is that all persons employed in preparing the palace at Compiègne have been photographed. Minute inquiry has been made into the past of each person, and he cannot enter the palace inclosure unless he shows his photograph.

"Similar measures will be taken with the cooks, hostlers, and other servants.

"When the Czar arrives, every nook and corner of the palace will be explored and watched by detectives."

The czars have done much to restrict the liberties of their subjects, and these have in turn restricted the freedom of the Czar, so that he is almost prohibited from traveling, and must always be attended by a body of men, and live in a prison-like fortress. If the Czar would give his subjects more freedom, he would have much more freedom himself.

THE pope, says a press cablegram from Rome, is about to issue an encyclical on the subject of anarchy. He "has been so impressed by the attack upon President McKinley that he intends to take the initiative in joint action by the Christian Powers against anarchism. He is writing," says the dispatch, "an important encyclical on the subject, which will be published next month."

But what system does the pope himself represent? If anarchy means opposition to law, what can be said by the chief representative of a system which is opposed to the law of God—which opposition it has manifested by striking out the second precept of the decalogue, changing the fourth, and dividing the tenth? If opposition to law be anarchy, what but the very essence of anarchy is shown by opposition to the laws of the Almighty? This system is well described by Inspiration as "the mystery of lawlessness." 2 Thess. 2:7, R. V.

An encyclical on lawlessness by the representative of the "mystery of lawlessness" will be a unique document. The whole history and teachings of the papacy show that it regards no opposition to any law or being, human or divine, as anarchy, save only that which opposes the papacy itself.

SAYS the Springfield *Republican*: "Let us all tie to the processes of law and order, any pulpits to the

contrary notwithstanding. That is the only safe and Christian standard."

And here is one of the pulpits which have spoken "to the contrary." The Rev. T. De Witt Talmage is quoted as having said to an audience of nine thousand people at Asbury Park, N. J., in a discourse delivered Sunday, September 8: "I wish the officer who arrested the assassin of President McKinley had knocked out the felon's brains with the butt end of the murderous pistol." And this utterance was received with "tremendous applause."

Such a proceeding as this would have been as truly anarchy as was the attempted killing of the President. If civil government in this country is to be swept aside, nothing else than anarchy will be left; and if civil government is to be maintained, criminals of every kind must be dealt with according to law.

There is in Christianity a remedy for every evil that afflicts mankind; and this popular clergyman should, as a minister of the Christian religion, have been able to point to the principles of the kingdom of heaven, and apply them to the case in question, instead of advocating the braining of the criminal, in disregard of all law, both human and divine. If anarchy is ever put down in this country, the process will involve a reformation on the part of many of the clergy.

The President of the United States is the representative of the people—the 76,000,000 people of this country. For this reason, any violence offered him is a more heinous offense than is an attack made on an ordinary individual. But it should be remembered that this added sanctity which pertains to the high office, and thus invests the person of the President, is not inherent in him, but is derived from his office. It is representative of the rights and liberties of the people themselves. The office of the representative is sacred because the rights of the people whom he represents are sacred. There is danger of losing sight of this most important truth, and transferring the sanctity of the rights of 76,000,000 people to the individual who represents them. The ancient Hebrews had sacrificial rites given them which pointed to the sacrifice to be made on Calvary, that would be effectual to take away sin; but in time they lost sight of the thing typified, and attributed all the remedial virtue to the things which were only types. The first kings were chosen by the people, and derived from the people all that made them superior in position to their fellows. But in time the rights of the people were lost sight of, and it was claimed that kings ruled by divine right, and the people were their subjects. And history tends to repeat itself in this respect.

We hear much about the necessity of future guarding of the President, and the severe punishment which should be provided for any attack made upon the person of the nation's chief executive; but we hear little or nothing about the necessity of guarding the rights of the people. The very papers and journals which are foremost in calling attention to the sacred office and person of the President of the United States, either are indifferent to the popular liberties in the face of movements which threaten them, or are inclined to think that the people have too much liberty, and that this government ought to be modeled more upon the pattern exhibited by those of the Old World. And the fault of all this lies in the people themselves, who have forgotten their higher interests, as Jefferson predicted they would, and left their rights to take care of themselves, in the absorbing craze of the age to acquire wealth.

THE newspapers are now telling us again about the "delay" in granting Cuban independence. For about three years the people here and in Cuba have been aware of a hitch in the evolution of this promised independence, so they are not startled now when further delays are announced.

L. A. S.



BRITISH HONDURAS.

PUNTA GORDA.—Two native canvassers have been working in this place for a week. They do not find it easy to sell books, as the Indians do not, as a rule, read much. However, they sold twelve Bibles, seven copies of "Marvel of Nations," three "Steps to Christ," one "Heralds of the Morning," and one "Christ's Object Lessons." This is a settlement of Carib Indians, numbering about four hundred, with about one hundred creoles and white people. Many of the Indians can neither read nor write. Some read Spanish. There is a large Catholic church and school at this place. We sought the Lord earnestly that He would bless in our work. Then we took the Bible and preached Jesus. Two men are inquiring. One had no Bible, as the priest had found him reading it, taken it from him, torn it in two, and then burned it; but last Sunday he bought another. One of these men is a Carib sailor, and the other a negro soldier. We hope to see these people saved in the kingdom of God.

H. C. GOODRICH.

CHILE.

IQUIQUE.—Our work in this field has been almost exclusively confined to Chile. However, our periodical, *Los Senales de los Tiempos*, goes into Bolivia and Peru, and is producing good effects, although the heaven is working slowly. There are some interested in Bolivia, and in Peru the work has been started under the direction of a Chilean. However, he has now returned to Chile, as he is unable to work against the strong current he finds there. Ecuador has not even been touched, and the harvest is ripe. The presidents of Bolivia and Ecuador are both liberal. We ought to have two or three good canvassers in each of the four republics in this mission field.

In Chile we have representatives in various places. We have organized a church in Iquique, with about thirty-five members, also a Sabbath-school. In Valparaiso we have a Sabbath-school, but no regular church organization, as the company is too small. We have been holding meetings in my house for about a year. We have the printing-press and the book depository in my house also, and are printing two papers—*Los Senales* and *La Revista Adventista*. The latter (*The Advent Review*) is a small eight-page church paper. In Santiago, the capital of Chile, we have a small congregation.

G. H. BABER.

INDIA.

CALCUTTA.—Brother E. Robinson has left us for the central provinces, to work up the subscription list of the *Oriental Watchman*. We are sorry to have him go; still we are anxious to have him in the field once more. Brother Quantock will also go out on the paper work next week, and in October he and Brother Burgess expect to go to Madras to engage in the paper and book work. Sister Whiteis has gone to Karmatar to remain with Sister Quantock during Brother Quantock's absence, and will spend her time while there studying the language and treating the natives. Brother Burgess is at work at the sanitarium, and is also studying the language. Sister Fleming is visiting among the zepanas, and distributing literature.

Our little company here is being reduced in number by the removal of several to other places. We shall miss them, but they may serve as the nucleus of a little company at another place later on. Brother Myers writes us the good news that he is selling a large number of books. He is working in Singapore and the Straits Settlements.

I went to Simultala and visited Brother Barlow and his mission. Although he has been laboring under great disadvantages, he is now quite comfortably settled. While I was there, we visited the surrounding villages; and after we returned and had dinner, about fifty persons came, asking us to talk to them, which we did. They seemed to appreciate the interest taken in them. Brother Barlow's plan is to carry on an industrial mission, and give those who are destitute of food work in tilling the soil, and

by this means teach them improved methods of farming.

We have never regretted that we came to this country, but how small are we among these millions of people! Our only hope of helping them is to be so filled with the power of God that our lives shall strike conviction to the hearts of the people in their ignorance and superstition, and turn them to Christ.

J. L. SHAW.

ONTARIO.

THE Canadian field is understood by many, especially in the States, as being a barren country away up among the frozen regions, when in fact it is a great country with great possibilities before it. We shall speak of Ontario, which is the most populous and important of the provinces, by way of comparison with other places more fully understood.

Ontario has an area of 220,000 square miles; and is larger than the following States of the Union put together: New York, Massachusetts, Connecticut, New Jersey, Maine, Pennsylvania, Maryland, Indiana, Vermont, Delaware, District of Columbia, Rhode Island, nearly 12,000 square miles being left for good measure.

This territory is occupied by prosperous cities and towns, with rich farming lands on every hand, and the people are known to be frugal and thrifty. Toronto, the chief city, has a population of over 200,000, and besides this there are the cities of Hamilton, London, Ottawa, Kingston, Belleville, Windsor, St. Thomas, and Guelph. These cities, with a combined population of 450,000 people, have in them only two Bible workers, and we are certainly justified in saying that we can sound the Macedonian cry, "Come over . . . and help us."

It is true that the people are rather conservative; but when they decide to obey, they usually "stick." Ontario should have ten laborers for every one she now has; and they would find a field already white to the harvest, and souls ready to be gathered in.

Who will respond with their means to advance the message, or who will consecrate themselves to help carry forward this most precious truth, so that the work can be finished, and the Lord can come? May the Lord influence hearts to respond to the need of the times, and may such earnestness and devotion characterize every one that the power of God may be manifest in the salvation of many.

J. W. COLLIE.

NOVA SCOTIA.

WEST JEDDORE.—There are seven who have decided to obey the truth, and there may be others also, that we have not heard from, that are keeping it.

S. J. HERSUM.

MICHIGAN CAMP-MEETING.

THIS meeting was held at Lansing on the old State fair grounds, August 15-25. It was well attended, there being over three hundred tents and from fifteen to twenty hundred campers, quite a number of whom roomed in near-by houses. The attendance from the city was not large, but those who came were interested, and we believe the meeting was productive of good. Our own people were anxious to catch every ray of light given from the word of God. The meetings were of a spiritual nature, and many consecrated themselves anew to the service of God, and quite a good many made a start in the service of the divine Master.

Nearly all the Michigan laborers were present, indeed, all of them except those who were busily engaged in tent and other efforts, the interest in which was so deep that they did not think it advisable to leave. The ministers from abroad engaged in general work were Elders Daniells, Brunson, Prescott, Thurston, Evans, Collie, and the writer. Dr. Kellogg occupied the greater part of one day, laying before hundreds the interesting and vital truths of the gospel of health. He was listened to with rapt attention, and the truths which he presented were received, and did a vast amount of

good. Dr. Edwards and his wife remained during the entire meeting, and were of service to the sick who were upon the grounds, as well as to the able bodied, as their instructive talks each day of the meeting imparted much information to all who listened to them.

Professors Sutherland, Magan, and Salisbury were present to represent the educational interests. Elder Prescott arrived from England during the latter part of the meeting. His sermons were impressive, interesting, and beneficial. On the last Sabbath, after a powerful discourse, almost the entire congregation reconsecrated themselves to the cause of the Lord. The instruction of Elders Daniells and Brunson was a great help to the meeting.

The tithe for the year was \$36,895.62. The Conference is out of debt, and financially is in good condition. The ordination of three young men to the gospel ministry was indeed a solemn event of the meeting. The brethren who were set apart by prayer and the laying on of hands were S. E. Wight, John Irwin, Jr., and W. D. Parkhurst. These young men have gained a rich experience during the last few years, and in the future, if fully consecrated to the Lord, will be a great help to the home field, and perchance the foreign fields. Elder J. D. Gowell was re-elected Conference President, and Brother S. M. Butler was made Educational Secretary. During the last year the tract society has done a good work in the city of its headquarters—Lansing. The State school is in a prosperous condition. Three new churches were added to the Conference.

Michigan is a good field of labor; and if all the ministers and people are fully consecrated to the Lord, a wonderful work will be accomplished during the ensuing year. At the close of the meeting, our brethren and sisters returned to their homes cheered, and with a determination by the help of the Lord to do more in the future in the good work than has been done in the past. S. H. LANE.

ORGANIZATION OF MISSISSIPPI CONFERENCE.

ACCORDING to previous appointment, this Conference was organized at the camp-meeting held at Hatley, Miss., July 26 to Aug. 4, 1901, Elder R. M. Kilgore presiding. Prof. J. E. Tenney, Principal of the Southern Training School, and A. F. Harrison, our general agent, were present as counseling brethren.

After prayerful consideration of the matter during the first days of the meeting, it was decided, by unanimous vote of all the Sabbath-keepers in attendance, to organize. The chairman was authorized to appoint committees, which he did, as follows:—

On Constitution and Resolutions: J. E. Tenney, R. S. Owen, A. F. Harrison.

On Nominations: F. R. Rogers, I. N. Kraushaar, C. M. Emerson.

On credentials and Licenses: H. W. Pierce, J. H. Nash, J. D. Hendon.

A constitution was adopted in harmony with that of the General Conference and the Southern Union Conference, and is substantially the same as the one adopted by the Louisiana Conference. It provides for the carrying forward of the different branches of the work through various departments of the Conference, thus avoiding the necessity of separate organizations. Resolutions were passed relating to the advancement of the work in this State, embracing the following points:—

1. The payment of tithes for the support of the laborers in the State, and the "ten-cents-a-week" plan for the missionary work.

2. That our laborers qualify themselves to teach the gospel of health, and that our young people who feel called to this work take a course of training.

3. That we send out medical missionaries to hold schools of health and sell our health publications, and that we urge upon all our people the importance of this work.

4. That we help to secure the medical missionary college by the missionary-acre plan.

5. That we work and pray for a missionary nurses' training-school for the South.

6. The principles of Christian education received full recognition, also the importance of establishing church and missionary schools; this work to be carried on with the co-operation of the Southern Union Conference.

7. Faithful canvassers and accredited teachers are to be recognized as Conference laborers.

8. This Conference gives its hearty support to the Southern Training School.

9. Two permanent funds are to be provided by this Conference, the first to be known as the Tent and Camp-meeting fund, the second, as the Educational fund.

10. It was decided that the permanent headquarters of our work in this State be located in some

central city or town which the Conference Committee is to select.

Elder W. J. Blake, of the Quebec Conference, was requested by vote of this Conference to make Mississippi his field of labor.

The following officers were chosen for the ensuing year: President, R. S. Owen; Secretary and Treasurer, W. J. Blake. Executive Committee: R. S. Owen, H. W. Pierce, L. V. Crawford, J. D. Hendon, F. R. Rogers. Secretary and Corresponding Secretary of the Department of Literature, Mrs. W. J. Blake; Superintendent of Schools, F. R. Rogers; State Canvassing Agent, H. W. Pierce.

Credentials were given to R. S. Owen and H. W. Pierce; Missionary licenses to F. R. Rogers, E. P. Auger, and Mrs. H. W. Pierce. Teachers' Missionary certificates were granted to Minnie Rogers, Mary Mitchell, Geo. Crawford, F. G. Warnick, Mrs. F. G. Warnick, W. H. Sebastian, M. C. Strachan, Maud Strachan, J. W. Dancer, and Mrs. J. W. Dancer; Canvassers' certificates to J. S. Fry, J. D. Grimes, Angelo Johnson.

It was voted that this Conference begin operation Aug. 5, 1901.

It was voted that Mrs. R. S. Owen act as treasurer till Brother Blake arrives. A fund of thirty dollars was raised for the purchase of tracts and books for the Department of Literature.

It was voted to request Dr. Hayward to send a physician to this State qualified for the office of Secretary of the Medical Missionary Department.

Those having tithes and offerings which were received since Aug. 5, 1901, will bear in mind that they are to be sent to Mrs. R. S. Owen, Hatley, Monroe Co., Miss. R. S. OWEN.

PROGRESS.

It has been my privilege to attend four camp-meetings in the Lake Union Conference, and it seems to me that these meetings have marked a new era in the experience of our people.

There seems to be a greater desire on the part of all to know and to do the whole truth. During these meetings many have returned to their first love, and victories have been gained. A special interest has been manifested by our young people, and many are giving themselves to active service for the Master. The tithing question has been considered by our people at all these meetings, and there is reason to believe that the tithe will be greatly augmented from now on.

A growing interest in the progress of the work in regions beyond is apparent everywhere, and some are selling their property and preparing to move to needy fields, to buy homes and live the truth before the people. Some of our brethren and sisters who have means are arranging to support missionaries in foreign fields. All of these moves are very gratifying to those who have the burden of supplying workers and means, and it is hoped that this same spirit of sacrifice and willingness may permeate every Conference.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13: 11, 12. "The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—*Testimonies for the Church*, Vol. VI.

The Lord has work for all, and every one should be in earnest to know what the Lord has for him to do. Behold, He cometh. W. H. THURSTON.

CAROLINA CAMP-MEETING.

THE camp was near the center of the city of Hickory, N. C., on two different lots, separated by a street. It was wiser to choose this location than to seek one outside the city in order that a better arrangement of the camp might be secured. The object is to reach the people. Here we were greeted with the largest crowds we have had this season. The laborers were Prof. J. E. Tenney, Elder J. E. White, Dr. O. M. Hayward, and the writer, with all the local workers. The Lord was present in power, and wrought marvelously.

Existing conditions among some of the workers there had caused us to tremble, and dread to meet them for weeks prior to the meeting. But the Lord had gone before us; the reproof sent in love was accepted, the wrongs pointed out were fully and humbly confessed, and hearts that had been separated were united in bonds of love. Light, joy, and peace came into the camp. The work was great, but it was easily done. The Lord did it. The preaching was with power, many were convicted, and souls were converted.

Here, also, the brethren were ready and willing

to take upon themselves the responsibilities of carrying on the work within the borders of these two States. They entered upon the work of organizing a Conference with faith and confidence that it was in the order of God. Elder J. O. Johnston was chosen President, and Elder D. T. Shireman was placed second on the Executive Committee. The different departments were arranged for in the constitution, and efficient secretaries were elected to take the lead in each.

As the needs of the different branches of the work were presented, the few who were present responded cheerfully. Between four and five hundred dollars was raised in cash and pledges, for both the home and the foreign work. It brought to mind the early days of the message when its friends numbered no more than those present at this meeting.

Charlotte, N. C., was selected for the headquarters of this Conference. No work had been done in that city, and the decision to make it a center was the proper one. Its railroad facilities, and its central position for the two Carolinas render that city a most important point for the offices of this Conference.

Resolutions affecting the Hildebran School were adopted, making it an intermediate, or preparatory, school. The Southern Missionary Society having taken this school under its supervision, it will now be operated and directed by a board of five, Elder Shireman being president, and Elder J. E. White, President of the Southern Missionary Society, second on the board. Several students will attend the Southern training-school at Graysville, Tenn., the coming year, after which they will return to labor in their home field.

This was a good meeting. All the brethren were invited to remain and assist in the after-meetings, with a good corps of workers. The prospect was good, for many were interested. R. M. KILGORE.

ILLINOIS CAMP-MEETING.

ANOTHER excellent Illinois camp-meeting is in the past. It was held at Kankakee, August 22 to September 1. The camp-ground was a beautiful one, water was excellent, and shade sufficient. There were about one hundred tents on the grounds, containing five hundred campers, some rooming in nearby houses. The camp-ground was under the supervision of Elder J. P. Anderson, and was a model of neatness, the arrangement being excellent; and the tents were kept in such a tidy appearance that many favorable remarks were made by those who attended from the city.

From the first, there was a good spirit in the meeting; the sermons were of a practical nature throughout; and a deep impression was made not only upon our own people, but upon all who attended. The attendance from the city and country was fair, not large; but those who came seemed interested, and it was thought advisable to follow up the effort by leaving a tent and a company of workers in the city. These are now at work, and we trust that through the blessing of the Lord some souls may be brought to a deciding point.

The Illinois colporteur wagon has been run all through the country adjacent to the city, and quite a number who have become interested in our work through the efforts of the colporteur were present, and greatly enjoyed the meeting; and some have accepted the truth as a result of the work done. The State ministers, Bible workers, and canvassers were for the most part present at the meeting. The laborers in attendance from outside the State were Elders Daniells, Thurston, Starr, of Iowa, and the writer. Dr. Edwards and his wife did valiant service in teaching our brethren health and temperance principles. There was some sickness on the grounds, which might have proved serious had it not been for the untiring efforts of the doctors. They were called into the city, and even into the country, to consult with individuals. The interests of the medical work are surely gaining ground.

Professors Magan and Sutherland represented the educational work. Brother Allen Moon was elected Conference President. Several revival efforts were made, and on the last Sabbath one hundred or more came forward for prayers, and nearly the entire congregation consecrated themselves to the work of the Lord as never before. The Kankakee River skirted the south border of the camp-ground, and in its clear waters twenty-eight willing souls were buried with their Lord in baptism. A wholesale merchant in the town became so much interested in our work, especially the health work, his wife being at the sanitarium, that he sent men down to cut away the brush along the water's edge, and became very enthusiastic over the baptismal scene. When he saw the hundreds in attendance, he said, "This is a grand scene, and I am well satisfied with the efforts I have put forth to accommodate your

people." He and others desire a sanitarium built there, and a tract of twenty acres of beautiful land in the suburbs of the city, skirting along the river, has been offered free as a site on which to build a sanitarium, and the citizens think that they can raise twelve thousand dollars besides the donation of land. Surely such things should be a source of encouragement to us.

Illinois is a grand State—I speak from experience in it. Fully one half of the counties have never been entered by one of our preachers for the purpose of holding a series of meetings. The people are intelligent, well to do, and turn out fairly well to every meeting in which an effort is made to present the truth. We fully believe that with earnestness and much energy put into the work, hundreds in Illinois could soon be brought to the knowledge of the truth. As the brethren returned to their homes, they felt that they had enjoyed a feast of righteousness. A few more camp-meetings, and those that are faithful will encamp on the eternal shore.

S. H. LANE.

CHURCHES ORGANIZED IN WISCONSIN.

WITHIN the last week two churches have been organized in Wisconsin, one of twenty-three members at Merrill, and one numbering eleven at Rose Lawn. Fourteen of those at Merrill never had membership in any of our churches before they entered the organization there. Seven new members were received into the organization effected at Rose Lawn. Both these churches will soon receive other members into fellowship.

At Merrill, Sister Anna Sufficool and her daughter Bessie have been doing Bible work for some time, and the larger number of new members were brought to the faith through their labors. A tent was pitched in the city during the summer, and meetings conducted in it by Elder Stebbeds, assisted by Brethren Beardslee and Sufficool. Under the labors of these brethren, a few persons decided to obey the truth, and of course all who attended the meetings were benefited. Some of the members had received baptism before the time of organization, and six were baptized by Elder Herrmann at the time the church was organized.

Another series of meetings will soon begin, which will be held in another part of the city, and the Bible workers will also continue to labor in that field. The interest is undoubtedly as good now as it has been at any time in the past, and the outlook indicates that a good many will accept the truth within the next few months.

At Rose Lawn a new church building has been erected, and appointment has been made for its dedication to take place during a short series of meetings, which is to be held October 11-13. The church, which at present consists of only eleven members, has asked for a church-school teacher, though perhaps not more than six children will attend the school. This I regard as a hopeful omen. Many of our larger churches, with much more means at hand, think themselves unable to sustain a church school; but this small church, with but little capital, have provided a school for their children. I am sure that God will bless them in this good work. This is a model to which I would call the attention of other churches. They believe in feeding the lambs as well as in caring for those who might be called the sheep. They believe that to feed the flock of God means to care for the needs of both old and young, and in this they are right. WM. COVERT.

PENNSYLVANIA.

BEAVER FALLS.—Our meetings here are increasing in attendance and interest. We are much encouraged at the prospects of the last effort. One minister has expressed a desire to hear us speak upon the Sabbath question. I have met him several times, and he seems to be a sincere man. Pray for the work. L. S. WHEELER.

SCRANTON.—We have taken down the tent, and are continuing the meetings in a room in a school building near the tent site. The weather was so rainy and uncertain that we felt that the interest was suffering. Indeed, the congregations have been light since we moved, but little by little they are increasing. It is like beginning a new effort. There are many interested ones who acknowledge the truth, but they are slow to take a decided stand. We are glad that some are moving, and the attendance at the Sabbath service increases. We hope soon to be able to state more definitely as to the visible results. We have a central location for our regular church services, and many opportunities to get into the homes of the people.

Sister Jessie M. Weiss has been instrumental

in placing literature in many of the homes, and has had some rich experiences in her house-to-house work. Sister Hodge sells one hundred copies of the *Signs of the Times* every week, and all the church will take part in the distribution of tracts in envelopes this winter.

Notwithstanding the rough experiences of the tent season, we are of good courage in the Lord. We praise Him for His goodness to us, and for His wonderful works to the children of men.

C. F. McVAGH,
W. F. SCHWARTZ.

WILKESBARRE AND WYOMING.—August 31 I met with the Sabbath-school and church at Wilkesbarre. The Lord is blessing the work here in many ways. The coming of Brother Bristol and his wife will be a comfort to the church at this place, and will give them much encouragement.

In company with Brother Warnick, I visited the Wyoming church, where quarterly meeting was held. The members there all expressed a bright hope in the glorious message. W. F. SCHWARTZ.

BROTHER B. A. WOLCOTT will conduct the church school at Williamsport this winter. This will be his second year with this school.

COLORADO.

BROTHER U. P. LONG, one of our Iowa laborers who is sojourning for a time in Colorado for his health, writes as follows, under date of September 8: "The Boulder Sanitarium is enjoying a prosperous year. It has now the largest patronage of its experience. It is full and running over with patients. The climate is certainly delightful, and a boon to those having lung troubles."

MISSOURI.

ELDORADO SPRINGS.—Elder Millman reports that the attendance at the meetings at Eldorado Springs is excellent. The congregations number from four hundred and fifty to five hundred each evening. Close attention is given to the word spoken. Some of the best people in the town have accepted the truth.

BOONSBORO.—Our interest at this place seems to be deepening and widening. On account of smallpox in the vicinity, the county board of health requested us to close our meetings for a few days, and the past week we have held no meeting. All seem anxious for us to begin meetings again, which we expect to do to-morrow night. Our temporary wants are abundantly supplied. Expenses, including freight on tent, have been, so far, \$8.11, and donations \$12.33.

Remember us in your prayers. W. S. CRUZAN,
L. W. TERRY.

LAMAR AND BOSTON.—Brother Stuyvesant and I closed our meetings at Lamar, Sunday night, August 25. About fifteen are keeping the Sabbath there, and we think a church may be organized in a few weeks. They have a Sabbath-school well organized, and equipped with supplies.

Our present location is a small station on the Missouri Pacific Railroad, about seven miles from Lamar. We began meetings Thursday night, August 29. The attendance is fair, and the interest excellent. We think we shall have a full tent as soon as the news is thoroughly circulated in the country around, seeing this is a farming community. Brother Stuyvesant will look after the work at Lamar and in the surrounding country this winter.

We need your prayers, brethren and sisters; and we trust God will give us some souls here.

D. E. SCOLES.

ST. LOUIS.—On my return from the Oklahoma camp-meeting, I came by way of St. Louis; was much pleased with the church building which had been secured for the regular Sabbath and Tuesday night meetings. This church is in the best part of the city, on the corner of Delmar Boulevard and Newstead Avenue. It is a building 45 x 70 ft., all nicely carpeted and suitably arranged for Sabbath-school services, as well as for the accommodation of larger congregations. The colored brethren and sisters are well located in the colored Y. M. C. A. hall, in the best part of the city for labor for the colored people. They are doing good work, and I trust they may soon have a colored minister to hold a course of lectures. The whole church shows a commendable interest in missionary work. With the prospect of two German laborers and as many to work in the English to join them in labor soon, they

are encouraged to hope that more will be accomplished in the near future. May the Lord lead in all plans for work in this important field.

R. C. PORTER.

IN harmony with a recommendation of the late General Conference, Brother Beckner left Kansas City, Monday, for New York, where he will set sail for Jamaica. His two younger sons accompanied him to South Lancaster, where they will attend school for a few years. His eldest son, George, boarded a train going in the opposite direction,—to San Francisco,—whence he and his wife will sail as missionaries to the Society Islands. Certainly nothing but the love of God and His truth could separate so widely a family whose ties were so closely bound. We trust the Lord's blessing may go with each one.

THE tent-meetings in Kansas City are well attended, and some seem interested in the truth.

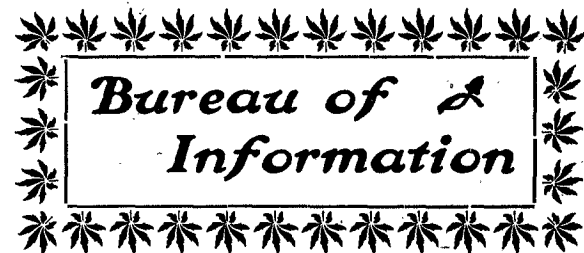
IOWA.

DES MOINES.—Our church school opened Monday, September 2. The enrollment at the close of the week was twenty-five, and at least a dozen more are expected to join soon. The interest in the church-school work at this place was never better, nor the attendant circumstances more favorable for its advancement.

YALE.—Brethren Guthrie, Adams, and French report as follows: "We are now at Yale, six miles north of Panora, and have a good location on the main street in the southern part of town. This is a small place, and a large part of our attendance must come from the country. We hope to have the prayers of our brethren for the success of the Lord's work here. We feel sure there are jewels all around us, and our aim is to be laborers together with God in helping to gather them for the Master's crown. Services began September 5. Little as yet can be said as to the interest; but we are full of hope, and trust that a goodly number may find Jesus."

PANORA.—We closed the work at Panora, September 1, after seven weeks of hard work attended with much of the blessing of the Lord. The Lord came near the last few weeks of the meeting, and eight souls were led to yield to their Master. One came from the Methodist church, one from the Christian church, and the others from the world. We had a precious season the last day of the meeting. During the two services held, the Lord came near to soften hearts. The last Saturday night of the meeting was one of disturbance unparalleled in our experience. Shortly after eight o'clock the band marched out on the campus, seventy-five or one hundred feet from the tent, and began to play; and there they stayed till the meeting was over. But the Lord came near, and only about four left the tent. We are sure that this scripture was verified: "Surely the wrath of man shall praise thee." A Sabbath-school has been started, and we will meet with the members there while the tent season lasts. We expect to visit those who are in the valley of decision, in hope that we may find others who will yield all to the Lord.

WM. GUTHRIE,
P. PARK ADAMS,
A. F. FRENCH.



Bureau of Information

LIST OF LOST ARTICLES.

THE following-named articles were found on the Lansing (Mich.) camp-ground, and brought to the reception tent:—

- 1 pair nose glasses.
- 1 pair spectacles.
- 1 pair kid gloves, small size.
- 1 child's cape,—long wool, brown.
- 1 Hymnal, leather; name, Howard and Amy Rand.
- 1 "Sacred Songs," no name.
- 1 umbrella and 1 stick pin.

Address L. G. Moore, 613 Hillsdale St., West, Lansing, Mich.

BROTHER CLARANCE E. KENDALL, Short Falls, N. H., offers to give a home this coming winter to some poor brother who is willing to do chores for his board and clothes.

BROTHER G. W. DORTCH, care Review and Herald, Battle Creek, Mich., desires to correspond with scattered Sabbath-keepers in northwestern Arkansas with reference to locating there.



— The great steel strike has been settled, upon terms dictated by the steel trust.

— The Grand Army Reunion opened in Cleveland, Ohio, the 10th inst., with a very large attendance.

— The Third Ecumenical Methodist Conference began in City Road Chapel, London, the 4th inst.

— Russia will buy "all private quay property in Sebastapol, and convert the port into a naval harbor."

— The United States transport "Dix" recently arrived at San Francisco, from the Philippines, with the bodies of 520 soldiers on board.

— Arch Rock, in San Francisco Bay, was recently destroyed, to insure safe navigation. Over thirty tons of nitrogelatin were used to blast the rock.

— An American woman missionary and her companion, laboring in the district of Djumabala, European Turkey, were recently carried off by brigands.

— Dispatches from Katarga, Central Africa, report "the defeat of a body of slave traders by Congo Free State troops, and the capture of an immense quantity of merchandise."

— Commandant Lotter and his commando near Pietersburg were recently captured by Lord Kitchener. The Boers lost 15 killed and 114 wounded and captured. The British, 10 killed and 8 wounded.

— A report from Madrid states that Spain is preparing for war with Morocco, the cause being the stealing of two children by some Moors and the refusal to pay an indemnity therefor. An army of 80,000 men is being assembled by Spain.

— The German Emperor communicated to the Sultan his refusal to intervene in the latter's dispute with France, and advised the Turk to "come to an understanding with that country." It is understood that the Sultan and the Kaiser are on very friendly terms.

— A great law and order crusade has been started in London. Above one thousand prominent persons have associated themselves to repress public immorality of language, pernicious pictures, publications, and plays. Out of one thousand three hundred and forty-nine borough councilors six hundred and forty-two are pledged to support the crusade. The sympathy of magistrates has been enlisted, the police have modified their attitude toward vice under scrutiny, and the law is to be enforced with inflexible severity.

— King Edward has appointed a commission to investigate Professor Koch's theory, expressed at the recent tuberculosis congress in London, that human and bovine consumption are essentially different, and that human beings and animals cannot be reciprocally affected. The commission consists of Sir Michael Foster, Secretary of the Royal Society; Dr. Sims Woodhead, Professor of pathology, Cambridge University; Dr. Harris Cox Martin; Prof. J. McFadyean; and Prof. R. W. Boyce. They have been granted the fullest powers and facilities, and have been urged to make a prompt report.

— An autopsy to determine the exact cause of death was held on the body of President McKinley by the doctors who had been in attendance, of which the following is given as an official report: "The bullet which struck over the breastbone did not pass through the skin, and did little harm. The other bullet passed through both walls of the stomach near its lower border. Both holes were found to be perfectly closed by the stitches, but the tissue around each hole had become gangrenous. After passing through the stomach, the bullet passed into the back walls of the abdomen, hitting and tearing the upper part of the kidney. This portion of the bullet's track was also gangrenous, the gangrene involving the pancreas. The bullet has not yet been found."

— A new Russian post-office has been opened with great pomp in Jerusalem.

— A gambling mania is reported to be prevalent in London and throughout England.

— Hugo Jones, a Chicago chemist, claims to have discovered how to develop electricity from coal.

— Satisfaction will be demanded of Turkey by Holland, for "the violation of the Dutch legation in Constantinople by Turkish police."

— Dispatches from Manila, P. I., state that the newly arrived American teachers are complaining that it costs much more to live there than they had expected.

— England desires to model a federal city in Australia after the plan of Washington, D. C., and has requested the necessary information from the district commissioners of the city of Washington.

— The newspapers of Russia are not allowed to Massachusetts, is modifying somewhat his anti-imperialistic views. However, he still objects to the policy of enforced submission of the Filipinos.

— The newspapers of Russia are not allowed to refer to the famine conditions existing in that country. It seems that hundreds are dying daily, and that "hunger-typhus and scurvy have broken out in many districts."

— The "Columbia," and not the new boat "Constitution," will defend America's cup in the coming yacht race at New York. The British yacht "Shamrock II" will thus meet the same yacht that defeated its predecessor, "Shamrock I."

— London was recently shocked by the action of certain American delegates to the Ecumenical Methodist Conference, in objecting to the presence of some negro delegates. In England and on the Continent there exists no social distinction between whites and negroes.

— Wm. Burns, a Prairie du Chien, Wis., clam-digger, found, on the 5th inst., "the finest pearl yet taken from the Mississippi River. It is perfectly egg-shaped, and of the finest quality. It weighs forty-two grains," and was purchased by D. J. Lenehan, for \$1,000.

— Endeavors are still being made by various organizations in this country to have the United States interfere, by physical force, if necessary, in the South African situation, in behalf of the Boer reconcentrated prisoners held by England. So far this government has wisely refused to meddle in England's affairs.

— The peace protocol between China and the Powers was signed at Peking the 7th inst; and by the agreement the troops were to "evacuate public places, including the Forbidden City and the Summer Palace, before September 17; and all the expeditionary troops in the provinces, except the permanent garrisons, must be withdrawn by September 22."

— During the past few weeks there have been held five national or international assemblies of young people's societies; namely, that of the Christian Endeavorers, in Cincinnati; the Epworth Leaguers, in San Francisco; the Baptist Young People's Union, in Chicago; the Young People's Christian Union (of the United Presbyterian Church), in Warsaw, Ind.; and the Episcopalians, in Detroit.

— The Salvation Army has made arrangements with the municipal authorities of Stockholm, Sweden, whereby it "looks after the poor and destitute, and cares for the tramps and others who appeal for aid. The city makes a regular allowance for the work. Sweden is the only country of Europe that has thus officially recognized the Salvation Army and utilized its machinery for charitable and benevolent work; but similar arrangements have been made in some Australian cities." The plan is said to have the active support and sympathy of the royal family of Sweden.

— The *Japanese Times* is responsible for the statement that "all the living inhabitants of Konoh-Mura, in the Igusa district of Miyagi Prefecture, and the vicinity, remember the Kiowa-Yama, a hill which rose 130 feet skyward, and covered an area of twenty acres in the outskirts of the village, and which, for all they knew, had stood there from time immemorial. But it is no more. About ten o'clock on July 16 a tremendous thundering noise was heard in the direction of the hill. When the villagers assembled on the spot, attracted by the mysterious sound, they found that the hill had disappeared, nobody knew whither. Instead of the hill, they saw level ground grown over with grass and shrubs, stretching out over where it had stood. A closer examination of the spot showed the hill had bodily sunk into the ground, leaving its top on a level with the surrounding land. It is thought the phenomenon was the result of subterranean action."

— Dr. Raymon B. Luco is Premier of the new Chilean government.

— Portions of Newfoundland are being ravaged by destructive forest fires.

— One of Kruger's sons has surrendered to Lord Kitchener, in South Africa.

— The British authorities are now perplexed over the question of Boer prisoners.

— The sessions of the Universal Peace Conference opened at Glasgow, Scotland, the 10th inst.

— The strike at the Joliet, Ill., steel mills ended Friday, the 13th inst., 2,500 men returning to work.

— Governor Schroeder, of Guam Island, says that the natives of that island make "splendid citizens."

— On the 8th inst., Edward VII of England met the Czar at Copenhagen, and journeyed with him to Fredensborg.

— As the result of a recent storm on Lake Huron, six vessels were wrecked on the beach near Port Huron, Mich.

— The Czar of Russia and the German Kaiser recently met on the high seas, near Hela, off the Prussian coast.

— The Mussulman quarter of the town of Mush, Turkey, was recently burned by Armenians. Massacres will probably follow.

— Joseph Hush, a farmer living near Laporte, Ind., celebrated his 108th birthday, Sunday, the 15th inst. He was born in New Jersey in 1793.

— Dispatches state that, in order to prevent the wrecking of trains by the Boers, the authorities at Pretoria are "compelling prominent burghers to accompany the trains on the Pietersburg Railroad."

— South American affairs are growing more serious. La Hacha, a Colombian town, has been bombarded by the Venezuelan fleet. Colombia has refused, and Venezuela has rejected, "the kindly offices of this country" to adjust their differences.

— Since the shooting of President McKinley, messages of sympathy have been received at Washington from almost every government in the world, personal communications having also been received from nearly every ruler of Europe.

— Senator George L. Wellington, of Maryland, was expelled from the Union League Club of Baltimore the 11th inst., for countenancing the assassination of President McKinley "by repeated and public expressions of indifference to the act or its results." The Senate may be asked to expel him from that body for the same reasons.

— Shortly after the shooting of President McKinley the police began to arrest a number of anarchists throughout the country, holding them on accusation of being parties to a plot to assassinate the President. Emma Goldman is one of the leading anarchists of the land. Czolgosz attributes his action to the influence of her writings and speeches.

— At a recent meeting of ministers in San Francisco, it was "resolved not to invite an evangelist to come to the city this season," the reason being that "the people were so much engrossed in the exciting circumstances of the time that they would not come to hear the gospel preached." When rightly presented, the gospel gives the true meaning of these "exciting circumstances," and therefore cannot fail to rivet the attention of the common people, even as it did in the days of Christ.

— When asked his opinion of America, Mr. Frank T. Bullen, a noted author just arrived, replied: "There are four things that I want to say about America, and they are these: First, the streets in the American cities are very bad. Second, I want to remark about the great number of old-young men. Third, I can't understand why, in a country where everything is a big rush, the business people will go into a restaurant and wait from fifteen to thirty minutes for a luncheon, and then bolt it in six minutes. Fourth, the bracing air."

— In an interview with a New York *Herald* representative, Major-General MacArthur, recently returned from the Philippines, said: "Everything is going smoothly there at present. There are less than 1,000 men under arms against us. They are divided into two groups, one in the southern part of the island of Luzon, under Melvar, and the other under Lucban, on the island of Samar. There is some disorder on the island of Bohol, but otherwise the islands are comparatively quiet." However, in spite of all this, "he thought that the military force should not be allowed to fall below 40,000," since "the Filipinos have retired to the fastnesses of the mountains, and it is only by cutting off their source of supplies, as we have done, that we can finally overcome them." But how long will that take?



The Missionary Reading Circle.

A NUMBER of letters have been received making inquiries concerning the Reading Circle work for the coming winter. It is very encouraging to know that there are so many who regard these studies with so much interest. During the summer months, weekly studies on the field have been published in the *Missionary Magazine*, but now that the evenings are getting longer, and the time for study more favorable for our busy people, another line of study will be combined with the field study, after the plan followed the last two winters.

The committee appointed to plan for this work considered the question carefully, finally deciding to combine with the field studies a series of lessons along the line of health principles. It will not be necessary to give many reasons for this decision, as, doubtless, all will at once recognize the importance of such a study. We have been plainly told that "the presentation of health principles must be united with this message." The rank and file of our people have spent very little time in studying these principles for themselves, hence are not intelligently living them out, and are not prepared to present them to others. Doubtless there are many who will gladly avail themselves of the opportunity here afforded by the Reading Circle, to acquaint themselves with the important principles underlying this phase of our work.

Introductory to the regular book study, a number of lessons will be given upon Good Samaritan topics. Those already chosen are as follows: Who Is Thy Neighbor? Thy Neighbor as Thyself; Hospitality; The True Motive in Service; Acceptable Service Illustrated; Feeding the Hungry; God-given Opportunities; Bear Ye One Another's Burdens—How? Rewards of Service. No one text-book will be used in the study of this list of subjects, but the lessons will be published in the form of an article in the Review, and the questions will be upon the article.

About the first of the new year the regular book study will begin. The text-book is by Dr. J. H. Kellogg, and is now in process of preparation. The book will contain a general outline of the main principles of healthful living and rational treatment, taking up the subjects from a Bible standpoint with numerous Bible footnotes. Full announcements giving the title of the book, price, etc., will be given later.

The first lesson of the regular Reading Circle course will be on the field, and will be studied during the week of October 6-12, and throughout the year the field studies will be the lesson for the week in each month which ends on the second Sabbath of the month. The text-book for the field studies is the *Missionary Magazine*, and each family should be provided with this journal, in order to follow the studies.

The first of the Good Samaritan series will be studied during the week of October 13-19. This lesson will be published in the Reading Circle department of the Review, with suitable questions. The subjects considered in the Reading Circle will be made the leading thought in the Young People's meetings. A series of simple studies on the subjects mentioned above will be prepared, and printed in the *Youth's Instructor*, with brief supplementary helps. By thus uniting the studies for the Young People's meetings with the home study as carried on by the Reading Circle, all members of the family will be drawn together, and their interests united in this important branch of the Lord's work.

We hope that our people everywhere will engage in this work heartily and enthusiastically. Doubtless there will be difficulties in the way in almost every home, for it is not to be supposed that advanced steps are to be made easily. The enemy will defeat every attempt to advance, if he can. This complete message is to be carried in this generation to the ends of the earth. The brethren and sisters in our churches must prepare themselves for active missionary work. The Reading Circle studies are educative, and the whole movement is planned as a means of preparation to fit the members for active service in the cause of God.

MRS. L. FLORA PLUMMER.

Who Will Aid?

THE Battle Creek College, as most of the readers of the Review are aware, has moved to Berrien Springs, Mich., and the school will henceforth be known as the Emmanuel Missionary Training School. Land has been purchased, and buildings will be erected ere long. Until the buildings are ready, the school will be held in the village of Berrien Springs, in rented property. Its prospects for future usefulness are good. The enterprise is worthy of the support of all who are interested in Christian education.

The college had the use of a farm when located in Battle Creek. It has been decided by the owners of the farm to sell, and give the proceeds toward the purchase price of the farm at Berrien Springs. The Battle Creek College farm is situated less than one mile north of the sanitarium. It consists of eighty acres. Fully twenty-five acres are set in fruit—apples, pears, peaches, plums, cherries, grapes, strawberries, raspberries, and currants. The cherry trees, peach trees, grapes, and strawberries are beginning to bear.

If purchasers desire, one half of the farm will be sold,

or all will be sold in small parcels of from five to twenty acres. For prices, terms, etc., write to C. M. Christiansen, Berrien Springs, Mich., or S. H. Lane, Battle Creek, Mich. We are not by any means anxious that our brethren should move to Battle Creek, but if any one is expecting to settle in or near Battle Creek, the owners will be glad to dispose of this farm at a sacrifice in order immediately to turn over the proceeds to the Emmanuel Missionary College to aid in building it up.

Again we will ask, are there any wishing such a piece of land enough to purchase it, and thus aid in building up the cause of the Emmanuel College? S. H. LANE.

Fifty People Wanted

who will each pay for twenty shares of stock in the Southern Publishing Association; this fund to be used in purchasing stock of paper and machinery equipment, so that this office may do the work for which it was established. The shares are five dollars each, and entitle the holder to one vote for each share at all stockholder's meetings. No financial benefit will accrue to any one holding stock in this association, as the stock is non-dividend paying.

We wish to acknowledge receipt of the money that has been paid in for stock, and the donations which have come to us during the past few weeks. Without these funds we would have been obliged to stop the work entirely; but we are thankful that God has impressed hearts to send means so that we are enabled to go forward with the work on the building. Enough has come in each week to meet all our expenses, and pay for the material purchased. Considerable work yet remains to be done on the building, as only a part of the windows are in, and only a portion of the partitions have been set. The doors will also need to be provided, and a small elevator installed, and some of the rooms will have to be sheeted inside. We shall not undertake to plaster any part of the building, but will use building paper and sheeting to keep out the cold.

Our presses have been in operation a part of the time while the building has been in the course of construction. Work in other departments has also been carried on as the circumstances would permit. The building is now so far advanced that the machinery can be kept in operation continuously; but to do this we must have a stock of paper, and some additional machinery with which to turn out the work. It is for that purpose that this appeal is made, and we trust that all may sense the unfavorable circumstances under which we are laboring, and respond as the Lord may impress their hearts. If there are those who cannot take twenty shares, and wish to assist in this work, let such subscribe for the amount of stock they are able to take, and the funds will be used to help forward the work yet to be done on the building.

We are trying to carry forward the work in the most economical manner possible, and we have evidences of the Lord's approval of what has been accomplished. We are doing the best we can, brethren, with the means at our disposal, and we have confidence that the Lord will impress those who are able, to help at this time by uniting with us in our effort to carry out His instructions respecting this work.

The following-named persons have each subscribed for twenty shares of stock in the association:—

George B. Thomson, Star Prairie, Wis.

Mrs. Carrie Thompson, Lacon, Ill.

Address all communications to the Southern Publishing Association, 1025-27 Jefferson St., Nashville, Tenn.

The School Work in the Eastern Union Conference.

ON the 18th of September the South Lancaster Academy will open, for its twentieth-year's work. It should be well filled with earnest, competent young men and women who are preparing for the work of the Lord. There never was a greater need of consecrated laborers than there is to-day. Special arrangements will be made to accommodate those who are of mature years. There should be a large number of men and women in the school this year whose age and experience will enable them to receive a rapid preparation to engage in the work. No one need feel that because he is old there is no opportunity for him to prepare for the work of the Lord. It is a great mistake to hold this opinion, and many are thereby hindered from preparing for usefulness. Already we have learned of a number of this class who are planning to attend school, and I wish to urge all who ought to attend school to do so, no matter what their age or educational qualifications may be. There are many men and women of middle age who, by attending school for one or two years, would make valuable Bible workers, canvassers, ministers, and would be qualified to fill many positions of usefulness.

It will be of interest to those who are contributing so liberally to the industrial fund to know that we have received, to the present time, August 15, about \$240. We have been greatly pleased with the kind feeling and deep interest which our people all over the Eastern Union Conference manifest in this work. The individual contributions which we have received have not been large, none over ten or twelve dollars, the majority averaging one dollar; so it can be seen that we have had, so far as numbers are concerned, a very general response. Donations for this work will be thankfully received until the middle of October or the first of November, by which time we shall have to purchase our corn.

We would also appreciate it if any of our people who know of any good manual work which we could provide for either our young men or women, at little expense, and conduct in a profitable manner, would inform us of the same, and give us instruction concerning it. We are anxious to introduce various lines of manual work which can be

conducted profitably in the school, and will appreciate suggestions to this end. We believe that the people in the Eastern Union Conference feel that this is their school, and it is because of this interest which our people have in our work that I feel free to ask for these suggestions.

I would again call attention to the church-school work, and urge upon our people where schools should be established, the necessity of taking up this work which the Lord has said so plainly should be carried on.

FREDERICK GRIGGS.

The Advocate.

THE combined August and September issue of the *Advocate of Christian Education* will appear the last of this month. Those who have missed the journal will find an explanation for the delay in the fact that with the selling of Battle Creek College, the printing plant had to be moved. Temporary quarters have been found in Berrien Springs, where the publishing work will be carried forward until a commodious place is provided in one of the new buildings on the college farm.

The coming issue will be filled with interesting matter, much space being devoted to discussions of topics presented at the Educational Conference held last July. This is all live matter, for which there have been many calls.

Brethren A. G. Daniells, W. A. Spicer, A. T. Jones, F. W. Field, E. S. Ballenger, W. E. Howell, and others took an active part in the Conference. The subjects presented touched questions of vital importance to every person in the denomination. No Seventh-day Adventist school-teacher can afford to miss this issue. If you are a teacher, mention this fact when writing for a copy. See that you and your friends are supplied.

Address communications to the *Advocate*, Berrien Springs, Mich.

Camp-Meeting for Northwestern Wisconsin.

THE camp-meeting for northwestern Wisconsin this year is to be held at Hillsdale, Barron Co., September 16-23. This place was selected because of a large interest which exists there at the present time, a tent-meeting being in progress by Elders Scott and Locken. The whole country is stirred by the truth presented, and a number have already accepted the faith. For several years we have been holding a camp-meeting somewhere in the northwestern part of the State, and Elder Scott, being the superintendent of the district, made a special request for it to be at Hillsdale this fall because of the interest now at that place.

Tents will be upon the ground for rent to those who desire them. These tents give good protection, and will be let at reasonable rates. The railroad station for Hillsdale is on the Soo Line at Barron. Those coming to the meeting will do well to provide plenty of bedding and warm clothes for themselves because of the lateness of the season. All in that part of the State are specially requested to attend the meeting. We would also extend a cordial invitation to any one in adjacent Conferences who may see this notice. Elder Thurston expects to be with us, and the gracious promise of our Saviour ever remains the same; for He says, "Lo, I am with you always, even unto the end of the world."

WM. COVERT.

Business Notices.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Four strong, healthy men to work on farm and in the woods. Steady work the year round at \$1.25 to \$1.50 per day. Address D. Whitmarsh, Vanderbilt, Mich.

FOR SALE OR TRADE.—A fine country home, 3½ miles from Battle Creek, on Bedford road,—50 acres; good substantial buildings. One mile from Urbandale, 20 minutes' drive from Tabernacle. Good gravel road all the way. One third down, long time on remainder; or would trade for city property. Call on J. R. Barker, Bedford road; or address P. O. Box 1605, Battle Creek.

WANTED.—Copies of a pamphlet written by Dr. Kellogg between 1874-78 entitled "Wine and the Bible," and published by the Review and Herald. The pamphlet contains about sixty or seventy-five pages. Twenty-five cents a copy will be paid for the first half dozen copies received. Any one having copies will confer a favor by corresponding with Julia A. Hoenes, 202 Manchester St., Battle Creek, Mich.

CARPENTERS WANTED.—At one of our sanitariums improvements are in progress, which will afford opportunity for steady employment for three or four first-class carpenters, who would like to obtain the advantages of the sanitarium in part or entire compensation for their work. No one need apply except those who can furnish testimonials of being first-class carpenters. Address A. J. Read, Secretary of the Medical Missionary Board, Battle Creek, Mich.

Publications Wanted.

The following persons desire late, clean copies of our publications, postpaid:—

J. H. Buel, 324 Chicasaw St., Oklahoma City, O. T.
E. N. Vaughan, Salisbury, N. C., REVIEW, Signs, Sentinel.

Obituaries

"I am the resurrection and the life."—Jesus.

CAREY.—Aug. 26, 1901, Sister Mary Carey, of Wilkes-Barre, Pa., was laid to rest. She died with cancer of the stomach, being 83 years, 9 months, and 5 days of age. Services were conducted by the writer.

W. F. SCHWARTZ.

GRANT.—Died at Oswego, Kan., Sept. 1, 1901, of jaundice and other complications, Graves A. W. Grant, in the seventy-ninth year of his age. Brother Grant accepted the truths of the Third Angel's Message about forty years ago, and has been a faithful member ever since. Words of comfort were spoken by the writer, from 1 Thess. 4: 13-18.

D. H. OBERHOLTZER.

SHAFFNER.—Sister Margaret Shaffner, a native of Ohio, fell asleep in Jesus at Santa Barbara, Cal., Aug. 22, 1901. Sister Shaffner stood firm in the faith of the Third Angel's Message for over thirty years, and at the time of her death was a member of the church at Mount Pleasant, Iowa. Words of comfort were spoken by the writer.

H. L. RAWSON.

MORTON.—Died at his home in Battle Creek, Aug. 27, 1901, of consumption, John D. Morton, aged 69 years. He had been confined to his bed since the first of March. He was born in New York State, and had lived in Battle Creek twenty-one years. He accepted the Third Angel's Message in 1854, and for many years held a ministerial license. He died, as he lived, a devout Christian, in the blessed hope of a glorious immortality when Jesus comes to call His saints from the enemy's land. "Mark the perfect man, and behold the upright: for the end of that man is peace." He leaves a wife and daughter, two brothers, and two sisters to mourn their loss. Funeral services were conducted by the writer, speaking from 1 Thess. 4: 18.

J. L. PRESCOTT.

LEE, TUCKER.—Guy Lee, son of B. H. and Lenna Lee, in the seventeenth year of his age, and Martin Tucker, son of W. H. and Ellen Tucker, in the thirteenth year of his age, were drowned August 13, while bathing in the Willamette River, Oregon. When two younger boys, who accompanied them, had come out of the water, it was noticed that Martin was endangered by cramp. Guy went to rescue him, and was seized by him, and both sank together, there being no efficient help present. Their sudden death produces a severe shock not only in their respective families, but in the community at large. Funeral services, conducted by the writer, were held for both in the presence of a large and sympathizing congregation. They were buried side by side, there to await the resurrection call. They were promising and useful boys, and were endeared to all who knew them.

H. W. BARCOCK.

WOOLF.—Died of heart failure, at the St. Helena Sanitarium, Aug. 22, 1901, John Woolf, aged 70 years, 4 months, 17 days. The deceased was born in Devonshire, England; gave his heart to the Lord in Canada, at the age of seventeen, uniting with the M. E. Church; lived in Australia from 1852-66; accepted present truth in Oakland, Cal., in 1878. He was connected with the Pacific Press as carpenter, fireman, and engineer for twenty-two years. He was the father of three sons and two daughters, one of each still living. He was married to Mrs. Harrison in 1883. She still lives, but is quite low, and a great sufferer from accident and disease. Brother Woolf was a humble, self-sacrificing man, and rests in bright hope. Memorial services were held in Oakland, September 1, at which a number of his fellow workers testified their appreciation and regret.

M. C. W.

MANUAL —FOR— CANVASSERS.

By Mrs. E. G. White.

A selection of extracts from published and unpublished manuscript.

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In this book is presented a compilation and reprint of the first published works of this author. Among the titles under which the contents are written, are, "Experience and Views," "God's Love for His People," "Shaking of the Powers of Heaven," "The Trial of Our Faith," "The Mark of the Beast," "Spiritual Gifts," "First Angel's Message," "Second Angel's Message," "Third Angel's Message," "The Sanctuary," "Spiritualism," "Deliverance of the Saints."

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| Michigan City..... | 11.25 | | 8.45 | 12.05 | 4.42 | 7.20 | am 1.20 |
| Niles..... | am 12.40 | | 10.15 | 1.00 | 5.42 | 8.22 | am 1.30 |
| Kalamazoo..... | 2.10 | am 7.30 | pm 12.10 | 2.08 | 6.55 | 9.25 | 4.10 |
| Battle Creek..... | 3.00 | 8.10 | 1.00 | 2.42 | 7.28 | 9.57 | 5.04 |
| Marshall..... | 3.25 | 8.35 | 1.30 | 3.09 | 7.51 | | 5.30 |
| Albion..... | 3.55 | 9.00 | 1.50 | 3.30 | 8.11 | | 5.52 |
| Jackson..... | 4.45 | 10.05 | 2.35 | 4.05 | 8.50 | 11.10 | 6.40 |
| Ann Arbor..... | 5.55 | 11.10 | 3.47 | 4.58 | 9.49 | 11.59 | 7.45 |
| Detroit..... | 7.15 | pm 12.25 | 5.30 | 6.00 | 10.45 | am 1.00 | 9.15 |
| Falls View..... | | | | am 5.44 | 7.15 | pm 5.09 | |
| Swamp Bridge..... | | | | 6.00 | 7.40 | 5.32 | |
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| Buffalo..... | | | | am 12.20 | 7.05 | 6.30 | |
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| Boston..... | | | | 1.00 | 9.00 | 10.34 | |
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| Ann Arbor..... | 9.43 | 9.23 | 8.40 | 3.03 | 1.38 | 5.45 | am 12.20 |
| Jackson..... | 11.15 | 10.20 | 11.05 | 4.02 | 2.40 | 7.30 | 1.33 |
| Battle Creek..... | am 12.40 | 11.34 | pm 12.25 | 5.04 | 3.50 | 9.05 | 3.00 |
| Kalamazoo..... | 1.40 | pm 12.10 | 1.20 | 5.38 | 4.25 | 10.00 | 3.40 |
| Niles..... | 3.25 | 1.22 | 3.25 | 7.04 | 5.05 | | 5.08 |
| Michigan City..... | 4.47 | 2.20 | 4.45 | 7.58 | 7.05 | | 6.06 |
| Chicago..... | 6.55 | 4.00 | 6.40 | 9.30 | 8.55 | | 7.50 |

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.30 p. m. daily except Sunday.

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Taking Effect June 2, 1901.

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West-Bound.

| | |
|---|-------------|
| No. 9, Mail and Express, to Chicago..... | 12.15 P. M. |
| No. 7, Limited Express, to Chicago..... | 7.00 A. M. |
| No. 1, Chicago Express, to Chicago..... | 9.23 A. M. |
| No. 3, Lehigh Valley Express, to Chicago..... | 3.50 P. M. |
| No. 5, International Express..... | 2.17 A. M. |
| No. 75, Mixed, to South Bend..... | 7.30 A. M. |

Nos. 9 and 75, daily, except Sunday.

Nos. 1, 3, 5, and 7, daily.

East-Bound.

| | |
|---|------------|
| No. 10, Mail and Express, East and Detroit..... | 3.45 P. M. |
| No. 8, Limited Express, East and Detroit..... | 4.50 P. M. |
| No. 4, Lehigh Express, East and Canada..... | 8.22 P. M. |
| No. 6, Atlantic Express, East and Detroit..... | 2.10 A. M. |
| No. 2, Express, East and Detroit..... | 7.00 A. M. |
| No. 74, Mixed (starts from Nichols yard)..... | 7.15 A. M. |

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BATTLE CREEK, MICH., SEPTEMBER 17, 1901.

Contents of This Number.

| | |
|--|---------|
| Poetry. | |
| Everywhere, J. W. STEIN | 599 |
| Promises, Selected | 601 |
| The Cheery Man, The Inland | 604 |
| The Town of No Good, Selected | 605 |
| General Articles. | |
| A Time of Trouble, MRS. E. G. WHITE | 599 |
| Vain Worship, ELDER H. A. ST. JOHN | 600 |
| Loving One Another, ELDER G. B. THOMPSON | 600 |
| Are We Living up to Our Light and Privilege? ELDER W. S. SADLER | 600 |
| Under Bonds to Keep the Peace, ELDER F. D. STARR | 601 |
| Our Best for Christ, Westminster Teacher | 601 |
| Lost Control of Himself, Western Recorder | 602 |
| Preach God's Message, ANTHONY BEANS | 602 |
| Awake, MRS. LENNA ISELIN | 602 |
| The Sermon. | |
| The Peoples Angry, Rev. L. D. Mansfield | 603 |
| Home and Health. | |
| Cultivating Love in the Home, MRS. H. W. PIERCE | 604 |
| My Mother's Bible, Bishop Gilbert Haven, in Mother, Home, and Heaven | 604 |
| That Morning Bath, A. S. BOWEN | 605 |
| Observations Concerning Conduct at Camp-meeting, F. H. SHAFFER | 605 |
| Requests for Prayers | 605 |
| Father Holds the Line, MRS. A. N. PRICE | 605 |
| Editorial. | |
| Anarchy and Its Meaning in the United States, L. A. S. | 606 |
| In the Question Chair, EDITOR | 606 |
| Editorial Notes, L. A. S. | 607 |
| Progress of the Cause. | |
| British Honduras—Chile—India—Ontario—Nova Scotia—Michigan Camp-meeting—Organization of Mississippi Conference—Progress—Carolina Camp-meeting—Illinois Camp-meeting—Churches Organized in Wisconsin—Pennsylvania—Colorado—Missouri—Iowa | 608-610 |
| Bureau of Information. | |
| List of Lost Articles—Items of Interest | 610 |
| News and Notes. | |
| | 611 |
| Special Notices. | |
| The Missionary Reading Circle—Who Will Aid?—Fifty People Wanted—The School Work in the Eastern Union Conference—The Advocate—Camp-meeting for Northwestern Wisconsin—Business Notices—Publications Wanted | 612 |
| Obituaries. | |
| Carey—Grant—Shaffner—Morton—Lee, Tucker—Woof | 613 |

THE reading prepared in reference to the Skodsborg Sanatorium, to be read Sabbath, September 14, was presented in the Tabernacle by Prof. E. J. Hibbard. The collection taken up for that institution amounted to one hundred and seventy-one dollars.

A LINE from D. W. Reavis, in charge of the Circulating department of the Review and Herald, written from Lincoln, Neb., Sept. 12, 1901, says: "The prospectus of the new 'Marvel of Nations' takes well with the people here. We are having a good time. The work is coming up. How thankful I am for this fact!"

ONE of our ministers in the West, soliciting an agency to canvass for "The Marvel of Nations," and ordering a prospectus, writes:—

"I am perfectly delighted with the progress the message is making at this time, and I am anxious to help it on all I can. That is why I want to canvass for the book."

Do not forget that the combined studies of the Reading Circle begin the second week in October, and that the basis of these studies will be found in the *Missionary Magazine* and the *REVIEW AND HERALD*. No text-book will be required. Now is the time to subscribe for the *Missionary Magazine* if you do not have it, and also urge your friends to provide themselves with these two papers, and be ready for the study. The price of the two combined is \$2, or 50 cents for the *Missionary Magazine*, and \$1.50 for the *REVIEW AND HERALD*. Order of your tract society, or order direct of the publishers.

THE secretary of the Lord's Day Alliance of Ontario reports that the number of branch alliances has increased, during the past year, from seventy-five to one hundred and forty-five. In many parts of the United States there is a like activity on the part of the Sunday-law forces. By the way, what

has become of the enthusiasm felt and manifested by Seventh-day Adventists in this line of work ten or twelve years ago, when the coming crisis was so much further away than it is now? Were we misguided enthusiasts then? or are we slumbering sentinels to-day?

"AND the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." Thus John speaks of the scarlet woman of Rev. 17:4. Costly array and golden ornaments characterize that organization which claims to be the successor of the "poor fisherman of Galilee." And now an exchange says:—

"The gold contained in the medals, vessels, chains, and other objects in the Vatican would make more gold coin than the whole of the present European circulation."

WILLIAM MCKINLEY, twenty-fifth President of the United States, died Saturday morning at half-past two o'clock, at the residence of the president of the Pan-American Exposition in Buffalo, from the effects of the bullet wounds given him a week before by the anarchist Czolgosz. At his death there is universal sorrow throughout the civilized world. No former President, not excepting Washington and Lincoln, ever during his term of office commanded so generally the respect and regard of the American people; and probably no death was ever before so universally mourned throughout the Anglo-Saxon world. President Roosevelt has proclaimed Thursday, September 19, a day of mourning and prayer throughout the United States. A week of mourning has been ordered at the court of King Edward VII.

THEODORE ROOSEVELT, the successor to President McKinley, took the oath of office of President of the United States in the library of a residence in Buffalo, on Saturday afternoon, September 14, the oath being administered by Judge John R. Hazel, of the United States Circuit Court. To the members of the dead President's Cabinet, most of whom were present, the new President immediately after the ceremony made this announcement: "In this hour of deep and terrible national bereavement, I wish to state that it shall be my intention and endeavor to continue absolutely unbroken the policy of President McKinley for the peace, prosperity, and honor of our beloved country."

An Entering Wedge.

It is desired to enlist the hearty co-operation of every Seventh-day Adventist in the work of circulating that new work, "The Marvel of Nations." Those who may have supposed that the book contains merely a long exaltation of the United States above all other nations, will be pleased to learn that the sole object of the same is to teach present truth. Among some of the fundamental principles of Seventh-day Adventism propounded in its pages, are the following:—

1. The position of prophecy in the Scriptures.
2. How we may test fulfillments.
3. The marked fulfillment that falls upon our own country.
4. The symbol explained which presents it.
5. Evil principles working their way in this country.
6. Exposition of the Third Angel's Message in full.
7. The truth concerning the Sabbath question.
8. Discussion of the immortality question.
9. Spiritualism.
10. Irrefutable evidence that Christ is soon coming, and that we are in the last days.
11. How the Church is traveling over the dark path of the Dark Ages, and forcing this nation into the same path.
12. Dastardly proceedings on the Sunday question.
13. Résumé of achievements of this age and country.

14. Constitutes a warning that leaves every one without excuse who does not heed it, and which will leave our skirts clear; for all who heed it will be saved.

In view of this, what better missionary work could you engage in than that of soliciting orders for this new, attractive, and truth-preaching work? May the publishers not hope for energetic work on the part of many readers of the *REVIEW*, in selling several large editions of "The Marvel of Nations"? Why should you not engage in this effort? B.

THE many friends of Elder Henry P. Holser, who has been for years an efficient laborer in the cause of present truth in this country and in Europe, will be pained to learn that he is now dead, having ended a long battle with consumption, Wednesday, September 11, at Cañon City, Colo. The funeral services were held the following Sabbath.

Why Not Settle It?

It is trying to one's patience to witness the ebullition in public sentiment over the Sunday question. If Sunday is the Sabbath, settle it by the Bible, and keep it as such. If not, let the apparent perplexity and turmoil over the matter cease. A writer in a New England paper signing himself as T. C. R., mentions the following "startling things" that have recently taken place there in reference to the Sunday question:—

"Some startling things on the Sunday question have recently occurred in this 'land of steady habits.' A city judge has decided that a clean shave is as much a necessity on Sunday as a clean shirt, therefore a barber may keep open on Sunday. In Middletown, after the arrest of fruit dealers for Sunday opening, a compromise was reached whereby they are allowed to keep open certain hours, but not to expose their goods for sale on the sidewalk. And now the Hartford aldermen and common council have petitioned the legislature to permit the use of the city parks for non-professional ball playing on Sunday afternoons. The legislature refused—on technical grounds, however. Shade of Thomas Hooker, what are we coming to!"

Camp-Meetings for 1901.

| SOUTHERN UNION CONFERENCE. | | | |
|----------------------------------|-----------------|--|-------|
| Alabama, Anniston, | Sept. | | 20-30 |
| Florida, | Nov. | | 1- |
| NORTHWESTERN UNION CONFERENCE. | | | |
| Iowa, Woodbine, | Oct. | | 1-6 |
| SOUTHWESTERN UNION CONFERENCE. | | | |
| Missouri, Gentry (local) | Sept. | | 17-23 |
| Missouri, Carthage (local) | Oct. | | 8-13 |
| Missouri, Poplar Bluff (local) | Oct. 29 to Nov. | | 4 |
| PACIFIC UNION CONFERENCE. | | | |
| California, Northern, Red Bluff, | Oct. | | 3-13 |
| Upper Columbia, Weiser, Idaho, | Sept. | | 19-23 |

There Are Five Tuesdays

in October, 1901; and we find, by examining our *REVIEW* mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of five subscribers (taken at random from the list) whose subscriptions expire on the 1st, 8th, 15th, 22d, and 29th of October, respectively:—

| | |
|-----------------|------|
| Wm Jones | 1st |
| EF Hutchinson | 8th |
| David W Emerson | 15th |
| Nellie H Jones | 22nd |
| Ruth E Fagan | 29th |

If your subscription to the *REVIEW* expires in October, 1901, you will find a renewal blank inclosed in this *REVIEW*. While renewing your own subscription, will you not also send us a two months' subscription for that friend of yours? *REVIEW AND HERALD*.