

The Adventist REVIEW AND HERALD And Sabbath

H. Aldrich
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"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.

PERFECTION IN CHRIST.

MRS. L. D. AVERY-STUTTLE.

HAVE Thou thy way with me; thou knowest best
Whether to send me toil or quiet rest;
Whether the cross which day and night I bear
Is but proportioned to thy love and care.
Thou knowest, Lord, whether were best for me
The thorny path to dark Gethsemane,
Or gloomy road, with threatening shadows gray,
Or flowery path, with rose-besprinkled way.

Thou knowest best; for thou, O Christ, art wise;
Thy wondrous wisdom framed the arching skies,
And shall I fear thou'lt needlessly add one care,
One thorn within the crown thou bidst me wear?
Shall I not trust such wisdom, Lord, as thine,
Safely to steer such tiny craft as mine?

And thou art strong; I may not understand
The wondrous strength of thine almighty hand.
I am so weak,— what joy to lean on thee!
I am so frail,— grant thou thy strength to me.
What ecstasy to know that One so strong
Doth gently bear my trembling soul along!

But, best of all, O Jesus, thou art love;
Vain without this, thy mighty strength would prove;
Vain without this, thy wisdom and thy power,
Hadst thou no love to give me hour by hour.
STRENGTH, WISDOM, LOVE,— all infinite in thee,
Thou Rock of Ages,— Christ of Calvary.

HOW TO GAIN SPIRITUAL STRENGTH.

MRS. E. G. WHITE.

"SEARCH the Scriptures," Christ commanded; "for in them ye think ye have eternal life: and they are they which testify of me." The Holy Spirit is beside every true searcher of God's word, enabling him to discover the hidden gems of truth. Divine illumination comes to his mind, stamping the truth upon him with a new, fresh importance. He is filled with a joy never before felt. The peace of God rests upon him. The preciousness of truth is realized as never before. A heavenly light shines upon the Word, making it appear as though every letter were tinged with gold. God himself speaks to the heart, making His word spirit and life.

Eternal life is the receiving of the living elements in the Scriptures, the doing of the will of God. This is what is meant by eating the flesh and drinking the blood of the Son of God. It is the privilege of all to partake of the bread of heaven by studying the word, and thus gain spiritual sinew and muscle.

Just before Christ's crucifixion one of the disciples asked Him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

These words are not half comprehended by those through whom God wishes to communicate His truth. Let us believe the word. Let us practice the lessons given by Him who has bought us with His blood. He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

A rich banquet is set before those who accept Christ as a personal Saviour. Day by day, as they partake of His word, they are nourished and strengthened.

Why do God's people pass by the words of the Great Teacher? Why do they rely upon human beings for help and comfort, when they have the great and grand promise, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . He that eateth of this bread shall live forever"? He may die; but the life of Christ is in him, and at the resurrection of the just he will rise to newness of life. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life."

It is the privilege of all to gain strong consolation from these precious utterances. Those who partake of the banquet provided for them will gain an experience of the highest value. They will see that in comparison with the word of God, the word of man is as chaff to the wheat.

In every plan we make, we must act with entire dependence upon God, else we shall be deceived by a semblance instead of the reality. As stewards of the grace of Christ, we are to inquire at every step, "Is this the way of the Lord?" The word of God is a character-detecter, a motive-tester. We are to read this word with heart and mind open to receive the impressions that God will give. We must not think that the reading of the word can accomplish that which only He whom the word reveals, who stands behind the word, can accomplish.

Some are in danger of hastening to the conclusion that because they hold firmly to the doctrines of the truth, they are actually in possession of the blessings which these doctrines declare shall come to the receiver of truth. Many keep the truth in the outer court. Its sacred principles have not a controlling influence over the words, the thoughts, the actions. They do not possess the faith which works by love and purifies the soul. An assent to the truth may quiet the conscience, but let every believer inquire, "Does my faith make me a daily, hourly follower of Christ? Has it a sanctifying influence on my soul? Can I say, The gentleness of Christ has made me great? A faultless creed and a carnal life are too often found together in professed believers. To be a means to a saving end, the word of God must be intelligently and practically understood and obeyed.

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the World. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Here is the standard which all must reach who enter the heavenly city. The end of our faith is the perfection of human character, the sanctification of the entire being. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to them. He is constantly working for the happiness of those who love and serve Him. He is pleased with harmonious service; and when He sees men and women obeying His commandments, He greatly blesses them.

By reason of the waste in the body, the blood must be constantly renewed by food. So with our spiritual life. The word must be daily received, believed, and acted upon. Christ must dwell in us, energizing the whole being, renewing the life-blood of the soul. His example is to be our guide. In our dealing with one another, we must reveal His sympathy. There must be a real working out of Christ's grace in our hearts. Then we can say with the apostle, "I live; yet not I, but Christ liveth in me." Christ's life abiding in the soul is the cause of our joy and the pledge of our glory.

THINGS HARD TO BE UNDERSTOOD.

THERE are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for twenty-five thousand dollars for a college. He said it was utterly impossible. Two weeks

later he, by accident, lost two hundred and fifty thousand dollars; a round quarter of a million. When I met him and offered him my sympathy, he said, "Our house is a very strong one, and it will not affect us." I asked another for sixty thousand dollars, and his wife said it would beggar them. He told a friend one year afterward that he wished he had given it to me, for, as I talked, he thought of the money it would take if he did do it, and that he had put it elsewhere, and lost it all and more than an equal sum to get out; but he would not feel it much! A farmer is shocked to be talked to about giving one hundred dollars; but when his best horse dies, nobody sees that it makes any difference. I cannot understand this thing. Will not those people please give us their testimony whether it does make any difference in the bank whether money is checked out to pay gifts or to pay losses?—*G. P. Hugo.*

BEGGARLY ELEMENTS.

ELDER J. M. ELLIS.
(Columbus, Ind.)

THERE are many strange things in this world; and one thing which appeals to me as particularly strange is to hear men of intelligence lay down a premise, and then reject its logical deduction. For instance, some time ago while I was pitching a tent for the purpose of conducting a series of religious meetings, a minister of a popular denomination, and himself no less popular, having been a United States Minister of State to Turkey, under President Harrison's administration, walked up, and without an introduction or any preliminaries whatever, began in language about as follows:—

"Well, here you are, to teach the people, I suppose that they should turn back again to the weak and beggarly elements of the world, whereunto you desire that they should be in bondage in the observance of days, the Jewish Sabbath, etc."

"What!" said the writer, "do you mean to say that the worldly people of this city [Columbus] at one time kept the seventh-day Sabbath?"

Minister: "No; not that, but —"

Writer: "If there were signs of my turning them 'back again,' I supposed that they must have observed the day at some time in the past."

Minister: "None of your jugglery here, for you know that Paul said that the Galatians had gone into the weak and beggarly elements of the world, in that they were observing days, and so on."

Writer: "Well, it strikes me as somewhat singular that the world does not keep the Sabbath when it is of such a 'worldly element.' Candidly, my friend, it does seem to me that the world would be right in its element in keeping the Sabbath if the Sabbath is such a worldly element."

Minister: "I told you that I wanted none of your jugglery of words; for you ought to know that we are not under the law, but under grace, and —"

Writer: "Don't be in too great haste to dodge the point; for we are not yet done with the 'beggarly element' question. If the Sabbath was the beggarly element to which Paul had reference, then it would do the Fourth Commandment no violence to read it thus: Remember the beggarly element, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the beggarly element of the world: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the beggarly element of the world: wherefore the Lord blessed this beggarly, worldly element, and hallowed it."

Minister: "You Adventists outdo the Methodists, the Presbyterians, and other denominations that take the position that the law is still binding; but you can't catch us Christian ministers that way, for we take the position that the whole system of laws that was binding in the old dispensation ceased at the cross."

Writer: "Well, but how about that beggarly element of the world, the Sabbath?"

Minister: "Why, do as Paul said — don't turn to it. You need not think you can catch us fellows; for we deny the binding obligation of the entire law, as such."

Writer: "Well, my brother, we may not be able to catch you in such a way that you will begin the observance of the Sabbath; but it looks to me as if a man has been caught when, after taking a position and being answered, he tries so hard to get away from it as you have been doing in your beggarly-element argument. Now, my brother, instead of the Sabbath being one of the beggarly elements of the world, it was given by the Lord to His people as a 'sign' that they were having nothing to do with the beggarly elements of the world; and it is a fact that the Galatians were idol worshipers before their conversion, and in 'going back,' they were becoming idolaters again. See Gal. 4:8, 9. And this idolatry was the beggarly elements whereunto they were returning. Now it is an everlasting fact that a man begins the pollution of the Sabbath before he can go back into idolatry. See Eze. 20:24. And since idolatry is shown to be the beggarly elements of the world, it follows that a man, instead of beginning the observance of the Sabbath upon going to the beggarly elements of the world, as you claim, the reverse is true; he gives up the observance of the Sabbath upon going to the beggarly elements of the world, as has been shown from Eze. 20:24."

Minister: "You are a regular juggler. Now it is a fact that you fellows can thrash the ground with these other denominations, but you can't handle us fellows."

Writer: "That is so; for if calling a man a juggler is evidence that you are not 'caught,' then it is not worth while for me to try to catch you, for you can cry out 'jugglery' faster than I can make points."

Minister: "If it is not jugglery, then I don't know what it is."

Writer: "If it is jugglery, then I am in good company; for I have used only the Lord's words in support of what I have said; and if that's jugglery, then the Lord is a juggler; but to be with Him is to be in good company."

Minister: "Well, I'll come to hear you some of these nights when you get your meetings started."

Writer: "All right, my brother, we should be glad to have you come."

Minister: "Good afternoon."

A STUMBLING-STONE.

AUG. A. MONSON.
(Grey Eagle, Minn.)

A GREAT many of our people expect too much of their brethren, especially those who have recently accepted the faith. They have read of the early fellowship of the disciples immediately after Pentecost, when they had all things in common, and no man said that anything was his own, and of the commandment to love one another and to bear one another's burdens, and other beautiful teachings of Christianity.

Without stopping to consider the other side of the question, they expect to be treated very tenderly by their brethren; and if they are not specially favored by them, they are apt to conclude that their brethren are not living up to what they profess, and then, judging those brethren with whom they first associate as an example of the whole Church, they are very apt to be

offended, and even fall away, thinking they have sufficient reason for such a course. But the trouble arises from the fact that they have not learned the lesson of self-denial and of casting their burden on the Lord instead of on their brethren, who have burdens of their own, and who ought to be helped along rather than given more to bear.

"But," says one, "does not the Scripture say, 'Bear ye one another's burdens, and so fulfill the law of Christ'?" and does not that mean our brethren?"—Yes, the Scriptures do say that, but there is one thing we are sure of, and that is that it means us individually; more than that, so far as our being benefited by it, it is no concern of ours what other part of humanity it means. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." Gal. 6:4, 5. Christ dwelling in us is still the burden-bearer.

Many have become offended because they have not found the brethren everything they expected. We are taught to help one another, to love one another, but we are not taught to require it of one another. Here is where many find fault with their brethren; and some give up the truth, thinking that in the commandment to bear one another's burdens they have proof that their brethren are not right. Instead of pursuing this course they ought to examine themselves on these points, and they would then find enough to do without censuring their brethren who may have stumbled in human weakness.

Our salvation ought not to depend on the behavior of any one else. If all but one person fell away and left off being a Christian, it should not in the least affect the remaining one; for he would be founded on the sure and the firm foundation, which no storm can move nor tempest shake; namely, Jesus Christ, the everlasting Rock, who is our strength and the horn of our salvation.

HOW SHALL THEY HEAR WITHOUT A PREACHER?

ELDER W. H. THURSTON.

THE work to be done now is to give "the Advent message to the world in this generation," but "how shall they hear without a preacher? and how shall they preach, except they be sent?" And how shall they be sent? Who will answer? and who will go? Who will do all that the Lord has privileged them to do in supporting those who go?

Think of it, brethren and sisters, fifty-seven years have passed since the cleansing of the sanctuary, or the investigative judgment, began, and there are still many countries waiting for us to bring them the message of salvation. Shall we rise up as a body and declare "there shall be delay no longer"?

"The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception: of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes,—for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means may ever be flowing into His treasure-house,

and that the light of truth may be carried to those who are nigh and to those who are afar off. By faithfully obeying this requirement, we acknowledge that all belongs to God." These are timely words, and should be carefully heeded by all.

A colporteur goes into the field to sell books. He understands that fifty per cent of all the money received belongs to the tract society, and that it is to be set apart, and forwarded to the society at certain times. He works on for a few weeks, makes his delivery, but sends in no money. He states, however, in his report that he has been to considerable expense, lost some orders, and cannot make a payment now. You say at once that is not right; he had no right to use the society's money; and if he will not be honest, we cannot continue him in the work. True he had no right to appropriate the society's money to his own use, for it did not belong to him; but he had as much right to use the society's money as we have to use the tithe, the Lord's money.

It is not a question of not *understanding* the tithing system and our duty and privilege in the matter, but we have become "slothful" in the Lord's business, careless and indifferent in many things. We know what the Bible teaches in regard to the promulgation and support of the gospel, and we know there is a blessing promised to those who comply with the requirements. The Lord says, "If ye know these things, happy are ye if ye do them." Why not do them, brethren, and enjoy the blessing?

It may be a surprise to some to know that the tithe for the whole denomination last year amounted to only \$6.75 per capita.

The Lord has blessed the efforts which have been made for the advancement of the message, but how much more might have been done; yes, we might have been singing the song of Moses and the Lamb to-day had we as a people done faithful work for God.

But we must not waste time in lamenting over the past; we must arouse and earnestly engage in the work. People, and even nations, are waiting for us to bring them the message. "This generation shall not pass, till all these things be fulfilled." Let the love of Jesus Christ for souls stir our hearts, and then all the tithe will come into the storehouse.

(Concluded next week.)

YOURSELF IS YOUR REAL WORTH.

IN one of his mission sermons in New York City Rev. Mr. Aitkin, the evangelist, paused, and, amid great solemnity, inquired:—

"Do you never think you've got to die, you rich men? It's a healthy occupation to think of it. Do you ever think of the tiny line among the death notices about you? Think of yourself in that hour when you are sinking, sinking, sinking—where?"

"O poor rich man! blown like a leaf into the darkening void. Sinking into ghastly depths with the cry of terrible agony on thy lips—lost! lost! lost! The jaws of death gape to swallow you. And yet your soul might have been satisfied if you had wished.

"What are you worth? That's the question you hear and you ask everywhere. It is not what your banker has. You only seem to possess what you own; for you are worth only what you are, and there is a bankruptcy court on the other side of the Dark Valley."

HAPPINESS MAKES HAPPINESS.

A WOMAN who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:—

"You know I have had no money. I had nothing to give but myself; and so I made the

resolution that I would never sadden any one else with my troubles. I have laughed when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."—*Wellspring*.

THOU KNOWEST ME—PS. 139 : 4.

WILLIAM BRICKEY,
(Kimball, Minn.)

WITHIN my tongue there's not one word
But what thou knowest, O my Lord;
And even my secret thought and look
Thou redest like an open book.
Oh, whither could I fly from thee?
Could I but reach the unmost sea,
Thy gracious hand would hold me still,
And lead according to thy will.

If I should make my bed in hell,
There would thy Omnipresence dwell;
Yea, hell is naked to thy sight—
The darkness shineth as the light.
When I was curiously wrought,
Thou madest me capable of thought,
That every fiber, every nerve,
Thy noble purposes might serve.

My members all were written down;
Yea, every hair that shields my crown
Was numbered when thy plan was laid
That such a being should be made.
Because of sin those hairs may fall,
But at the resurrection call
Each one of them will take its place,
Restored by thy redeeming grace.

WORK AS YOU PRAY.

CHAS. T. EVERSON.

EVANGELISTIC services were in progress in the Baptist church of a certain town. At the close of one of the meetings the evangelist who was conducting the services was invited to dine at the home of a prominent member of the church.

After dinner the host spoke of his distress over the condition of a brother, who was a skeptic. For years he had been earnestly praying for him, but had apparently received no answer to his prayer. "But," he concluded, addressing the evangelist, "do not say anything to him about his soul's salvation, for that will spoil your chances of doing anything for him." The skeptical brother was a lawyer, and the evangelist, having some legal matters that needed attention, sought his services. After their business had been transacted, he felt constrained to speak to him of his own salvation, despite the admonition of the lawyer's brother. They talked only a few minutes, however, before the lawyer arose and started toward the door. Now, thought the evangelist, I have lost my opportunity to help him; his brother was right after all. But the lawyer suddenly returned to where he had sat, and resumed the conversation in a very earnest manner. Before long they both knelt in prayer, and the skeptic arose a converted man. As they clasped hands, the lawyer said, "My brother has been a deacon in the Baptist church for fifteen years. During that time I have lived in the same house with him, and not once has he ever said anything to me concerning my need of a personal Saviour. I concluded that there was nothing in his religion, or otherwise he would have been anxious to have me share it with him."

And yet his brother had been at the same time anxiously praying for his salvation. If he had only worked as he had prayed, his brother would have been saved long before.

Jesus gave us a parable (Luke 11:5-8) of a

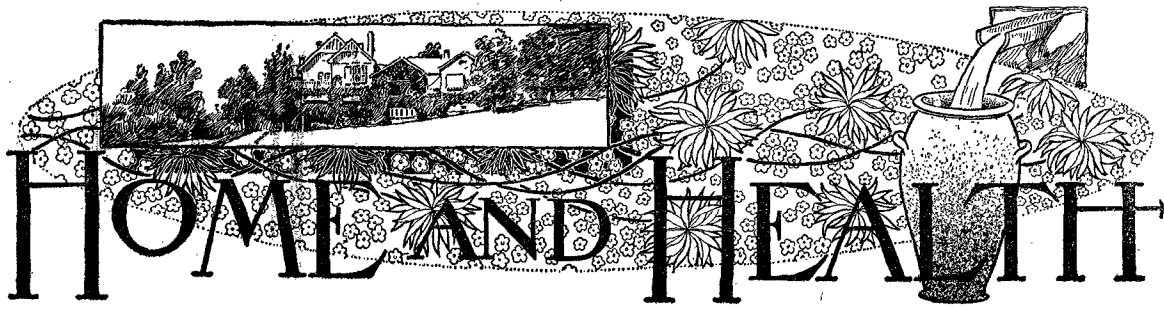
man who went to his neighbor at midnight, and asked for three loaves of bread; a friend had come, and he had nothing for him to eat. By his persistence he finally obtained the needed provision. We notice that he had sufficient bread for himself, and that his request was for a friend. This parable presents to us the kind of petition that will certainly receive an answer. If we are thoroughly in earnest, and will ask in faith, we shall obtain the Bread of life. And if, when we have received it, we will offer a petition of a similar nature in behalf of our friends and relatives, God will give us the Bread of life for them.

Suppose that when the man in the parable had returned to his friend, he had not intimated to him what had been the nature of his errand, but had carefully hid the food obtained, and studiously avoided any mention of bread. And when the morning dawned, suppose he had sent him off, faint from lack of sustenance, hoping and praying that in some way or somehow some one might learn of his distress and feed him before he perished. What would we think of such a course? We would naturally suppose that it showed a lack of judgment to say the least, if not of love. But does not this illustrate that which is taking place in the religious world continually? A person who has tasted of the joys of salvation becomes anxious to have his friends and relatives experience that same blessedness; and he brings them before God in earnest prayer. The fervent petitions that ascend to God are not unheeded by Him; He gives the Bread of life to the petitioner to take to his unsaved friend or relative. But as the anxious one returns from the secret of God's presence, how often he says nothing to his friend about the sweet communion he has enjoyed. He studiously avoids any reference to the Bread of life that God has committed to his charge, but allows his friends to go on, hoping and praying that in some way or some how some one will learn of the man's need of a Saviour, and will bring him to a realization of this need, before he goes down in everlasting destruction.

Should we not work as we pray? Shall we allow our friends and relatives to perish for want of the very truth that God has committed to our care for them? They know that whenever we have anything of an enjoyable nature in the matters pertaining to this world they are not forgotten, and they must conclude that if our religion is such a comfort and pleasure to us, we would be anxious for them to have a share in it. But what must they think when the subject of their soul's salvation is not even as much as mentioned? Should we not let them know that we are praying for them? There is not a man in the world, however low or debased, who will not be encouraged by a consciousness of the fact that some one is praying for him.

Many a man in the deepest hours of his discouragement has been buoyed up by the thought that he had a godly mother praying for him. We should pray for our friends and relatives with a faith that knows no refusal, and then work as we pray. Pray that an opportunity may be given you for placing the Bread of life before your perishing loved ones, and then go to work to make the opportunity. God will co-operate with you and save the lost. Are not the members of our household and our friends of as much value in the sight of God as total strangers? In 1 Tim. 5:8 we read, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Does not this providing for one's own house include the giving of the highest of all necessary provisions; namely, the Bread of life?

Almost as many are being lost every year from the families of Sabbath-keepers as the workers are able to bring in. Should this be so? Are you endeavoring to stem the tide by working as you pray?



SOMETHING PRACTICAL FOR MISSIONARY HOUSEWIVES.

MRS. D. A. FITCH.
(Guadalajara, Mexico.)

MANY and varied are the experiences of the bread maker. The existence of certain conditions is necessary, and perhaps no other article of food requires closer attention than does yeast bread. When thinking the art about mastered, we may be confronted with some new variety of flour, some change of climatic conditions, as difference in temperature or altitude. Whatever the circumstances, yeast has much to do with successful bread making.

To those who are dealing with the bread problem, our experience in a tropical country with an altitude of five thousand feet, may be of value. While success had crowned the efforts of an occasional baking, yet the general verdict here is that "good bread cannot be made of the flour manufactured from the soft wheat of Mexico." On being introduced to a sample of it, I gave a handful a gentle pressure, and as it fell, retaining its shape perfectly, my courage fell too. Rubbing it between my fingers, it felt much like putty. There is nothing granular about it, like the flour in the northern part of the United States. Our bread was never sour nor soggy, but was coarse grained, with a tendency to dry rapidly. We could not obtain compressed yeast, so we had to do our best with the common dry yeasts.

Not totally discouraged, we concluded to make a start from the very beginning. We set a trap to catch yeast germs from the air. Success crowned this effort—the yeast seemed to be right; but, Would it make good bread from this flour? was the question at issue. Believing the Lord wished to vindicate right principles, we made the trial, and such was the success that we wished to show everybody a loaf. Now after a trial of several months with no failures, we wish to say to our fellow missionaries who may be having an experience like our early one, that on application we will be glad to write you how to start yeast as we did, or if preferred, will send some of the yeast in dry form, with directions for its use.

To others who may be desirous of trying this new product we will send a trial sample on receipt of five or ten cents, according to quantity desired.

HEALED BY PRAYER.

ALFRED S. COMBS.
(Stillwater, O. T.)

FOR the encouragement of those doing Woman's Gospel work and all others, I would like to make a statement in the REVIEW. For over two years my wife has been a sufferer with tuberculous abscesses. Three physicians pronounced the disease incurable. I had her treated at the Oklahoma City Sanitarium. There Drs. Kellogg and Paulson examined her, and also pronounced the disease incurable. We called in Brother McReynolds, and he anointed her. We returned home, and afterward went to camp-meeting, and there Brethren Shultz, Kilgore, Giddings, and Howard prayed for her; and last

winter I sent to those conducting the Woman's Gospel work a request for prayer for her. Sister Irwin wrote me that she would be remembered.

One night at worship, about three months ago, I read a chapter in A. F. Ballenger's book, "Power for Witnessing," and made some remarks on the power of God in conversion. The power manifested in healing is no greater than that which takes a man in his sins of the blackest dye and makes him as white as snow. Jesus, when on earth, healed the worst cases of physical deformity that came to Him; and His power and willingness are just as great to-day. A canvasser was with us on this occasion; and praise the Lord, such a power came over every one present as we had never felt. After prayer, my wife said, "I believe that my left side (that had been very painful all winter) is healed." It has never pained her since; and two abscesses in that side began to diminish, and in ten days stopped running, and are now well. Praise the Lord.

THE TRAINING OF CHILDREN.

ETHAN LANPHEAR.
(Plainfield, N. J.)

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

Probably there is no requirement or command more neglected by parents and guardians than this one, and possibly more children go down to ruin as a result of this neglect than from any other cause, for "as the twig is bent, the tree is inclined." Many parents, and even professed Christians, are very negligent in the training of their children. Many seem to think that children must sow their wild oats. This is a great mistake. It is a true proverb that "if you sow to the wind, you will reap the whirlwind."

How should parents teach their children? Teach them that every one should stand for the right, that there is a God in heaven, that He is just and good, and that it is better to obey God's law than the laws of man.

Every child should be taught to reverence God and His law. Teach the children to have a clean conscience, void of offense toward God and man: teach them to attend church and the Sabbath-school: teach them to reverence good things and good acts; never to speak evil of a good man or woman because some one else does; never to swear, or take the name of God in vain, and never to despise the poor because of their poverty, and that it is wicked to tell an untruth; teach them to remember the Sabbath day to keep it holy; that it was made for man, not man for the Sabbath.

How shall parents teach their children all these things?—By always practicing them in the presence of their children. Actions speak louder than words many times. Parents should never say and do things before their children that they would condemn their children for doing. Children acquire habits early and easily, and usually consider it safe to follow the example of their parents. If parents use vulgar and profane language in the presence of their children, the children will use the same. If parents are careless in regard to the Sabbath, the children will be.

I have known professed Sabbath-keepers who

would occasionally attend Sabbath service in the morning, and visit ball games, wheel races, boat races, or go visiting the rest of the day, and allow their children to go fishing, chestnutting, berrying, or do whatever they pleased all day. I have such a man in mind now: he would talk in meetings, and pass himself off as a Sabbath observer. He raised quite a family, and every soul of them left the Sabbath. This carelessness in Sabbath observance has been one of the great reasons why Sabbatarians have not made greater growth in the world, and especially in this country. I believe there are more descendants of Sabbath-keepers in the State of New Jersey to-day than there are real Sabbath-keepers.

A professed Sabbath-keeper, when spoken to in regard to his loose manner of keeping the Sabbath, replied, "I guess we keep our Sabbath as well as the Sunday people do theirs." That very idea of measuring ourselves by other men must surely result in disintegration. Christ should be the pattern for every believer. Sunday-keepers violate no law of God in being slack in their observance of Sunday.

I have visited a city where the professed church-members would attend church in the morning and a bull fight in the afternoon. How much better do some professed Sabbath observers do than this? I have been acquainted with professed Sabbath-keepers all my life—over fourscore years. I have known good Sabbath-keepers, those who kept the Sabbath because God commanded that we should remember it to keep it holy, and rest from our labors the seventh day, as He rested from His creative work. A good Sabbath-keeper will say to his children, at the end of the sixth day's work: Now, children, our six days' work is done. The Sabbath is begun. Lay by your playthings and your tools, and gather your books for reading and observing the Sabbath day according as our Father, God, has commanded.

"Train up a child in the way he should go: and when he is old, he will not depart from it."

Do you think such children will leave the Sabbath when they grow up?"

PREDIGESTED FOODS.

WE read much in the newspapers and magazines of to-day about "predigested" foods. These foods are sold by advertisement, and among the recommendations given in the same for a preparation of this kind, one reads the announcement that it requires no work of digestion on the part of the system. It is all ready to be taken up and assimilated into the body without any intermediate process. This is the meaning of "predigested."

The idea is given that this is a great natural advantage possessed by the preparation in question. It is one great reason why any person, whoever reads the advertisement, should buy and use it. It saves the system a large amount of work which would be required in disposing of food of the ordinary kind. At first glance this strikes the reader favorably, for we are naturally disposed to look with favor upon anything that "saves work." The world is full of "labor-saving" devices, and the device that will accomplish most in this line usually finds the readiest sale.

But a labor-saving device in the human system is out of place. These predigested foods are very well in their place, as foods for invalids, but they do not belong in the stomach that is healthy. The healthy person who would try to live on such foods would soon get weak. The able-bodied adult wants different work to perform from that suited to the tender child. He must do a man's work in order to keep strong. And so with the healthy stomach and other organs of digestion; they must have work to do. The stomach is a muscle, and must have exercise

to keep in good condition. Without it, the stomach would become weak and, in time, atrophied. The human system demands work, and the wise person will furnish work to every part of it. Work—exercise—is a part of the law of development. The stomach must have exercise, and this exercise must consist of work performed in the digestion of food.

Comparatively few persons, it is true, have a healthy stomach. Dyspepsia, in one form or another, is the bane of the majority of stomachs in this highly "civilized" land, subjected as they are to the abuse of hastily swallowed meals and the complex dishes of the modern fashionable menu, which should have remained forever un-invented. Simplicity is the demand of the age in the matter of living, and in nothing more than in eating and drinking. For some forms of dyspepsia some predigested foods are probably good; but it is a truth which it should not be necessary to state, that in general, for the promotion of health, there are no prepared foods which can take the place of those given man in the beginning by his Creator. L. A. S.

"NUTRITIOUS" COFFEE.

OWING to a growing realization of the fact that coffee is injurious, there has appeared on the market, during the last few years, a large number of substitutes for coffee.

Some of these the manufacturers "modestly" claim to be:—

"Healthful and nutritious." "In every sense a pure health food." "A perfect food, in liquid form." "A pure food drink." "It's nourishing and strengthening." "A palatable, nutritious, and wholesome beverage." "It tones the blood, and by its daily use will impart the healthful glow of youth." "It nourishes, strengthens, and vitalizes." "A natural food drink." "Contains the phosphorus besides other nourishment of the grain in a concentrated form." "Recommended by the medical profession for its nutritious and healthful properties," etc.

Because of the extravagant claims for the nutritive value of the decoctions prepared from these coffee substitutes, the Maine Agricultural Experiment Station made careful analysis of a number of samples, and in Bulletin 65, in commenting on the figures obtained, says:—

"Skimmed milk is generally considered a pretty thin beverage, but it contains from three to twenty times as much solids as these so-called nutritious drinks. . . . Viewed from the nutritive standpoint alone, . . . these coffee substitutes, like coffee itself, depend more for their food value upon the cream and sugar used than upon their own soluble constituents."

The only honest claim that can be made for cereal coffees is that they furnish a palatable hot drink, free from the injurious substances present in coffee; and such a cereal coffee, if in itself free from objectionable substances, serves a useful purpose.—*Pacific Health Journal for September.*

PUTTING UP GREEN CORN — EXPLANATION.

IN your issue of September 3, page 573, at bottom of column, under the heading, "To Put Up Green Corn," you say, "To four quarts of corn, use one quart of salt. Is this not an error? The ocean contains but three per cent of salt, and is not drinkable; but your recipe gives twenty-five per cent! If I were going to put up corn, I would use only from one quarter to one half an ounce for four quarts. GEO. GRAHAM.

EXPLANATION.—The salt named was not to be eaten, but for preserving purposes. Read last clause: "Put to freshen the day before using, in afternoon, by pouring on boiling water, chang-

ing it." Change water as often as necessary to make it sufficiently fresh — as we freshen salt fish before using.

ACME OF THE GERM THEORY.

(The Baltimore American)

THE "bacteria of fatigue" is the latest discovery of science,—found by Professor Gautier, of the French institute,—and certainly the most unobjectionable. Other bacteria have been doing us infinite damage, poisoning us through the water and the air and a multitude of other avenues. But here is the bacteria of fatigue, which intends no further harm to us than to remind us that we must take a rest. People who have been hitherto reviled and sworn at as lazy and worthless will smile. They know now what has been the matter with them. They have been treated most unjustly; for, in fact, they would have been just as active and industrious as others if they had not been victims of the "bacteria of fatigue." In many cases they were attacked from birth—or, as the phrase is, were "born tired." One of these, no doubt, was the young man about starting in life who wrote home to his father that he was well except that he "had a strange aversion to every species of exertion." He did not know it, but in reality he was suffering with "bacteria of fatigue." There are really thousands and tens of thousands with this malady all over the world, and especially in this country at the present time of the year in the rural roads. We call them tramps, but they are actually invalids, inoculated with Professor Gautier's "bacteria of fatigue." And for most of them there is no cure.

HEALTH NOTES.

COMMON sense and good cheer are good ingredients to mix with one's food.

One of the frequent and common-sense utterances of Elder A. T. Jones upon the subject of healthful living is: "Live upon your *victuals*—not upon your *vitals*."

A prominent New York physician recommends fasting for that dread malady, consumption. He claims that in a few days this method of treatment dissolves the lung sores and takes away the disease.

True health reform is positive, not negative. It not only tells people what *not* to wear, eat, or do, but also what *is good* to wear, eat, and do. It is more important for one to know *what to do* than it is for him to know all about what not to do.

One's health is affected more or less by the condition of the mind; but not so much as Christian Scientists would have us believe. An optimist will recover from a disease sooner than a pessimist. But, in each case, the physical *causes* of the disease must be removed before recovery can possibly follow.

Germs abound everywhere, and cannot be avoided. The all-important thing is not merely to dodge as many of them as possible, but rather, to build up such a fund of physical vitality as shall annihilate all the germs that do get into the system—to create a preponderance of the health germs over the disease germs.

The great efficacy of physical outdoor exercise is easily seen in the fact that hard-working lumbermen enjoy excellent health, in spite of their unhealthful diet of greasy pork and beans, while sedentary persons, without exercise, enjoy poor health in spite of the fact that they daily partake of the best health foods. Good food alone cannot produce good health.

There are more people who die from over-eating than from starvation. The writer's grandfather lived to be a very old man. He made it a rule to always arise from the table a bit hungry.

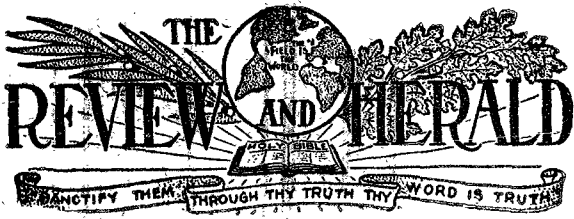
It is said that those who work in sulphur mines are never afflicted with colds or with *la grippe*. Therefore certain persons sprinkle powdered sulphur in their stockings during the winter months. The fumes permeate the entire body, and discolor all silver found upon the person. Whatever may be said as to the foolishness of the practice, it is certainly one which can result in no harm. Many physicians prescribe worse medicines.

While it is true that many new diseases are springing into existence, many diseases which have been known for years are now called by new names. For instance, what used to be called inflammation of the bowels is now styled "appendicitis." What was formerly simply inflammation of the lungs is now called "pneumonia." In these degenerate days men make a great ado over ills which our forefathers met with a "grin-and-bear-it" spirit.

Beware of diseased pets; for, according to the Marquise de Fontenoy, Lady Sybil Primrose, the daughter of Lord Rosebery, is at present "suffering from a serious disfigurement in the form of a species of skin disease, which she is understood to have taken from a cat, which she was in the habit of fondling and holding to her cheek, and which now turns out to have been suffering from some catching and virulent skin malady." Her sister, Lady Crewe, is also seriously ill with the same malady.

The reason why you do not enjoy good health may be due to the fact that your food does not contain enough bulk. Concentrated foods satisfy before they fill, and are therefore to be avoided, or at least supplemented with coarser foods, such as vegetables. Some horses were once being carried across the ocean. Those in charge of the ship had forgotten to take along sufficient hay, and nothing but oats was left for the horses to eat. Scores of the animals died. Finally one man thought that possibly it was bulk that the horses needed in their food. Accordingly the crew were set to work sawing wood, and sawdust was mixed with the oats and fed to the animals. No more horses died.

Civilization might well be defined as that state of society in which man is the farthest removed from the necessity of physical exertion. The tendency of the age is to have machinery supplant the man unit everywhere. Still, with the great advantages of civilization are to be found corresponding disadvantages to the human race. In contrasting "the well-clad, reading, writing, thinking American, with a watch, pencil, and a bill of exchange in his pocket," with the naked native of New Zealand, "whose property is a club, a spear, a mat, and an individual twentieth of a shed to sleep under," Ralph Waldo Emerson well says: "Compare the health of the two men, and you shall see that in his aboriginal strength, the white man has lost. . . . Strike the savage with a broadax and in a day or two the flesh will unite, and heal as if you had struck the blow into soft pitch, and the same blow shall send the white to his grave. The civilized man has built a coach, but he has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial, in his mind." The great blunder of civilization is that society has been divided into two classes of men: those who work only with their brains, and those who work only with their hands. A. J. B.



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A SABBATH ARGUMENT OF FOUR WORDS.

THIS is direct and simple. It is easily remembered. It covers the whole question; and it rests upon the highest authority. The four words are, "Was made for man." These words were spoken specifically of the Sabbath day. They were spoken by the One who made the Sabbath, and who has declared himself the Lord of the Sabbath, and therefore knows of what He speaks. How many foolish notions and false arguments respecting the Sabbath these words strike down at one blow!

In the first place, the Sabbath "was made." It was founded upon some definite and distinct act, or acts. It did not spring up by the will of man, nor grow up from any involuntary custom or chance action of men without object or design. But it *was made*.

These thoughts give rise to a number of other questions. If it was made, by whom was it made? For whom was it made? Why was it made? When was it made? and by what act was it made? One of these questions two of the *four* words already quoted fully and definitely answer: "The Sabbath was made for man."

But now comes the plea to which so many resort in order to discard the Sabbath; that is, that the Sabbath was made for the Jews alone, and was confined to that people, and therefore I am not required to keep it. That is a very strange plea. God, we may be sure, does not make anything for anybody but that which is for his good, and which he needs. Man therefore needs the Sabbath which God has made for him. And the experience of the human family uniformly proves that man needs it as a period of relaxation and cessation from toil, physically and mentally, and certainly he needs it morally and spiritually for the benefit of his higher nature. In the face of Christ's declaration that the Sabbath was made for man, any man by asserting that it was made for the Jews alone not only contradicts the words of the Saviour, but stultifies himself by virtually declaring that he is not included in the human family, and has none of those elements of being referred to, which are worthy of care and cultivation.

But how does it happen, then, that we are so much worse than the Jews that such a blessing as the Sabbath should be given to them, and such a benefit be conferred upon them, and withheld from us? Is God thus *partial*? Paul asks in amazement, "Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also." Rom. 3: 29. The Sabbath was made for man. The word "man" is here used in its natural and unlimited sense. The Sabbath is a world institution, designed for all men; for all need it. And "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." Rom. 10: 12.

Still the idea cleaves to many minds that if a man is a Christian, he need not keep the Sabbath. But why not? What is there about the Sabbath that is unchristian? Is it the One who made the Sabbath? "Without Him [the Word, Christ, says John] was not anything made that was made." John 1: 3. When one begins to follow Him who declares himself to be "the Lord of the Sabbath," should he think he is not included among those for whom the Sabbath was made, and to whom it was given? We have glanced at the benefits the Sabbath is de-

signed to confer upon us. But what relation do we show that we sustain to God by keeping it? What is the attitude that we show on our part to God by its observance? God himself, by His prophet, answers this question fully; and it ought to stir every heart that professes to love and serve Him. See His admonitory instruction in Isaiah 58, the last two verses of which chapter read as follows: "If thou turn away thy foot from the Sabbath [that is, cease to trample it in the dust], from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

A more searching test on the Sabbath question, it seems to us, can hardly be brought to bear upon any one than is involved in this scripture; for the reading shows that the *honor of God* is involved in our practice on this question: "If thou . . . call the Sabbath . . . the holy of the Lord, honorable; and shalt honor Him," etc.

One of our ministers some years ago was taken to task with the question whether or not the whole object of law was not for the good of the one of whom obedience was required, or rather, this was his assertion with which he intended to nullify the objection we make to the change of the Sabbath from the seventh to the first day of the week; for, urged the objector, would not a person derive just as much benefit from resting the first day of the week as from resting on the seventh? Would he not derive as much good from the latter as from the former? and as the object of the law is for the good of those who obey, why does not the first day answer the purpose of the law as well as the seventh?

What a low and limited and material view of the Sabbath is this! What must be the working of the mind of the objector who conceives that the object of the law and the lawgiver is only to work for the material side of his subjects in the administration of his government! There is a much higher consideration than this to be taken into account. God must have some regard to his own standing in this matter; and in his answer the minister took this into account.

No, said the minister, that is not the primary nor the leading object of law, to benefit the subject, but it is the *honor of the lawgiver*. Then he quoted Isa. 58: 13, 14. This honor must be secured and maintained at all hazards. And when the Lawgiver of the Sabbath gave a law demanding the observance of the seventh day, and one or any number of His subjects undertake to change that and substitute the first day of the week, such a course is not honoring the Lawgiver, but nullifying all His authority, and as far as in his power turning everything back to antinomianism and chaos. So the Lord says that we, by turning away our feet from the Sabbath, and refraining from our own pleasure, calling the Sabbath a delight, not doing our own ways, nor finding our own pleasure, nor speaking our own words, *honor the Lord*; and the converse of all this is equally true, that by *not* doing these things, we *dishonor the Lord*.

So the question for every one to decide for himself on this question is, Do I desire to honor the Lord? or am I willing to dishonor Him: to judge His law and turn against Him? How can any Christian have any other purpose or desire but to honor the Lord? And who could deliberately decide to take a course that He declares would be to His dishonor? "If then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord." Mal. 1: 6. "Them that honor me I will honor." 1 Sam. 2: 30. And so the promise in Isa. 58: 14 is, "I will cause thee to ride upon the high places of the earth [raise thee to the highest exaltation known to men], and feed thee with the heritage of Jacob thy father [bestow upon thee the blessings of the heavenly kingdom]." Can any promise exceed this?

LIVING ON BORROWED TIME.

THERE is no statement, it seems to us, more calculated to stir and thrill our hearts than the statement that we are now living on borrowed time. And what is meant by living on borrowed time?—It is meant that the time now passing was not designed to be used as it is now being used, but was designed for something else, and was allotted to other purposes. It appears from authority which none of us question that it was our privilege years ago to enter really and literally and physically, not in a mere spiritual sense, into the kingdom of God, and that we might now be in the enjoyment of the indescribable felicities of that place and condition, but for our own failures and shortcomings. Here are the statements:—

"If all who had labored unitedly in the work in 1884 had received the Third Angel's Message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people."—"*Great Controversy*," p. 587 (1886).

"Had the purpose of God been carried out by His people in giving to 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."—"*Testimonies for the Church*," Vol. VI, page 450.

"Had the Church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—"*The Desire of Ages*," page 634.

"Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality; of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."—"*Testimonies for the Church*," Vol. VI, page 438.

This position is taken from a plain statement of Scripture, from which but one conclusion can be drawn: The scripture is 2 Peter 3: 11, 12: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting [see margin] the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

This plainly represents that Christians by being such manner of persons as they ought to be in all holy conversation and godliness, may hasten the coming of the day of God, and shorten the time between any given epoch in their experience and that day. Now it follows that the statements from "Great Controversy," are true, that the world would have been warned, and the work closed up years ago if the Church had stood in the light, and done her duty. Then what becomes of all the temptations pressed upon us to say, My Lord delayeth His coming? Does any one feel like saying that?—We reply, Brother, we are living in the very time even now when we ought to be in the kingdom. We ought to be beyond the time when the Lord should have come, and we should have been basking in the delights of the immortal state. It is our own fault that we are not there. We are living on borrowed time, time borrowed from that during which we ought to have been in the kingdom. Let none sink down in discouragement with the thought that the Lord has delayed His work and His coming. It is not here now, only because we have not hastened it. It ought to make any one ashamed to be complaining that the Lord delays His coming, when he thinks that he ought to be in the kingdom here and now. \)

"TOO MUCH LIBERTY," SAYS THE POPE.

THE clerical organ in Vienna, *Die Information*, states that the pope recently made an address to the Catholic bishops in which he touched on the subject of the cause of President McKinley's assassination. The cause, he declared, was too much freedom. As this Catholic organ reported him, "President McKinley was a victim of the excessive freedom granted to the people of the United States."

And what is this "excessive freedom"? let us ask. The fundamental law of the nation—the Constitution—is its charter of liberty, and in this charter it is provided:—

"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."—*Article I, Amendments to the Constitution*. In this part of the Constitution, which is known as its "Bill of Rights," it is further specified that the people shall be "secure in their persons, houses, papers, and effects, against unreasonable searches and seizures;" that "a presentment or indictment of a grand jury" shall be necessary to hold an individual for trial on a charge, of felony, except in the military service; that no person shall be twice "put in jeopardy of life or limb" for the same offense; nor be compelled to be a witness against himself; nor be deprived of life, liberty, or property without due process of law; that every person arrested for crime shall "enjoy the right to a speedy and public trial" by an impartial jury; that "excessive bail shall not be required, nor excessive fines be imposed, nor cruel and unusual punishments inflicted," etc. All these safeguards of the public liberties were defined not by the imagination of evils that might come, but by the history of those that had been. The framers of the Constitution simply enumerated the ways in which human rights had been trampled on by the despotic governments of the old world, and declared that the repetition of these evils should not be under the government of the new republic. The black stain of this despotism was then fresh upon the pages of history, and was vividly before the minds of our forefathers while they were building the great bulwark of our freedom. And this despotism which they sought to exclude forever from the shores of this country was that of the lands which had been so long dominated by the papacy—that power which is to-day what it was then, according to its own admission and boast. The papacy did not believe then in "too much liberty," and no more does it believe in American liberty now.

We may trace this liberty further back and get more exactly at the reason of the papal feeling against it. Before the Constitution was framed, there had gone forth from the revolting colonists a "Declaration of Independence," which asserted that all men possessed by gift from their Creator "certain unalienable rights," with which no government could justly interfere, but which it was the proper purpose of civil government to preserve. But whence came this assertion of the doctrine of inalienable rights? Whence but from the great Reformation that had swept over Europe shortly before, proclaiming the doctrine of justification by faith, and thus asserting the right as well as the duty of every man to think for himself? The right to think for one's self means nothing without the right to act for one's self in harmony with one's convictions of right and duty; and this meant to our forefathers the right to religious freedom, which in turn meant that there was a sphere in which the individual was free from all authority save that of God; which meant that with religious freedom and all that was essential thereto neither pope nor king could rightfully interfere; which meant that there was a sphere of "certain unalienable rights" possessed by every man; which meant that just government must recognize these rights; which meant that just government was not a monarchy, but a republic.

Thus it appears that the "excess of liberty" which

the pope beholds in America is a direct outgrowth of the Reformation, which so greatly curtailed the truly excessive liberty of the popes. It is not strange that the Roman pontiff is opposed to American liberty. He has been careful, however, about expressing his opposition, but deems the present occasion an opportune one to voice his sentiments and lend his influence to help forward a possible movement away from this liberty, back toward the old order of things for which the papacy has always stood. But no one who values the principles and doctrines of Protestantism will be willing to surrender in any degree the freedom guaranteed to men under the Declaration of Independence and the national Constitution.

L. A. S.

EVOLUTION AND ANARCHY.

HE who makes the Bible his rule of faith and practice cannot believe in the theory of evolution, nor become an anarchist. But nowadays it is exceedingly difficult to find people who have a living faith in the Bible, the sort of belief that leads to action. The majority of people pretend to believe in evolution, but would not for an instant be willing to acknowledge that in so doing they are to any degree fostering the foundation-principles of anarchy. Evolution and anarchy are not so far separated as many suppose. They belong to the same family, and should be banished from the mind of mankind. Both are opposed to law. Evolution would divorce God and His creative power and laws from the making of this world. Anarchy would banish and uproot the laws of man and the fundamentals of society.

Instead of believing the Bible record of creation, found in Genesis: that God made a perfect earth and a perfect man and woman at the beginning, evolutionists pretend to be able to show how "all the species of living things can evolve, not only their eyes, but their legs and wings and lungs, and every part of them from a little bit of primeval life stuff, called protoplasm, by the influence of Natural Selection." According to evolutionists the ancestors of men were monkeys. For, says Mr. Darwin: "The early progenitors of man were no doubt once covered with hair, both sexes having beards; their ears were pointed and capable of movement; and their bodies were provided with a tail having the proper muscles. The foot, judging from the condition of the great toe in the fetus, was then prehensile, and our progenitors, no doubt, were arboreal in their habits, frequenting some warm forest-clad land. The males were provided with great canine teeth, which served them as formidable weapons." He then continues his assertions to the effect that this kind of animal from which man has sprung, "if seen by a naturalist, would undoubtedly have been ranked as an ape or a monkey. And as man, under a genealogical point of view, belongs to the Catarrhine, or Old World, stock (of monkeys), we must conclude, however much the conclusion may revolt our pride, that our early progenitors would have been properly thus designated." Then, to cap his nonsensical climax, he says: "Thus we have given to man a pedigree of prodigious length, but not, it may be said, of noble quality."

Such is the stuff taught daily in the great colleges and universities of this and other lands. The so-called men of science occupying the professorial chairs of these institutions go to their wits' ends in the vain endeavor to crowd God out of the scheme of creation. They rack their brains to try to prove that the original spark of life originated itself—that God had nothing to do with it. Of course, some evolutionists who pretend to be Christians as well, admit that possibly God did create the protoplasm from which all life has come. But, to ask these simpletons to explain why it is any harder for the Creator to make a perfect man at the first stroke, is to annihilate their argument. Their reasoning is about as logical as that of the ancients, who said that the earth rested upon the shoulders of Atlas. When asked upon what Atlas stood, they said his feet were planted upon a turtle. But when

asked where the turtle stood, they had sense enough to acknowledge the fallacy of their arguments.

Nothing but the evolution theory is tolerated in the university class-room. The student who believes the plain, unvarnished story of creation, as found in the Word, is frowned out of a hearing. For example, not long ago the following instance was related to the writer by a friend, a graduate of the University of Michigan: Professor Worcester, a member of the Philippine Commission, was conducting a class in biology. He finally asked the question: "Where did life originate?" One of the students (not an Adventist) who was a believer in the Bible, promptly spoke up and said that he believed that life was the result of a direct act of creation on the part of God. The professor immediately looked up, and "with fire flashing from his eyes," told the student who thus responded that he might stay after class and discuss that subject. Of course, this instance is but one of many, and serves to show the atheistic tendency of modern popular education and the great need that exists for schools where God-fearing and Bible-loving parents can send their children without fear.

What has all this to do with anarchy?—Simply this: Evolution teaches disrespect for God, for His laws, and hence, for all laws in general. Anarchy is like unto it, teaching total disrespect for all human laws, and also for such of God's laws as relate to marriage and other sacred institutions. Every seed of evolution planted is also a seed of anarchy. By shutting out the great Lawmaker, evolution also shuts out the laws of the great Lawmaker. Anarchy, in striking at the last six commandments of the law of God,—those relating to man's conduct toward his fellow beings,—strikes at the whole decalogue and at its Author. In this respect, therefore, evolution and anarchy are alike. To teach one is to assist the other. The Bible prohibits both. Evolution strikes at that portion of the Fourth Commandment which says: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." But Christ divided the decalogue into just two parts (Matt. 22:37-40), and thus expressed the essence of the whole law:—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Evolution would do away with the first four commandments. Anarchy would do away with the last six. But, since the law is all one, he who strikes at one part also strikes at all parts of the same. Therefore both evolutionists and anarchists are at war with the Law of God. And, since that Law is but the expression of God's character, it must be concluded that believers in either theory are fighting against God.

A. J. B.

In the Question Chair.

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

828.—A MATTER OF HISTORY.

Many times I have been confused by your explanation of verse 14 of Daniel 11. You state that the powers that came against the infant Ptolemy, were Antiochus, King of Assyria, and Philip of Macedon; that this was 200 B. C. But was not Philip of Macedon father of Alexander the Great, and he died about 331 B. C.? How could he then be the father of Alexander, and have a part in the attempted overthrow of Ptolemy Epiphanes, B. C. 200? Please give a little light on this, as it has puzzled me for a number of years.

F. W. H., *Kanopolis, Kan.*

ANSWER.—The writer of this query undoubtedly noticed that this incident in the history of Ptolemy was a direct quotation from Rollin's *Ancient History*, Book 18, Chapter 50. Of the four volume edition of Rollin's *History*, published in 1845 by Nafis & Cornish, Philadelphia, now before us, the quotation is found on page 8 of volume 4. If there is any

inaccuracy or inconsistency in the statement it must be referred to that standard historian. But the matter is relieved of all difficulty by the fact that it is not Philip the father of Alexander that is referred to, but Philip IV, a king of later date. See Philip Smith's History of the World, Vol. 2, page 103, and onward.

829.—COL. 2: 14.

Does not Col. 2: 14 refer to our sins, inasmuch as it is our sins that are against us, and contrary to us, and that which Christ nailed to the cross, when he bore our sins in his body on the tree? 1 Peter 2: 24. D. B. H., Toronto, Kan.

ANSWER.—The reference in this scripture cannot be to our sins; for we understand that our sins have not yet been blotted out, and will not be till the cleansing of the sanctuary is finished; again it would be difficult to understand how our sins are in any sense "ordinances," and how they could be called the "handwriting" of ordinances. And more than this, the idea that our sins are what is referred to would hardly agree with the conclusion which the apostle draws from the facts which he states; namely, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Is it because our sins are blotted out and nailed to the cross that we are not to be judged in meats or drinks, etc.? But there were ordinances under the old dispensation which did pertain to these things, and they were matters of "handwriting" written by the hand of Moses, and written in a book where they could be said appropriately, to be blotted out. Ex. 24: 4; Deut. 31: 24-26. The writing in this book was blotted out and nailed to the cross. So it seems evident that matters relating to the change of dispensations, are what is referred to as the subject of this scripture, not individual sins in personal experience. Christ bore our sins in His body on the tree, or on the cross, as our offering, not as our priest.

Editorial Notes.

A LITTLE treasure laid up for eternity is far better than a fortune for a few years of time.

ANY person will gain heaven who will seek to be saved as earnestly as the godless individual seeks to be lost.

TEMPTATIONS and trials, when put to the right use, are stepping-stones to a realm where they are never known.

ONE thing that is responsible for anarchy may be discovered in the fact that there is never an avowed anarchist who believes in God.

THE best remedy for the sorrows of this world is to become a partaker of the "joy of the Lord," by getting actively to work for the salvation of souls.

THERE is no use in sighing for an external paradise until you have let God create a paradise within you. God made Adam a perfect being before He put him in the garden of Eden.

WHEN the longing of His people to behold Him is as great as it should be, the Lord will no longer remain in heaven, but will be drawn down to the earth. How great is that longing in your heart?

THE Lord is no respecter of persons, and shows no partiality in His dealings with individuals; but it is not true that He has no favorites, for to all of us He has freely extended grace, which means "unmerited favor." We are all of us His favorites.

THE reason so many people who pray for God's blessing do not get it, is that they are, perhaps thoughtlessly, asking the Lord to bless some sin.

Most people have all the money and power in this world with which the Lord can safely trust them.

It is no time now to take a nap in the service of God. Those who do this may sleep on through the hour which will close up the work and fix their own eternal destiny. The devil will not arouse the sleeper, and it is presumption to ask such a favor from the Lord.

THE Christian religion was not made for good people, but for bad people, which was the only kind of people there were on the earth after Adam's fall. Every descendant of Adam has possessed by inheritance a heart "deceitful above all things, and desperately wicked."

THE evangelist who is truly "instructed into the kingdom of heaven" will bring forth from the treasury of divine truth "things new and old;"—not things new, nor things old, exclusively, but both things new and old, the new things relating to the old, and shedding increased light upon them. The new truth will not be independent of the old truth; it will not discredit that which is old, but will further confirm it. The new light will reveal new things, but will show them to be in the same pathway that has been followed from the first. The old truth should discredit any new doctrine which discredits it.

"ELIAS was a man subject to like passions as we are," declares the epistle of James. Naturally he did not differ from other men; but he was a man of faith; and his faith was indicated in his first recorded words spoken to king Ahab: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." He who has faith realizes that he stands before God; that he is in the presence of Him whose eyes run to and fro throughout the earth, and who also, as Paul declared, is "not far from every one of us." This is the truth, but without faith we do not grasp it. Faith makes real to us the presence of the Almighty.

THE leading negro educator, Booker T. Washington, head of the Tuskegee, Ala., Industrial Institute for negroes, has taken occasion to speak concerning the danger from anarchy in the United States, and he puts a pointed and serious question to the people of this nation. He says:—

"In all sincerity, I want to ask, Is Czolgosz alone guilty? Has not the entire nation had a part in this greatest crime of the century? What is anarchy but a defiance of law, and has not the nation reaped what it has been sowing? According to records 2,516 persons have been lynched in the United States during the last sixteen years. There are or have been engaged in this anarchy of lynching nearly 125,800 persons."

Thus it is a fact that many of the very ones who held up their hands highest in horror at the anarchy of Czolgosz, were anarchists themselves of a no less real, and certainly no less dangerous, type, since they were participants in the law- and government-defying lynchings to which Mr. Washington refers. Their anarchy was more respectable; that is all. And for this very reason, because it was sanctioned by large numbers of respectable people—because it was approved by so many of the "best citizens," it is far more dangerous than the type of anarchy shown by the weak-brained Czolgosz, which never has had or will have any following in this country worth mentioning, nor any influence whatever in shaping the institutions of its government.

The most dangerous form of anarchy is the most respectable form, because that form can command the largest following; and the most respectable form of anarchy is accorded a good deal of deference throughout the world. If the causes were searched out, we should find that anarchy has its beginning in a lack of reverence for the law of the Almighty.

It appears probable that King Edward VII is suffering with cancer of the throat, despite statements that have been issued to the contrary. A late dispatch from London states that the king's throat is causing him increased anxiety and inconvenience. "Although his physicians," says the dispatch, "affirm that the growth in the throat is not malignant, it obstinately resists all attempts at cure, and grows steadily worse." The king's voice is now so seriously affected that he is obliged to avoid all public speaking. Something with reference to the cause of the malady may be inferred from the statement which is made that the king's consumption of tobacco is now limited, much against his will, to three cigars a day.

The dispatch adds that "some time ago the king thought of trying Christian Science treatment, but after speaking with some of the aristocratic devotees of the sect here and investigating the claims of some of the alleged cures, he concluded the evidence was not sufficiently strong of the efficacy of Christian Science to induce him to run the risk of popular ridicule and possible hostility by experimenting with it."

LAST week in these columns we made reference to the noteworthy action of the Virginia constitutional convention touching the old-time American privilege of freedom of speech. Here are the facts of the matter as set forth in a press dispatch to the *Daily Moon*, of this city:—

"RICHMOND, VA., September 18.—Virginia, so conspicuous in the days of the revolution in helping to secure freedom and justice for the colonists who suffered from the tyranny of England, is the first among the sisterhood of States to take formal steps for the suppression of free speech.

"The constitutional convention yesterday decided to eliminate from the bill of rights of the State the words 'freedom of speech.' This action was taken after a scene that was dramatic. In the present bill of rights occur the words, 'Guarantee the liberty of the press and freedom of speech.'

"The committee to which the instrument was referred for revision recommended that the words 'freedom of speech be eliminated. When the report came up for discussion, A. C. Braxton, a leading republican member, moved that the words be retained. The motion drew forth earnest opposition, led by Judge Berryman Green.

"'Ever since the days of King Alfred,' he exclaimed, 'freedom of speech has been the prerogative of the English-speaking races, but one of the strongest evidences of its abuse is the noble victim now lying dead in the nation's Capitol, surrounded by weeping thousands.

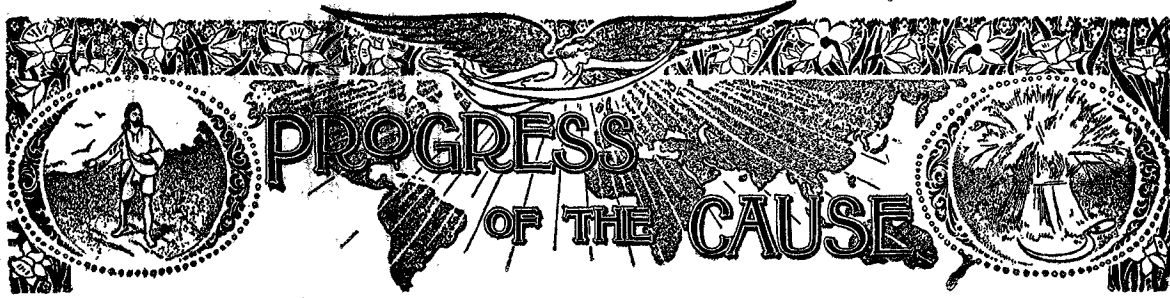
"'Do not grant full freedom of speech lest it be abused and made synonymous with license. No other bill of rights embodies such words, and in view of recent events it behooves us to be careful what we do.'

"When he concluded, a vote was taken on the motion to retain the words in the bill of rights, and it was rejected by an overwhelming majority.

"Over the building the stars and stripes and the flag of Virginia floated at half-mast in mourning for the dead chieftain, while drapery of somber hue shaded the entrance. As he spoke, Judge Green pointed to these evidences of woe.

"His words were greeted by the loudest applause from almost every member of the convention; and when the vote was taken *viva voce*, if there was a man present who desired the bill to declare for freedom of speech, *he dared not raise his voice to let it be known.*" (Italics ours.)

LIBERTY is not, in its proper sense, a synonym of license. Many people seem to think that license is simply to much liberty, and that it is dangerous to allow people full liberty lest it should lead to license, riot, and anarchy. This is a mistaken idea. License is always against liberty and contrary to it, since it always interferes with liberty. Liberty means liberty for all; license means that some one's liberty and rights are to be invaded. Liberty for all means respect on the part of each for the rights of all. License means a contempt on the part of some for the right of others. Liberty is from above; license is from beneath. We can never have too much of true liberty.



WEARY NOT NOW.

S. O. JAMES.

We sometimes wish our days of trial o'er;
That Christ would come, and we should weep no
more;

That hearts estranged would melt and be at one,
No more to grieve each other 'neath the sun.

Dear worker, wait, and patiently endure;
You shall be saved. His promise still is sure;
The end will come full soon, and may it find
Us walking with our Lord, not left behind.

**ECHOES FROM HONOLULU ANGLO-CHINESE
ACADEMY.**

THE evening of August 22 there sailed out of Golden Gate, San Francisco, five teachers selected by the Pacific Union Conference to conduct the Chinese work in their new mission field, Hawaii Territory. One teacher was already on the ground. The new ones are Brother and Sister I. C. Colcord, formerly connected with Graysville Academy, and for the last four years in charge of Columbia Academy, Kettle Falls, Wash.; also Brother and Sister C. P. Moon, of Wisconsin. Brother Moon is nephew to Elder Allen Moon, and during the last year taught a church school in his own State, assisted by Sister Moon.

Our voyage was an unusually smooth and pleasant one, and all arrived in good trim to take up the abundance of preliminary work necessary to be done in the ten days left us before school opened. This work was much lightened, however, by our being able to study its principles and plan many of its details, en voyage.

Our school entered upon its fifth year of work September 9, with the largest opening attendance and the most encouraging outlook in its history. Sixty boys were enrolled the first day, against about forty-seven last year. By the end of the second day there were seventy-two, twenty-seven of whom are boarding students.

We are just closing our first week of school-room work. In almost every sense it has been the most pleasant opening week that I have experienced in the Chinese work. One feature of much strength is the large proportion of last year's students who have returned. Of the boarding boys, two thirds are old students; while among the day students the percentage is but slightly smaller.

Other features for gratitude to God are a kindly spirit between the church and the school workers; earnestness and accord among the teachers; better plans for conducting the home work; and a decided improvement in text-books, methods, and principles of instruction, in the daily curriculum. We have adopted for our working motto the last three words of Isa. 25:1, accepting this as the counsel of the Lord to us for this work and at this time. Brethren and sisters, pray that we may be faithful and true.

W. E. HOWELL.

NEWFOUNDLAND.

HARBOR GRACE.—June 10 I baptized two sisters, who joined the St. John's church, one of whom is now in another part of the island, and has a Sabbath-school of seven regular members.

June 23 I began tent meetings in Harbor Grace with a fair attendance. July 13-29 Elder H. W. Cottrell joined us giving much valuable instruction and help, which we greatly appreciated. Steps were taken to advance the work here in the future.

June 15 Elder C. A. Hansen and his wife, of Iowa, reached us, in good health. They were ready to take hold of the work in earnest, and have entered into the sympathies of the people. They often speak of how well they enjoy the climate and the surroundings. I doubt if they have seen an hour's homesickness since their arrival. They act as if they were settling down here for life, for which we are glad.

We continued meetings in our tent till August 19, when we went into the Presbyterian Sunday-school room, which was kindly rented us for five dollars a month. Three young persons have decided to obey God, and many others are halting between two opinions. Pray for us and the work.

We wish to acknowledge the receipt of six dollars given to the book work, and to thank the donors for the same. Other donations to the same work will be gratefully received. We are in need of about two hundred dollars with which to buy a boat for our canvassing work. At present there is only one canvasser in the field, but he is having a good Christian experience, and writes that our books are attracting the attention of the people where he is working. He says a boat is a necessity in order to reach the scattered people who hardly ever see a missionary.

H. J. FARMAN.

HARBOR GRACE.—Our work here goes well. A good interest is manifested by a number of the best people, and the Presbyterians are our best friends. We are now holding meetings in a nice large hall, and have a good attendance. But it does seem that the people here see things differently, and they move slowly. Our courage is good, as is also our health. We find it much colder here than in Iowa, and there has not been one warm day since we came. One can work without a coat on occasionally, but not often. Altogether, we are getting along nicely. One can eat fish here if he has to, and even with a relish.

CHARLES A. HANSEN.

MEETINGS IN EASTERN UNION CONFERENCE

NEWFOUNDLAND.

A GENERAL meeting was held in Harbor Grace, Newfoundland, at the time appointed, which I attended. Elders H. J. Farman and C. A. Hansen were engaged in holding a tent-meeting at this place. Several of the believers from the St. John's church were in attendance. The day services were devoted to the special interest of the various branches of our denominational work, and the evenings to the general public. The church at St. John's is the only organized body of our people on the island. The mission field is practically unentered territory. The inhabitants are, generally speaking, an intelligent, pious class of people; making the Dominion an excellent missionary field. There are but three Conference employees in the field. Elder Hansen and his wife were sent from Iowa by that Conference, and are supported by them. I herein take the liberty to publicly express our gratitude for their interest and liberality in furnishing these laborers for this island. I am sure the Lord will add His blessing. The workers are of good courage. The church at St. John's is very urgent that the health department of our work be established in their metropolis, even if it be done in treatment rooms for the present, and I heartily concur. St. John's would be a good place for the proper persons to establish this work.

VIRGINIA.

A local camp-meeting was held at Culpeper, August 15-25. The meeting being local in its nature, the attendance of our people was not large. The outside interest was fair. The ministers and workers of the Conference were present, and took part in bearing the responsibilities of the services. Prof. Frederick Griggs, from the Eastern Union Conference Academy, and the writer were present. The Spirit of the Lord was present, and took the lead of the services. Of course no Conference business was transacted, because of the nature of the meeting. About five hundred copies of "Christ's Object Lessons" were purchased by those present; thus a good spirit was manifested to have a part in every good work to the glory of God. Their Conference will be held later.

VERMONT.

One of the best camp-meetings I ever attended was held at Barre, Vermont, Aug. 22 to Sept. 2, 1901. The attendance of our people was unusually large, and the outside attendance was good most of

the time. The weather was favorable for camping and for open-air services. The laborers from abroad were Elders Place, Bicknell, and Miles, Professor Griggs, Dr. Nicola, and the writer. All their Conference laborers were present. The spirit of freedom prevailed, so that the message of truth was declared with the power of the Spirit of the Lord. The health work, educational work, canvassing and sale of denominational literature, were each considered in its place, to acceptance and profit. In a business meeting, when a resolution concerning the sale of "Christ's Object Lessons" was being discussed, to make the business practical in the assembly, nine hundred and forty-eight books were sold prior to the vote. A similar work was done at all the camp-meetings in this Union Conference.

The revival work was entered upon at the beginning of the meeting, and continued throughout the entire period, but both Sabbaths were special seasons of refreshing. Backsliders were caused to again rejoice in a personal Saviour, and sinners were converted to the Lord. The services were characterized by a solemn awe rather than by outward physical demonstration, and the effects were appreciated by all present. Seventeen were baptized, one being a rebaptism, and I understand a goodly number will be baptized at their home churches. This Conference is numerically small, having a membership of about five hundred. They have had a debt of three thousand dollars hanging over them for several years, but now they rejoice that they have cancelled the debt, the last of it being provided for at the camp-meeting. They have planned to enlarge the work in their own Conference, and have taken upon them the responsibility of paying a teacher in the Eastern Union Conference Academy. They also contributed to mission fields as well as to their home interests. I rejoice to see the spirit of Christian expansion coming into our Eastern Conferences. Just a little way from this and the whole world will be controlled by Christ and His own. Glad day!

Elder Watt has the co-operation of his brethren, and was re-elected to the office of president. The Sabbath-school Association and the tract society were received into the Conference as departments. In several of our Conferences the tract and missionary societies were accepted as departments years ago, and such as were not, were accepted this year. All are of good courage in the Lord.

H. W. COTTRELL.

VERMONT CONFERENCE PROCEEDINGS.

THE thirty-ninth annual session of the Vermont Conference of Seventh-day Adventists was held, at Barre, Vt., in connection with the camp-meeting, Aug. 23 to Sept. 2, 1901.

The first meeting was held August 23 at 10:30 A.M., with the President, J. W. Watt, in the chair, and B. F. Colby, Secretary *pro tem*. Owing to the absence of the records, the roll call of delegates was omitted, and the reading of the minutes of the last session was waived.

The President was empowered to appoint the usual committees, which were as follows: On nominations, J. G. White, A. D. Ladeau, W. E. Fortune; on resolutions, George Williams, F. S. Porter, A. E. Taylor; on auditing, A. W. Boardman, Calvin Pike, F. S. Porter, C. H. Drown, P. W. Saxby, B. F. Colby; on credentials and licenses, Elder Purdon, A. W. Payne, E. D. Clayton.

Elder Watt gave a brief outline of the work done in the Conference during the past year, emphasizing the fact that the work is the Lord's, and is to be done by the aid of His Spirit. Remarks were made by Elders Bicknell and Purdon. Adjourned to call of Chair.

The second meeting of the session was held August 26. Eighteen delegates were present. After song and prayer the minutes of the last meeting were read and accepted. After brief remarks the request of the Vermont Tract and Missionary Society that it become a department of the Vermont Conference, was received and accepted. Adjourned to call of Chair.

The third meeting was held August 27, with twenty-four delegates present. Minutes of the last meeting were read and accepted. The request of the Sabbath-school Association to become a department of the Conference was read, and was accepted. The Committee on Resolutions gave a partial report, as follows:—

Whereas, In the providence of God our work is becoming unified, and whereas the different organizations are consolidated with the Conference, therefore—

1. Resolved, That two persons be appointed by the Chair, who, with the President, shall be a committee to revise the constitution so that it will be in harmony with the present system.

2. Resolved, That we welcome the return of the

old-time missionary spirit among us, and that we will encourage the rank and file of our people to engage heart and soul in the distribution and sale of our periodicals, tracts, pamphlets, and books; especially "Christ's Object Lessons."

3. *Resolved*, That the Conference become morally responsible for its proportion of "Object Lessons" in the interests of our educational institutions, and do invite the president to call up the matter at any convenient time at this session.

4. *Resolved*, That we pay the wages of a teacher in the academy of the Eastern Union Conference.

5. *Resolved*, That each church in the State as far as possible furnish one or more canvassers, and endeavor to keep them in the field, by substantial aid if they see it is needed.

Elders Cottrell, Bicknell, Watt, and others made remarks on the importance of these resolutions. The first and second were adopted, and after some discussion on the third, the meeting adjourned to call of the Chair.

The fourth meeting was held August 28, twenty-eight delegates being present. After song and prayer, the minutes of the previous meeting were read and approved. Resolution 3 was again read for consideration. After remarks by Elders Cottrell and Miles, Professor Griggs and others, considerable attention was given to the sale of "Christ's Object Lessons," about four hundred copies being taken. Resolutions 4 and 5 were passed, and the meeting adjourned to call of the Chair.

The fifth meeting was held August 29, at 9 A. M., thirty delegates being present. The report of committee appointed to revise the constitution was called for, read, and after a few corrections, was adopted.

A partial report of the Nominating Committee was read, which was as follows: President, J. W. Watt; Treasurer, Geo. Williams. Conference Committee: J. W. Watt, Geo. Williams, A. P. Needham, A. W. Payne, W. E. Fortune. J. W. Watt was elected Conference president for the coming year. The election of Treasurer was waived. J. W. Watt was elected first member on the Conference Committee. The remainder of the report was waived. Resolution 4 was reconsidered, and a motion was made and seconded to amend so as to read, "That we pay one half of the wages of a teacher in the Eastern Union Conference Academy." After some discussion, the meeting adjourned to call of the Chair.

The sixth meeting was held August 29, at 5 P. M., thirty delegates being present. The discussion of the amendment to Resolution 4 was continued, and the motion was finally lost. Further report of Committee on Resolutions was received and adopted. The report was as follows:—

Whereas, Our State paper is published that our people may keep in touch with the work in our own Conference;—

6. *Resolved*, That we support it with our subscriptions and increase its usefulness by contributing our reports.

Whereas, We have been told by the Spirit of Prophecy that the object of the Sabbath-school is the salvation of souls;—

7. *Resolved*, That we make a greater effort than ever before to gather in those not of our faith; and as the success of the school depends upon a faithful study of the lesson, resolved, that we urge the parents to give more time to home study with the children.

Whereas, We have been shown from the Spirit of Prophecy that our children should not attend the public schools, therefore;—

8. *Resolved*, That we do all that we can to establish and patronize church schools throughout the Conference, with the counsel of the Executive Committee. Adjourned to call of Chair.

The seventh meeting was held August 30, at 5 P. M. The previous report of the Nominating Committee was considered, and George Williams was elected Treasurer. The Conference Committee was elected as reported. Further report of the Nominating Committee was received, and the following persons elected: Secretary and Treasurer of Tract and Missionary department, and Conference Secretary, F. M. Dana; Field Secretary of S. S. Department, J. G. White; Corresponding Secretary of S. S. Department, C. H. Drown; State Canvassing Agent, A. E. Taylor; Auditor, F. S. Porter. Delegates to Eastern Union Conference: J. W. Watt, A. E. Taylor, G. H. Clark, J. G. White. Report of Committee on Credentials and Licenses was received, and after remarks by Elders Cottrell, Watt, Bicknell, and others, the following were given credentials: J. W. Watt and T. H. Purdon. Ministerial licenses were given to G. H. Clark and C. H. Drown; and missionary licenses to Mintha Luce, Clara Lecklider, Lillian M. Heath, F. M. Dana.

Meeting adjourned *sine die*.

J. W. WATT, *Pres.*
F. M. DANA, *Sec.*

VIRGINIA.

NATURAL BRIDGE.—Again I send in my widow's mite for the Lord's sake. I have made three missionary visits to the sick; have taken two two-months' subscriptions for the REVIEW; and given away two copies of the *Signs* and one of the REVIEW; have mailed a package of REVIEWS and *Signs*. I love to read the reports that are sent in by others, and I long to say or do something that shall induce some to take their feet from trampling on God's holy Sabbath day, and give their hearts to Him who created the heavens and the earth.

I desire the prayers of the readers of the REVIEW for my only daughter, that she may take her feet from God's Sabbath. Pray for me, too, that I may have more faith and patience. MRS. M. L. VAUGHN.

MEDICAL MISSIONARY OUTLOOK IN CHICAGO.

THE expiration of the four-year lease on our large training-school building marks another epoch in the development of our Medical Missionary operations in Chicago. We are fortunate in having secured suitable headquarters in a commodious building on the corner of Cottage Grove Avenue and Thirty-third Place. This building is on the ground adjoining our Chicago Branch Sanitarium. It will add much to our convenience to have the headquarters of our medical missionary work in such close proximity to our Sanitarium work. In this building will be the maternity ward, and also medical and surgical wards, as well as temporary headquarters for our medical school, pending the erection of a permanent building for the Chicago end of this important enterprise.

At the dedication of our old headquarters at 1926 Wabash Ave., four years ago, Sister Henry, with almost prophetic clearness, outlined the possibilities that were in store for the future of our medical missionary work in this dark and sin-cursed city. These years have certainly noted wonderful advancement in various lines. The Life Boat Mission had just then been opened in its present commodious quarters at 436 State St., which is within two blocks of one of the most active business centers that can be found in the United States. The good that this mission has accomplished, not only for those who have come there to be helped, but also for those who have gone there to help others, never will be and never can be written down in human records. Only eternity will be able properly to unfold the far-reaching results which have come from this gospel effort. This mission is, to-day, one of the best known in the city. It is crowded almost to the doors nearly every night of the week, and its audience is frequently composed largely of persons from the better classes, as well as from the more unfortunate strata of society. Gospel workers from other missionary enterprises in the city frequently visit it for the purpose of coming within the sphere of its inspiring influence, and also to speak a word of cheer and encouragement.

It would hardly seem that any one who has ever attended one of these evening services could honestly raise the question, "Do you ever see any results?" It is the duty of the Christian Church to hold up a beacon light in these dark centers even if they see no results, but it is our fortune to see, night after night, definite results; and a goodly number of men and women are to-day rejoicing in the light of present truth as a result of this gospel effort.

The Life Boat Rest for girls has cozy and home-like headquarters on South Clark Street, just adjoining a large Catholic church. Here a few faithful and loyal ones, in whose hearts God has planted an active love for their sisters, are working without any compensation, month after month. They are full of cheer, enthusiasm, and courage, grateful that the Lord has given them such an opportunity to labor even in a difficult corner of His vineyard. Perhaps the best evidence that could be cited to show how profoundly impressed the sin-stricken inhabitants of this dark portion of the city are with the Christian character of these workers, is the fact that in their errands of mercy into thousands of places where sin seems to triumph, they have never been spoken to disrespectfully except in one or two instances, and in each of these cases it was by some intoxicated person; and each time, some one instantly took their part. This shows what God in His providence does accomplish for those who are willing to sacrifice for the good of lost humanity. Young women are to-day living Christian lives in happy homes as a result of this work, and the interest and sympathy which have been awakened

for our work in the minds of some of the best classes in the city can never be fully estimated.

Another free dispensary will be opened in a few days in the thickly congested portion of South Halstead Street. This will plant another new center of our work in Chicago, and will furnish us an opportunity to reach a class of people who have so far scarcely come under the sphere of our influence. It will also furnish valuable medical and missionary opportunities for those of our students who assist at this place.

For several years we have felt that we ought to have a good hygienic restaurant in this city, but various obstacles have hindered the opening of such an enterprise. However, this has undoubtedly been providential, for we should probably have established it in the business portion of the city, instead of establishing it, as we now have, almost within a stone's throw of the University of Chicago. The interest in healthful living that has been manifested during the past year by some of the members of the faculty and by students of this great educational institution led us, a few weeks ago, to invite a number of representative educators and students from this school to a Sunday dinner, which we served at our branch sanitarium. Forty-four responded to this invitation. Among them were several of the leading educators of America. In his after-dinner speech, Professor Jackman, one of the deans of the school, extended an earnest invitation to us to establish near the University a restaurant that would represent sanitarium principles. The interest and enthusiasm which these educational people manifested convinced us that we must undertake this enterprise at once. We have met with special providences in securing a proper location and friendly co-operation, and by October 1 the only pure-food restaurant in this great city of nearly two million inhabitants will be in operation.

The rental of the rooms for this purpose will amount to forty dollars a month, to say nothing of all the expense necessary to their equipment. Are there not some readers of the REVIEW who would be willing to assume the entire responsibility of this rent for the first six months, or the entire year? Think of the missionary opportunities that are before us in coming in daily contact with several hundred of the best members of the faculty and the students. Several of our workers in Chicago have not only given their money, but have also given their work for an entire year, to assist in opening up new lines of work in this needy city, which contains more inhabitants than can be found in many of our States. Our large cities have been sadly neglected. They will soon be far more difficult to labor in than they are at present, and even now they present sufficient difficulties to discourage many.

Our branch sanitarium at 28 Thirty-third Place has been well filled during the past year with a most excellent class of patients. A peculiar train of providences has so brought it about that many of the leading city officials have been among those who have come here for treatment, thus furnishing an unusual opportunity to present to them the real principles upon which we are conducting our work. For this privilege we shall undoubtedly be more thankful in the near future, when troubles thicken about us, than we can possibly be at present.

We are thankful to be able to state that, although our work has now been in operation in Chicago for ten years, only two deaths have occurred among the hundreds of workers who have been here from time to time.

The *Life Boat* still maintains its circulation at the ten-thousand mark, which is a matter of great encouragement to us, especially when we take into consideration that little effort has been made to extend its circulation. At the low price of twenty-five cents a year, its list could be easily doubled in a few months if our people would each select the name of some friend who would be benefited by this paper, and then donate him a year's subscription.

Our workers in this large city are of good courage, and appreciate the fact that they are being sustained by the prayers of God's people throughout the world.

DAVID PAULSON.

MICHIGAN.

BERRIEN SPRINGS.—The prospects are encouraging for a good school this winter. I do not believe that in my connection with the school work, I have ever seen a stronger desire on the part of men and women to take a training for gospel work. I have also been very much pleased with the co-operation which is shown by many of our workers in the field. I feel that the Lord is especially blessing us in beginning the work of the new institution.

E. A. SUTHERLAND.

TRINIDAD, B. W. I.

PORT OF SPAIN.—The following is an extract from Sister L. M. Crowther's letter, of August 30, to friends in Dakota: "It is with a sad heart that I write to you this morning to tell you of my husband's death, which occurred Sunday, August 25. He was buried on Monday. Our doctor called it pernicious malarial fever; another doctor called it jungle fever. His death was very sudden; he was sick one week."

"Sabbath morning, August 13, he talked in the meeting, but had to leave before it closed. He took his bed, and never got up again. I had two trained nurses and the doctor, and all was done that could be. The day before he died, he seemed so bright and cheerful we thought he would be up in a few days."

"He and Elder Kneeland had gone to Tabago to look over the work there and get it started, but he stayed only a few weeks and came home sick. Elder Kneeland came home the day after my husband was buried, sick with the same fever. I have not heard from him this morning; yesterday he was a little better."

"Pray for us, that we may be faithful, and meet him when Jesus comes, as he died rejoicing in the Lord."

FLORIDA.

THE work is onward in Florida. At the coming Conference we shall be out of debt as a Conference, and shall have made a material reduction in our tract society debt, with a good prospect of soon reaching the end of it also. Three new church buildings are ready for dedication without a dollar of debt, and a fourth is up and occupied, but not entirely finished. Three church schools have been in operation, with good success.

In Jacksonville fire seriously interfered with the work, as our laborers had been concentrated there during the winter, and for six months had labored with fair success. But now it has been scattered by the fire that destroyed so much of that city in May last.

A Working Woman's Home at Tampa is established, and we hope to make it permanent and an influence for good in that important center.

* The annual Conference convenes at Fort Ogden, November 1, and we hope for a good attendance.

IRVING KECK.

PACIFIC UNION CONFERENCE.

SINCE my last report I have attended four local camp-meetings in this Conference. The first was at Bountiful, Utah, ten miles north of Salt Lake City. This was held from August 8-18. This meeting was attended by about sixty-five of our people, and was a source of strength to the cause in that new field. It is reported by the workers that the public interest is increasing in that field.

The second meeting at Bozeman, Mont., from August 13-19, was attended by about ninety of our people. Not only was this meeting a source of strength to those already in the faith, but the public interest demanded a continuance of the meetings. At last report ten or more had already taken their stand with our people.

The third meeting was at Missoula, Mont., from August 25 to September 1. In the Sabbath-school the second Sabbath there were one hundred and fifteen in attendance. Brother Knox, President of Pacific Union Conference, was with us the most of this meeting. The spiritual tone of this camp was good. Like Bozeman, the public interest was such that it was decided to continue the meetings. Brother White, President of the Conference, is much encouraged with the outlook in his field.

The fourth camp-meeting was at Seattle, Wash., in the North Pacific Conference, from September 5-15. The Sabbath-school the second Sabbath of this meeting numbered two hundred and fifty. Besides many of the Conference laborers, Brother Martin, of the California Conference, aided in the labors of this meeting. The large church in Seattle could have derived more benefit from the meeting if more of them could have camped on the ground. It was not deemed needful to follow up this meeting, as it had been preceded by a tent effort.

Brother Knox and myself are here in Portland, Ore., on our way to attend the camp-meeting at Weiser, Idaho. These local camp-meetings have afforded an excellent opportunity for personal labor with the people. Many souls have come out into the liberty of the gospel, and many others have taken their stand with the Lord's people. To the Lord be all the praise.

J. N. LOUGHBOROUGH.

MINNESOTA.

MADELIA.—Some features of our work are encouraging. Good attendance Sunday nights. Others are about to decide. Presbyterians and Baptists hold secret meeting, saying, "Peace and safety." Remember us.

TENT COMPANY,

per O. O. Bernstein.

KIMBALL AND CROW WING.—Most of the time since the middle of July I have spent in the country south of Kimball. My experiences here have been of various kinds. There are not many open doors, but lots of prejudice, so that some of the school-houses are closed against us. But the truth cannot be shut out, and like leaven it is slowly working.

The most of the people are poor, and it is difficult to make sales, yet last week I sold three copies of "Christ's Object Lessons," and took twelve orders.

From July 30 to August 4 I had the privilege of being with the Scandinavian brethren at Crow Wing. I was glad I went there, and I believe they were, too. My prayer is that they may lean upon the arm of Christ and continue faithful.

F. JOHNSON.

ELMDALE AND LITCHFIELD.—From Crow Wing I went to Elmdale, and held a quarterly meeting with the little Scandinavian church. They all seemed to be of good courage, and we had a blessed time together. Last Friday, August 30, I went, on my wheel, to Litchfield, and stayed with the church over Sabbath. The membership is small, but with the children, the Sabbath-school numbered over twenty. I was glad to meet with them and enjoy the presence of the good Spirit.

F. J.

THE Minneapolis church school will be taught by Etta Flaiz. Celia Tichenor will be the teacher at the St. Paul church school; Della Burdick, at Good Thunder; Elma Detamore, at Wells; Emma Collins, at Dodge Center; Lillian Stevens, at Sauk Center; Anna Nelson, at Henning; James Mork, at Moose Lake; Thirza Mason, at Lewiston; Mary Nelson, at Isanti; Ethel Maddock, at Brainerd; Caroline Hopkins, at Medford; Ethel Sanford, at St. Cloud; M. Leatherman, at Mankato; and C. L. Butterfield, at Gilchrist. It has not been fully decided who will be the teachers at Pine Island, Anoka, Highland, and Canby.

TENNESSEE RIVER CAMP-MEETING.

THE camp was within three blocks of the courthouse square in Franklin, Ky. From the beginning the outside attendance filled the large pavilion every night, while the most plain and pointed truth was presented. Many questions were passed in, which gave us an opportunity to explain quite fully several points of our faith. This is new ground; the people are willing and anxious to hear. A daily Bulletin was issued, giving a synopsis of the discourses. These Bulletins were distributed by the campers from house to house. This gave our people an opportunity to visit the citizens and invite them to the meetings. These missionary efforts proved a blessing to all who worked, as their living testimonies showed. Prior to the meeting, advertisements were solicited and obtained from the merchants. These advertisements paid for the Bulletins, many of which were distributed by the merchants.

About one hundred persons occupied the family tents, and rooms near the camp. The instruction given was received and appreciated. The Spirit of God was present. Many went forward for prayers, and in response to the call for entire consecration the whole congregation came forward. Twelve were baptized. Among them were Brother George Wales and his wife.

How many cities there are in the South where our good brethren and sisters of experience, from Battle Creek and other large churches in the North, could go and do good work. I would be glad to aid those contemplating this plan of work by communicating to them any knowledge that I possess concerning the field.

Prof. J. E. Tenney presented the true principles of Christian education, which must enter into the experience of all who are saved. Our young people must be awakened to make a speedy preparation for the work of God, and our people generally should bestir themselves to put into operation God-given principles in their home and church schools. Dr. O. M. Hayward's discourses on Life, its origin, source, the object of the Giver, and the relation that we sustain to Him in preserving this gift of God, were profitable to all. The canvassing work, tithing, offerings, the home and foreign fields, and the publishing interests at Nashville were all held up before the people in a plain way, and we believe good results will follow.

The writer, with Elder W. J. Stone and other local laborers, constituted the remaining working force.

There were but few changes in the officers elected. A medical missionary department was created, with Brother L. A. Hansen as secretary. The Conference stands clear of debt, and sufficient funds on hand to settle all their current bills. Courage, good cheer, and confidence marked all the actions of the body.

R. M. KILGORE.

MANITOBA.

THE following is taken from a private letter written by Sister Alice Robinson, Secretary and Treasurer of the Manitoba Tract Society: "We have nine organized churches, several companies, twenty-four Sabbath-schools, and about fifty isolated members." Sister Robinson has accepted an invitation to return to South Dakota as one of the Conference laborers.

KENTUCKY.

RENDER.—We closed the work in Render, August 27, and left a company of thirty keeping the Sabbath. All the members of this company, with the exception of five, are new in the faith. They accepted all points of faith, and we left them of good courage.

From Render we went to the State camp-meeting at Franklin, where we enjoyed much of the blessing of God. We were glad of the privilege of becoming acquainted with a number of the brethren and sisters in this Conference.

From Franklin, I came to Murfreesboro, Tenn., and settled my family for the winter. There are a few scattered Sabbath-keepers here, and I believe by the help of the Lord, we shall soon have more to unite with us—as soon as we can hold a series of meetings here. From this place we go to Goshen, Tenn., to hold a series of meetings, then we intend to come back to this place.

May the Lord give heavenly wisdom, that the work may prosper and many souls accept these precious truths. We are of good courage in the Lord; for we know He is with us.

MR. AND MRS. B. HAGLE.

THE OSWEGO (N. Y.) CAMP-MEETING.

THE New York State camp-meeting was held in the beautiful and prosperous city of Oswego, from August 29 to September 8. The camp was pitched in Kingsford Park, whose rich carpet of soft green grass, and whose spreading elms, contributed much to the comfort of the campers, while its central location enabled many visitors from the immediate vicinity to attend and enjoy the meetings. From the beginning, the city attendance was encouraging. At night the congregations would number perhaps two thousand, who gave respectful audience to the truths presented. Many of the distinctive features of the message were clearly expounded, while the grand central truth, **RIGHTEOUSNESS BY FAITH**, that truth without which no man can enter the kingdom, was not neglected. There was an earnest effort to make the way of salvation so plain and simple that even a child could grasp it and rejoice therein. The effort was appreciated, and many gained a more intelligent apprehension of the facts of faith upon which to build their hope of ultimate success. Christ, dying in the sinner's stead as the only ground of acceptance with God, became more precious than before to disquieted, timid souls.

More than twenty were baptized during the meetings. The interest awakened continued to the close, and a competent corps of workers were left there to develop it further.

The various branches of work were all considered and the business was conducted with becoming harmony and good will. Considerable interest in the sale of "Christ's Object Lessons" was developed. Different individuals agreed to dispose of numbers of copies, aggregating ten hundred and forty-eight. Altogether the meeting was pleasant and profitable.

JOHN A. BRUNSON.

SIOUX RAPIDS (IA.) CAMP-MEETING.

THE first service was held Tuesday evening, August 20, Elder L. F. Starr giving a stirring discourse. The Spirit of God came very near in all the services, giving His servants freedom, that they might speak His word with boldness. It also reproved us of sin; but God was merciful and righteous, and forgave us our iniquity. The word presented was like fire, and it softened our stony hearts. "His word was in mine heart as a burning fire shut up in my bones. . . . Sing unto the Lord, praise ye the Lord; for He hath delivered the soul of the poor from the

hand of evil-doers." Many came forward for the first time, and others had their courage renewed. It was indeed a blessing to be present at the Sioux Rapids camp-meeting, and to hear the testimony that came from God's people. We frequently heard the remark, "I have attended our camp-meetings for many years, but this is best of all." In the words of another: "Glory be to God that the work in Iowa is onward and upward. The good work begun at our State camp-meeting was continued at the northwestern camp-meeting with such power that there is no mistaking that the cause of God is onward in Iowa, and that the time for sleeping is in the past. The current is sweeping on. Brethren, be sure to attend your local camp-meeting and see for yourselves, and I am sure that you will know, as I know, that the Lord is coming, and that soon."

Many people from town attended the evening services. I believe the Sioux Rapids tent company have, under God, done a good work this summer. Several of the best business men in the town attended the Scandinavian services, at which God came very near us. As a result of the meeting, eleven were baptized on Sunday, and several persons changed their plans for work. Some will take up the nurses' course at the Iowa Sanitarium, and others will either canvass or enter the Bible work. A spirit of liberality for the work in the regions beyond was in the camp; and two hundred dollars, in cash and pledges, was received for the tent fund. The help of Elder C. W. Flaiz, President of the Northwestern Union Conference, was very much appreciated.

The camp-meeting closed Sunday evening, August 25, with a shout of victory going up from the camp. The closing meeting was a praise service.
N. C. BERGERSEN.



Leading Events of Week Ending September 28.

— The Venezuelan troops have captured La Hacha from the Colombians.

— Dispatches from China state that "Peking is quiet since the foreign troops have left."

— A number of papers are now calling for a "censorship of the press" in this country.

— Seth Low, President of Columbia University, has been nominated for mayor of New York City.

— President and Mrs. Roosevelt have taken up their residence in the White House at Washington.

— A submarine cable is to be laid from California to Hawaii and the Philippines, with branch lines to Japan and China.

— China proposes to send "commissions to America, the Philippines, Australia, and elsewhere, to collect contributions to the indemnity fund, from Chinese in those countries."

— The trial of Leon F. Czolgosz lasted two days. On the 24th ult. the verdict rendered by the jury was, "Guilty of murder in the first degree, as charged in the indictment."

— New York capitalists have bought up 1,000,000 marks' worth of the Hamburg-American Packet Company's shares. The Germans now begin to fear that J. Pierpont Morgan is trying to get control of the German steamship lines.

— Russia is said to have offered \$2,500,000 to China for the ships of her Pei-Yang squadron, which consists of three fast cruisers, four torpedo-boat destroyers, and some third-class cruisers. Russia is willing to thus help poor China reduce her enormous war indemnity.

— The United States Steel Corporation has set aside several million dollars' worth of its stock "for purchase, at inside figures," by the 165,000 men which it employs. A similar scheme has been successfully carried on by the Carnegie steel companies ever since 1892.

— It is estimated that the great steel strike, just ended, "cost the strikers and the trust altogether about \$25,000,000, of which \$15,000,000 is apportioned to the trust. But the trust won some slight compensations, while the men gave up \$10,000,000 in wages for a little less than nothing."

— Chemical analysis proves that Czolgosz's bullet was not poisoned.

— The United States has yet 100,000,000 acres of arid land to give away.

— Russia offers her protection to Armenia, but "wants it accepted promptly."

— It has been decided by a federal judge that "the anti-trust law of Nebraska is unconstitutional."

— A national monument will be erected in Canton, Ohio, to the memory of William McKinley.

— The Chicago post-office clerks are making a fight for an eight-hour workday, and are likely to win.

— Dr. W. C. Gray, editor of the *Interior*, is critically ill at his home in Oak Park, Ill. He is not expected to live.

— The first race between the "Columbia" and "Shamrock II" was won on the 28th ult., by the American yacht. There are to be four more races.

— By appointment of President Roosevelt, Dr. Rixey, Mrs. McKinley's physician, will become Surgeon General of the United States Navy upon the expiration of the term of Surgeon General Van Reypen.

— The Puget Sound Conference of the Methodist Episcopal Church has adopted "a resolution practically boycotting the Boston Theological School and the Garrett Biblical Institute, on account of the higher criticism."

— In connection with the socialist congress now being held at Lübeck, Germany, "two official stenographers have been assigned by the Prussian government to report the proceedings, for the purpose of making proof of forbidden utterances."

— According to the annual report of Maj.-Gen. Elwell S. Otis, commander of the Department of the Lakes, "desertions are increasing in the regular army. So many soldiers have been guilty of this crime that General Otis comments on the lack of accommodations for prisoners" responsible for this offense.

— Upon arriving at the Auburn (N. Y.) penitentiary, the 27th ult., Czolgosz completely broke down, shrieking with terror. He now occupies one of the five death cells in the penitentiary, two guards being constantly present to prevent any attempt on his part to commit suicide. He now acknowledges his mistake, and says he would not commit such a crime had he the opportunity to do so again.

— A Queenstown dispatch, dated the 27th ult., states that the "Lucania," which sailed from New York the 21st for Liverpool, and arrived there Friday, "reports having communicated for two hours with the steamer 'Campania' in mid-ocean, by means of wireless telegraphy. The shortest distance in which communication was effected was thirty-three miles, and the longest, sixty-five miles."

— Speaking of the situation in the Philippines, a mail dispatch to the *Chicago Tribune*, dated August 12, and just published, states that "it is freely predicted that a renewal of guerilla hostilities is to be expected. Malvar still has enough men to be troublesome. There seems to be little doubt that the Hongkong junta is in communication with him, and is still holding forth the hope of intervention." But later dispatches state that "all the Filipino forces in the province of South Camarines have surrendered."

— During his recent visit to France the Czar was approached by the French President in regard to settling the Boer war by arbitration. A recent dispatch states also that "the Dutch Minister of Foreign Affairs has forwarded to the members of the administration council of the court of arbitration at the Hague, and also to the legations, a copy of the Boer appeal for arbitration, with a notification that he intends to bring the appeal up for consideration at the first meeting of the council." It is thought, however, that the council will "declare itself incompetent to deal with the subject," although it has not yet taken any action.

— A Cape Town correspondent of the *London Daily Express* declares in a letter dated the 23d ult., that "the Dutch element in the colony is in revolt, and it is useless to disguise the fact." It appears that "from Orange River to the sea Cape Colony is in a condition of open or incipient rebellion. Everything is in readiness for a Dutch uprising in both Cape Colony and Natal. . . . The British government, which prorogued the Cape Colony Parliament until August 27, so as to make the government free to resort to martial law, has extended the prorogation to November 20. . . . The British cruiser 'Barracouta' is on its way to Mossel Bay, only about 225 miles east of Cape Town, with reinforcements for the trenches that defend the bay."

— Forest fires are doing much damage near Eldora, Colo.

— The illness of Secretary Root is causing great uneasiness to his friends.

— Thirty-two persons were recently killed in a railway collision at Palota, Austria.

— Russia has decided to build five war-ships of 20,000 tons each, in her own shipyards.

— The Illinois Free Methodists began their forty-first annual conference at Elgin, the 25th ult.

— It is reported that Governor Dole, of Hawaii, has sent his resignation to President Roosevelt.

— President Roosevelt is preparing his first message to Congress, in which he will fully outline his policy.

— The National Conference of Unitarian churches met September 23, at Saratoga, N. Y., Senator Hoar being president of the same. Among the noted speakers were Edward Everett Hale, Minot J. Savage, and Miss Jane Addams, of Chicago.

— The twenty-seventh annual convention of the Roman Catholic Young Men's Union met in Philadelphia, September 24-26. Some of the subjects discussed were "State paternalism in education, temperance, Christian socialism, and education in the Philippines."

— According to the *Church Standard* (Episcopal) of Philadelphia, "the Cape Dutch are helping the Boers, and the number of the latter now on the field is estimated at 11,000. Their armies and ammunition are constantly renewed, and they are within forty miles of Cape Town and eighteen miles from Ladysmith."

— The will of William McKinley, filed for probate the 28th ult., shows that he was worth about \$250,000. Mrs. McKinley has a life interest in the entire estate, with the exception of \$1,000 a year, which goes to Mr. McKinley's sister Helen, his mother, the original legatee being dead. His life was insured for \$67,000.

— The people of North Carolina have been notified by the governor that "all petitions for the pardon of convicts must first be advertised for some length of time in the newspapers of the locality where the offender lived, or where the crime was committed." It is thought this will put an end to "the business of obtaining pardons quietly and without due sifting of the matter in a public manner." A most sensible idea, indeed.

— The British torpedo-boat destroyer "Cobra" foundered in the North Sea, Wednesday morning, the 18th ult. Of the seventy-nine persons on board, only twelve escaped. The ship struck on the Gudgeon Rocks at 7:30 A. M., causing the boilers to explode and the vessel to break in two. Lieutenant Bosworth Smith, the commander, stood upon the bridge with his arms folded, "as impassive as if on parade, and went down with the vessel." The vessel had put to sea in a furious gale, to test its boilers. The "Cobra" was the fastest vessel in the world, having made a record of 43.5 miles per hour.

— During the recent visit of the Czar to France, President Loubet "urged the essentially pacific character of the alliance of Russia and France," which, in his language, "has contributed powerfully to the maintenance of the balance between the forces of Europe, a necessary condition of peace; the good which it has done is a pledge that will do still more." To this the Czar replied that "the intimate union of the two great Powers, animated by the most pacific intentions, and who, while able to make their rights respected, do not seek to injure in any way the rights of others, is a precious element of appeasement for the whole of humanity."

— Speaking of the Turkish problem, the *Atlanta Constitution* believes that "the growing power of Russia and the new realignment of the European Powers is inevitably paving the way for Turkey's dismemberment. The old balance of power between European countries has been destroyed, and Russia's ambitions are stretching out in the direction of the Sultan." Continuing, it says: "There can be no doubt that the end of the Turk is imminent. There are but three courses open to the diplomacy of Europe: (1) Allow Russia to seize the empire; (2) extend the authority of Greece over the Turkish Empire, thus maintaining the present balance; or (3) general European war, the result of which no man can foresee. The situation is grave indeed, and the coming conflict is but a matter of time." These statements show what the editors of the daily press see directly ahead. The student of prophecy should be able to see what is really involved in the proposed dismemberment of the Turkish Empire.



SPECIAL NOTICES

Collection for the Haskell Home.

As next Sabbath, October 5, is the time for the regular collection for the Haskell Orphans' Home, and the James White Memorial Home for the aged, we trust every member of our denomination in the United States will donate liberally for the support of these two institutions. The writer feels sure, if every one who reads this article could visit these two institutions, that he would be favorably impressed with the work that is being carried on by them.

The Orphans' Home, a picture of which is given below, has connected with it at the present time over one hundred orphans. These children come from different States,

of raspberries, one acre of currants and gooseberries, and a vineyard of grapes. They sold \$345 worth of fruit besides what they consumed. The children are taught to plant and hoe the garden and pick the berries, and by so doing aid to some extent in supporting themselves.

Those hired in the institution work at a sacrifice. The Superintendent, and his wife, who has acted as matron for the last two or three years, have received no wages at all for their services, simply being boarded for their work. The sisters, who act as mothers, generally for the first year give their services. They receive twelve dollars a month for the second year, and fifteen dollars a month for the third year. The teachers who instruct the children receive from twelve to fifteen dollars a month.

It has been the writer's good pleasure to speak several times to the children, and recently he attended a funeral service of one of them. Everything is carried on with so much order and decorum at all the meetings that it is indeed refreshing to be associated with them. They are very obedient and keep perfect order. No light, boisterous laughing or disagreeable romping is heard, yet all seem to be cheerful and well disposed.

Last summer the writer held a Sabbath service in a church a few miles distant from the city. The assistant superintendent brought a load of children to attend the meeting. The children took part in the Sabbath-school and answered so promptly the questions in the review that the brethren of the church were delighted, and after the service was over, several of the church-members came to me and said: "We are so glad the children came out. How bright and intelligent they are, and how wonderfully well they behave. Surely their training must be complete at the Home." As we have said before, could each reader of this article visit the Home, and see the children at work or in meeting, and mark their deportment and the courtesy with which they treat each other and

strangers who come about the institution, he would be delighted. As these children reach about the age of fifteen years, homes are found for them in families. Some go out to labor, and everywhere they are proving themselves to be well behaved, steady, industrious persons, and as the institution begins to turn out such individuals into society, it is being seen more and more that the education received at the Home is of a genuine substantial nature. The writer takes pleasure in assuring every reader of this article that in giving to the aid of the Haskell Home, and for the maintenance of the aged people in the James White Memorial Home, he is doing a commendable thing. The Haskell Home, although presenting a fine appearance, as the above picture will indicate, is furnished and finished very plainly,—indeed so plainly that its inside appearance seems really elegant on account of its plainness. The James White Memorial Home is a building which was once owned by Elder James White, and was his home for several years. It has been enlarged and does not appear as it did when Elder White lived in it, but it furnishes a very comfortable home for some fifty or more old people. As one visits the institution, as the writer has often done, and spoken to the old people, he finds them nicely, yet very plainly attired, and they seem happy and contented in their home. Some are very earnest in their praise for not only the Home itself, but for the treatment they receive at the hands of all who labor in the institution. The society in the Home

is constantly changing, as many of them are of that age that it is only a question of time until they depart this life; but all seem to be earnest, devoted Christians, and all who drop away, rest in hope. The applications from our ranks to find a place in the home are many. As soon as one drops away through death, another stands ready to take his place, and it is hard to tell just what would be done if we as a denomination did not have such a home.

Each church should care for its own poor and needy as far as possible; yet even when this is done, there are always some that are isolated from the church, or belong to very small churches, and need homes, and can find none better than the James White Memorial Home. So there is a real necessity for the sustenance of such a home.

The old people are well fed and cared for, and when sick, are tenderly nursed by nurses from the Sanitarium, and also have the best medical treatment. Everything is done for them that can be done, and the health of the inmates is excellent considering their advanced age. The health of the children in the Haskell Orphans' Home is wonderful. Very little sickness invades the institution, and when such is the case, as a rule it is quickly vanquished by efficient nurses and physicians. These institutions are certainly doing a good work, and we trust that every one will donate liberally. All the donations taken up on Sabbath, October 5, are given to the support and maintenance of these two institutions. On this day especially remember the aged and orphans by your prayers and means. Let the donation be a large one. Send all donations to Elder L. McCoy, Sanitarium, Battle Creek, Mich., or to your State Tract Society secretary.

S. H. LANE.

The Southern Publishing House.

It was my pleasure recently to spend some time in counsel with the managers of this institution at Nashville, Tenn. The new building, now nearing completion, is a model structure, and its large, well lighted, airy rooms are nicely planned, and well adapted for the purpose to which it is dedicated. Their motto is, "No debts; pay as we go."

Throughout the building everything gave evidence of life, thrift, and push. Their orders are crowding them. More necessary new machinery is called for. This demand is imperative and calls loudly for more money, and our good brethren everywhere should take shares of stock, and lift now with those who are struggling against odds to make this institution what it should be.

The Lord has spoken definitely concerning this work at Nashville. It now stands where the publishing houses at Battle Creek and Oakland once stood in their infancy and poverty, when the friends of the cause were few and poor and without influence in the world. They have grown to be towers of strength and power in disseminating the light of present truth. Here now stands another in a "world of its own," in "a field peculiar to itself," being fitted up for a special line of work that our other publishing houses cannot do.

The house is also publishing two periodicals: the *Gospel Herald*, designed for the missionary paper, and the *Southern Watchman*, our Conference paper. It is the plan to make this paper the organ of all the Conferences in the Southern Union Conference. Instead of each Conference having a State paper, all will unite in making this one a paper of which we may feel justly proud. Elder C. P. Bollman is now the editor, who we all know will make it a first-class Conference paper. But our people in the Southern Union Conference must all become patrons and make it self-sustaining. It should be a regular visitor to every Sabbath-keeping family in the Southern field. It will contain the reports of laborers from every part of the Conference. Both of these periodicals are adapted specially to the Southern field and are worthy of the confidence and patronage of all. We are sure the change of name, size, and dress of these papers will meet the approval of every one. The publishers are anxious and determined to make them just what they should be,—live, up-to-date expositors of the work and truths of the Third Angel's Message.

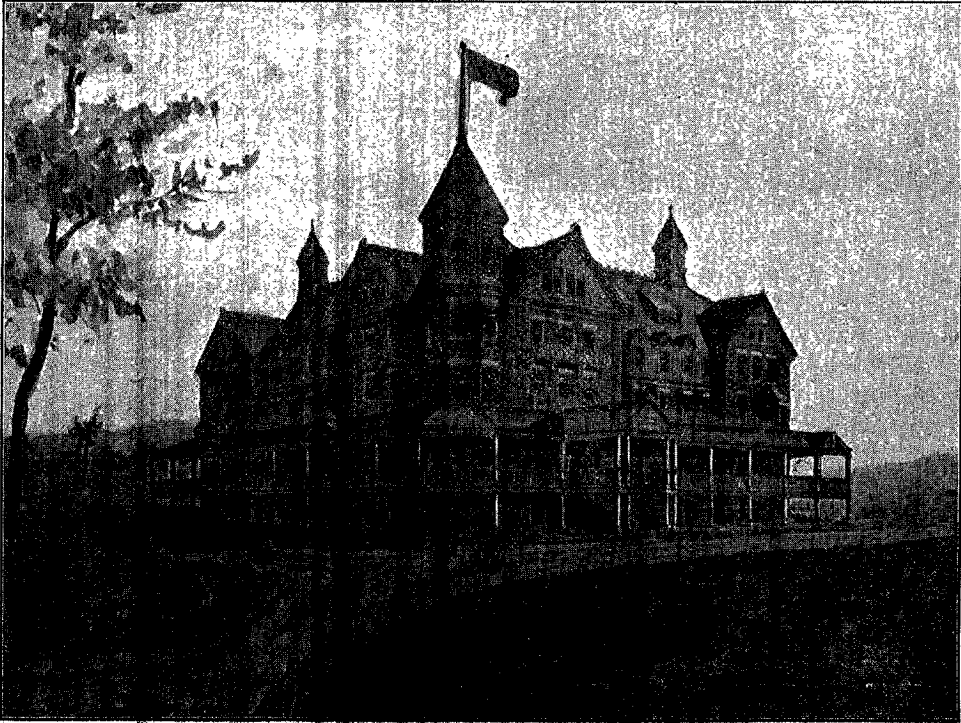
Let the Conferences and churches plan to give them a wide circulation by clubs and working for single subscriptions. Our ministers and other Conference workers should interest themselves in making these papers a power in this field, both by writing short, live reports, incidents, and experiences, and by raising the subscription lists. We have only a short time in which to work. Let us agitate and work fast.

R. M. KILGORE.

Nurses' Training Class.

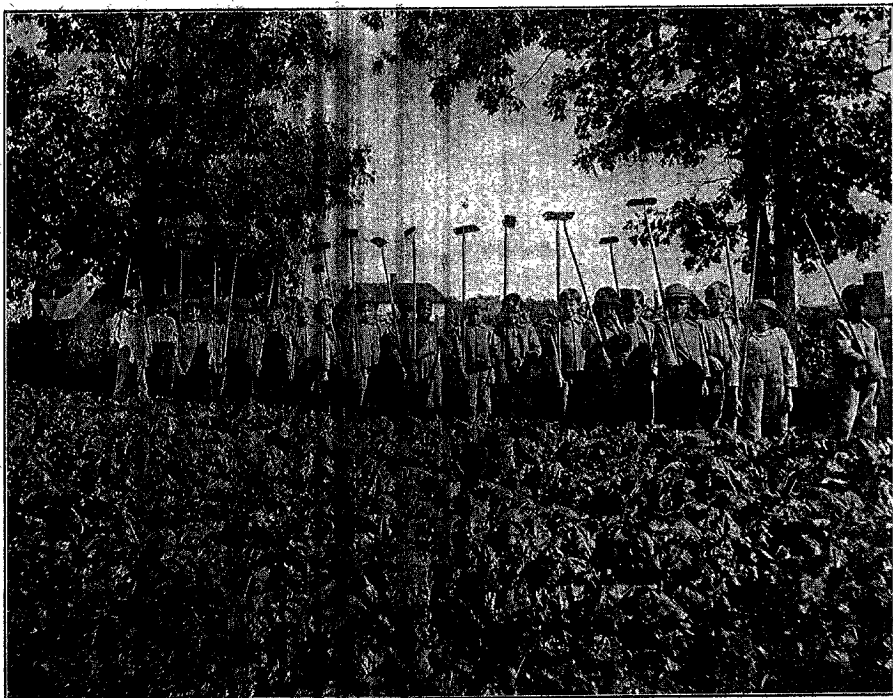
THERE will be opened, Nov. 1, 1901, in the Colorado Sanitarium, at Boulder, Colo., a training class for missionary nurses. The time covered by this course will be a period of two years. The instruction will be such as will fit young men and women of adaptation and ability to become efficient, practical nurses. Probably the best, most matured, and largest class ever started in the sanitarium will begin this fall. Already a goodly number have applied for admission. There is still room for a few more young men and women. Applicants must be members of the Seventh-day Adventist Church, in good health, and twenty years of age or over. Full particulars may be obtained by applying to F. M. Wilcox, Sanitarium, Boulder, Colo.

SISTER JESSIE ROBBINS, of Hobart, O. T., wishes to thank the sisters for their kind response to her request for papers. She says: "We will leave Hobart in a day or two, and I have all the papers I can use for some time, I think. Owing to circumstances, I have not been able to distribute many but hope to before leaving."



THE HASKELL HOME.

some of whom are the descendants of those who have been faithful in the work. These children are receiving a real practical education in several lines of industrial work. The farm consists of sixty-seven acres, and has been set out quite largely to fruit, consisting of apples, peaches, pears, plums, strawberries, raspberries, and blackberries. The peach and plum orchards are just now getting into a bearing condition, the orchard producing more fruit this year than during any previous year. The orchard consists of 1,200 peach, 1,000 plum, 300 pear, and several hundred apple trees. The children have canned 3,972 quarts of plums, pears, peaches, strawberries, and grapes. The farm has five acres of strawberries, which produced 10,000 quarts of berries this past summer; seven acres



CHILDREN WORKING IN BEET FIELD.



JAMES WHITE MEMORIAL HOME (EXTERIOR).

Spanish at Keene Academy.

ONE of the valuable suggestions of the last General Conference was that of Elder W. C. White to the effect that each training school make a specialty of teaching a certain language with the view to preparing missionaries for the field where that language is spoken. This suggestion was embodied in the following recommendation on education:—

"18. Resolved, That we approve the plan set forth on page 8 of the *General Conference Bulletin*, of helping our larger schools to teach the languages of the countries nearest their respective fields, and of printing tracts in those languages; and we request the General Conference Committee to take measures to set this plan into speedy operation."

Keene Academy has taken steps, since issuing the annual calendar, toward carrying out this recommendation by employing Brother Fitch, of El Paso, Tex., to whom the Castilian, or Spanish, language is native, and who has had much experience in teaching it, as he has also the English language. He is competent to translate from Spanish to English, or vice versa. Furthermore, he is a printer by trade, and an editor of more than twenty years' experience.

Brother Fitch is now in charge of the Academy printing office, which is equipped for printing tracts and small pamphlets. If any have work of this kind, in either English, German, or Spanish; if they have translations to be made involving these languages; if they have bills, letter-heads, circulars, posters, etc., to be printed, it will aid the effort we are making for industrial education, and will assist worthy students struggling for an education, if they will give us their patronage. We can deliver jobs to them as cheap as they can get them at home. Please address Keene Academy, Keene, Tex.

We would also call the attention of the General Conference Committee to the fact that we are ready to do our part in carrying out the recommendation of the General Conference.

A Personal Statement in Regard to the Home and Church School Manual.

I DESIRE to make a statement with reference to the "Manual for Home and Church Schools," which was described in connection with my report of labor in the *REVIEW* of September 10.

My first thought was for an outline of study and a few pages of instruction, making a pamphlet of thirty or forty pages, designed for the territory in which I was laboring in the interests of the church-school work. As the summer advanced, and I attended different camp-meetings, the work grew, in response to questions and suggestions from teachers and people, until I had matter for quite a large pamphlet, and felt the need of spending a few days at College View before the Nebraska camp-meeting in order to put it in form for publication. At the camp-meeting I was advised to lay the matter before the Educational Committee of the General Conference, secure such revision and additions as would make the matter suitable for general use, and if it was thought best, publish the Manual for the entire field.

Accordingly, I went to Berrien Springs, and spent two days with Professor Sutherland. We read the manuscript together and revised the courses of study. This was a great privilege to us both. Although we had long known and esteemed each other at a distance, we had never before enjoyed the opportunity of sitting down together, even for an hour, to consider the needs of the church-school work. Each had worked upon courses of study for church schools for three or four years. Each represented the labors of other teachers in the same direction. Each had the results of this labor with him, and these results were surprisingly alike in details as well as

in general principles, the differences being chiefly in form or arrangement. It was therefore comparatively easy to construct an outline of study embodying the best features of such outline, especially as both workers realized the necessity of uniting upon some general plan for the entire field.

We then secured a meeting of the members of the Educational Committee of the General Conference, who were in Battle Creek, and a committee was appointed to consider what was best to be done with the Manual. After a conference of several hours' duration, this committee recommended its publication, as containing the best suggestions we now have upon the practical side of the church-school work, and as being calculated to aid our schools and teachers by presenting a generally accepted plan of organization and work.

The Manual, therefore, will be published immediately under the auspices of the Educational Committee of the General Conference, and the announcement made in my article in the *REVIEW* of September 10, is hereby withdrawn as well as all other statements, by letter or otherwise, concerning the publication of the Manual, due notice of which will be given by the proper parties.

The advance orders received at the camp-meetings this summer will be filled as per agreement.

C. C. LEWIS,
Educational Secretary N. W., and S. W. U. C.

Special Term in Keene Academy.

IN view of the fact that the Lord calls for laborers to be educated "quickly," it has been arranged for a three months' term in the Keene Academy for the benefit of those entering the canvassing work, for it is through this kind of work that workers are the quicker and the better prepared for all departments of the great work in giving the message. Besides, the Lord has recently said that

"where there is one canvasser in the field, there should be one hundred," and also that we should "educate, educate, educate young men and women to sell the books which the Lord by His Holy Spirit has stirred His servants to write." So we feel sure that the plan that the Academy has adopted will be blessed of the Lord, and we hope to see a large number of both old and young take advantage of this rare opportunity to fit themselves to labor for the Master.

The course will include the following branches: Bible study, language, book study, hygiene, and simple treatments, accounts, penmanship, principles of canvassing, and principles of commercial law.

The Texas Conference will provide for the special instruction so that those who come will only need to provide for their living expenses. We believe that the brethren in the churches, where it is necessary, will assist those who consecrate themselves to the work.

The course will begin about the first of January, but the exact date will be announced later. The last three weeks of the course will be the time when we will hold our regular canvassers' institute, and at that time we will expect all the old canvassers to attend. Possibly some of the old canvassers will want to attend all through the three months.

Now then, brethren and sisters, when the Lord speaks so plainly to us, shall we not arouse ourselves and take hold in earnest, and see if we are not the very ones He would have attend this school, and encourage others to do likewise?

For further particulars write to the undersigned.
Keene, Tex. J. B. BLOSSER.

Business Notices.

WANTED.—A competent gentleman stenographer to work in office. Write at once, stating age, previous experience, wages wanted, etc. Must be a Sabbath-keeper. Reference required. Address New York Tract Society, Rome, N. Y.

WANTED.—A good girl for general housework in a small family. Will pay one half the car fare. Address Mrs. H. J. Hagen, Abercrombie, N. D.

FOR SALE CHEAP.—Twenty acres of fine land in fruit region of Michigan. No better land in the State. Owner going South on account of ill health. Address Mrs. Emily Hafford, Fennville, Mich.

FOR SALE CHEAP.—On easy terms, desirable residence, 282 N. Washington Ave., two blocks north of the Sanitarium. For particulars address A. Skinner, Marshall, Mich.

TO OUR SUBSCRIBERS.—The *Gospel Farmer* is not dead. We are just wrestling with a few difficulties. Be patient. We have many good things which we hope to get to you in the near future. Address always, the *Gospel Farmer*, Woodbridge, Va.

Publications Wanted.

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

Mrs. Marie Beerman, Santa Rosa, Cal., generous supply of *Signs* and tracts.

T. H. Painter, Clifton Forge, Va., desires all the *Signs* and *Missionary Magazines* he can get for missionary work.



GROUP OF OLD PEOPLE (JAMES WHITE MEMORIAL HOME).

BELL'S LANGUAGE SERIES.

Complete Course in LANGUAGE, GRAMMAR, and ENGLISH LITERATURE in Five Books.

In this series of English text-books, the five volumes composing the set form an unbroken chain of study, beginning with the study of our language in its rudimentary state and concluding with a comprehensive study of English and American literature.

Primary Language Lessons. BOOK ONE.

These first studies in language are designed to introduce the young pupil into the higher work of grammar. They seek to awaken thought by means of the object-lessons of nature which they see on every hand, thus forming a firm groundwork for later study in form of expression of ideas.

272 pages. Cloth, 65 cents.

Elementary Grammar. BOOK TWO.

Once thought is awakened in the mind of the student, the important feature of his education becomes the learning of best methods of expression and formation of sentences. The "Elementary Grammar" takes up this work in its earliest stage, and by means of simple selections and sentences the primary principles of grammar are indelibly impressed upon the mind.

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Complete Grammar. BOOK THREE.

In this number is contained the subject of grammar in its completeness. Its principles and laws are so interwoven with examples selected from the highest and noblest in literature, that a refined taste is cultivated, and beauty in thought and elegance in expression become objects for study rather than mere correct grammatical expression.

281 pages. Cloth, 80 cents.

Rhetoric and Higher English. BOOK FOUR.

In the field of text-books on this subject, this number of the English series occupies an individual position, its comprehensiveness and the copiousness and beauty of literary illustrations used making it pre-eminent in these respects. A valuable feature is Part Six,—"Making Ready for the Press,"—which contains valuable instruction for readers of proof and writers for the press.

375 pages. Cloth, \$1.25.

STUDIES IN ENGLISH AND AMERICAN LITERATURE. BOOK FIVE.

"I have made a somewhat careful examination of Bell's 'English and American Literature.' It is emphatically a study of literature instead of literary men. The plan is good, and the work, I am sure, will be an inspiration to students of literature, and will foster in them a taste for literature of intrinsic worth."

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Easy Steps in the Bible Story.

By Adelaide Bee Cooper.

THE minds of children turn as naturally to the stories of the Bible as a lily to the sun. They never tire of hearing of the wonders of Creation Week, of the incidents of the Flood, and the building of the Tower of Babel, and of the lives of Abraham, Isaac, and Jacob. And Joseph—what mother does not hear again and again from childish lips, the request "Tell me 'bout Joseph?"

Bound in cloth, 50 cents; paper, 25 cents.

The Bible Reader

By Prof. E. A. Sutherland.

This primer and first reader contains sixty-two carefully prepared lessons on word study, spelling, and sentence building. The nature of the illustrative sentences is such as to turn the attention of the child to Bible events and teachings. The book contains numerous drawings of objects and scenes taken from nature, strengthening the natural love for the beauties of God's creation.

"The Bible Reader" also contains exercises in the Roman script and number work. Specially prepared for home and church-school work.

160 pages; 35 cents.

BEST STORIES FROM THE BEST BOOK.

By James Edson White.

THIS work for the children contains thirty-five selected readings from the most important and most precious Bible lessons. Written in a simple and entertaining style, they at once serve to educate the child in the great principles taught, and to impart instruction in reading and spelling. A feature which cannot fail to be of vast service to the teacher, whether in the school room or at the fireside, is the "Introductory Department of Easy Lessons for Children," by Ella King Sanders, consisting of exercises in reading, spelling, and penmanship, illustrated with the use of colored drawings of selected objects of nature.

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Thin paper edition, heavy board covers, \$0.25. Heavy paper edition, board cover, cloth back, 50. Heavy paper edition, presentation cover, 75.

In German, Danish, and Swedish, at same prices.

The Mental Arithmetic.

By Prof. E. A. Sutherland.

This volume has succeeded in meeting the long-felt want of a reformation in the preparation of text-books on mathematics for the young. In these books, objects for illustrations and examples of rules and principles have been chosen which tend to exercise an unhealthy influence upon the mind. These undesirable features have been eliminated in this work, and only educating and uplifting elements have entered into its lessons.

240 pages, 87 lessons. Price - 65 cents.

Living Fountains or Broken Cisterns

An Educational Problem for Protestants.

By Prof. E. A. Sutherland.

This work is pre-eminently a history of education. From the source of all true education, the first great school in which the Creator himself was the Teacher, down through succeeding ages of this earth's history to the present time the story of education is told. The perversions of true methods by Satan and their influences on the rise and fall of nations are taken to show that the only hope of liberty, Protestantism, and Republicanism lies in upholding the standard of education established by Jehovah among his chosen people. The work is replete with authoritative quotations from history.

428 pages. Bound in cloth - \$1.25

THE GOSPEL PRIMER.

AS indicated by the title, this primer is one which, in teaching the alphabet and the very beginning of word learning, instills into the mind of the little ones the wonderful story of God's love and care. The lessons, in a simple way, take up the gospel story, and when the last chapter, "A Little Child Shall Lead Them," has been studied, the child has been made acquainted in simple language, with the great plan of redemption.

128 pages: 33 full-page illustrations.

English cloth, embossed cover, lemon edges, \$0.50. Heavy board, handsome design in colors, 25.

Also issued in German, Danish, Swedish, and Spanish.

The Gospel Reader.

A Companion volume to "The Gospel Primer."

IN this reader the beautiful theme of redemption and of the gospel is told in a connected and unbroken story, many of the great events of Bible History, being given in chronological order. From creation to consummation, the history of God's people, and the hope set before them, become familiar subjects of thought and study.

The book contains thirty-five chapters, twenty-two half-tone engravings, and 192 pages.

Cloth, with portrait in gold, of our Saviour, \$0.75. Board covers, in two colors, 50.

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No. 2, Express, East and Detroit.....	7.00 A. M.
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W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

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Corrected June 9, 1901.

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Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00	pm 6.00	pm 11.30
Niagara Falls.....	11.25		8.45	pm 12.08	4.42	7.29	am 1.20
Battle Creek.....	am 12.40		10.15	2.08	6.42	9.21	2.30
Marshall.....	2.10	am 7.30	pm 12.10	6.55	9.25	9.57	4.10
Albion.....	3.00	8.10	1.00	2.42	7.28		5.04
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Niagara Falls.....					6.00	7.40	5.32
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Rochester.....					am 12.20		6.30
Syracuse.....					8.18	10.00	8.40
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New York.....					9.06	4.50	am 2.00
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New York.....		pm 2.00					am 8.15
Syracuse.....		4.00					am 10.20
Rochester.....		11.30					pm 12.10
Niagara Falls.....		am 1.30					pm 8.50
Susp. Bridge.....		3.30					am 8.32
Falls View.....							9.31
Detroit.....							9.39
Ann Arbor.....	pm 8.20	8.25	am 7.15	am 2.10	pm 12.40	pm 4.35	11.15
Jackson.....	9.43	9.23	8.40	3.03	1.38	5.45	am 12.20
Battle Creek.....	11.15	10.20	11.05	4.02	2.40	7.30	1.35
Niagara Falls.....	am 12.40	11.34	pm 12.25	5.04	3.50	9.06	9.00
Susp. Bridge.....		1.40	pm 12.10	1.20	5.38	4.28	10.00
Albion.....		3.25	1.22	3.25	7.04	6.06	5.08
Jackson.....		4.47	2.20	4.45	7.58	7.05	6.08
Chicago.....		6.55	4.00	6.40	9.30	8.55	7.50

*Daily. †Daily except Sunday.

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER, Ticket Agent, Battle Creek.



BATTLE CREEK, MICH., OCTOBER 1, 1901.

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A special delivery letter, received the 28th ult., announced the death of Elder Dan. T. Jones, at his home in Kingsville, Mo., Sept. 24, 1901. Particulars by Elder R. C. Porter next week.

IN connection with the expression of the nation's sentiment against anarchy, it is well to remember that much has been said in the past to the effect that Seventh-day Adventists are anarchists, and that much more to that effect will certainly be heard in the future.

A stirring missionary discourse was given in the Tabernacle, Sabbath, September 28, by W. A. Spicer, on Deut. 23:9: "When the host goeth forth against thine enemies, then keep thee from every wicked thing." The admonition applies to us to-day; for we are engaged in a conflict with the powers of darkness; and it shows the degree of consecration which is made the condition of success in this warfare. "Then keep thee from every wicked thing." One Achan in the camp brought discomfiture to Israel. What wonder, then, that in the more important conflict now being waged, it should be made incumbent upon the people to keep themselves from every wicked thing? The Moravians were held up as a people whose example should be emulated and followed. If people with the ordinary views of the gospel can maintain the enthusiasm and persistence which they and some others have manifested, how ought it to be with us, who have a work on our hands the keynote of which is to flash the truth around

the world till all have heard it, and to bring the triumphant conclusion of the gospel in this very generation?

THE Sabbath-school lessons for the present quarter take up the parables of our Saviour, using "Christ's Object Lessons" as the groundwork of the studies. Many of the most precious lessons given in figure by our Redeemer will be carefully considered, and the series should be studied with unusual interest by all. Price, five cents. Order of your tract society, the Pacific Press, or this Office.

THE book notices on page 15 will be of interest to every one interested in church and family schools. Parents and teachers who wish to place before the children text-books of the highest worth will here find material for a valuable selection of books written by instructors of large experience in the lines represented. The student will have nothing brought to his attention but those thoughts and teachings that will tend to uplift him morally and intellectually.

IN keeping with the endeavor to furnish the reader with the most information in the least space possible, the Home and Health department will hereafter contain occasional columns of "Health Notes." It is hoped that these condensed health news items, as well as others of a more general nature to be introduced later, may prove of value and interest. It is gratifying to note that the majority of those sending in Progress reports are taking for their guide the motto: "Paragraphs—Not Pages."

A METHODIST missionary in the Philippines reports to the *Northwestern Christian Advocate* that "the Manila courts have decided that church buildings built for and used by the Catholic Church prior to American occupancy belong to the Church, and cannot be alienated from its ownership by those who gave the funds for their erection, even when they have all become Protestants."

Protestantism is, however, making considerable progress in this territory.

THE "sacred relic" business was recently somewhat overdone by the English Cardinal Vaughan, as appears from facts furnished by a London paper. The cardinal obtained from France some "genuine" "relics of St. Edmund," which he received with much ceremony, which was augmented by the reception of a letter of congratulation from Pope Leo, duly sealed with "the Fisherman's Seal." A little later it turned out that the relics were not at all what they were supposed to be, and the cardinal has made acknowledgment of the fact. This would be the case with all these "sacred" relics if their true history could be known.

IN these times of sudden and tremendous changes he who knows the significance of these things should be admonished to be in an unchangeable position himself, by having built upon the sure Foundation, the unchangeable word of God. He should be admonished to have a character that will not need changing, or be affected by changes in the world without, and to have his treasure where it will not need a sudden transfer to put it in a place of safety. The Bank of Heaven is still open to receive deposits. A single dollar invested in this bank will in the course of eternity accumulate a good deal of interest.

"The Home and Church School Manual."

ARRANGEMENTS have been made whereby Prof. C. C. Lewis's "Home and Church School Manual" will be published by the Review and Herald, under the indorsement of the Educational Committee of the General Conference. The book is now in press, and will be ready in a few days. It will contain about two hundred pages, and will be sent, post-paid, to any address, for thirty-five cents in paper

binding, or fifty cents in cloth. A description of the book will be given next week. Every parent, as well as every teacher, should obtain a copy, so that all may co-operate in carrying out the valuable suggestions which it contains in reference to the educational work in our home and church schools. Order at once from your tract society, or from the Review and Herald, Battle Creek, Mich.

Second Sabbath Reading.

As Missions is the subject in the Reading Circle department in this REVIEW, we have thought it best to suggest that article as the topic for this month's second Sabbath missionary service in the churches. We will therefore not send out a special circular letter to church elders this month.

MISSION BOARD.

A Good Beginning.

THE First Annual Calendar of Emmanuel Missionary College, of Berrien Springs, Mich., has come to our table. It is a neat well-printed pamphlet of sixty-four large pages, and seven full-page half-tone illustrations from photographs, giving views of the county buildings temporarily used by the college, and the pleasant surroundings. The reading-matter of the book contains all the information necessary for any one who desires to connect with the college, and enough instruction about textbooks and industrial employments to enable one to decide upon a discreet course of instruction at that institution.

The Lynch Spirit.

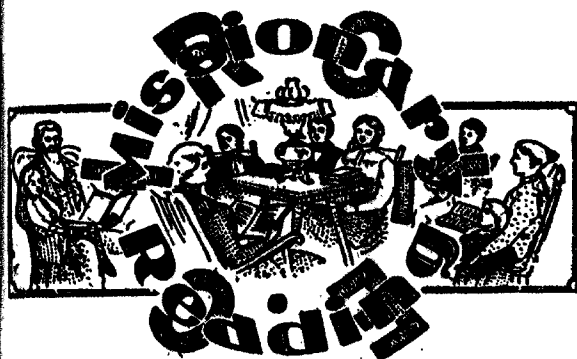
IT is really a matter of surprise how rapidly the lynch spirit is growing in this country. In a recent speech delivered before the Marinette (Wis.) Chautauqua, the dispatches state that "an audience of four thousand people, all of the best social sets of northern Wisconsin, stood up and cheered when Senator Tillman openly advocated the lynching of negro ravishers." He said: "Our Southern women will not go on the stand to testify to their shame, and the only way to end this awful crime which menaces the entire South is to string up the 'niggers' to the nearest tree." At this "the women waved their handkerchiefs, and men cheered till the speaker was forced to stop speaking." Senator Tillman began his speech by stating that "the North no longer believed that the negro was the equal of the white," and, according to the dispatch, "his statement appeared to be verified by his audience." He then said: "In Wisconsin you have five thousand black men. Why don't you try the bleaching process and exterminate them by intermarrying? The idea is repugnant to you. In South Carolina we have seven hundred and fifty thousand blacks and five hundred and fifty thousand whites. The carpetbaggers, the 'nigger,' the Southern scalawags, and the scoundrels ruled us after the war until they had stolen everything that there was in the State. Then we went with our shotguns to the polls and took it away from them. All men are not created equal, and the 'niggers' are not fit to vote. Come what may, the white people of the South will govern their own country." He then condemned Booker T. Washington's scheme of educating the negro in the different trades, as carried out at Tuskegee, as "an attempt to place him on an equality with the white artisan, something that would intensify race hatred in the South," and said that "among the four million slaves during the Civil War, there were more Christians than there are to-day among the nine million blacks in the South." He then closed his speech with "an impassioned statement" to the effect that "in spite of the devil," the white people of the South would "remain on top," and that, if necessary, he and his brethren were "ready to take down their shotguns again." Yet, strange to say, after this defense of the principles of slavery, he said: "I do not want to uphold slavery." What else, pray, does such a speech as that uphold?

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THE CALL TO PRAYER FOR MISSIONS. For Second Sabbath Missionary Service, October 12.

God's word and providences in this opening year of the new century have been calling us to definite, earnest, and persevering prayer and effort in behalf of missions. For years now the message has been taking root in this land, and slowly spreading out into other lands. The new century opens with new conditions and new incentives to haste in the Lord's work. Both in the work and in the world we may read the call of Providence to so take up the work of witnessing to all lands that it shall be indeed the new work for this new time. This is the distinct issue. Now is the time to meet it.

We know that God waits only for a people through whom, as by one man, He can bear witness to the whole world of His power to save men. The unfolding of events has brought the time when there can be no longer delay. Some must enter in, and the work is to be finished in this generation. But in order to have a part in finishing it, and be of the work indeed when it is finished, we must enter into it heart and soul, just as if the work itself depended upon us individually.

The harvest is so plenteous and the laborers so few that Jesus tells us: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:38. The story of God's work and of missions in particular shows that decided advances have been marked by earnest and united prayer. We lack laborers and means in all the needy fields abroad. Just as soon as we go through these lands, the work will be finished. Shall we not unite as one people in definitely praying the Lord of the harvest to send forth the laborers now? It is too often assumed that our strength is limited to the ordinary or visible strength in the way of numbers and in the matter of means. The Lord would have us know that His resources are unlimited. In the story of the Moravians and their mission enterprises, and in individual mission enterprises, the Lord has furnished object lessons in the power of prayer in behalf of missions.

THE HERMANNSBURG MISSION.

Just as our own work in America was growing up by prayer and earnest effort on the part of a little band of pioneers in the message, a work in behalf of missions was being done by a community of simple peasants in Germany, the story of which must be an inspiration to us, now that this people must take on the definite burden of carrying the message speedily to all the world.

Pastor Harms assumed the pastorate of Hermannsburg about 1844. His soul was made alive with missionary zeal as he read of the needs of the heathen world. A sketch of his life tells the simple story of the work wrought out by prayer and consecration:—

"The parish included seven of the villages that dot the Lüneburg Heath, an expanse of thinly-peopled moorland. The parishioners, about forty-five hundred in number, were, for the most part, sturdy, self-reliant German yeomanry and peasantry. The religious life of the parish was cold and formal, with little spirituality. The new pastor, by his singularly devout life, fed by deep communion and unceasing prayer, soon raised the people to a higher spiritual level, and a great religious awakening followed. He soon succeeded in kindling the fires of missionary enthusiasm throughout his parish. The first fruits were three gifts,—six shillings from a widow, a sixpence from a laborer, and a penny from a little child. Ere long men as well as money began to be offered, until soon a company of twelve stood ready to go wherever God would send them. These untaught peasants, though filled with the Spirit, with faith and heroism, were by no means prepared for the work. A training school is established, and the prospective missionaries enter upon a four years' course. Besides a daily round of manual labor, the curriculum included Bible study, church history, dogmatics, history of missions, etc.,—a formidable array of subjects to men unused to study. This, however, as all else connected with Hermannsburg, was accomplished through prayer. The missionary enthusiasm ran high. As many as sixty offered themselves. Eight more were accepted and put under training.

"Perplexing questions arise. How is this large company to be sent to the field? The field chosen was a district in southeastern Africa, occupied by a fierce and bloodthirsty tribe to whom as yet no gospel herald had carried the story of the cross. 'Build a ship,' was suggested. 'The proposal is good,' says Harms, 'but the money!' That was a time of great conflict, and I wrestled with God. No one encouraged me. My friends hinted that I was out of my senses. I was spending a night in prayer. I laid the whole matter in the Lord's hands. As I rose from my knees at midnight, I said, 'Forward, now, in God's name!' The crisis was passed. The contract is let. The ship is built. Hermannsburg is a scene of activity. The women and girls by their sewing and knitting have contributed. The outfit is complete. Eight of the missionaries have completed the course, and are ordained. Farewell services are held. The pastor's final counsel is given: 'Give heed to the reading of the word, and pray without ceasing;' and on Oct. 28, 1853, the first missionary colony from Hermannsburg set sail."

Year after year the work grew. As the demands exhausted the local supply of funds, the little people who had consecrated all to God, sought Him in prayer, and the Lord was able to open treasuries in the hearts of people outside of their community. Prayer and the spirit of consecration brought the community into the place where God could co-operate with their efforts.

"So greatly was the mission blessed of God that in 1860, seven years after the first missionaries sailed, the Hermannsburg mission in the homeland owned, and had in successful operation, the mission house occupied by forty-five students, a mission farm, a refuge farm, and a printing house; owned in Africa, ten thousand acres of land, occupied by eight stations, at each of which comfortable houses and workshops had been erected. One hundred of their own number were on the field, and fifty converts had been gathered from the African tribes. Besides they owned a ship and a mission magazine. The work of one pastor and his congregation of humble peasants!

"The financial record of the mission has been a marvel. Such operations demanded large outlays of money, and neither Harms nor his people were rich in anything but faith. Though they gave with great liberality, one missionary giving his farm, and some others all they had, it was quite impossible for them to furnish more than a tithe of the whole amount. Where did it come from?—God, who manifestly directed the enterprise, sent it in answer to prayer. Contributions came unsought from all parts of the world. How richly his faith was rewarded! His experiences of answered prayer were as remarkable as those of George Müller.

"While they were so busily engaged in sending the gospel to the heathen, the windows of heaven were opened to them. During the whole period of Louis Harms's pastorate, there was an uninterrupted revival in the Hermannsburg parish, in which it is said ten thousand souls were brought into the kingdom. Professor Park, who spent three weeks with Pastor Harms during this period, says: 'Supposing the parish was then in a state of special revival, I asked, "How long has this revival continued?" "About seventeen years," was the reply, "ever since Pastor Harms came among us."'

The missionary interest grows out of personal experience. And missionary effort reacts in continuous blessing at home. A thoroughly united effort in behalf of lands and needs beyond our borders is the sure way of keeping hearts in the home churches aglow with the love of God and the joy of service. The work to which we are now called so urgently in other lands will prove God's way of bringing new life and power into the home work.

So it proves everywhere. The need of the unwarned millions has led churches to determine that by God's grace they will keep the light glowing in their own communities, while their contributions are to flow out to other fields, and the laborers are to go to those who have not heard. Let the believers and companies take up this work of prayer in solemn earnest. Pray for the fields definitely and by name. God lays the burden of Africa, of India, of China, of South America, and of all lands, upon the hearts of those who know this truth, and who know that prayer and faithfulness in consecrating all to God puts us where God can open the windows of heaven in blessings upon the work. Shall not all the companies in all the services, and day by day, as families, bear before God the needs of the great harvest field?

The paragraphs relating to the Hermannsburg experience will bear re-reading by the leader of the missionary service this month. A discussion of the lessons for our own companies in this story of the power of prayer will quicken many hearts. Let every company adopt the whole world as its parish, and begin to pray and plan for a quick work in it.

W. A. SPICER.

OCTOBER STUDY OF THE FIELD.

Articles for Study in the October Missionary Magazine, on Paraguay, Fiji, Bay Islands, and West Indies, and the letters.

(October 6-12.)

1. WHEN was the society of Jesuits organized? What can you say of the work of this society in Paraguay?
2. What has been the result of their influence over the native Paraguayans?
3. When were the Fiji Islands discovered? What was the result of the first attempt to land missionaries on these islands? When was this undertaken?
4. Tell something of the ancient religion of the Fijians. Mention some traditions which they hold that show that they once had a knowledge of the true God. What text of Scripture has been fulfilled in their experience?
5. Describe some of the customs that have been almost entirely abolished by the power of the gospel.
6. From the description of life on the Bay Islands can you see any opportunity to do self-supporting work?
7. Locate the Virgin Islands. Mention the principal British and Danish islands in this group.

8. In what point in St. Thomas has a work been begun? Mention some points where the message has been carried in this group.

9. From what islands do calls for help come? What appeal is made for the Island of St. Thomas?

10. What religious belief among the Maoris makes this a field which should be entered soon?

11. Tell something of the progress of the message in South Africa, Germany, Sumatra, Egypt, China, Trinidad, Iceland. How many baptisms reported this month? How many and what appeals are made for help?



PENNSYLVANIA.

BROTHER C. L. IRONS, a successful canvasser, says: "I expect to leave Erie and go to Lowville to canvass in that part of the country, the Lord willing. In my August delivery I lost six out of forty-two orders. One of these I delivered later, and sold two outright, making thirty-nine delivered in all, for which I praise the Lord."

SAYS Brother J. J. McClure: "Though everything is not going as it might, I am not discouraged. My delivery is not coming off as I could wish, but it is in God's hand, and I know that He will make all things work out for my good. This is His work, and I mean to leave all with Him; for I know He is able to turn apparent defeat into victory."

BROTHER W. C. FLEISCHER reports as follows: "I enjoyed my week's work very much. I realized that my prayers were answered, and that the angels were with me as I told the people how important it is that they study 'Daniel and the Revelation' now, showing them from the book what is soon to take place. I thank God more and more for giving me the honorable position of being a gospel worker. It brings that peace and joy to one's heart that no one knows save he that receives it. My prayer is that God may lead me in all my ways."

ERIE.—Since pitching our tent in the new location we have had cold weather or rain almost continually; still the interested ones attend regularly, and on several occasions we have had the tent filled. Out of the number who have received a knowledge of the truth, fifteen or more have decided to obey it. This is gratifying to all who have aided in the good work, and we ask the prayers of our brethren and sisters that God may give His servants wisdom to lead these souls into a still better knowledge of the Lord.

MORRIS LUKENS,
PHIL. RUDOLPH.

BROTHER IVOR LAWRENCE, a Pennsylvania canvasser, writes: "I am of good courage in the work. On Friday, while delivering a copy of the 'Best Stories,' I met a number of women who were visiting at the home where the book had been ordered. The lady of the house told them that I had a good book on the second coming of Christ; and when I canvassed them, she said she would be willing to go without flour in the house to get one of those books. I took two orders there for 'Coming King' and one for 'Best Stories.' Such experiences encourage me in the work."

PHILIPSBURG.—We are glad to report that the work here is still onward. About the first of July we came to this place, and after a brief survey of the town the Lord directed us to a place in the central part, and gave us unmistakable evidence that it was His own appointed site for our summer's work. Had this not been the case, there were times when our faith would have wavered, for we found the devil on the ground with a well-equipped force, and for several weeks he disputed every step of the way. But we were confident that our cause was in the hands of the One who knows no defeat, so we continued to press the battle, ever keeping our eye upon our Captain, rejoicing daily to see victory crowning our efforts. We now report twenty souls rejoicing with us in the precious light and truth of the Third Angel's Message. We feel confident there are others, now carefully considering the question, who will join the company in the near future. Owing to the cool wet evenings we have decided to take down our tent the coming week and go into a church that has been offered us, to finish up our work. Brother

Shrock is arranging to return to his home in Pittston for two weeks. Continue to pray for the work here, that it may be so carried on that every honest-hearted person may be sought out ere the door of mercy shall forever close.

S. S. SHROCK,
W. H. SMITH.

UPPER COLUMBIA CONFERENCE.

BROTHER W. M. FEE is meeting with many interesting experiences in his field. He has made the largest single sale of the season, \$27.50 worth of books to one person.

THE fall term at Walla Walla College (College Place, Wash.) opened with an enrollment of seventy-eight. Others have entered since, so that there are now about ninety-five in attendance. More will attend as soon as harvest and the fall work are over.

BROTHER ROPER sends in for 500 notification cards, and places an order for 345 copies of "Daniel and the Revelation." He has five weeks yet to canvass, and expects to place nearly 600 books among the people of Morrow and Gilliam counties, Ore., this season. Brother Roper is having a rich experience, and is rejoicing in his chosen work.

BROTHER GEORGE WALLACE, of Payette, who, by the way, contemplates active colporteur work next season, has ordered about 14,000 pages of the new tracts, as follows: 1,333 tracts, *Words of Truth*, No. 32; the rest, *Bible Students' Library*, No. 167. Sisters Wallace and Vina L. Trainer, of Emmett, Idaho, are sounding the alarm in Weiser and vicinity, by distributing the same, and extending cordial invitations to everybody to attend the camp-meeting. The Lord will greatly bless these earnest workers.

FLETCHER, IDAHO.—The people here are very worldly. Many care nothing for the gospel; yet the Lord has given me success in working among them. In the handling of "Christ's Object Lessons" there is a special blessing. As I have read passages from this book, or permitted the people to read, they have said: "That is the kind of religion I believe in. You may bring me one of those books." No one but the Lord knows the final results that will be obtained by spreading these special truths among the people. I praise the Lord that He has led me to engage in this branch of His work.

WM. STEELE.

A RENEWED interest in the tract and periodical work is manifesting itself among many of our people. Union church has used about 10,000 pages of tracts in the last few weeks; others are waking up to present issues on a smaller scale. A number of our canvassers will scatter tracts during their delivery. Each one according to his several ability is called upon just now to put his shoulder to the wheel, and lift with all his might. "Christ's Object Lessons," "Marvel of Nations," and small books should be sold by the hundreds for holiday delivery. Start at the work early, and in earnest. The Lord will bless your efforts, and bring success.

OUR canvassers have reached almost to the \$6,500 mark in book sales since spring camp-meeting; those who have promised to enter the field to canvass for the holiday delivery, can easily run these figures up to \$10,000. Now keep your word, and do the work. Those who are delivering report one hundred per cent, and in some cases even more; there is ample proof that the Lord has great interest in the canvassing work, and that it is His chosen method of reaching the masses at this time. We would be glad to see twenty-five more canvassers begin work in this Conference in the next ten days. Good fields can be assigned.

M. F. HILL.

WARNER VALLEY, ORE.—In a personal letter to Brother F. M. Hill, Brother W. M. Fee says: "It has been over a week since I wrote you. In that time I have visited Warner Valley, Ore., making a drive, there and back, of ninety miles, stopping to exhibit my book at four or five places between. Of course, at each end of the drive I found good settlements. The territory which I thought would be the most unprofitable, has proved to be the best, as you will see by my report, one lady buying and ordering \$27.50 worth of books, making my day's sales reach \$42.50. I spent Sabbath with Sister Frake and family. She and her mother-in-law, Mrs. Flowers, and her daughter-in-law, are the only Seventh-day Adventist people in this whole country,

and are doing what they can to keep the true light shining. I came within the radius of their light forty-five miles from them; and the closer I came, the brighter it grew. The people all speak of them as being good neighbors. Sister Flowers, although quite feeble, has a very active and clear mind for a person over eighty years of age. The younger Sister Frakes holds her Sabbath-school regularly with her three little children, though she has never seen an Adventist minister, and besides her two relatives I am the third Adventist she has ever met. Her mother-in-law, Mrs. Frakes, has seen no other Adventists since becoming a believer. I found several earnest-minded women in that valley. Brother Wellington Frost spent considerable time there several years ago, and is responsible for much of the present interest in the message. This place should receive ministerial attention."

REPORT OF LABOR.

My wife and I left Juneau, Alaska, August 11, arriving at Seattle, Wash., August 14. The 19th I left for Idaho and Montana, to canvass until December. My wife returned to the St. Helena (Cal.) Sanitarium to rest and take treatment, till I get home in December. She is far from being well. I have sought the Lord much for His glorious power and His matchless grace in my work. He does hear and answer graciously. Yesterday, at Granite, the dear Father gave me twenty-seven orders, or sixty-two dollars' worth. To-day the Lord granted success to the extent of nineteen orders, or forty-three dollars' worth of books and miscellany. His is all the honor and praise evermore.

WALTER HARPER.

MISSOULA (MONT.) CAMP-MEETING.

THIS meeting convened, as appointed, in the city of Missoula, August 23 to September 1. The camp was pitched on the Rattlesnake Creek in a grove of cottonwoods, which was a quiet, sheltered place for such a meeting. There were thirty tents upon the ground, and one hundred and nineteen persons attended the meeting, the majority of them camping upon the ground.

The laborers present from abroad were Elders J. N. Loughborough and W. T. Knox, while of the Montana workers, Elder J. H. Behrens, R. D. Quinn, and the writer were present. Four services were held daily in the large tent, and two for the children. These meetings were well attended, both by our people and by the citizens of Missoula.

A good spiritual influence pervaded the meetings, and many hearts were encouraged and built up in the faith. Six received baptism, and united with the church.

The preaching was of both a doctrinal and a practical nature, and seemed to be greatly appreciated by all. The children's meetings were greatly enjoyed by the little ones, and were well attended. They were conducted by Mrs. R. D. Quinn, assisted by Sister Norris, Lulu White, and Mabel Brandt.

The expenses of the meeting were fully met, and all returned to their homes with good courage in the Lord, determined to press on in the Christian race.

W. B. WHITE.

ITEMS FROM ILLINOIS CAMP-MEETING.

THIS meeting was held at Kankakee, from August 22 to September 2. Nearly all the ministers in the State were present, also Elders Lane, Thurston, and Daniels, of the General Conference laborers, and also Elder Starr, from Iowa, and Elder Hibbard, from Chicago. These all assisted in the meetings. The Lord was present, and all the speakers enjoyed liberty in presenting the Word. A large number came forward for prayers. Twenty-eight were baptized.

The same new methods of business were adopted in this Conference that have been in others. Two new churches were received, and encouraging reports came in from all over the State, showing growth in numbers, and prosperity in all departments of the work. Elder A. Moon was elected President of the Conference. Elder W. D. Curtis was placed at the head of the school interests, and a resolution was adopted favoring the starting of another industrial school in southern Illinois; also a resolution encouraging the establishment of a sanitarium in Moline. A resolution was also passed favoring the support of a missionary. A good sum of money was raised to aid in purchasing machinery for broom-making for the Sheridan School, also to aid the school at Berrien Springs, Mich.

Many said that this was one of the best camp-meetings ever held in Illinois.

C. H. BLISS.