

# The Advent Review and Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

346 Champion St.

"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.

### HOLD THE TRAIN.

"MADAM, we miss the train at B——."  
"But can't you make it, sir?" she gasped.  
"Impossible, it leaves at three,  
And we are due a quarter past."  
"Is there no way? O, tell me, then,  
Are you a Christian?" "I am not."  
"And are there none among the men  
Who run the train?" "No—I forgot —  
I think the fellow over here,  
Oiling the engine, claims to be."  
She threw upon the engineer  
A fair face, white with agony.

"Are you a Christian?" "Yes, I am."  
"Then, O sir, won't you pray with me,  
All the long way, that God will stay,  
That God will hold the train at B——?"  
"Twill do no good; it's due at three,  
And——" "Yes, but God can hold the train;  
My dying child is calling me,  
And I must see her face again;  
Oh, won't you pray?" "I will," a nod  
Emphatic, as he takes his place.  
When Christians grasp the arm of God,  
They grasp the power that rules the race.

Out from the station swept the train  
On time, swept past wood and lea;  
The engineer, with cheeks aflame,  
Prayed, "O Lord, hold the train at B——,"  
Then flung the throttles wide, and like  
Some giant monster of the plain,  
With panting side and mighty strides,  
Past hill and valley swept the train.

A half, a minute, two are gained;  
Along those burnished lines of steel  
His glances leap, each nerve is strained,  
And still he prays with fervent zeal.  
Heart, hand, and brain, with one accord,  
Work while his prayer ascends to heaven —  
"Just hold the train eight minutes, Lord,  
And I'll make up the other seven."

With rush and roar through meadow lands,  
Past cottage home and green hillsides,  
The panting thing obeys his hands,  
And speeds along with giant strides.

They say an accident delayed  
The train a little while; but He  
Who listened while His children prayed,  
In answer, held the train at B——.

New Orleans Picayune.

### WITHOUT EXCUSE.

MRS. E. G. WHITE.

THE question is often asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God. Why was sin permitted to take up its abode in the earth to cause suffering and discord?

It certainly was not God's purpose that man should be sinful. He created him pure and noble, with no bias to evil. He placed him in the garden of Eden, surrounding him with every inducement to remain true to his allegiance. He placed His law around him as a safeguard.

There is no excuse for sin. It will be the final condemnation of Lucifer and his angels that when God shall ask, "Why have ye done this?" they will be able to assign no reason. And when at the last great day sinners are confronted with their sins, and are asked, "Why did you transgress?" every mouth will be stopped. The sinful will stand speechless before God.

Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like himself. Of him it is written, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." But self-exaltation entered his heart. Inspiration records the charge against him: "Thine heart wast lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

When God placed Adam in Eden, He told him that he might eat of the fruit of every tree in the garden save one, the tree of knowledge of good and evil. Thus Adam's obedience was to be tested. God left him free to obey or disobey. He could have held him back from touching the forbidden fruit, but had He done this, Satan would have been sustained in saying that God's rule was arbitrary. Adam was left perfectly free.

Looking upon the sinless pair in Eden, Satan saw an opportunity for carrying on the work which he had begun in heaven. Entering the garden in the disguise of a serpent, he told Eve that God was mistaken, that the fruit of the forbidden tree would not bring death, but wisdom. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." They fell under the temptation, and disobeyed God. Henceforth they could not live

in Eden. God drove them forth, placing at the gate of the garden a flaming sword, which turned every way, to keep the way of the tree of life.

Through all the ages Satan's work has been the same,—to make of none effect the law of God, to lead men and women to transgress the divine commands. God requires of human beings to-day just what He required of Adam,—perfect obedience. Satan strives to lead them to mistake darkness for light, and error for truth. He tells them that God has abrogated His law, and that all they have to do is to believe. Were this so, Satan would have accomplished on earth what he attempted to do in heaven, and he would therefore be entitled to the throne as ruler of the universe. But to-day, as in the beginning, his assertions are false. God's law is unchangeable; and though by human beings it has been slighted, scorned, and rejected, it will ever stand as firm as the throne of Jehovah.

Many cherish the false hope that God will change to suit their sinfulness. But He who rules the world in wisdom and love is a God who changes not. He governs the world in omnipotence, and all that His love inspires He will execute. Now, as ever, the only way in which we can gain admittance into heaven is by conforming to His standard of righteousness.

Of His law God says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

Satan declared that human beings could not keep the law. Christ has proved this statement false. He came to this earth, and lived among men the law of God. He died on the cross to bear witness to the unchanging character of the law. This law had been broken, and only by the offering of Christ's blood could the penalty be paid.

Christ came as a man, that He might meet men where they are. Had He come in all His glory, human beings could not have endured the sight. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete."

Could the law have been changed, Christ need not have died. But it was impossible for God to change. The penalty of transgression must be borne. Therefore, that the human race might not perish, the Son of God came into this world to live in our behalf a life of perfect obedience, and by the sacrifice of himself to meet the demands of justice.

See the Saviour, sinless and undefiled, yet bearing the penalty of sin. Why?—That we

might be spared. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God could not do more than He has done for us. He has left us without excuse.

### STUDY THE WORD.

JOHN W. MCCORD.  
(San Francisco, Cal.)

GOD desires that His children should be so familiar with the Bible and the Testimonies as instantly to detect error, though a supposed angel should declare it unto them. To do this, it is necessary to study deeply the principles of the old landmarks, and not, like the ancient Athenians, constantly be desiring some new thing. Truths we call familiar are often only so in a surface way. They contain precious gems, which diligent study, aided by the Spirit of God, will enable us to discover.

This hunger for something new is the world's hunger, and one of the principal causes of the many isms and creeds in our midst to-day.

Had these souls been willing to allow the truths familiar from childhood to mold their lives, these truths would never have become old, but like the blessed sunshine, or the song of birds, they would be ever fresh and thrice welcome.

God wishes His people to keep time with the Third Angel's Message, and only by so doing can new truths be of any real value to us. The promise is, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin." This cleansing is in the present tense, a daily experience; and only those living upon this normal plane will be benefited when God by His chosen servant brings fresh manna from His word.

Those living in obedience to every ray of light to-day are having the needful preparation to enable them to stand when the greater conflicts just ahead of the people of God break over them; on the other hand, those giving but partial obedience will find it very difficult, if not impossible, then, to keep step with their brethren. "If thou hast run with the footman, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

### MEATS AND DRINKS.

ELDER C. H. BLISS.  
(Harvey, Ill.)

"WHY do you abstain from certain meats and drinks?" This question has often been asked by candid persons, and should receive a candid answer. I do not believe it pays to build on a weak foundation, to evade an honest question, or to take an unscriptural position for effect.

But let us notice some of the arguments offered by those who seem unwilling to accept the reform in diet. First, it is said, Food does not defile a man; for "not that which goeth into the mouth defileth a man." We freely admit that our Saviour here refers to food, and designs to teach that eating certain foods, or touching certain things, does not defile. The ceremonial law, which pronounced a man unclean for touching an unclean animal or a dead body or diseased person, was an outward, formal law, which has ceased. Christ is teaching the principles of the new covenant, and regards sin in the heart as the only defilement we may fear. See Matt. 15: 19, 20. But we are also told that we "should not lust after evil things, as they lusted." 1 Cor. 10: 6. And "when lust hath conceived, it bringeth forth sin." James 1: 15.

In regard to the use of meat it has been sug-

gested that God gave to the priests certain portions of the offerings to eat: moreover, we are reminded that Elijah was fed on bread and flesh; that our Saviour ate it, and fed it to the multitude; and even the angels ate it at the time of their visit to Abram. From this the conclusion is drawn that the eating of flesh is not sin, as our Saviour never committed sin. This may be freely admitted. And it is very apparent to a thoughtful observer that there are circumstances when it is better to eat flesh than to abstain; as in the case of a boarder in a Western hotel whose diet consisted of white bread, meat, and mustard; or the prisoners in the South who ate with a relish dog or rat meat. There is much truth in the statement that circumstances alter cases.

On the other hand, it must be admitted that flesh food was not the original diet of man. It will also be seen by every Bible reader that associated with the free use of flesh food, there is a decline in the average age of man; neither can any observer fail to notice that diseases of every description are on the increase. Butchers frequently offer diseased meat for sale. In fact, many diseases among animals are not easily detected. Physicians tell us that many serious diseases can be traced to the use of meat.

Moreover, the effect of the free use of flesh food upon the passions and lusts of men, the intemperate indulgence of which is carrying thousands to an untimely grave, may be recognized by personal experience.

A meat diet is unnecessary. We live in a land of plenty. A large variety of fruits and grains and vegetables may be had, and these are much cheaper than meat. Why not heed the injunction of the prophet, "Eat ye that which is good"?

### THE ONE THING NEEDFUL IN SCIENCE STUDY.

E. J. DRIVER.  
(Fresno, Cal.)

SOME time ago it was my fortune to meet a young college man of my own age. We were both out on a pleasure trip, and as he was a student from the scientific department of a large Biblical school, I counted on a very enjoyable vacation. He had studied astronomy, botany, chemistry, nature study, and physics, he said, as well as other branches of science in his course.

At first he seemed inclined to let me know that he was "up" on science. Many of the flowers we passed were named familiarly as *Boykinia occidentalis*, *Grindelia cuneifolia*, and the like, showing a good verbal memory. We came to a plant of the common Nightshade, filled with black berries. "That is a species of *Solanum nigrum*," said my friend: "it contains a violent narcotic poison, and in some countries is used in mild doses to produce sleep."

Pleased with his knowledge of the Nightshade and its properties, I thought to ask a few questions along Biblical lines, as my friend was preparing for ministerial work. What lesson would he draw from such plants as the Nightshade, I queried?

"Lesson? why, a botany lesson, of course!" he answered.

"No, I mean what Biblical lesson is there in it for you?" Well, really he couldn't think of any just then. So we spoke of other things, and I found that, while he knew much of so-called science, it meant very little to him as a Christian.

I was with the young man almost two weeks, and only a few times during our trip did he really connect his nature study with spiritual thoughts. This would not have surprised me much, perhaps, had his aim been other than the ministry, or had his mind been a common one. But as it was, I could hardly understand why he saw so little in nature, till one day he said, "I know you are disappointed in my science.

But the fact is, I never learned to really *see* nature for myself. I can get the lessons in the books all right, but somehow I cannot connect science and religion. At college the professor told us to make that our aim, but he did not tell us *how*, and besides kept us busy classifying, working problems, and memorizing names. And the textbooks were merely the common scientific ones of the day, though I suppose I ought to make exception of the book on nature studies, but that was largely theory or extracts from other books. So you see I am rather a failure yet, so far as 'religious nature-study' goes."

And he is not the only one. Take the majority of those who finish college or school with a science training, and you find it practically useless to them. I am speaking now of Christians, of course.

What shall we say of such science study? We shall say that it is not only prevalent in the institutions of the world, but is common also in the schools of God, and a blot on their systems of education.

Christ brought nature and life into all His teaching. As a child, it is said of Him, "Apart from the unholy ways of the world, He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of men. . . . Continually He was seeking to draw from things seen illustrations by which to present the living oracles of God." Every student of science should work from the same standpoint, with the same aim.

One great difficulty is the lack of right aim,—not in the student, text-book, teacher, system, or school alone, but in all; for all work together. And when all fully realize the true object of science study, the scientific course will be precious in our schools.

We were put into the world to learn the truth and tell it. We were not to learn all the truth, but to learn and teach that truth that can reach and save men. Science is a part of that truth. Our science study should fit us to see in all nature the wise and potent hand of God, and in the fabric of His work to see love and goodness woven in. When we have learned to see these things and to tell them, we, too, can follow Christ's plan of teaching. He saw that there was one great thing needful for men. He saw that it was needful for them to behold the attributes of God; that by beholding they might become changed. "All nature is speaking," He said to himself, "and if I can teach man to hear her voice, she will tell him always of the Father's wisdom and love, and day by day lead him upward in faith and trust."

What we need, then, is to learn to see valuable lessons in our science, so that it will become a living, speaking thing to us. A little knowledge of this kind will serve us better than all the great volumes of information commonly taught, in reaching the hearts of men. That was God's design for our schools, that we might learn to use nature's lessons in connection with His word.

I have said that one great difficulty with the students and teachers of science is that they do not keep the object of their work clearly and constantly before them. But there is another cause of failure coeval with this. When the facts are learned, there is often a failure in learning how those facts should be used.

Visit any industrial school in the country, and you will find that the students are taught to use the tools that are given them. Without instruction, they could probably use some of them crudely, but not as the skilled workman "that needeth not to be ashamed." Likewise facts of science are tools for the Christian work, as much as the hammer and saw are tools for the industrial work. But who is teaching us how to use them? We try in vain to saw with the hammer, or pound with the saw; and becoming discour-

aged, give up the attempt to use our unwieldy stock of chemistry, botany, or whatever it may be, and it passes from us into oblivion. God's schools, in the days of the prophets, taught not only the truth, but the right truth, and the right way to use truth.

Let us hope, then, that the coming teacher and text-book will lay aside the unimportant, and teach our young men and women *how* to use those beautiful cases of drawing instruments, the sciences, for drawing men and women to Christ.

### HOW SHALL THEY HEAR WITHOUT A PREACHER?

ELDER W. H. THURSTON.

"THERE is no difference between the Jew and the Greek." See Rom. 10:12-15. And it is just as true that there is no difference, in the sight of God, between the European, African, Australasian, South American, and the North American. "For the same Lord over all is rich unto all that call upon Him."

We as a people believe in the second coming of Christ and the end of the world in this generation, but how are we showing our faith?

The Lord has plainly told us that all the world, and all the people in all the world, are to hear the gospel before the end comes, but "how shall they hear without a preacher? And how shall they preach, except they be sent?"

Our faith in this work, and our desire to see the Saviour appear in the clouds of heaven, are shown by what we do to help send the gospel to all the world. The Lord has spoken to the effect that at the present time there are fields waiting for us to bring them the gospel. Think of it, brethren and sisters: *waiting for us* to bring them the gospel of salvation! How much longer shall we keep them waiting? How much longer shall we delay the coming of the Lord by not living up to our privileges and doing our duty?

Let all consider the following statement, and then ask the question, "Lord, what wilt thou have me to do?" "Had the purpose of God been carried out by His people in giving the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."

The Lord has not only given us the privilege of making offerings to help spread the gospel, but He has definitely set apart one tenth for that work, and calls it His. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." All the tithe is the Lord's: it is the Lord's, not ours.

How many feel that it is optional with them whether or not they pay tithes; and when they do pay, feel as if they had *given* that much to the gospel work? Why, brethren! the tithe does not belong to us. We have no more right to it than we have to appropriate our neighbor's property to our use. The tithe, *all* the tithe, one tenth, belongs to the Lord, and we should be as careful and as accurate in figuring for the Lord as we are in figuring for ourselves.

"In using my reserve fund to gratify your own desires, you have robbed souls of the light which I made provisions for them to receive." "But," says one, "I have always paid an honest tithe." That is good, and it is true of some, but it is not true of the majority.

A short time ago a man who is supposed to know told me that he did not believe there was more than a third of the actual tithe turned over to the Lord in his State last year. In another State I was told that probably not more than half of the tithe was paid, while in another State it was thought that two thirds of the actual

tithe may have been paid. It cannot be denied that this is more or less the condition everywhere.

What shall we do? Let us reform; let us put away our unbelief, and redeem the time by being strictly honest and intensely in earnest; and let us bring *all* the tithe into the storehouse. The Lord gives us another opportunity. "Return unto me," He says, "and I will return unto you." Mal. 3:7-10. Come, one and all, and let us hasten with the gospel to those who are waiting for us, and thus hasten the Lord's coming.

(To be continued.)

### WE WILL NOT LET THEE GO.

S. O. JAMES.

THE hours of prayer are swiftly flying,  
Like arrows from the strongest bow.  
God's chosen ones will soon be crying,  
"I cannot, will not, let thee go."

But wherefore wait, O weary pilgrim,  
Till Esau's band appears in sight?  
God's watchful eye has seen the danger;  
Oh, wrestle now,—wait not the night!

Give Him no rest, but claim the blessing;  
'Tis ours to claim, and His to bless.  
When every saint is done confessing,  
He will establish righteousness.

### HOW BRAILLE BOOKS ARE MADE.\*

The Progress.

IN embossing a book for the blind, the first thing necessary is to choose the book; and in this choice much care, forethought, and discrimination have to be exercised. The production of braille books being much more difficult, and consequently more expensive than the production of those in ordinary type, it is not possible even if it were desirable, to publish everything and anything for the use of the blind, as seems to be the custom nowadays with the big publishing houses when catering to the literary wants of the seeing. The book having been chosen, it is necessary to determine whether it shall have a large circulation, or whether the demand will be limited, perhaps to two or three copies. If the former is likely to be the case, the book has to be stereotyped—a process explained later; while if only a few copies will be required, it is copied by hand. In both cases, however, a manuscript copy has first to be made, from which the operator can work. This may be done either by a blind man from dictation or, as indeed is more often the case, by some seeing person acquainted with braille, who is willing to undertake the task, and thus save the blind workers much time.

When the manuscript has been completed and reread, the book is ready for stereotyping, or for delivery to a blind man to make further copies. Assuming that the book requires the former, a copy is now made of the manuscript on brass sheets, from which impressions on paper may afterward be taken. These brass sheets are especially rolled for the purpose till they are a certain gauge, and then cut to exactly twice the size of a braille sheet. After this, they are carefully folded by the stereotyper to the ordinary size, the crease thus formed being hammered flat, leaving a double sheet of brass hinged at one side, the two parts lying flat and close together.

Henceforward this double sheet is treated by the stereotyper as one; and when the dots are made on one half, they are reproduced on the other. There are many ways of making these dots on the brass plates, perhaps the simplest being with a frame made much like that used for ordinary braille writing, only that a steel punch and hammer take the place of the style, and the bed of

the frame is grooved in long parallel lines, in place of the pits in those used for writing by hand. The objection to this system lies in the fact that it requires a great amount of practice to be able to hammer the punch correctly; for unless the blows are of equal force, some of the dots will be higher than the others; and where this happens, even a slow reader would be liable to pass his finger over the low dots without recognizing their presence, and would in consequence make nothing of the reading-matter.

Certainly the best, though more complicated, process of stereotyping, is that by which the majority of the British and Foreign Blind Association books are now printed. It consists of an upright machine fitted with six punches to represent the six dots in braille, which are worked by levers connected with keys in front of the machine, in appearance not unlike those of a piano. When the operator desires to make a letter of the alphabet, he presses on the keys representing the dots requisite for the character, and the corresponding punches are forced out behind to a uniform distance. With the foot a treadle is now worked, which pushes forward a die into which the punches fit, and the sheet of brass hanging suspended between these two receives the impression of such dots as the keys have forced forward. When the treadle and keys are released, the die and punches spring back to their ordinary positions, and the brass automatically moves along a space, in readiness for the next letter. The sheet can of course be easily raised line by line as required. The advantages gained in this process are that the dots are naturally of a uniform height, and that a whole character may be made with one pressure of the treadle, instead of having to make each dot separately with punch and hammer.

When all the plates to a book have been stereotyped, they are sent to a corrector to be carefully examined, and he makes a note of all the mistakes, and then returns a list of them, together with the plates, to the stereotyper, who works out the errors from the inside of the double brass sheet. This done, and the plates finally corrected, they are ready to pass into the hands of the printers, to have the paper impressions pulled from them.

The machines generally used for this purpose are the Columbia or Albion, both hand-presses; but the British and Foreign Blind Association has the use of a magnificent press, worked by a gas engine, which enables them to turn out an immense amount of work. On the bed of this machine are two boards covered with blanket or india-rubber, upon which the printer fastens two of the brass sheets by means of buttons. The tympan, or slat which comes down on the bed, also has india-rubber fastened to it, the object, of course, being to prevent the dots from becoming erased by the pressure exerted on them. The two plates in the press at one time are called a "form," and do not consist of consecutive sheets. If the book is a small one, perhaps containing ten sheets, plates one and ten are worked together, then two and nine, three and eight, and so on. In such a case the sheets are merely stitched together afterward with the cover; but if the size is too large for stitching, and the book is to be bound, the plates are printed as follows: one and four, two and three, then five and eight, six and seven, etc.

The paper used for this printing is made of material which, after numerous experiments, has been found to be the best for the purpose. The necessity for this arises from the fact that in order that the dots may emboss well, the paper has to be damped first, and were the material not of a certain quality, it would shrink and become quite unfit for use. When the paper has been properly damped, a sheet is placed between the top and bottom halves of the two brass plates, or "form," and the tympan closed down on them.

\* Furnished by A. O. Wilson, Editor of the *Christian Record*, the paper for the blind published at this Office.



The object in having the double plates becomes at once apparent; for the raised dots on one half of the plate act as punches, and the sunken dots on the other as dies, two pages being printed at once, and far more satisfactorily than would be the case were only one plate used.

Before a "form" is removed and replaced by another, the whole of the copies required from it for the edition of the book are printed, and hung on lines to dry; and when this has been done with all the sheets in succession, they are collected in correct order, and the book is ready for the binder. In the case of books that merely require stitching, the work is done by a machine; all that the binder has to do being simply to lay the sheets, open from the middle, on a frame, and press a treadle, when the machine unrolls a piece of wire, which it pierces through the paper, and bends over on the inner side.

In binding a book rather more trouble has to be taken. The sheets are sewed separately onto two or three tapes, which are stitched on a frame; a guard, or piece of folded paper, being placed at intervals of every ten, in order to prevent the dots from being pressed out, and to make the book open more easily. The tapes are cut when the whole book has been sewed onto them, and to the protruding ends the boards, or covers, are afterward glued. These are then bound in whatever manner is desired, and the title either labeled on its back or printed in gold letters for the convenience of the seeing people who have to deal with it.

#### A HAPPY MISTAKE.

GEO. LAFORGE.  
(Hume Mich.)

I saw an article in a recent REVIEW requesting those who had lately come into the truth to send an account of their experience. I have an experience which is very precious to me. I have been in the truth about two years. Up to a little over a year ago I never went inside of a church to listen to a sermon. But I wish to speak of how deep down the love of God will reach to save one sinner. I have always been an extremely hard-drinking man, sometimes not drawing a sober breath for weeks. Whisky and tobacco were my god. The first thing I thought of when I awoke in the morning, would be where I was going to get a drink of whisky, and I chewed from five to ten cents' worth of tobacco in a day. I tried every way to quit the use of it, but always failed until I accepted Christ as my Saviour, putting myself into His hands.

Between four and five years ago I was working in a saloon and gambling hall, in Wisconsin. I was about as low down as I could get — drunk all the time. One day I borrowed a book, and by mistake was given a copy of "Great Controversy." I read it, and was convinced that it teaches the truth. I was deeply convicted of sin, and desired to lead a better life, but felt that I could not make a start there, as everybody knew me, and no one would have any confidence in me. Not having any money, I asked the Lord to open a way for me to move, even into the woods, or to any place where no one knew me, and promised I would lead a better life. Time passed, and I kept up my old life, forgetting all about my prayer until the war with Spain broke out, when I enlisted, and was sent South. My family followed in about two weeks. I was mustered out in Alabama, and drew money enough to take me where I wanted to go. My brother-in-law in Mason City, Iowa, wrote me to come there, and go to Minnesota with him. So we went, and put up a house in the woods.

Thus the Lord fulfilled His part of the contract, but I forgot mine until I happened to get hold of the same book again. At this time I had about twenty-five cents' worth of tobacco, and remem-

bering my promise, I threw the tobacco away, and asked the Lord to take away from me the appetite for it and whisky, and praise His holy name, I have not had a desire for either from that day to this. My wife, my son, and I kept the next Sabbath; and we have been wonderfully blessed of the Lord. God's love for the sinner, which leads Him to reach out to save one as low down as I was, who never spoke His name only in an oath, is amazing. I hope that I may have the prayers of the brethren and sisters that I may remain faithful unto the end.

#### CAPTURING AMERICAN CITIES.

Letter from a Former Roman Catholic Priest.

*Montreal Weekly Witness.*

SIR: When in 1852 it became evident that my plans of forming a colony of French Canadians on the fertile plains of Illinois was to be a success, D'Arcy McGee, then editor of the *Freeman's Journal*, the official paper of the Bishop of New York, wrote me to know my views, and he determined immediately to put himself at the head of a similar enterprise in favor of the Irish Roman Catholics. He published long and able articles to show how the Irish people, with few exceptions, were demoralized and kept down in the cities, and how they would soon be raised to the top if they could be induced to exchange city grog-shops and saloons for the rich lands of the West. Through his influence a large assembly, principally composed of Irish priests, to which I was invited, met at Buffalo in the spring of 1853. But what was his disappointment when he saw the greatest part of these priests were sent by the bishops of New York, Albany, Boston, etc., to oppose and defeat his plans! He vainly spoke with the most burning eloquence for the support of his pet scheme. The majority of the priests coldly answered him in the name of their bishops: "We are determined, like you, to take possession of the United States and rule them; but we cannot do that except by acting secretly, and by using the utmost wisdom. If our plans were known, they would certainly be defeated. What does a skillful general do when he wants to conquer a country? Does he scatter his soldiers over the farm lands, and spend their time and energies in plowing the fields and sowing the grain?—No; he keeps them well united around his banners, and marches at their head to the conquest of the strongholds. He subdues the large cities one after the other; he pulls down the high towers and the citadels which he meets on his way. Then the farming countries are conquered and become the price of his victory without moving a finger. So it is with us.

"Silently and patiently we must mass our Irish Catholics in the great cities of the United States. Let us remember that in this country the vote of one of our poorest journeymen, covered with rags, has as much weight in the scale of power as the vote of the millionaire Astor, and that if we have two votes against the millionaire's one, he becomes as powerless as an oyster. Then let us multiply our voters, let us call on poor but faithful Irish Catholics, and gather them from the far corners of the world into the very hearts of those proud citadels which the Yankees are so proudly building up under the name of New York, Boston, Chicago, Albany, Buffalo, Troy, etc. Under the shadows of those great cities the Americans consider themselves as a giant and an unconquerable race. They look upon the Irish Catholic with the utmost contempt, as only fit to dig their canals, sweep their streets, or humbly cook their meals in their kitchen. Let no one awake these sleeping lions to-day; let us pray God that they may sleep and dream their sweet dreams a few years more. How sad will be their awakening when, with our outnumbering votes, we will turn them out, and forever, from

every position of power, honor, and profit! What will these hypocrite sons and daughters of the fanatical Pilgrim Fathers say when not a single judge, not a single school-teacher, not even a single policeman will be elected if he be not a devoted Irish Catholic? What will those so-called giants think and say of their unsurpassed ability, skill, and shrewdness when not a single governor, senator, or member of Congress will be elected if he be not sincerely devoted to our holy father, the pope?

"What a sad figure those Protestant Yankees will cut when we will not only elect the president, but fill and command the armies, man the navy, and have the key of the public treasury in our hands! It will then be the time for our devoted Irish Catholics to give up their grog-shops to become the governors and judges of the land. Then our poor and humble Irish mechanics will come out from the damp ditches and the canals to rule the cities in all their departments, from the stately mansion of mayor to the humble, though not less noble, position of school-teacher. Then, yes, we will rule the United States, and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education, and sweep away those impious laws of liberty of conscience, which are an insult to God and man."

Poor D'Arcy McGee was left almost alone when the vote was taken.

From that time the Roman Catholic priests, with the most admirable ability, have massed their Irish legions into the great cities of the United States, and the Americans must be very blind indeed if they do not see that the day is very near when the Jesuits will rule their cities, from the magnificent white house of Washington to the humblest civil or military departments of this vast republic. They are already the masters of New York, Baltimore, Chicago, St. Paul, Milwaukee, St. Louis, New Orleans, Cincinnati, and San Francisco, the great, the beautiful Queen of the West,—San Francisco,—is in the hands of the Jesuits.

From the very first days of the discovery of the gold mines of California, the Jesuits conceived the hope of becoming the masters of those inexhaustible treasures, and they laid their plans with the most admirable wisdom. They soon saw that the immense majority of the lucky miners of every creed and nation were going back home as soon as they had enough to secure an honorable position to their families. It became at first evident that very few of the multitudes which the thirst of gold had attracted from every corner of the United States and Canada and Europe to California would settle in a country where, from a thousand causes, it would be very difficult, if not impossible, for a number of years to find room for an honest woman, and raise a Christian family. It is a well-known fact that San Francisco—overcrowded with Americans, French, English, Scotch, Germans, Canadians—had thousands of adventurers and gold-seekers against a dozen men who had any idea of fixing themselves on her soil, and becoming her citizens. The shrewd Jesuits did not take many days to see that if they could persuade the Irish Roman Catholics to choose San Francisco for their homes, they would soon be the masters and the only rulers of that golden city whose future was so bright and so great; and that scheme, worked night and day with the utmost perseverance and ability, has been crowned with perfect success. When, with few exceptions, the lucky Frenchman, who had made himself rich in San Francisco, was going back to his "Belle France," and the intelligent German, the industrious Scotchman, the shrewd New Yorker, the honest Canadian, had found gold enough to live on comfortably, they gladly bid an eternal farewell to San Francisco, and went back to enjoy their fortune in their own

dear old home. But the Irish Roman Catholics were taught to consider San Francisco as their "promised land," and the rich inheritance God had in store for them.

The consequence is, that when you find only a few American, German, and English millionaires in San Francisco, you count more than fifty Irish Catholic millionaires in that city.

The richest bank of San Francisco—the Nevada Bank—is in the hands of the Irish Catholics. All the street railroads of the city belong to the Irish Roman Catholics. The principal offices of the city are filled with the Irish Roman Catholics. Almost all the policemen are Irish Roman Catholics. Almost all the voluntary military associations are composed of Irish Roman Catholics. The compact unity of the Irish Roman Catholics, with the enormous wealth, makes them almost supreme masters of the mines of California and Nevada.

When no one knows the absolute and abject submission of the Irish Roman Catholic, rich or poor, to his priests, how the mind, the will, the soul, and the intelligence of the Irish are firmly, irrevocably tied to the feet of the priests, he can see at a glance that the Jesuits of California form one of the richest and most powerful corporations the world has ever seen.

It is a public fact that those fifty Irish Catholic millionaires, with their myriads of rich employees, are, through their wives as well as by themselves, constantly at the feet of the Jesuits, who here, more than in any other place, really swim in a golden sea.

No man, if he be not a Roman Catholic, or if he be not one of those co-called Protestants who send their daughters to the nuns and their sons to the Jesuits for their education, need hope to have any lucrative or honorable position in San Francisco.

Entirely given up to quenching their thirst for gold, the Americans of San Francisco, with very few exceptions, do not give a single moment's attention to this dark cloud which is rising here at the horizon of their country. Though it is visible to every eye that that cloud is filled with rivers of blood and tears, they let the cloud grow and rise, without even caring how to escape the impending hurricane. It does not take a long residence in San Francisco to see that the Jesuits have chosen that city for their citadel on this continent. Their incalculable treasures give them a power which we may call irresistible in a country and in days where gold is everything to every one. It is to San Francisco that you must come to have an idea of the number of great and powerful organizations with which the Church of Rome is preparing herself for the impending conflict, through which she hopes to destroy the system of education, and every vestige of liberty and human rights in the United States, as she bravely and publicly announced it not long ago in her most popular organs, the *Catholic World*, of New York, and the *Catholic Review*:—

"The Catholic Church numbers one third the American population, and if its membership shall increase for the next thirty years as it has for the thirty past, in 1900 Rome will have a majority, and be bound to this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic. The Catholic is to wield his vote for the purpose of securing Roman Catholic ascendancy in this country. All legislation must be governed by the will of God, unerringly indicated by the pope. Education must be controlled by Catholic authorities; and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be furnished by the secular arm, under the authority of the Church, even to war and bloodshed."—*Catholic World*, July, 1870.

"While a State has rights, she has them only

in virtue and by permission of the superior authority, and that authority can only be expressed through the Church. Protestantism of every form has not and never can have any right where Catholicity has triumphed, and therefore we lose the breath we spend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—*Catholic Review*, July, 1870.

In order more easily to drill the Irish Catholics, and prepare them for the impending conflict, the Jesuits have organized them into a great number of secret societies, the principal of which are: (1) Ancient Order of Hibernians; (2) Irish American Society; (3) Knights of St. Patrick; (4) St. Patrick's Cadets; (5) Apostles of Liberty; (6) Benevolent Sons of the Emerald Isle; (7) Knights of St. Peter; (8) Knights of the Red Branch; (9) Knights of Columbkil.

Almost all these secret associations are military ones; they have their headquarters in San Francisco, but their rank and file are scattered all over the United States, from the Pacific to the Atlantic Ocean. They number seven hundred thousand soldiers, who, under the name of United States Volunteer Militia, are officered by the most skillful and able generals of the great republic; for it is a fact to which the Americans do not sufficiently pay attention, that the Jesuits have been shrewd enough to have a vast majority of Roman Catholic officers and generals to command the armies and man the navy of the United States.

Who will be able to stand against a power which will be supported by seven hundred thousand soldiers well drilled, armed with the best modern arms, officered by the most skillful military men of the United States, and whose treasurers will not only have the key of the treasury of this great country, but will be, in great part, the masters of the untold millions dug out from, or yet concealed in, the inexhaustible gold and silver mines of California and Nevada?

And that you may know the Christian feelings of the Jesuit priests of San Francisco, Canada, and the whole world, toward England and her sons and daughters, read the following extract from the address of Father Rooney, last St. Patrick's Day:—

"IRISH CATHOLIC: Trust your priests as you ever have as a nation, and when the propitious moment comes to settle accounts with brutal old England, the murderer of your priests and forefathers, the merciless spoilers of your sanctuaries, the pilferer of your possessions, and the starver of your people, those priests will bless the sword that you may use, that it may cut more keenly; the bullet, that it may perforate more deeply; and your hands, that they may wield the weapon more powerfully; and your nerves, that you may the more steadily avenge your injured mother and your noble ancestors. Never trust an enemy that has deceived us as often as England, and violated every treaty made with us. You need expect nothing from her except through the canon's roar, the whizzing bullet, and the flashing scimeter! But let us be sure we are well prepared and ready for the fray."

#### READING APPRECIATED.

JOHN N. DANIEL.

I WRITE this that the dear friends of the colored race may know that I received the many parcels of REVIEWS and juvenile papers sent me for distribution, and that I find great pleasure in carrying out their desire with reference to papers sent me. I distribute all; and if I had one hundred in time to distribute each Sunday, I would be glad to do so. I was out distributing last Sunday, and every one seemed pleased to get a

paper. The truth was never more clearly presented to a sinful world than it is in our Adventist literature.

Friends, never stop sending papers, as my ignorant brethren, especially in the South, need all helpful literature they can get. Pray for us. Address reading-matter to John N. Daniel, 386 Ayer St., Memphis, Tenn.

#### THE JUDGMENT.

MRS. C. M. RICHARDSON.

(Kingston, Jamaica.)

Few realize what the Judgment means to them. The time will come when all will experience its true significance; but for many it will be too late. Oh that we as a people may awake from our slumber, and prepare for the scenes before us! Oh that there might be such a searching of heart as we have never experienced; for one sin, if cherished, will shut us out of heaven. As we begin to search our hearts by the aid of the Holy Spirit, how many things we see unlike the Saviour,—how much of self! And were it not for the fact that we have help promised by One who has all power in heaven and earth, we should despair. But thanks be to God, we can get the victory over every sin, if we appropriate the power that is given us; for we know "He is able to finish the work He has begun in us."

What an inspiring thought!—the same One who helped our Saviour to overcome is our helper. Is it not time, in view of the help we have, that we were obtaining daily victories?

While many are absorbed in the pleasures and pursuits of this life, their names will come in review in the judgment, and they will be weighed in the balances and found wanting. What a sad revelation when they find it is too late to make their calling and election sure! Do we love these dear souls as we love ourselves? If so, we shall warn them of their danger; we shall take them the word of God that they may see how perishable are the things of earth, and may not set their affections upon them, but look to their Advocate and Saviour. What a privilege is ours to be co-workers with Christ in saving those around us. What a satisfaction to see in the kingdom those to whom we have carried the light, and to know that they are eternally saved. Time is short. Only a little while is left in which to work for the perishing. While many will be absorbed in the things of this world, and the great day find them unprepared, where will it find you, dear reader? It will find some with every sin put away; and these, trusting in the merits of the One who died for them, will be working for the salvation of those around them. God grant that every one who reads these lines may be among this number.

"O solemn thought! and can it be  
The hour of judgment now is come,  
Which soon must fix our destiny,  
And seal the sinner's fearful doom?  
Yes, it is so; the judgment hour  
Is swiftly hasting to its close;  
Then will the Judge, in mighty power,  
Descend in vengeance on His foes.

"O blessed Saviour, may we feel  
The full importance of this hour.  
Inspire our hearts with holy zeal,  
And aid us by thy Spirit's power,  
That we may, in thy strength, be strong,  
And brave the conflict valiantly;  
Then, on Mount Zion, join the song,  
And swell the notes of victory."

OBSTACLES present themselves, then we cherish the thought, "I don't see how it can be done," thus permitting doubt and unbelief to enter. If we learn to look away from these thoughts unto Jesus, relying wholly upon His merits, we may expect the Lord will do great things for us.

H. E. SAWYER-HOPKINS.



## FROM SHADOW TO SUNSHINE.

I LEARN, as the years roll onward,  
And leave the past behind,  
That much I have counted sorrow  
But proves that our God is kind;  
That many a flower I longed for  
Had a hidden thorn of pain;  
And many a rugged bypath  
Led to fields of ripened grain.

The clouds but cover the sunshine;  
They cannot banish the sun;  
And the earth shines out the brighter  
When the weary rain is done.  
We must stand in the deepest shadow  
To see the clearest light;  
And often from wrong's own darkness  
Comes the very strength of right.

The sweetest rest is at even,  
After a wearisome day,  
When the heavy burden of labor  
Has been borne from our hearts away.  
And those who have never known sorrow  
Cannot find the infinite peace  
That falls on the troubled spirit  
When it sees at last release.

So the heart from the hardest trial  
Gains the purest joy of all,  
And from lips that have tasted sadness  
The sweetest songs will fall.  
For as peace comes after suffering,  
And love is reward for pain,  
So after earth is heaven—  
And out of our loss the gain.  
—Agnes L. Pratt, in the Inland.

## SCOPE OF WORK FOR PRIMARY AND INTERMEDIATE SCHOOLS.

M. BESSIE DEGRAW.

WHEN it is once established that the denomination should maintain schools for its children and youth, the next question is, What is the work to be done in the primary and intermediate schools? In planning a course of study, certain physical and spiritual laws must be followed. It is not right to launch out at random. These laws are outlined in the word of God, and the true educator is he who studies Christian education from this basis, and who conducts Christian schools upon this foundation. It is necessary, therefore, to give more than a passing glance to some Scriptural texts and some statements in the Testimonies. Let me say, before going further, that "The Desire of Ages" is the best text-book on psychology and child study that it is possible for you to find. If teachers will study this book,—not read, but *study* it,—they will find that it contains principles of eternal truth for the educator. The very basis of a course of study is given in the following words relating to the child Jesus: "The powers of mind and body developed gradually, in keeping with the laws of childhood." From this we draw the following conclusions:—

1. Mental growth should follow the laws of spiritual growth; that is, an intelligent study of physiology will enable the teacher to plan a course of study. The criticism which it is necessary to make when considering the popular system of education, is that it does not conform to physiological laws. Many educators recognize this fact, and bemoan the consequences.

2. The development is gradual. Children must not be given meat when they should have milk. This is a divine law. See Heb. 5:12, 13. Human educators disregard this; hence the cramming system of to-day. With this agree the words found on page 8 of "Christian Education:" "Many have died in childhood because of the course pursued by injudicious parents and school-teachers in forcing their young intellects . . . when they were too young to see the inside of a schoolroom." Think of it! Parents have been killing their own children; teachers have been murdering their pupils. Christian education is a call to separate from all the evils connected with overfeeding and improper feeding, mentally speaking.

Health reform takes the child from a table where he is fed on flesh foods, condiments, pastry, sweetmeats, and perhaps alcoholic drinks, and places before him a diet composed of but few articles, simply cooked and lightly seasoned. Christian education takes the child from mental food which is equally pernicious, a diet which is ruining his spiritual life. It offers a simple diet,—the milk of the Word, the fruit of the tree of life, the bread of heaven, and, as a drink, water from the fountains of eternity.

The new diet may at first appear insipid; this is because perverted human nature is unaccustomed to pure foods, and finds it hard to grasp truth by faith. Nevertheless, in a work of reform this is the first, the all-important step. Wisdom by faith is the fundamental principle of true education, as righteousness by faith is the key to all religious work. Moreover, we can go a step further, and say that righteousness by faith includes wisdom by faith (Proverbs 2), hence it can be said with all truthfulness: "Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."

Your salvation and mine, then, depends upon an understanding of those principles which every true educator must understand before he can define the scope of work for the primary and intermediate schools. Christian education has its basis in the Bible, and we have a right to conclude that the work to be done in the Christian school is also outlined there.

## THE HOME SCHOOL.

The first eight or ten years of the child's life belong to the parents. No mother who has seen the beauty of motherhood from the divine view-point will turn her child over to others to receive its training. Moreover, when God's plan is followed, no woman will think herself prepared for the responsibilities of motherhood until she is a teacher in the true sense of the word; for in the catalogue of educators she holds the first and highest position.

The work of the parent is supplemented by that of the church-school teacher. For convenience, we will consider the home and primary schools together, covering the period from infancy to the teens. During the first eight or ten years, no text-book should be placed in the child's hands. Quoting from "Christian Education," page 9: "The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery; and their only text-book should be the treasures of nature. These lessons, imprinted upon the minds of young children amid

the pleasant, attractive scenes of nature, will not soon be forgotten."

What should be taught?

1. Nature lessons. "The mother should find time to cultivate in herself and in her children a love for the beautiful buds and opening flowers. By calling the attention of her children to their different colors and variety of forms, she can make them acquainted with God. . . . She can lead their minds to their Creator, and awaken in their young hearts a love for their Heavenly Father. . . . Parents can associate God with all His created works."

2. "They taught them, even at the earliest dawn of intelligence, the sacred names of God and the Saviour. They sought to lead the infant minds of their children up to God, by familiar narratives from Scripture, of Joseph, of young Samuel, of Josiah, and of the holy child Jesus. The histories of the patriarchs and prophets, apostles, and holy men whose lives are narrated in the Holy Volume, were the nursery tales with which they sought to form the tender minds of their children. As the mind of the child expanded, the parents made it their sacred duty and delightful task daily to exercise him in the recital of selected passages of Scripture relating to the doctrines and duties of religion. The Bible was the entertainment of the fireside; it was the first, the last, the only schoolbook, almost, of the child, and sacred psalmody the only song with which his infant cry was hushed."

This is Coleman's description of education as carried on in the early Christian homes. In spirit it agrees with the words in "The Desire of Ages:" "The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things. The very words which He himself had spoken to Moses for Israel, He was now taught at His mother's knee. . . . He gathered stores of scientific knowledge from nature. He studied the life of plants and animals and of men."

3. Instill principles, even though these principles may not be understood. This is the memory period of life, and things stored up now will be remembered later on. Did not the Saviour himself say, speaking of the Spirit: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"? Through the mother, Jesus should be speaking to the child all its days, so that later in life the Spirit will bring to remembrance things learned in early childhood. "Train up a child in the way he should go; and when he is old, he will not depart from it," is a promise as well as an injunction.

## CHURCH SCHOOLS.

The teacher who has children from ten to fourteen years old continues this work. The common branches are taught, but so taught that every subject reveals the working of Jehovah. Reading, writing, arithmetic, language, and geography are like windows into the realms of creation. They are at first curtained. The child learns to read; one window is opened. He now has in his hand a powerful instrument. Have you so educated his taste that he will read that which will strengthen? or will he use his ability to read to his own destruction? Here lies the responsibility of parents and teachers. The child's future depends upon the education of the first ten years.

Geography is another window, which, opened, shows the hand of the Universal Artist at work. The picture in one of life; its trees are growing; the water of its rivers flows on to the ocean; its winds blow; its creatures are active; the Spirit of God actuates the whole. This is geography from the Christian standpoint. All science is the same. Are you, as teachers, opening these windows toward heaven? If not, how dare you plan a course of study for children and youth? You



are not doing it if you follow popular methods; for they do not claim to direct toward the spiritual. They are educating for this world, not for heaven. Faith, faith,—that is the ladder by which you must climb. Each year the child should reach a little farther, like the growth of the oak, which is each season "a little farther from the earth, a little nearer to the blue."

It is a real thing, this faith teaching, this teaching the common branches as a means, not as the end. When you make them the means, you will find that proficiency in their use will be absolutely necessary. You cannot let your pupils do slipshod work in the common branches. It is like polishing a lens: they are dealing with fine things, and must have a perfect knowledge of their tools. Poor spelling becomes a sin when one wishes to deal with truth. A bungling reader, when it is the truth of God's word which is to be read? I tell you that once this truth is grasped, the next generation of workers will go forth with a power beyond anything on earth.

#### INTERMEDIATE SCHOOLS.

As a child passes into young manhood and womanhood, reason dawns; the physical change through which he passes makes a mental change. The true educator sees this, and the mental work immediately assumes a different character. The first six grades are passed in the primary school: faith has been cultivated in every class; it is the faith age; the child has had the rudiments of all the common branches. From the sixth to the tenth grade the work should deal more closely with the sciences. It is as if the magnifying glass has increased in power. The subjects begun in the primary school continue. Reading; spelling; bookkeeping, arithmetic, language, and the sciences,—these are his tools for work; and as he progresses, he develops a higher degree of skill. In his actual Bible study, biography gives place to the study of the principles. Here is scope for reason. Faith, developed during the early years, will guide reason into the truth. The fundamental doctrines should be understood. Every youth should be able to give a reason for his faith. This is the work of the intermediate school.

Manual training, which in childhood consisted of simple household duties, gardening, etc., should be replaced by more systematic labor. Youth is an energetic age, and the boy should be able to construct something, either about home or in the shops. Teach him to farm.

This is the time to direct his reason so that he will construct in harmony with divine principles. Utilize the force which nature has given him.

We conclude, therefore, that the work of the home and primary schools demands the teaching of faith. A biographical study of the word of God is adapted to the child's mind. Thoroughness in the common branches is necessary. These are his tools. In the intermediate schools, faith is strengthened by further exercise; the growing reasoning powers are guided by faith. The common branches are now perfect tools. Trades are to be taught as a means of exercising the creative genius; for many will make their way in the world without further schooling.

#### LET IT REST.

LET it rest! Ah! how many hearts on the brink of anxiety and disquietude by this simple sentence have been made calm and happy!

Some proceeding has wounded us by its want of tact; *let it rest*; no one will think of it again.

A harsh or unjust sentence irritates us; *let it rest*; whoever may have given vent to it will be pleased to see it is forgotten.

A painful scandal is about to estrange us from an old friend; *let it rest*, and thus preserve our charity and peace of mind.

A suspicious look is on the point of cooling our

affection; *let it rest*; and our look of trust will restore confidence.

Fancy! we who are so careful to remove the briars from our pathway, for fear they should wound, yet take pleasure in collecting and piercing our hearts with the thorns that meet us in our daily intercourse with one another. How childish and unreasonable we are!—*Gold Dust*.

#### THE MOTHER'S PERSONAL APPEARANCE IN THE HOME.

MRS. M. C. DUBOIS.

(Grand Lodge, Mich.)

MANY women are very careless of their personal appearance in their home. From the pen of another I quote: "It is a part of every woman's duty to dress neatly and becomingly at home." The mother is the center of the home circle; upon her depends, largely, the attractiveness of home; no woman should mar the beauty of her home by being habitually slack and untidy in her dress. If her hair is becomingly arranged, and her dress, although only a faded print, is clean and well fitting, with a bit of lace or ribbon around the neck, she need not blush to face the President. Far too many women think it matters not how they look when at home. True, women on the farm, who do their own work, look after the garden, milk, feed calves, and raise poultry, cannot keep as neat all the while as one who has none of this kind of work to do; but every woman can, if she will, find a little time to devote to her own personal appearance.

I knew a farmer's wife, the mother of three children, who took boarders, did her own work; and although she was not a strong woman, she never failed to tidy herself a bit and make some change in her dress after the dinner dishes were washed; for, she said, "I want my boys, after I am gone, to think of me as a neat woman, not a slattern." Mothers, there is much food for thought right at this point. If every mother could realize her influence in this direction, it might help some to find time to "fix up" a little.

I know how it is with many mothers: they have to work so hard they neglect the duty they owe themselves, and then, becoming discouraged, they settle down in a "don't-care-how-I-look" state of mind, the very worst thing they can do.

If such would take a bath, comb their hair, and change their dress for a fresher one, and then *rest* for five minutes, I believe they would be well repaid for the time it took to make the change. The children like to see mama look pretty, and are pleased to bring a flower to put in her hair. The husband will notice the change, even though he may not mention the fact; and surely the mother herself will feel more cheerful, invigorated in mind and body.

By a little forethought, time might be gained for this purpose as well as for rest and the improvement of the mind, a short study of the Bible, and a little "talk with Jesus." Many do their work in a haphazard way, "just as the spirit moves" them. Their work is made much harder because of their lack of order and system, and they are apt to look upon housework as mere drudgery, instead of doing it "as unto the Lord," as every woman should. Our homes can be kept to glorify God, and should be.

If we would glorify God, we must be examples of neatness in dress at home as well as abroad. We should remember the rule laid down in the Word for Christian women to follow (1 Tim. 2:9)—*modest* apparel, not costly, showy apparel. Good, serviceable dress-goods are not here meant. There may be an excuse for some, but there can be none for the majority of women who go about their homes with uncombed hair, soiled

and tattered garments. Such cast an influence, but against "the truth." This untidy home appearance is especially noticeable in the country, although many in city and town homes need to reform. It does not take long to put one's self in a tidy condition while doing housework; and even on the farm, where woman's work lasts from the rising to the setting of the sun, she can find time to look neat and presentable any hour of the day. As Christian women, we should present a neat appearance in the home.

#### THE EVOLUTION OF SUCCESS.

WAKE up, wake up, the time is short,  
There's very much to do;  
Earth's harvest field is ripe,  
The Lord has need of you.

Get up, get up. Do not delay.  
To dally is a sin;  
There's no reward for tardy men,  
They fail e'er they begin.

Go at it when the time arrives  
For action. Never yield;  
Go at it as the hero brave  
Upon the battle field.

Stick to it till the work is wrought,  
The crown of life is won;  
Stick to it till the Master calls,  
"Servant of God, well done!"

—William Wood.

#### THE INFLUENCE OF OUR DAILY WALK.

MOLLIE CROCKETT.

(New Albany, Ind.)

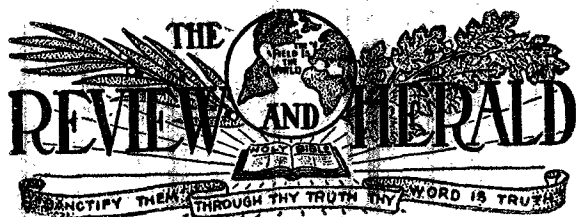
OUR words and our actions have a great influence on the lives of all with whom we come in contact. Our very thoughts tend either to purify or poison the moral atmosphere. By our example minds are directed in the path of purity and righteousness, or they are turned from the Source of all light and truth to the path that leads to perdition.

If Christ is abiding in the heart by faith, the thoughts will dwell upon holy and heavenly things. We shall follow in His footsteps, making Him our daily pattern. The life of Christ was one of fragrance and loveliness of character. All who were within His reach felt the influence of His godly life. So it is with His followers. Their influence is felt by all with whom they have to do, although they may be unconscious of it. By living in close communion with God, we are not only molded after the divine similitude ourselves, but others also are made better by our lives. One word or act may seem a small thing; yet it may decide the eternal destiny of a soul.

The eyes of the world are upon all who claim to be looking for the coming of their Lord. What is our deportment? Do our words and actions show that we are followers of the meek and lowly Jesus, or do things of minor importance absorb the mind? O the importance of keeping our eyes fixed upon Jesus, that by beholding we may become changed into the same image, and thus reflect the beauty of His character upon those around us!

#### A \$100 RECIPE FOR NOTHING.

THE Church is more to be blamed for her guilty silence than for her vehement speech. She is slow to attack crying sins and outrages, public wrongs, for fear of getting the enmity of the world, when her Master told her plainly at the outset, "If the world hate you, ye know that it hated me before it hated you." The worst peril to which we are exposed is that we shall compromise with the enemy, and love our own ease better than God's eternal war upon evil.—A. J. Gordon.



BATTLE CREEK, MICH., SEPTEMBER 24, 1901.

URIAH SMITH - - - - - EDITOR.  
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## BLESSINGS IN PROPHECY.

"BLESSED is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Dan. 12:12. There is more blessing than anything else connected with prophecy. The leading prophet of the Old Testament gives the statement quoted. The leading prophet of the New Testament speaks in a similar strain: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein: for the time is at hand." Rev. 1:3. To return to Dan. 12:12: When did the thousand three hundred five and thirty days begin and end? and what was the blessing of those who came to their end?—That was spoken in a prophecy wherein Daniel introduces in sublime language a number of great periods of prophetic time. Preceding verse: "And from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." When Daniel had asked, How long shall it be to the end of these wonders? the answer was that it shall be for a time, times, and a half; that is, a thousand two hundred and threescore days, so often brought to view in other places. Here, then, we have three great prophetic periods grouped together for our consideration,—the 1260, 1290, and 1335 days.

In reference to the 1260, there can be no dispute. They began when the abomination that maketh desolate was set up; that is, when the papacy was established in A. D. 538, and ended when the abomination of the little horn was taken away in 1798 (Dan. 7:26); or, as stated in Revelation, when the eighth head of the leopard beast was wounded to death by the captivity of the pope, in 1798, which wound was "deadly," and would have resulted in the death of that organization if it had not been "healed." Rev. 13:10, 3. This period, so well established, furnishes a key to the whole; for concerning the 1290 we read (Dan. 12:11): "And from the time that the daily shall be taken away [now see the margin: to set up the abomination that maketh desolate, or in order to set up the abomination that maketh desolate], . . . there shall be a thousand two hundred and ninety [1290] days." Now we know what the abomination that maketh desolate was: it was the papacy, and it was set up in 538. But before this could be set up, what was called "the daily" had to be taken out of the way. What had to be taken away before the papacy could be set up?—It was an opposing system of religion; and that was paganism.

Paul makes a statement of the same facts when he describes, in 2 Thessalonians 2, the setting up of the papacy. He says: "And now ye know what withholdeth [or restraineth the development of the papal power] that he [the papacy] might be revealed in his time. For the mystery of iniquity [the spirit of the papacy] doth already work [was working right then, in Paul's day]: only he [the daily, paganism] who now letteth [hindereth] will let [or hinder or withhold], until he be taken out of the way. And then shall that Wicked [the papacy] be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:6-8.

From these testimonies the early Adventist expositors were led to conclude that in Dan. 8:9-13, where the same ground is covered, the same powers,

paganism and papacy, both hostile to the Church, and hostile to each other till one of them (paganism) was taken away, are brought to view. That is why they said that "the daily" meant paganism, and the "transgression of desolation" meant the papacy, two antichristian systems which were the tormentors of the Church. The early Christians understood this, and we are told that they, gathering from the prophecies that when paganism passed away, it would give place to a power which would be more relentless and oppressive upon God's people, prayed, in view of the peace of the Church, that paganism might continue as long as possible.

And was this so that paganism was taken away, or ceased to be the controlling power in the Roman Empire, as the prophecy had pointed out?—Verily so. The old students of prophecy under the first message—notably the venerable minister Apollos Hale, who, under the inspiration of the new truth concerning the Lord's soon coming, graduated from the desk of a successful shoe merchant, to the field of evangelical labor—explored the records of history from the point of view of the prophecies, and were rewarded with abundant success. As we approach the opening of the sixth century, the great convulsion which was shaking the Roman Empire to pieces was well in progress. After the ten horns arose, the little horn of Dan. 7:8, the papacy, came up and was established in 538. We are looking now at the time which the prophecy points out, when the movements preliminary to, and preparatory to, this revolution should take place; when that which hindered should be taken out of the way in order that the abomination of desolation, the papacy, might be set up. By the flood of barbarians which swept down upon Rome from the north, the empire was broken into fragments, but the lords and rulers of these fragments, one by one, professed the Christian faith. Between the time of the conversion of Clovis and 508, "by alliances, capitulations, and conquests, the Arberici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths were brought into subjection." The same year the mine was sprung beneath the throne of the Eastern Empire. Its rightful ruler, the emperor Anastasius, was humbled to implore the mercy of his subjects. In the troubles of those times sixty-five thousand Christians fell victims to the troops of Vitalian, says Gibbon, who declared himself the champion of the Catholic faith. From that time, 508 A. D., paganism, so far as Catholicism was concerned, was removed out of the way. Only thirty years more were required for the full development of the papacy, when the three Arian horns—the Heruli, the Vandals, and the Ostrogoths—were plucked up before it, 538 A. D. Dan. 7:8. These horns had renounced paganism, but on theological grounds were antagonistic to the claims of the papacy.

508 A. D. is then the date from which the 1290 years are to be reckoned. They ended in 1798. Thus the two periods—1290 and 1260 years—ended together in 1798, when the dominion of the papacy was taken away, and the "time of the end" began. But when did the 1335 days begin?—Where the 1290 began; for they are so closely associated with these days that the point of beginning cannot be separated. No possible ground can be imagined for beginning them elsewhere. Dating from 508, they extend to 1843. And what was there to mark this point?—The rising light of the first message, announcing the blessed doctrine of the soon coming of the Son of man. The eyes that saw the truth described by the words, "he that cometh" to it, were blessed as were those of the disciples when they saw the truths connected with the first advent. Matt. 13:16. We were then forty-five years down in the time of the end, when knowledge should be increased, and many run to and fro. Signs were multiplying, the message was sounding. God was fulfilling His part, and bringing to pass His word. We were in the time when He bids His people look up and lift up their heads; "for," He says, "your redemption draweth nigh." Fifty-four years we have already been in that time,

the evidences of the fast approaching end all the while growing stronger, and signs multiplying on every hand. Is it not, then, more than ever, time that we look up, and lift up our heads, knowing that our redemption has drawn very nigh? Redemption is the theme over which to rejoice and be exceeding glad.

## ANOTHER STEP TOWARD DESPOTISM.

LAST week we made reference to the danger that in the effort, inspired by popular indignation, to stamp out anarchy in this country, the nation might adopt a course that would lead it away from the paths of freedom, and approximate its form of government to the despotic forms which prevail in the Old World. The justification of this apprehension comes sooner than we anticipated. Already it is proposed in the old historic State of Virginia, to do away with the right of free speech. A constitutional convention is in session at Richmond, and this convention has voted to eliminate this long-standing guarantee placed in its Bill of Rights by Thomas Jefferson and other illustrious statesmen who laid the foundations of the Virginian Commonwealth. "The action," says the *Chicago Tribune*, "is the direct and natural result of the assassination of President McKinley," which the *Tribune* believes "was due in some degree to the abuse of free speech." "The members of the Virginia convention, sitting amid the somber drappings of a great national sorrow, have been moved by this inevitable impulse of the hour," says the *Tribune*, but it believes that the step they have taken will not really mean anything in a practical way. "A change of this kind in a State constitution," the *Tribune* thinks, "can accomplish nothing for the suppression of incendiary speech beyond what is already feasible;" because, it says, "the words which the Virginia constitution-makers have voted to eliminate are in the national Bill of Rights," and "the First Amendment to the Constitution of the United States provides that 'Congress shall make no law . . . abridging the freedom of speech or of the press.' Thus the Virginia Legislature could pass no valid law abridging free speech in any case. Any law of that kind would be unconstitutional."

But in this the *Tribune* is utterly mistaken, and displays a surprising ignorance of the relation of the State government to the national government. The State government is independent of the national government in all matters touching the government of its citizens, save in respect to certain powers prohibited to the States by the national Constitution, and the power to abridge freedom of speech is not one of these. In this respect any State can be as despotic as it chooses without being at all unconstitutional. The first amendment to the Constitution, from which the *Tribune* quotes, does not say that the States "shall make no law . . . abridging the freedom of speech nor of the press," but only that "Congress shall make no law" of this kind; and it is a well-known fact that the States have made and maintained laws directly in conflict with the sentiment of this Constitutional provision, as, for example, the Sunday laws. The amendment in full states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press," etc. A guarantee of religious freedom was put even before the guarantee of free speech; yet as is well known, the States have been enacting and enforcing laws compelling the observance of Sunday, ever since the Constitution was adopted. It is admitted that there is nothing in this article of the Constitution to prevent the establishment of a religious despotism in any State, and no more, therefore, is there anything in this same article to prevent the establishment of a despotism characterized by the suppression of free speech.

And now the first step in this direction has been taken, and that by the historic old State of Virginia, "the mother of Presidents" and the home



of Washington and Jefferson. We regard the incident as highly significant,—the forerunner of a more general movement in the same direction. But the restriction of free speech will only aggravate the plague it is meant to cure.

L. A. S.

### CHRISTIAN CONTENTMENT.

"I HAVE learned," wrote the apostle Paul, "in whatsoever state I am, therewith to be content." If everybody in this country could truthfully make this affirmation, there would be none of the unrest and strife and outbreaks of violence and anarchy which so often disturb the peace and prosperity of society.

And everybody might join in this affirmation of the apostle's if they would. The only thing to prevent any person is his own unwillingness. It is the privilege offered to every one by Christianity. Paul was able to make this statement only because he had become converted, and was a Christian.

Every outbreak of strife and violence in the land only emphasizes the truth that the one great need of to-day in this world is Christianity. It is not the discovery of some new theory of life, or the application of some new theory of government, that is needed, but the old remedy for evil that was instituted by Omniscience and has been proclaimed to mankind since time began.

He who is always content will never be creating a disturbance. He will never be complaining of the inequality of social conditions or of the injustice of government. He will instruct men in the principles of right and justice, but he will never be an agitator, inciting men to deeds of violence. He points out the right way and walks in that way himself, but there his duty ends. If others do not choose to obey the right and walk in the light which comes to them, he leaves them to answer for their conduct to the Supreme Ruler, to whom all men must finally give account. The Christian does not try to make men answerable to himself, because he does not need to. His own needs are supplied, and for himself, he is content.

The Christian's needs are perfectly supplied because he has Jesus Christ. The Christian is crucified with Christ, but Christ lives in him. The mystery of godliness is "Christ in you, the hope of glory." "All things are yours," wrote Paul to the Christians at Corinth; and to those at Rome he gave the assurance, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "I in them, and thou in me," prayed Jesus in His final petition for His disciples. God is in Christ, and Christ is in the heart of the believer. What more can any person desire? The Christian has Him who can give rest to all that "labor and are heavy laden," Him whose blessing on a small amount can make it suffice for the needs of many, as did the five loaves and the two fishes. He has no reason to fear for his temporal needs, and carries no burden of anxiety for the morrow, knowing that God, who dwells with him, and who clothes the grass of the field and feeds the sparrows, knows perfectly about his temporal needs, and will provide for them in the wisest possible way.

Jesus Christ is the "desire of all nations." He is the desire of all people, though they know it not. He is the object of all striving and endeavor, whether of rich or poor, however far from Him men in their ignorance and blindness may turn their faces. Riches do not satisfy, honor and power do not satisfy; nothing for which men seek will give the satisfaction and contentment which all men covet, save the divine Gift provided for a fallen race. The poor will complain of social inequality and governmental injustice, and seek to obtain satisfaction by violent measures; the rich will use their power unjustly in the struggle to obtain supremacy over their competitors, or for some other end which they fancy will bring them the satisfaction they desire; and there will be bitter strife and tumults and vio-

lence, and plottings against government, and the setting aside of all reason, right, and justice, all because men will choose to remain in their sins, without Christ, ruled by the carnal nature, seeking the advancement of self rather than the welfare of others.

Christianity seeks not to reform the world and its governments to suit the unreformed individual, but it reforms the individual so that he is saved from the world. It seeks not to change the world to save the individual, but it lifts the individual above the world, raising him up to sit with Christ "in heavenly places," so that he is above the need of any participation in worldly strifes.

But Paul's assertion that he was content with his lot did not mean that he was indifferent to his circumstances, like the slothful, lazy man who is devoid of self-respect, or like the fatalist who makes no effort to alter what he believes to be the ordained course of his existence. If all men would be as active and energetic as Paul was, there would be no one complaining that he could not succeed in life because he had no chance, but all would work out their own salvation from the ills of poverty or other adverse conditions, surmounting the obstacles which fortune might have placed in their path. The true Christian is never a sluggard, for it is Christ who manifests himself through the flesh in every Christian life, and He is the source of all activity in every righteous work.

There was a time in Paul's experience when he was far from being contented with his lot; for we find that at one time his feelings were expressed by the words, "O wretched man that I am! who shall deliver me from the body of this death?" The apostle was never satisfied with any state which reflected dishonor upon his character, and never counseled indifference to uprightness in others. He would not rest a moment until he had found deliverance from such a state, and his whole life from the time of his conversion was an example of, and an exhortation to, untiring zeal and endeavor in the cause of Christ. He had found the one aim that was above all others in this life, and to that he devoted all his time and energy. With his lot, whatever he found it under such circumstances, he was content; although, as he tells us, he had "suffered the loss of all things." He counted all things else as nothing if he might win Christ, and attain unto the resurrection of the just. And this is the experience of every true Christian; he is content in whatsoever state he is, not because he is averse to labor or indifferent to the proper things of life, but because he feels that he has not time and energy enough to devote to the cause of Christ, and because he has in his heart, which has become the throne of Christ, that peace and satisfaction for which men of the world strive in vain. Now, as never before, the one great need of men everywhere is pure Christianity.

L. A. S.

### A SUBTLE FORM OF PRIDE.

ONE of the most subtle and dangerous forms of pride, closing the door of the mind against the reception of truth, is pride of opinion. Most of us find it very difficult to admit that our views of things may be mistaken. Even in the face of plain evidence to the contrary, we cling to our preconceived idea, though it may have originated in some very haphazard way, and defend it as though it were an indispensable part of ourselves. Instead of searching for simple truth in the matter, we search for something that will bolster up our cherished opinion, which from the outset we have been determined to maintain if possible.

The experience of the apostles affords an instructive lesson on this point. The apostles had preconceived ideas with regard to the kingdom of Christ, which arose partly from their own selfish vanity and partly from the prevailing theology of the Jews. Their views found no support in the teachings of Christ, yet while they went with Him as His fol-

lowers, the disciples steadily refused to allow His words of truth to change their belief on this essential point. The record states that their minds were darkened so that they could not comprehend their Master's statements with reference to His coming betrayal and crucifixion. Yet they believed that they were wholly devoted to His cause.

"Lord, we have left all, and have followed thee," were the words of Peter on one occasion. Apparently the disciples had forsaken all things for Christ, as Peter asserted; but there came a time which proved that Peter was mistaken. There came a time when "all the disciples forsook Him, and fled." If they had truly forsaken all for Christ, they would certainly not have forsaken Him in the hour of trial. There was something else which they had not forsaken, and when the crisis came, they clung to that other thing, and forsook Christ.

The disciples were wholly unprepared for this hour of trial; and the reason of this was that they had refused to surrender their own ideas of the kingdom of Christ for those ideas which Christ repeatedly set before them. They had fixed up in their minds a conception of Christ's kingdom which was to their liking, according to which He was to "restore again the kingdom to Israel" (which kingdom was then in the power of the Romans), overthrowing all opposition by His divine power, and reign in splendor upon its throne, with themselves as His honored ministers and attendants. Ever and anon they would dispute among themselves as to which of them should hold the highest place in the coming kingdom. Jesus repeatedly told them that this was not to be, but that, on the contrary, He was to be delivered into the power of the Gentiles, and be crucified, and would rise again from the dead; but they maintained their own conception to the last. They were sure it must be right; they could not bring themselves to admit that they were mistaken. Rather would they believe that Jesus himself was wrong in His anticipations of the things to come; and on one occasion "Peter took Him, and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto thee," making it necessary for Jesus to reply, "Get thee behind me, Satan!" The refusal of the disciples to surrender their own opinions when plain evidence had come to them that they were in error, was a very costly mistake. It prevented them from seeing the truth, and thus left them unprepared for the hour of trial, with the result that they slept when they should have been watching with Christ in the garden of Gethsemane, and forsook Him when He was led away captive by the mob. The like mistake may be made by those who have so much pride of opinion now, and unless corrected, is certain to prove as costly, and even more so; for it may lead its victim in a wrong path until the end of time, when there will be no more opportunity to return to the way of truth.

L. A. S.

### Editorial Notes.

FOLLOWING the national tragedy at Buffalo there has been much discussion as to the source from which anarchy in this country has proceeded, and the responsibility of the anarchist for the insane deeds which he commits. Anarchy is wholly devoid of reason, certainly; for what reasoning being can believe that assassination will affect anything when there are numberless other individuals ready to step into the place of the one removed by its stroke? But wholly unreasonable acts are often done by sane individuals, reason having been subverted by impulse. In the instance now so unhappily before us it seems probable that inordinate vanity, leading the assassin to believe that he was of the material for a hero and a martyr, was the underlying motive which led to the commission of the foul deed. Vanity is at the bottom of very much of the exhibitions which stamp one as a "crank" or a fanatic. It is agreed by physicians that Czolgosz is sane, and preparations are being made for his immediate trial on a charge of murder in the first degree.



### QUEBEC.

I HAVE now spent about two months in the townships of Namur, Addington, and St. Emile, instructing the believers more fully in the ways of the Lord, giving prominence to such subjects as the unity of believers, missionary work, the Sabbath-school work, the paying of tithes, spiritual gifts, and Christian baptism. I have also labored for unbelievers, going from house to house, visiting, giving Bible readings, and distributing French tracts, which I have reasons to believe are doing a good work.

We have had four baptismal seasons, eight persons being baptized; and these with the three persons previously baptized, make eleven in all who have followed their Lord in conforming to the ordinance of baptism. Eight of these are parents, representing many children who are good subjects for missionary work, besides several France French individuals who are reading our literature.

While at Namur, I designated persons to fill offices in the church, following these plain and wise instructions of the apostle Paul: "And let these also first be proved." "Lay hands suddenly on no man." 1 Tim. 3:10; 5:22. The consecration of officers once accomplished, there will be a church at Namur in running order. The realization of this grand prospect and the permanence and prosperity of the work at and near Namur, will depend on believers pressing together, displaying the love, patience, and mercy of the Master in their relations with one another and with others among whom they are called upon to "shine as lights in the world." Phil. 2:14-16. D. T. BOURDEAU.

### HOME AGAIN.

AUGUST 7 I landed in Honolulu, after an absence of nearly five months, during which time I attended the General Conference at Battle Creek, Mich., and the camp-meetings at Waitsburg, Wash.; Portland, Ore.; and Oakland, Cal. These meetings were seasons of great blessing and profit to me. At the camp-meetings I labored with the young people, and enjoyed it very much. A goodly number of these young people were converted, and those who had already entered the Christian life were encouraged and helped on in the way.

Just before leaving California, we received encouragement in a very substantial manner from some of the good brethren, in the form of an offering of two hundred and twenty-five dollars for the island work.

The voyage from San Francisco, by the Oceanic Steamship "Sierra," was delightful. Every one seemed to be happy and satisfied. Considering the exceeding kindness with which the stewards and waiters looked after every comfort of the passengers, one who would find fault would be hard, indeed, to please.

I had a supply of the War and Wealth number of the *Signs* with me, and on Sunday morning I distributed them among the passengers. For some time the deck had the appearance of a *Signs* reading-room. By request of the passengers, I spoke for a few minutes in the evening on James 5, using the strikes as an illustration.

It was a great pleasure to be again with my loved ones, and greet the friends who had come to the wharf to welcome me home. My heart is greatly cheered to see the increase of numbers in the Sabbath-school and the growing interest with which each one takes hold to do the part assigned him. Mrs. Howe has a number of interested readers, and some of them are under deep conviction. One is keeping the Sabbath.

Since returning, I have employed most of my time in house-to-house work. We have held no public meetings except on Sabbath. During the last two weeks I have spoken twice at the Peniel Mission tent, by request.

As we mingle with the people, we find many who are much exercised in regard to the things that are occurring day by day. We have gone out in companies of from three to five, with papers and small books, and have had good success in selling. The

people are especially interested in the War and Wealth number of the *Signs*.

The attention of one of our sisters, while selling the *Signs*, was called to a little incident which, though small in itself, shows how lasting are the effects of kind words and acts. The paper was presented to a lady, and when she noticed that it was published at the Pacific Press, she said: "Yes, I want that. I like those people, they were so good to my little brother when he was there. He was only a little fellow, running errands, but every one was so kind to him, and when the Fourth of July came, they gave him a dollar to spend for fireworks."

The great strike in San Francisco, which has effectually tied things up on the water front, is beginning to be felt here in the scarcity of some necessary articles, and a corresponding rise in their price. Unless the blockade is broken soon, there will be suffering, as we depend on the San Francisco market for our supplies.

The Christian's hope never was so precious as it is now, when the whole world seems to be seeking its own destruction. Pray for the honest in heart here, that they may receive the word of God, and be saved in the day of famine foretold by the shepherd prophet. B. L. HOWE.

### THE CAROLINA MEETING.

OUR camp-meeting just closed at Hickory, N. C., was one of the best meetings ever held. To the hungry soul it was a feast of fat things. The Lord cares for His children, for the erring as well as the obedient. Oh, what love He bestows upon the children of men!

We believe there are better days before us here in the Southern field. The workers are united heart and hand. The Conference just organized starts out with bright prospects before it. May each one who has burdens placed upon him seek wisdom from above. This is a blessed privilege each one may enjoy.

At this meeting all branches of the work received due attention, and the spirit of love filled the heart of the campers. The school work received encouragement, and the Southern Missionary Society has taken hold with us, and is putting an addition to our school building, 20 x 54 ft., doubling the size of the plant. The burden of the home, which has rested heavily upon us, has been taken from our shoulders. We pray that those bearing responsibility may have a spirit to work hard and sacrifice to help those who need help in this needy field. We have sought the Lord in every step we have taken in establishing the Hildebran school, and now we thank Him for the sustaining grace He has bestowed upon us during these four years of trials and hard work; and the friends who have stood by us with a helping hand in our time of need, and those who have written many encouraging letters, will never be forgotten. We shall be glad for continued co-operation, so let your good letters come to our table. Any help will be gratefully received, and used for the needy. D. T. SHIREMAN.

### WORK AT CEDAR LAKE.

WE know our many friends throughout the State will be glad to hear something concerning the opening at Cedar Lake. School began Monday, September 9, at 11 A. M. Twenty students were enrolled the first day. It is expected that from ten to fifteen others will join during the first month. The students are an excellent-appearing class of young people, and nearly all of them are here for the purpose of fitting themselves for service in the Master's work. Of those who have decided upon their life-work, about half desire to be nurses, and the others, teachers, business men, or bookkeepers, and one or two are looking toward mechanical pursuits as their life-work.

School begins at seven in the morning and closes at twelve. The afternoons are spent in working upon the farm or in the shop. Two students spend a portion of their time in caring for the printing

work, and *Field Echoes* is the result of their labor. The corn is all cut, and after a little repair work is done, many of the boys will be set at work stumping.

Professor Rogers is opening an interesting course of study about nature, and we are sure that his efforts to increase the regard of young people for agricultural work will meet with success.

Only one class in Bible has been formed, and that is the first year according to the catalogue.

There seems to be a very earnest spirit among the students, and we believe that God will work for us during this coming year. Shall be glad to see our numbers increased to the limit as rapidly as the young people can get through with their fall work. J. G. LAMSON.

### ILLINOIS CAMP-MEETING AND CONFERENCE.

THIS meeting was held on the same ground as last year's meeting. The weather was pleasant through the entire meeting, only a little rain falling during the time. The grounds were laid out very tastily, and were well kept. Sanitation was given careful attention. In addition to the tents owned by our Conference quite a large number were rented from a neighboring Conference.

The preaching was of a practical character. During the first part of the meeting very little except home talent was present. Elder Thurston did excellent service during the first part, and he remained with us until the arrival of Elder A. G. Daniells. Elder Lane spent several days with us. Professors P. T. Magan and H. R. Salisbury represented the educational work. The Drs. Edwards gave good instruction regarding health principles. The children were given special attention by competent persons; and each day, at 8 A. M. and at 5 P. M., meetings were conducted in their tents. Several times during the meetings they were given a free ride on the electric car, singing beautiful songs as they rode through the city. It was touching to listen to music made by seventy-five little voices.

The business sessions of the Conference were well attended, and perfect harmony prevailed. Some changes were made. The Sabbath-school work and the educational work were united, and made a department of the Conference, with Elder W. D. Curtis as Field Secretary, and Mrs. Lou K. Curtis Corresponding Secretary. Elder Allen Moon was elected President of the Conference, and Chas. Thompson Vice-President. The other officers remain as last year.

Plans have been and are being laid for the advancement of the work in this State, and we expect to see greater results from the present work. The importance of the canvassing work was kept before the people by Brethren Moody, Boggs, Butz, and Craig. It should be mentioned that E. S. Butz is to carry the work this year that was superintended last year by Brother R. B. Craig.

C. H. CASTLE.

### IOWA.

AFTER the meeting in Dubuque, mentioned in my last report, I went to Waukon, and held meetings with the church there August 23-25. This was formerly my home church, as we lived near there several years ago. Our meetings were well attended. The members of the church seemed to be of good courage, and the Spirit of the Lord was near to us in our meetings. Six persons were received into the church—two by vote, and four by baptism. I was pleased to see familiar faces, so well known in days of yore, also to form new acquaintances among those who have recently accepted present truth. This church was the former home of Elders E. P. Butler, J. N. Andrews, Geo. J. Butler, C. F. Stevens, and E. W. Farnsworth, and many others who were warm-hearted in the Third Angel's Message, some of whom have "fallen at their posts," and now rest, to have a part in the first resurrection. C. A. WASHBURN.

ON September 5 I separated from my companions in labor at Sioux Rapids, to take up my winter's work elsewhere. It seems hardly possible that nearly twelve weeks have passed since we began our work there, so rapid has been the flight of time. But, though rapid in passing, these weeks have, through the blessing of God, brought light to some souls who now rejoice in the truth. The natural winds were held, and not a meeting was disturbed by storm, though the summer was very warm. Theological winds have blown, but the truth has suffered no harm. Several sermons were delivered against us, and the town was canvassed for tracts to which our workers

are not strangers; but we feel no fear for the truth. "If God be for us, who can be against us?" "The commandments of God, and the testimony of Jesus" (Rev. 12: 17) were the points of attack, emphasizing the fact that the wrath of the dragon is rising. Let the remnant be of good cheer, for deliverance draws nigh.

A full statement of results cannot be given as yet; for, though the summer is past, the harvest is not ended. Fifteen signed the covenant for the first time, and three have been reclaimed from the world. Two others are keeping the commandments, and quite a large number are in the valley of decision, for whom we hope and pray. A good interest to hear yet remains, which is being followed up with Bible readings and occasional public meetings. Liberal use has been made of literature in our work, both as sales and gifts. About forty subscriptions have been obtained for our papers.

Personally, this has been the best summer in my experience. I am thankful for the presence and blessing of God in the work, and also for the pleasant association of Brethren C. W. Heald and Chas. Rentfro, whose faithful efforts have added much to the success of the work. They now bear the responsibility of further developing the company and interest. The door is yet open for earnest personal work in many homes. May God bless and guide these brethren as they continue their work.

B. E. FULLMER.

SISTER LYDIA E. MOORE writes from Blencoe, Iowa: "I am glad to say I have blessed Christian experiences many times. My Saviour has often proved himself a standard to me when the enemy has pressed me sore; and even in suffering, I have had joy unspeakable."

#### COLORADO.

TRINIDAD.—Ten persons have signed the covenant as a result of our tent effort here. Two of this number were baptized Sunday afternoon, August 31. These two, with one other, united with the church. We hope the others will unite with us soon. The Lord worked in a marked manner to overcome the opposition which was brought against His work here. The word of the Lord is powerful, and will take hold of the hearts of those who will honestly listen to it.

H. L. HOOVER,  
G. W. ANGLEBARGER.

#### MICHIGAN CONFERENCE PROCEEDINGS.

THE forty-first annual session of the Michigan Conference was held at Lansing, Mich., on the campground, Aug. 15-25, 1901. Nine meetings in all were held. On motion the reading of the minutes of the last session was waived. The Treasurer's and Auditor's reports were presented, as follows, and adopted by vote:—

##### Treasurer's Report.

RECEIPTS.	
Cash on hand July 1, 1900.....	\$ 3,102 17
Tithe for twelve months.....	36,895 62
Donation Mich. S. S. Ass'n....	300 00
Camp-meeting Fund.....	2,574 98
Sanitarium Endowed Bed.....	14 59
Michigan Conference Ass'n....	406 00
Total.....	\$43,383 45
DISBURSEMENTS.	
Labor.....	\$29,836 21
Donation to Southern schools..	700 00
Sanitarium Endowed Bed.....	140 00
Camp-meeting Expenses.....	2,510 38
Mich. Conference Association..	2,943 80
Tithe to General Conference..	2,668 47
Tithe refunded to sanitarium..	1,261 98
Postage, revenue, printing, books, and blanks.....	106 75
Cash on hand July 1, 1901..	3,215 86
Total.....	\$43,383 45

REVIEW AND HERALD, Treas.

##### Auditor's Report.

Battle Creek, Mich.,  
July 23, 1901.

THIS IS TO CERTIFY, That I have carefully examined the books of the Treasurer of the Michigan Conference, checking by vouchers and receipt stubs, and find them in perfect order and correctly kept.

W. H. EDWARDS,  
Auditor Lake Union Conference.

The following churches were received into the Conference by vote: Glenwood, with twenty-four

members: Rapson, with twenty-three members; and Iron River, with twenty-six members.

The Chair was empowered to appoint the committees, and the following persons were named: On Resolutions, S. M. Butler, F. D. Starr, and J. G. Lamson; on Credentials and Licenses, Wm. Ostrander, J. H. Thompson, F. D. Starr, C. N. Sanders, and E. N. Hatt; on Nominations, J. H. Thompson, D. Hale, R. C. Horton, O. F. Campbell, and W. R. Matthews; on Constitution and Laws, J. S. Hall, W. R. Matthews, and J. G. Lamson.

The following recommendations and resolutions were presented by the committee, and adopted:—

1. That it is inexpedient at this time to make the proposed change in the Constitution of the Conference so as to permit all members in attendance at any Conference session to be delegates.
2. That your committee deems it impracticable and unwise to recommend to the churches the election of one person as treasurer to receive all the church funds, such as tithes, Sabbath-school offerings, tract society money, and donations.
3. Inasmuch as a precedent has already been established in this Conference of calling in a number of leading brethren to consult with the President and Conference Committee relative to the appointment of standing committees, and to act as an advisory committee during the sessions of the Conference, it is deemed inexpedient for this Conference to pass a resolution which will bind the actions of future Conferences.

We recommend—

4. That an invitation be extended by this Conference to the Auditor of the Lake Union Conference to audit the books, and familiarize himself with the business of this Conference.

5. That all missionary money received by the Treasurer of the Michigan Conference be sent direct to the Missionary Treasurer of the General Conference, without passing through the office of the Lake Union Conference.

6. That this Conference continue to pay the salaries and traveling expenses of the Sabbath-school and church-school general officers.

7. That this Conference retain sufficient of the Sabbath-school donations to pay all incidental expenses connected with the Sabbath-school Department of the Conference, and that the remainder be sent to the Mission Board Treasurer of the General Conference.

8. That this Conference grant missionary teachers' licenses to approved church-school teachers.

9. That this Conference elect a State canvassing agent in the same manner as Conference officers are elected, and that he be a member of the Executive Committee of the Conference.

10. The continuance of the Conference Board of Education, and that this board consist of the Conference Superintendent of schools, one member of the faculty of the Missionary College at Berrien Springs, to be chosen by them, and the Principal of the Cedar Lake Academy; that all applicants for positions as teachers in church schools pass a satisfactory examination before this board.

11. That the Board of Control of Cedar Lake Academy consist of the Conference Committee, the Principal of the faculty, and the Business Manager of the academy, and that this Board of Control choose its own chairman and secretary.

12. All relative to boards of control of other industrial schools was referred back to Committee on Plans, and was not reported on again.

13. That the Michigan Conference Committee be empowered to continue the maintenance of Elder Munson in the foreign field, in harmony with the resolutions heretofore passed by this Conference.

14. That this Conference indorse the action of the Michigan Conference Committee in maintaining Brother Byron Hagle in the Southern field for one year.

15. That the Michigan Conference indorse the action of the Michigan Conference Committee in re-establishing the *Field Echoes*, and that we encourage them to make the State paper still more efficient.

16. That the work heretofore carried on by the Michigan Tract Society be performed by a department of the Conference, to be known as the Missionary Department; that the one who shall have charge of this department be known as the Missionary Secretary and Treasurer; and that said Secretary and Treasurer be elected at each annual session of the Conference, in the same manner as other Conference officers.

17. That the work heretofore carried on by the Michigan Sabbath-school Association be performed by a department of the Conference to be known as the Educational Department; that the one in charge of this department be known as the Superintendent of the Sabbath-schools and church schools; that he be a member of the Executive Committee of the Conference; that this officer be elected at the annual

session of the Conference; and that the Conference Committee be empowered to appoint a Corresponding Secretary and Treasurer of this department to assist the Superintendent.

18. That librarians render quarterly statements to church-members, and that the Conference Committee prepare suitable blanks for this purpose.

19. The adoption of the resolution of the Lake Union Conference relative to the scope of work of church schools and industrial schools, as follows: That church schools cover, ordinarily, six years of work, and that industrial schools cover four years of work; but that in special cases, either in church schools or industrial schools, more advanced work may be done, if it appears in the judgment of the managers and faculty that such should be the case.

20. That the postage and stationery expenses of the Superintendent of Schools be paid out of the Sabbath-school funds.

21. That the Executive Committee be empowered to support two more laborers in a foreign field during the ensuing year, provided the funds of the Conference will warrant them in so doing.

22. That this Conference instruct its representative on the board of trustees of the college farm as to the disposition to be made of that property. The Michigan representative was instructed to do his part toward selling the farm.

23. *Resolved*, That we urge upon our people a more general observance of the plan of paying ten cents per week for the support of missions.

The following was referred to the Executive Committee:—

24. Inasmuch as the cost of maintaining the Detroit Mission appears to be out of proportion to the results obtained, we therefore—

*Recommend*, That the Conference consider the advisability of selling the property as soon as practicable, and make other provision for the continuance of the work in that city.

The following were introduced from the floor, and adopted:—

*Whereas*, There is such an urgent need of Bible work in our cities, and we have so few workers in that line, we therefore—

*Recommend*, That a special effort be made to encourage and induce suitable persons to prepare for and enter the Bible work.

We recommend that greater efforts be made to extend the knowledge of the present truth among the Germans in this Conference.

Knowing that our esteemed fellow laborer and burden-bearer, Elder H. D. Day, has been and still is sorely afflicted, we extend to him and his family our heartfelt sympathy, praying that God may in a special manner bless and sustain them.

On motion it was voted to amend Article II, Section 1, of the Constitution, so as to read as follows: The officers of this Conference shall consist of a President, Secretary, Treasurer, and an Executive Committee of seven members, of whom the President shall be one.

The following were elected officers for the ensuing year: President, J. D. Gowell; Secretary, E. I. Beebe; Treasurer, Review and Herald; Superintendent of Sabbath-schools and church schools, Elder J. M. Butler; State Canvassing Agent, Elder S. E. Wight; members of the Executive Committee, J. D. Gowell, S. M. Butler, S. E. Wight, W. R. Matthews, E. K. Slade, M. J. Cornell, Dr. S. P. S. Edwards.

Ministerial credentials were voted to the following-named persons: E. H. Root, J. L. Edgar, J. D. Gowell, R. C. Horton, F. D. Starr, H. M. Kenyon, H. D. Day, O. F. Campbell, L. N. Lane, W. C. Hebner, S. M. Butler, W. R. Matthews, William Ostrander, C. N. Sanders, M. B. Miller, R. W. Munson, E. R. Williams, H. W. Miller, E. K. Slade, O. Soule, A. R. Sandborn, W. H. Falconer, M. C. Guild, B. F. Stureman, Eugene Leland, L. G. Moore, T. M. Steward, J. C. Harris, S. E. Wight, W. D. Parkhurst, John Irwin, Jr., C. P. Haskell, John W. Covert, H. R. Johnson, and M. W. Lewis.

The following received ministerial license: R. E. Harter, O. F. Butcher, Fred Brink, F. J. Harris, C. A. Hanson, C. E. Leland, M. Shepard, W. E. Videto, Chancy Wood, M. D. Warfle, J. G. Lamson, H. G. Lucas, T. G. Lewis, J. G. Wilson, Dr. S. P. S. Edwards, and Mrs. E. R. Williams.

Missionary license was given to E. A. Bristol, Mrs. R. W. Munson, Mrs. C. F. Beebe, Mrs. Mina Videto, Mrs. Mae R. Warfle, Mrs. Agnes Harris, Mrs. M. M. Faulkner, Mrs. Florence Hutchinson, Mrs. M. C. Kenyon, Maggie Banks, Emily Campbell, Clara Hildreth, Mina Hildreth, Clara Keip, Lucy Tyte, E. Jennie Lane, Minnie E. Lay, Mina Pierce, Emma Schilling, Alice M. Slade, Fannie Black, Bertha Snyder, Belle Campbell.

It is further understood that Brother L. Terry remain in the tract and missionary office, and C. G. Howell engage in church-school work.

Voted, that the surplus, or as much thereof as is needed, of the camp-meeting fund be loaned to



the Conference Committee to be used in improvements at the Cedar Lake school; that the Conference Committee be instructed to assist the Battle Creek College in defraying the expenses of the past year to the amount of \$500; that Dr. Edwards be placed upon the Michigan Conference pay roll as a teacher in the Emmanuel Missionary College at Berrien Springs; that the Conference pay \$700, in monthly installments, toward the support of the schools in the South. J. D. GOWELL, Pres.  
J. S. HALL, Sec.

### NEW YORK CONFERENCE.

THE fortieth annual session of the New York Conference was held at Oswego, August 29 to September 8. The attendance of our people as well as the attendance from the city was good. An interest was awakened in the truths of the Third Angel's Message, and several workers were left to continue labor for the people. About twenty-five persons were baptized.

The officers chosen for the ensuing year are as follows: President, G. B. Thompson; Vice-President, A. O. Burrill; Secretary and Treasurer, T. E. Bowen; Secretary and Treasurer of Missionary Department, T. E. Bowen; Secretary of Sabbath-school Department, Mrs. Delia A. Thompson.

Credentials were granted to the following-named persons: G. B. Thompson, L. T. Nicola, A. O. Burrill, J. W. Raymond, F. Peabody, J. B. Stow, D. A. Ball, A. R. Hyatt, F. H. DeVinney, C. O. Taylor, P. Z. Kinne, F. Wheeler, H. H. Wilcox, S. B. Whitney. Licenses were given to Mrs. Lulu Wightman, B. E. Teffts, T. E. Bowen, B. E. Fisk, F. H. Hicks, R. F. Cottrell, E. A. Raymond, B. E. Connerly, W. J. Boynton, H. W. Carr; and Missionary licenses to Rosa F. Mead, Mary A. Millington, B. B. Noftger, W. S. Cleveland.

The following are the resolutions fully considered and passed:—

*Resolved*, That a committee of fifteen be chosen by the delegates, who will act with the Conference Committee and formulate the business to bring before the Conference.

The New York Tract Society in meeting:—

*Resolved*, That we petition the New York Conference of Seventh-day Adventists to receive our society as a department of that body.

Resolutions were passed making the New York Tract Society and the New York Sabbath-school Association departments of the Conference.

*Resolved*, That the State be divided into districts, and a competent person set over each, who can and will go out with our people from house to house and interest them in circulating our literature.

*Resolved*, That we favor the holding of missionary and Sabbath-school institutes in the different sections of the Conference.

*Resolved*, That we recommend each church so far as possible to select one or more of its members for the regular canvassing work, and that the church stand back of its workers with spiritual aid, and, if necessary, with substantial support.

*Resolved*, That we continue the work with "Christ's Object Lessons," and that we endeavor to raise sufficient money to pay for the material in the books sold in this Conference.

*Resolved*, That we recognize our faithful canvassers as Conference laborers by granting them canvassers' missionary license.

*Resolved*, That church schools be organized under the advice of the Conference Committee.

*Resolved*, That we pay a sum equal to the salary of one teacher in the Union Conference Academy at South Lancaster for the school year of 1901-2.

*Resolved*, That the Conference Committee seek for a suitable location, with substantial aid and support guaranteed, for a branch sanitarium in our Conference; and if such can be obtained, we invite the International Medical Missionary and Benevolent Association to establish a branch sanitarium in our Conference, the President being requested to transmit this invitation to said association.

*Resolved*, That our Conference pay a second tithe, the same to be used in the support of workers in the regions beyond.

*Resolved*, That we in Conference assembled do express our sincere thanks to the citizens of Oswego, who, through their officials, granted us the free use of Kingsford Park for holding our annual camp-meeting; also to the courtesy of the police department for its efficient service; and to the *Palladium* and *Times* for their excellent reports of our meeting.

*Resolved*, That we request the city papers to print the foregoing resolutions. T. E. BOWEN, Sec.



### Leading Events of Week Ending September 21.

—Czolgosz, the assassin, will doubtless be electrocuted about November 8.

—The British Association of Science recently began its annual meeting in Glasgow, Scotland.

—President Roosevelt objects to having a personal guard of detectives about him continually.

—Six men were killed, and many others injured by a recent gas explosion in a coal mine at Spring Gulch, Colo.

—The bail of Emma Goldman, the arrested Chicago anarchist, has been fixed at \$20,000 by Justice Prindiville.

—Seven men were killed and five wounded as the result of a recent explosion in an Oakland, N. J., powder mill.

—The Jewish calendar year 5662 began Friday night, the 13th inst., with solemn ceremonies in all Jewish synagogues.

—Two French torpedo boats collided near Ajaccio, Corsica, the 18th inst. One sank in the deep sea. The crew was saved.

—In connection with the Czar's visit to France, an effort is being made by Russia to borrow of her ally the sum of one billion francs, or about \$200,000,000.

—It is proposed that all the anarchists of this country be deported to some Pacific Ocean island possession of the United States, there to be permanently isolated.

—Possibly Congress may vote Mrs. McKinley the sum of \$50,000, "a pension of \$5,000 a year, pay Mr. McKinley's doctor bills and funeral expenses, and grant her free use of the mails."

—It is reported that hereafter the mails from Australia to England, which have heretofore been sent via the Suez Canal, will go "by way of the United States, as much less time is required by this route."

—Special prayers in memory of the late President McKinley were held in all the Continental capitals and throughout the British colonies. King Edward, Queen Alexandra, and other royal personages attended a memorial service in the English church of Copenhagen.

—The funeral of William McKinley, twenty-fifth President of the United States, took place at Canton, Ohio, his home town, Thursday, September 19, amid great mourning on the part of the whole nation. Memorial services were held the same day throughout the land, all shops and factories being closed.

—Out of respect to the death of President McKinley, King Edward, of England, ordered his court to go into mourning for one week. It will be remembered that the United States government and people showed a corresponding amount of respect and sympathy on the occasion of Queen Victoria's demise.

—France went wild in greeting the Czar and Czarina of Russia, who landed at Dunkirk, France, the afternoon of the 18th inst. The bands played the Russian hymn. The royal personages were guarded against all anarchists or other would-be assassins, the streets being cleared of people and occupied only by soldiers.

—The Peary arctic steamer "Erik" from Cape Sabine, Ellesmere Land, recently arrived at North Sydney, Cape Breton, with the news that "in May, 1900, Lieutenant Peary had reached latitude 83° north, longitude 25° west (160 miles beyond Lockwood's farthest), and rounded the northern limit of the Greenland archipelago, the most northerly known land in the world." It would not be surprising if an American were to reach the north pole first.

—The British cruiser "Indefatigable," of 7,000 tons, ran on the rocks near Quebec, P. Q., the morning of the 18th inst., and knocked a hole in its bottom. She had come to Quebec to take part in the naval demonstration and welcome in honor of the visit of the Duke and Duchess of York, and was on its way to Montreal together with its sister second-class cruiser, the "Tribune," to be there before the royal party.

—There is talk of the Irish tongue being revived.

—Dr. Rixey declares Mrs. McKinley out of danger.

—General Funston is in a Manila hospital, afflicted with appendicitis.

—An effort will be made to exclude all anarchist immigrants from the United States.

—J. A. Wilman, a United Brethren minister of Huntington, Ind., was recently tarred and feathered because he had denounced Mr. McKinley.

—M. Santos-Dumont, the Brazilian aeronaut, wrecked his second air-ship in Paris the 19th inst., and has decided not to try again this year for the prize.

—Bishop Whipple, of Minnesota, died at Faribault, the 16th inst., aged seventy-eight years. He was "the senior bishop of the Protestant Episcopal church in America."

—A huge tank in the building occupied by A. M. Rothschild and Company, of Chicago, fell through six stories the night of the 19th inst. Damage, \$250,000 and four persons hurt.

—As the result of a recent collision between a freight and a passenger train on the New York, New Haven, and Hartford road, near Ayon, Mass., six persons were killed and twenty-five injured.

—Word was recently received from Mr. Baldwin, an American arctic explorer, stating that "he was in latitude 78, longitude 38, seeking a passage northward through the ice, and that all was well."

—According to the Chicago *Tribune*, former Secretary of State Olney was recently denounced at a meeting of his neighbors "for refusing to help punish an employee who approved of Czolgosz's deed."

—In co-operation with other Boer leaders, General Botha is planning a raid into Natal, South Africa. In view of this, the authorities at Pietermaritzburg ordered a muster of the Natal corps on the 19th inst.

—To all appearances the great strike in the mills of the United States Steel Corporation, begun over two months ago, has practically failed. The striking leader has been "obliged to abandon the attempt to have the [Amalgamated] Association's wage scale adopted by the non-union mills, the purpose for which the strike was ordered."

—Herr John Most, editor of *Die Freiheit*, of New York City, was recently arrested for printing, on the day after the assassination of President McKinley, an editorial abounding in anarchistic sentiment. A leading religious weekly insists that he be tried as an "assassin," since he "unmistakably justifies murderous acts," and since, according to the Century Dictionary, the word "assassin" may be applied "to a man who attempts it whether he succeeds or fails."

—President Roosevelt attends the Grace Reformed Church at Washington. Its seating capacity is but 125. Rev. John M. Schick is the pastor. When Vice-President, Mr. Roosevelt selected this church because he desired that his children should be "so near to their Sunday-school that they could walk, and not compel the coachmen and horses to work on the Sabbath;" that is to say, on Sunday, which he considers to be the Sabbath. He is a communicant of the Dutch Reformed Church.

—A dispatch from London, dated the 18th inst., states that it is reported from Simla, India, that "fighting has occurred at Peiwar Kotal Pass, at the upper end of the Kuram Valley, between the Ameer's troops and the Jargis, a tribe which has long complained of Afghan oppression. Some hundreds of the tribesmen moved across the British border, camping on the hills. The Ameer's troops surprised them, crossing the boundary in pursuit. The local British authorities warned the Afghan officer in command that he must prevent his men from transgressing the frontier."

—According to the *Public*, of Chicago, "the Boers have celebrated Lord Kitchener's surrender proclamation, which matured on the 15th, by winning on the 17th one of the greatest victories of their guerilla warfare. The event took place near Scheepers Nek. According to Lord Kitchener's official report, they ambushed three companies of mounted British infantry, and after severe fighting overpowered them. The British loss was 16 killed, 30 wounded, and 155 captured. The Boers are said by the British commandant, who escaped, to have numbered 1,000, and to have been under the command of General Botha. Another affair is reported by General French, who says that the Boer Commandant Smuts 'rushed' a British squadron at Eland's River Poort, killing twenty-three and wounding thirty-one."

—Chicago stenographers have formed a labor union.

—An anarchist community of twenty-five families has been forced to leave Guffey Hollow, Pa.

—Four Mormon missionaries have arrived in Japan, and have begun an active campaign.

—France has presented additional claims against Turkey, which must be settled before diplomatic relations are resumed.

—The celebration of the 1000th anniversary of the death of King Alfred the Great began in Winchester, England, the 19th inst.

—Because of the President's assassination the Virginia Constitutional Convention rejected the provision for free speech, in its Bill of Rights.

—Mr. Cortelyou, Secretary to the late President, has been asked by President Roosevelt to retain his post of Secretary to the President.

—The "Illinois," which was commissioned in the United States Navy the 16th inst., is the fastest ship of its class in the world. It will probably join the North Atlantic Squadron.

—Some Chicago capitalists have completed arrangements for building a large irrigation plant whereby to redeem 20,000 acres of arid land in Wyoming.

—King Edward and Queen Alexandra, of England, the Russian Dowager Empress, and other royal personages arrived at Helsingborg, Sweden, the 20th inst., on the royal yacht "Osborne," to visit King Oscar, of Sweden, at Sofiero Castle.

—A hotel proprietor of Vincent, Wis., was recently compelled to kneel before the United States flag and kiss McKinley's picture because he had spoken disrespectfully of the dead President, saying that the latter "was not worth the bullet that killed him."

—Morocco has received a joint note from the leading Powers of Europe "backing up the demand of Spain for the release of Christians recently captured and imprisoned by Moorish tribes," and demanding "compensation for their capture, and the punishment of the tribes."

—Word comes from Willemstad, island of Curacao, that "the Colombian Liberals and the allied Venezuelan troops were defeated by the Colombian government troops on September 13 and 14, at Curuzo, in the suburbs of Rio Hacha." This town was not bombarded, the Venezuelans not having ammunition for the larger guns of their fleet.

—Theodore Roosevelt is the twenty-sixth President of the United States. He is also the youngest man who has ever become President, being but forty-three years old. He was born Oct. 27, 1858, "of a family eight generations of which have lived in the same city [New York], and of mixed Dutch, Scotch, Irish, and French Huguenot ancestry."

—A Lisbon dispatch dated the 20th inst. declares that "a hurricane has swept over the Azores. The chief sufferers were those on the islands of Flores and Corvo, where there was serious loss of life, owing to the collapse of buildings." In cabling for relief for the people, the Governor says he is "unable to state the extent of the devastation, owing to the destruction of the telegraph line."

—According to a French journal *L'Electricien*, the Marconi company now proposes to "establish a wireless telegraph service between England and Australia;" for it seems that "Marconi has perfected his apparatus to such a degree, we are assured, that a perfect connection will be secured if stations are established at the following points: the English coast, Cape Finisterre, Gibraltar, Malta, Algiers, Sardinia, Sicily, Cape Malea (Greece), Alexandria, Aden, Socotra, Colombo, Sumatra, Perth, Albany, Adelaide, and Melbourne. The same company is hoping to be able to organize a service between Europe and America. But this will be found to be a task far more difficult to accomplish."

—Not all Jews favor the Zionist movement. In its issue of the 5th inst., the *American Israelite* says that "only a small part of Palestine is fit for agriculture, and this portion is fully occupied and has been for centuries. While it is possible that by extensive irrigating canals the area of tillable soil might be increased, it is certain that this would require a long time and an immense outlay of money, of which the entire £2,000,000 the Zionists are trying to get into their colonial fund would only be a part. To encourage further immigration to Palestine is now worse than a folly; it has become a crime." But, we ask, why is it at all necessary for the Jews to return to Palestine? Cannot all those who believe on the Lord Jesus Christ be saved just where they are? A. J. B.

## Bureau of Information

### SOUTHERN CALIFORNIA.

THIS is a land of flowers, with almost perpetual sunshine, and a beautiful climate tempered by the ocean breeze during the day and the mountain zephyrs at night. The heat never becomes unbearable, and sunstroke is practically unknown. The great abundance of semitropical fruit, together with a large production of nuts, grains, and vegetables, makes it a desirable place in which to live, and especially so for those wishing to subsist upon the natural products of the soil.

Notwithstanding these natural advantages, but few of our people have come to southern California. There are many towns in which not one is found. What a blessing it would be if some of our brethren would leave the large centers and settle in these needy fields. Their own souls would be watered, as they administered the everlasting gospel to those in darkness.

Southern California is one of the most favorable places in the world for medical missionary work. Thousands come here every year from all quarters of the globe. They find the climate even and delightful the year round, as the seasons differ but little. This is a place where they can escape the cold frosts of winter, and the scorching heat of summer. A constant stream of humanity is coming and going, and we feel sad to know we are not able to care for those seeking our services. In Los Angeles only one in ten of those who ask for admission at the sanitarium can be accommodated, while in San Diego we have no place at all where we can house and feed them. We are compelled to put our patients in the Catholic hospitals, where they are deprived of the gospel, the great message for these last days. It seems too bad to see so many turned away who might be brought into the light by proper surroundings.

Only a small amount would be required to start the work, as rent is cheap, and at present there are a few suitable buildings that could be obtained very reasonably. We have doctors and nurses, and only need some one with means to give the good work a start. A better investment could not be made, for the returns will be good here, and in the end souls for the great gathering day.

Are there not some who would like to settle here and put their means into the work? We have a church of about seventy-five members, made up of active missionaries, and others are constantly coming into the fold. They are all poor in this world's goods, and mostly women, but are ready and willing to co-operate with any enterprise that has for its aim the salvation of souls.

Any one wishing further information concerning the climate or other details will receive a prompt reply by addressing T. S. Whitelock, M. D., 561 Fifth St., San Diego, Cal. Please inclose stamp to pay postage.

### VISITORS TO BUFFALO, N. Y.

VISITORS remaining over Sabbath in the city are invited to meet with the East Buffalo Church, on the corner of High and Jefferson Streets, at 10 A. M.; on the west side, at 2:15 P. M., on the corners of Massachusetts and Shields avenues. Board can be found among Sabbath-keepers at 787 Niagara St., at reasonable rates. A. O. BURRILL.  
429 Williams St.

### THE LIGHT OF THE WORLD.

Kansas a Good Place to Shine In.

"YE are the light of the world. A city set on a hill cannot be hid." Jesus says we are the light of the world; and since this is so, let us arise, and shine: for our light is come, and the glory of the Lord has risen upon us.

There are hundreds of our brethren living in the cities and towns whose light is not illuminating a very large space, hid as it were under a bushel. This is not as God would have it. He has spoken plainly upon this point. In some places large numbers have congregated together. This is not as God would have it: He would be pleased to see many of these leave the crowded cities and towns, and settle in small companies, that the light of the truth may be seen.

In Kansas, and especially in western Kansas, there are thousands of acres of good land that can be leased or bought upon reasonable terms. Here good, energetic Adventists could let their light shine, and much good could be done. Let us break up those large camps, and form smaller ones on good farms. I hope you will consider what the Lord has said upon this point.

Address Brother Henry Ferrett, Logan, Kan., for any information that may be desired.

T. GODFREY.

COMMUNICATIONS for the librarian of the Paterson (N. J.) church should be sent to Miss Minnie Cobbett, 52 Jefferson St., Paterson, N. J., instead of to P. Van Duren, 106 E. Holman St., as heretofore. P. VAN DUREN.

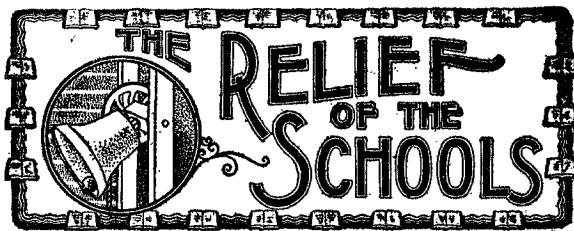
## Sabbath Sunset Calendar

"Remember the Sabbath day to keep it holy.  
"Six days shalt thou labor, and do all thy work.  
"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10.  
"From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

1901 OCTOBER 1901						
Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		
L. Q. 4		N. M. 12		F. Q. 20		F. M. 27

## The Sun Sets

Day of Month	BOSTON New England, Michigan, N. Y. State, Wisconsin, N. and S. Dakota, Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Nebraska, Iowa, and Northern California.	WASHINGTON Virginia, Kentucky, Missouri, Kansas, Colorado, Utah, Nevada, and Central California.	CHARLESTON Georgia, Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and Southern California.
FRI. 4	5.38	5.39	5.39	5.42
SAB. 5	5.36	5.37	5.38	5.40
FRI. 11	5.26	5.27	5.28	5.33
SAB. 12	5.24	5.26	5.27	5.32
FRI. 13	5.15	5.17	5.18	5.25
SAB. 19	5.13	5.15	5.17	5.23
FRI. 25	5.04	5.07	5.09	5.17
SAB. 26	5.03	5.05	5.08	5.16



The Total Cash received on the Relief of the Schools Fund up to date is \$33,207.62.

### ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.		
M. Hansen	1 00	R. W. Brown	1 00
J. H. Acton	2 61	Mr. & Mrs. Pierce	1 00
Hans Rasmussen	2 00	Mrs. Sarah A. Murray	50
Martha Christiansen	20 00	Sarah C. Vincent	1 00
A friend	1 00	Mrs. M. A. P. Lewis	3 00
John Bell	1 00	A friend	1 00
William and Laura Greentree	1 00	Mrs. J. McLaughlin	1 00
Nellie H. James	1 00	Mrs. M. L. Zener	3 00
Samuel Shadel	1 00	Mrs. S. C. Hays	1 50
Geo. W. Sowles	1 00	Morton Stephens	5 00
O. Trueman	5 00	Mrs. M. M. Ward	1 00
Mrs. Julia Cardey	1 00	Mrs. Ada Avery	1 00
John Bailey	1 00	Geo. McDowell	1 00
Mrs. Emily Smith	10 00	Mrs. M. Lytle	1 00

A friend (H. E.)...	3 00	John T. Eden.....	2 00
Mrs. Carrie Thompson	1 00	Mrs. Laura Emery...	1 00
Mrs. J. F. Ketrang...	1 00	Mrs. Ellen Babcock...	1 10
Mr. and Mrs. Solomon Sewell.....	2 00	R. C. Andrews.....	2 00
Julia E. Johnson.....	1 00	Mrs. J. D. Richardson	1 00
Twining Sabbath-school	2 94	Miss Nancy Sutton...	1 00
Florence Bergman...	1 00	Patience Welch.....	1 00
Mrs. Rinda Cook...	1 50	O. C. Surdam.....	1 00
Lucy Mayo.....	1 00	John Moline.....	1 00
Colby (Wash.) church	6 15	Mrs. G. V. Reed.....	1 00
Mrs. Mattie Tuttle...	5 00	Mrs. Mattie Mitten...	5 00
Eliza Ladou.....	2 00	Mrs. M. E. Eager.....	1 00
Lucetta M. Guild...	1 00	Mr. and Mrs. W. J. Smith	3 00
Mrs. E. J. Bray.....	1 00	Mrs. E. L. Lysinger...	10 00
W. J. Heckman.....	3 00	D. Houghtaling.....	1 00
A. H. Peterson, Scandinavian fund...	1 00	Mrs. Mary Briggs...	3 00
A. H. Peterson.....	1 00	Mrs. Maggie Berger...	1 00
E. W. Webster.....	1 00	A friend.....	3 00
Sarah McMullin.....	5 00	A sister.....	1 00
C. C. Ward.....	1 00	Sarah A. Hastings...	26 00
G. N. and S. J. Rich.	2 00	Sarah H. Williamson...	49
Arthur Shrake.....	7 00	Friends (Oregon)...	15 25
Mrs. J. W. Dunkin...	2 00	Mr. and Mrs. E. D. Hulbert	19 75
R. W. Talcott.....	1 00	Lucinda Roe.....	5 00
J. B. Benson.....	5 00	Ella Reed.....	1 00
Robinson (Wis.) church	8 94	James Lay.....	10 00
Mr. and Mrs. H. F. Stephens	2 00	A. H. Matthews.....	30 00
Mabel, Clyde, Alda, and Eldon Stevens	70	Mrs. A. D. Long.....	2 50
Waverly (Mich.) church	2 25	Mrs. James C. Johnson, Scandinavian fund	9 00
Elvira White.....	1 00	Mrs. Preston Offill...	1 00
Mary A. Child.....	1 00	Adah Bishop.....	24
H. O. Freeman.....	3 00	F. E. Davies.....	1 20
L. C. Smith.....	1 00	Mrs. Trine Nelson...	1 00
Anna Rosenbach.....	1 50	Pearl Blocher.....	5 00
Cathy Dyfault.....	1 00	Mrs. S. F. Davis...	1 00
B. E. Green.....	1 00	Mrs. A. C. Nichols...	1 00
Chas. V. Story.....	1 00	Mrs. D. P. Chute...	1 00
Mrs. J. W. Elliott...	50	Phil Poertner.....	1 00
Mrs. C. M. Nichols...	1 00	Mrs. Peter Bang...	5 00
W. C. Meredith.....	5 00	Cora L. Koontz and others	1 50
L. Bungor.....	1 00	F. S. Porter.....	1 00
Mrs. S. A. Bryant...	1 00	A. Blake.....	1 00
Geo. S. Summerton...	2 00	James B. Green.....	2 00
M. V. Erkenbeck...	1 00	S. A. Robinson.....	1 00
J. M. Seat.....	1 00	J. R. Trumbull.....	2 00
Mada S. Yelland...	3 15	Mrs. Lillie Nelson...	1 00
Mrs. Alpha Wasson...	1 00	Wm. Haddox.....	10 00
Winnie Wasson.....	50	Ada McDonald.....	50
D. H. Goss.....	1 00	J. K. Seiberling...	3 50
Mrs. S. S. Post.....	11 00	Mae Gotham.....	1 00
E. Lock.....	1 25	Daniel Nettleton...	1 00
James N. Mock.....	10 25	Miss Myrtle June...	1 00
Mary G. Gorham...	1 00	John Hayne and wife	5 00
Chas. A. Ibbott...	1 00	Hannah A. Kelsey...	1 00
Mrs. John Pengelly...	2 00	Jacob Arnold.....	1 00
Miss M. L. Howlett...	5 00	S. E. Bennett.....	2 00
Mrs. Della Bailey...	1 50	Albert and Mrs. Carey	1 00
Eva Huffaker, Scandinavian fund...	5 00	A. H. Wentworth...	1 00
Eva Huffaker.....	5 00	Emily M. David.....	5 00
N. P. Manny.....	1 00	H. R. Kitto.....	1 00
C. N. Ransom.....	30 00	Mr. and Mrs. J. E. Dunlap	2 00
Mrs. Sarah Slanier...	1 00	John J. Cover.....	1 00
Miss J. Frazer.....	1 00	Mrs. James Sinclair...	1 00
C. D. Zirkle.....	1 00	Anna McLaughlin...	2 50
A friend (P. C.)...	5 00	M. L. Laury.....	5 00
A friend (M. S.)...	1 00	Mrs. Sandoz.....	1 50
Mrs. George Agar...	1 00	H. E. Miller.....	8 50
Mrs. C. F. Nesmith...	2 00	Wm. Wood.....	2 25
Thomas Pringle...	25 00	Mary Borden.....	1 00
Miss Mary Campbell...	1 00	Helen Foote.....	1 00
Mr. and Mrs. George Snider	5 00	A friend.....	50
A friend.....	5 00	Mr. and Mrs. M. L. Leach	5 00
G. A. Thompson.....	1 00	Columbus and Emma Flora	2 00
Clara Leeklider...	1 00	Mrs. T. A. Cline...	50
St. Johnsonbury (Vt.) Sabbath-school	1 50	J. E. Loomis.....	4 00
F. M. Gardner.....	1 00	A friend.....	1 00
Mrs. C. H. Hutchinson	1 00	Mrs. S. N. Rittenhouse	2 00
Mrs. Sarah E. Pavlin	5 00	J. H. King.....	1 00
Sarah Lane.....	5 00	Mrs. J. G. Whitman...	5 00
E. S. Denny.....	2 00	Mr. and Mrs. W. H. Wilbur	2 00
Mrs. S. M. Stewart...	1 00	Mrs. H. Dean.....	1 00
S. M. Van Every...	1 00	Mrs. Tina Cockrell...	2 00
Lemise V. W. Emery...	5 00	Mrs. S. A. Richardson	50
Mrs. J. W. Zin.....	1 00	T. J. Frost.....	1 50
John A. Webster...	5 00	J. M. Parker.....	1 00
Mr. R. Carr.....	1 00	Eliza C. Cadwell...	1 00
Mrs. G. H. Gates...	1 00	Elmira M. Dodge...	1 00
F. W. Russel.....	2 00	J. Overton.....	1 00
Ida E. and Jonathan Richart, Scandinavian fund...	25 00	M. A. Washburn...	1 00
Ida E. and Jonathan Richart	50 00	Mrs. Elsie Crandall...	1 00
Mrs. A. V. Allen...	1 00	Almira Hicks.....	1 00
Mrs. P. F. Raymond...	1 00	A. Korb.....	5 00
A sister.....	25	Mrs. E. B. Bray...	5 00
Effie Bigelow.....	1 00	Sarah Johnston.....	1 00
C. N. Ward.....	1 00	J. H. Hanson.....	1 00
Grant Bunt.....	1 00	C. J. Patten.....	2 50
Chas. Gronemiar...	1 00	F. Engelbert.....	50
Mary B. Gibson.....	2 00	A friend (D. A. H.)	1 00
		Gilbert N. Collins...	1 00
		Mr. and Mrs. S. H. Rittenhouse	10 00

Mrs. Marie Neff.....	1 50	Mrs. S. D. Colby....	50
P. L. Downing.....	1 00	Mrs. W. Nichols.....	50
J. F. Holden.....	1 00	Jennie A. Scott.....	50
A friend.....	50	C. D. Casper.....	1 00
A. Kittelson.....	1 00	Carrie S. Haskins...	25 00
Hermann Newmann...	2 00	S. D. Neal.....	1 00
Mrs. Dave Stockdale...	1 00	L. E. Koon.....	9 75
Mary Hardin.....	2 00	O. H. Olsen.....	1 00
J. R. and J. M. Gossett	2 00	G. G. Tuttle.....	10 00
M. W. Moss.....	4 00	Thomas and Savannah Griffin	1 00
R. McCormick.....	2 00	D. J. Major.....	1 00
Mrs. Charles Dean...	10 00	A. F. Malcorn.....	1 00
L. A. Robinson.....	1 00	Mrs. Alice Anderson...	1 00
Lilla M. Grant.....	1 00	Mrs. E. D. Blackmer...	5 00
A. W. Sennett.....	1 00	Thomas Moubpied...	5 00
Mrs. L. M. Dodge...	1 00	Mr. and Mrs. A. E. Bostwick	2 00
Mr. Clyde.....	1 00	Harriet Nicholson...	1 00
I. B. Post.....	1 00	Ann C. Guthrie.....	1 00
W. B. Jones.....	50	Mrs. A. Haughton...	5 00
A. E. Parrett.....	10 00	D. N. Storey.....	5 00
David Parrett.....	1 00	Mrs. S. E. Hulin...	1 00
M. Van Eman.....	5 00	Mary V. Warner....	1 00
B. W. Van Eman...	20 00	Phoebe E. Simmons...	1 00
Mary Richardson...	1 00	Paul Jensen.....	5 00
Hortense Andre.....	1 00	Jacob Jensen.....	1 00
Mary E. Young.....	5 00	J. C. Grovermiar...	1 00
F. H. Clymer.....	2 00	C. B. Shaw.....	100 00
North San Juan (Cal.) Sabbath-school	1 00	C. D. Terwilligar...	100 00
J. Whipple.....	1 00	J. W. Beach.....	24 00
N. S. Bishop.....	5 00	Christ Jorgenson...	25 00
Harriett Oberholtzer	1 00	Nels Johnson.....	18 00
Mrs. Katherine Parker	1 00	Mrs. A. E. Berry....	1 00
Mabel Parker.....	1 00	Maria L. Crawford...	1 00
Mrs. Emma G. Hoffer	1 00	M. V. Boyd.....	2 00
A. C. Atwood.....	5 00	I. J. Hayes and family	2 05
E. D. Calkin.....	2 00	Blanche Mahaien...	25 00
Jennie Reddell.....	1 00	Charles Whitney...	1 00
J. L. Rummery.....	3 00	Minnie Black.....	50
R. Martz.....	1 00	J. C. Yates.....	10 00
Mrs. R. W. McMahan	1 00	George Nickel.....	5 00
Laura E. Geissler...	50	S. T. Shafer.....	1 00
Mrs. M. J. Marcy...	50	Ida Shafer.....	5 00
B. M. Hall.....	1 00	L. E. Larsen.....	10 00
Mrs. H. F. Williams...	1 00	A. L. Thrush.....	5 00
Mrs. W. F. Carpenter	1 00	Mrs. M. E. Kline...	1 00
Louis Knester.....	1 16	Sister Meserve....	1 00
N. C. Wheeler.....	1 00	A. Dingwall.....	1 00
Mrs. V. V. Wheeler...	1 00	Clyde S. Rees.....	1 00
I. A. Wheeler.....	1 00	Susan M. Twiggard...	1 00
Mrs. E. A. Wheeler...	1 00	E. F. Henry.....	1 00
J. McCord.....	1 00	Mr. and Mrs. J. R. Montague	50
Wm. Humphries...	10 00	Maggie R. Layton...	1 00
J. A. Gregory.....	2 00	Jennie R. Dewey...	50
Mrs. C. A. Baker...	1 00	Ralph and Ellen Dewey	1 00
Lemuel E. Reed.....	4 00	R. Baker.....	50
Tryphena Baldwin...	1 00	P. Carrie and Rosy Robb	1 50
Mrs. M. Thomas.....	5 00	Mrs. A. R. Lackey...	5 00
Mrs. Lizzie Crusan...	2 00	Mrs. M. F. Albrecht...	2 00
John D. Van Cear...	1 00	Geo. H. Waggoner...	4 00
Mrs. M. E. and Miss M. C. Sampson...	1 50	S. J. Lemon.....	1 00
Emma Emmons.....	3 00	Joe Williams.....	5 00
Mrs. H. I. Case.....	1 00	R. B. Willson.....	1 00
Ella S. Durguid...	1 50	Symour Hilliard...	1 00
Mrs. Perry Sherman...	1 00	Elva Travis.....	1 00
Flora Hayden.....	1 00		



### Opening of the Southern Training School.

THE fall term of the Southern Training School, at Graysville, Tenn., will begin the 25th inst. It is very desirable that all who attend the school should enter at the beginning or as soon after as possible. All who are coming from the north via Cincinnati can secure the usual clergy rate by applying to the writer. These rates can be secured from Chicago and all Wisconsin points. Let young men and women everywhere seek a speedy preparation for the Lord's work. The school offers courses in all lines of practical missionary effort. J. E. TENNEY.

### Camp-Meetings for 1901.

SOUTHERN UNION CONFERENCE.			
Alabama, Anniston,	Sept.	20-30	
Florida, Ft. Ogden (State),	Nov.	1-	
Florida, Orlando (local),	Nov.	15-	
NORTHWESTERN UNION CONFERENCE.			
Iowa, Woodbine,	Oct.	1-6	
SOUTHWESTERN UNION CONFERENCE.			
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

### Address.

THE address of Elder R. W. Parmele is 821 W. Fifth St., Topeka, Kan.

### Publications Wanted.

N. B.—Attention has been repeatedly called to the necessity of having papers *properly wrapped*. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at *four ounces for one cent*.

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

W. L. Robinson, Green Forest, Ark., literature regularly.  
J. P. Johnson, 11 S. Stevens St., Spokane, Wash., REVIEW, Signs, Little Friend.

### Business Notices.

WANTED.—By a widow who has no home, a place to work. For particulars address M. A. Cummings, Waukegan, Ill.

WANTED.—Position by man aged 25, to work on farm by month for a Sabbath-keeper in Colorado. Address D. N. Stow, Big Springs, S. D.

## Obituaries

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

SYPHERS.—Died at Patton, Cal., of a complication of diseases, Ansel E. Syphers, aged 62 years, 1 month, 10 days. He accepted present truth in 1885, and ever since had been a firm believer. Remarks at the grave were based upon Job 14. \* \* \*

DITTO.—Fell asleep at Enid, O. T., Sept. 7, 1901, Hilda Maria, daughter of Laura A., and J. W. Ditto, aged 1 year and 2 months. Funeral services were conducted by the writer, assisted by Elder G. G. Rupert. Text, Jer. 31: 15-17. C. SORENSON.

MERRELL.—Died at Boulder, Colo., of tuberculosis, Edna Alice Merrell, wife of M. A. Merrell, aged 37 years, 4 months. She died in full faith, assured of the Lord's acceptance. Services were conducted by the writer. The body was taken to Minnesota for burial. U. P. LONG.

ARCHIBALD.—Died in Council Bluffs, Iowa, Sept. 12, 1901, of diphtheria, Deloss James, son of E. C. and Ellen Archibald, aged 6 years, 3 months, 16 days. Deloss was an earnest little Christian, and loved to pray. A short service was held at Walnut Hill Cemetery by the writer. GEORGE H. SMITH.

HICKS.—Died in Reno, Nev., Aug. 29, 1901, of bloody flux, my beloved husband, Benjamin F. Hicks, aged 73 years, 10 months, 21 days. He heard the truths of the Third Angel's Message in Waterloo, Iowa, in 1862, and loved them to the end. He leaves four children. We are sustained by the blessed hope. HARRIET N. HICKS.

SOERENSON.—Died July 19, 1901, in Chicago, from tuberculosis, Sister Sorenson, in the fifty-eighth year of her age. She was a native of Denmark. She has been a member of the Seventh-day Adventist Church for twenty-five years, and died loving the truth. Funeral services were conducted by the writer, assisted by the pastor of the Joyce M. E. Church. She was tenderly laid to rest in Graceland Cemetery. L. D. SANTEE.

OATHOUT.—Died at Armada, Mich., Sept. 4, 1901, of neuralgia of the heart, Sister Nancy Elizabeth Oathout, in the forty-sixth year of her age. Sister Oathout was a devoted Christian; her only desire was to work for the Master. The day before her death she had labored hard in canvassing for the *Good Health*. Comforting words were addressed at her funeral by Rev. Mr. Vanameran (Congregationalist). H. M. KENYON.

OSBORNE.—Died Aug. 12, 1901, at the home of his son, James M. Osborne, Galesburg, Ill., John T. Osborne, in the seventy-fourth year of his age. He had been a great sufferer for several years, being deprived of the power of speech by disease. His Christian experience covered the last forty-six years of his life. He became acquainted with the last gospel message through his son James. Words of encouragement were spoken by the writer. W. D. CURTIS.

BYRON.—Died at Linneus, Me., Aug. 29, 1901, after a long and painful illness, Melissa E., wife of George L. Byron, aged 60 years, 2 months, 29 days. Sister Byron accepted the truths of the Third Angel's Message and was baptized in 1876, and united with the Seventh-day Adventist church at Linneus at its organization. There are only three members left in the church now. Sister Byron led a consistent Christian life, and will be greatly missed by her husband, children, and many friends. But we mourn not as those without hope. She sleeps in Jesus. Funeral services were conducted by the writer. Remarks were based upon Rev. 14: 13. J. B. GOODRICH.



## The Marvel of Nations

OUR COUNTRY; ITS PAST, PRESENT,  
AND FUTURE, AND ITS PLACE  
IN PROPHECY.

By Elder Uriah Smith

THE important element in history is the working of divine providence in the affairs of men. Nebuchadnezzar was taught that the most high God ruled in the kingdom of men; and the Jews missed the golden opportunity to prolong their national existence because they knew not the day of their visitation.

THE MARVEL OF NATIONS pictures the situation to-day, how, under the fostering care of a beneficent providence, our country has surpassed all other nations in material development, till it now stands forth the richest nation in ready money, the richest in resources, the richest in facilities for defense and conquest, of any nation on the globe.

The book contains 320 pages, and is profusely illustrated from new plates.

Cloth, plain edges, - - - \$1.25  
Cloth, gilt edges, - - - 1.50

Prospectus Now Ready. A large force  
of agents to sell this book wanted.

## The Bible Reader

By Prof. E. A. Sutherland.

A word builder, primer, and first reader.

"An excellent work, weaving the Bible story and the light given in the Spirit of Prophecy together in an interesting manner. It will prove a blessing in the school room."—Elder and Mrs. S. N. Haskell.

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BATTLE CREEK, MICH., SEPTEMBER 24, 1901.

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Sunday enforcement by the trades unions. These unions have their own rules and codes of discipline, independent of all State or municipal law, which they enforce under penalty of fine or expulsion from the organization to which the offending firm or party belongs. Thus Sunday observance is made a rule of the union controlling any particular line of business, and an offense committed within the same can be punished not only under the State Sunday law or the city Sunday ordinance, but also by the trade union itself, under its own code, the extreme penalty in which would be expulsion from the union. And very often the discipline of the union would have more terror for the offender than would any prosecution that would be likely under the civil law. This attitude of the trades unions in favor of that institution, the enforcement of which we have so long believed on the authority of Scripture would at the last be connected with prohibitions upon freedom of trade, is very significant.

## Toward Rome.

THE *Western Recorder* of Sept. 5, 1901, prints a communication from a correspondent, which opens thus:—

"DEAR *Recorder*: Will you allow an unlearned country preacher to put on paper a few thoughts suggested in an editorial which appeared in the *Western Recorder* of Aug. 15, 1901? In that editorial this question is propounded: 'If the Baptists in the United States progress as rapidly toward Rome in the next ten years as they have in the last, where will they stand?'"

At the rate they are going, it will not take them ten years to get there.

## Collection for the Haskell Home.

For the last two or three years, as all the readers of the *REVIEW* understand, collections have been taken up for the Haskell Home for the support of the orphans. The Sabbath-schools have kindly given all the money donated to the schools the first Sabbaths in October and April; and as our entire church-membership feels a deep and an abiding interest in the orphans at the home, many have given liberally on the dates mentioned.

Sabbath, October 5, is the time for the regular collection, and we trust our friends everywhere will remember the orphans. The writer has been called to the Orphans' Home several times during the last year to hold meetings with the children, and has become intensely interested in the work being carried on in that institution; and although our institutions are accomplishing a wonderful work, the Haskell Home is behind none of them in its training. Could our people throughout the field see and understand in regard to the work being carried on at the Haskell Home, the donation indeed would be a liberal one; so we trust all will plan to give a large donation to the Sabbath-school, October 5. More about this matter will appear in next week's *REVIEW*, and should you not receive next week's *REVIEW* in time, be sure to give liberally, for we can assure every reader that the work carried on is a wonderful one.

S. H. LANE.

## Better Than We Expected.

IN the Battle Creek Daily *Moon* of September 16 we find this item:—

"In a newspaper report of the proceedings of the Methodist Conference at Muskegon the following occurs: Dr. N. S. Gamble, of the True Sabbath, presented the needs of his work. He stated that the Methodist Church is annually losing from two thousand to twenty-five hundred members to the Seventh-day Adventists, and that the faith of fifty thousand more is unsettled by the literature which is scattered broadcast."

We were not aware that any such numbers from the Methodist Church were uniting with the Seventh-day Adventists annually. But the statement is too gratifying to be rejected on any technical ground.

A REPORT is published that a private in Company H of the Fifteenth United States Cavalry, Devine by name, has been sentenced by court-martial to twenty years' imprisonment for saying, "Served him right," with reference to the shooting of President McKinley.

"HE [my father]," says Dr. Cadonan, "was narrow; so is a razor; it has to be to cut anything." This complaint against narrowness is akin to the complaint of the tree against the ax: Said the tree to the ax, "What makes you everlastingly keep hitting in the same place?" "Ah," replied the ax to the tree, "how else shall I get you down?" So in attacking the errors of these days, we should be narrow enough to cut something, and keep everlastingly hitting in the same place, till we get them down.

## Memorial Service for Elder Holser.

ACCORDING to appointment, the Sabbath hour, Sept. 21, 1901, was devoted to a Memorial Service for Elder Henry P. Holser, who died in Cañon City, Colo., Sept. 11, 1901, aged forty-five years. Brother I. H. Evans read a brief sketch of the principal facts of his eventful life, from which we gather the following particulars: Born in 1856, near Pontiac, Mich. Converted at the age of eighteen. Began public labor in the cause in 1882, and spent the first eighteen months associated with Elder A. G. Daniells in Iowa. Commenced work in a foreign field—in Basel, Switzerland—in 1887, and had general charge of the European Mission, which he satisfactorily managed till stricken down by disease. Before returning to this country he spent the winter of 1899 in Egypt for the benefit of his health, and to open the work there. After returning to the scenes of his childhood, his health at times seemed to rally, but only temporarily. As a last resort he went to Colorado, and died at Cañon City, September 11, as stated above. He bore his sufferings without complaint, and maintained a steadfast hope in God. The characteristic of his feelings seemed to be submission to the will of God.

Elder Daniells followed with the discourse, and found important topics for the sad occasion in 2 Peter 3:11, 12. The lesson drawn from this scripture was that upon the Church is laid the weighty responsibility of retarding or hastening the coming of the Lord. See margin of verse 12. Testimony was produced showing that if the Church had lived up to her privilege and duty, the world would have been warned, and the Lord would have come before this time. The crying need of the world to-day, therefore, is a thorough and complete personal consecration to the truth and the message on the part of believers. Then the missionary spirit would be a burning flame in our hearts, and there would be no lack of men to take up the work laid down by him who has fallen. Shall we thus take hold of the work, or become unfaithful and slothful servants, who say, My Lord delayeth His coming? The occasion was made to emphasize the need of laborers in the regions beyond, and all who listened to the remarks could but have had a clearer sense of the situation, and been greatly impressed thereby.

THE Spanish-American war is still going on in the United States Navy. In the hopes of putting an end to it there a naval court of inquiry is now sitting to decide upon the merits of the conduct of the two chief naval commanders who figured in the war in American waters, rear-admirals Sampson and Schley, in the naval movements leading up to and including the battle of Santiago. The court is to decide which one of these two is entitled to the chief glory of that victory. This is the point around which the conflict has been raging, and it is to be hoped the decision of this investigative body will bring the fighting to an end.

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in October, 1901, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.

Considerable matter for the Progress Department has been crowded out this week; it will all appear next week.

Let all friends of the *REVIEW* send for free sample copies to show their neighbors. Drop a card to the Editorial Department to-day.

"MIRACULOUS POWERS," No. 9 of the *Berean Library*, is now ready. It is issued in the neat *Berean Library* style, and consists of 128 pages; price, 15 cents. Price of Library, yearly, 75 cents.

Read the article in another column, entitled, "A Happy Mistake." The book, "Great Controversy," was handed by mistake to a dissipated man, reached his heart, and he was converted. It shows how singularly Providence sometimes works to carry the truth and rescue a soul.

For the benefit of those who are puzzled as to whether or not the United States is a "Christian nation," there has recently been published a little tract—*Apples of Gold* series—entitled "The United States as a Christian Nation." Price, one-half cent, or fifty cents a hundred. Your tract society handles it. Call for No. 71.

THE New York *Sun* mentions that there were last year in that city 496 arrests for violation of the Sunday law. And Sunday-law sentiment is not as prevalent there as in some other sections of the country, either. There is a new feature also which is to be noted in connection with this Sunday movement, and that is the stand that is being taken for